

THE INDIAN REVIEW

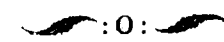
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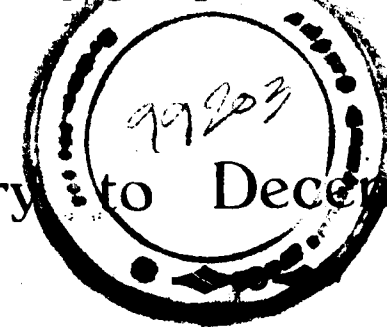
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THE MAHABHARATA

TEXT IN DEVANAGARI AND ENGLISH TRANSLATION

CONDENSED IN THE POET'S OWN WORDS BY PANDIT A. M. SRINIVASACHARIAR

TRANSLATED BY

DR. V. RAGHAVAN, M.A., PH.D.

WITH A FOREWORD BY

DR. SIR S. RADHAKRISHNAN

This is a fitting companion volume to the condensed edition of the Ramayana issued recently by Messrs. Natesan. The MAHABHARATA of Sage Vyasa is the biggest Epic of the World and in this admirable condensation achieved by Pandit A. M. Srinivasachariar, the story of the great war is presented with the main narrative enriched by the best portions of the dialogues and discourses. Indeed, it is the Poet Vyasa that is speaking, not the compiler.

"No work of imagination," said the late Mr. Romesh Chander Dutt, "is so rich and so true as the Mahabharata in the portraiture of the human character—not in torment and suffering as in Dante, not under overwhelming passions as in Shakespeare—but human character in its calm dignity of strength and repose, like those immortal figures in marble which the ancients turned out, and which modern sculptors have vainly sought to reproduce. The old Kuru monarch Dhritrashtra, sightless and feeble, but majestic in his ancient grandeur; the noble grandsire Bhishma, 'death's subduer' and unconquerable in war; the doughty Drona, venerable priest and venturesome warrior; and the proud and peerless archer Karna—have each a distinct character of his own. . . . The proud and unyielding Duryodhan, and the fierce and fiery Duhshasan stand out foremost among the wrathful sons of the feeble old Kuru monarch. And Krishna. . . . unmatched in human wisdom, ever striving for righteousness and peace, he is thorough and unrelenting in war when war has begun. And the women of the Indian Epic possess characters as marked as those of the men. The stately and majestic queen Gandhari, the loving and doting mother Pritha, the proud and scornful Draupadi nursing her wrath till her wrongs are fearfully avenged, and the bright and brilliant and sunny Subhadra,—these are distinct images pencilled by the hand of a true master in the realm of creative imagination."

"Every scene on the shifting scene," says the same writer, "is a perfect and impressive picture. The tournament of the princes in which Arjun and Karna—the Achilles and Hector of the Indian Epic—first met and each marked the other for his foe; the gorgeous bridal of Draupadi; the equally gorgeous coronation of Yudhishthira and the death of the proud and boisterous Sisupala; the fatal game of dice and the scornful wrath of Draupadi against her insulters; the calm beauty of the forest life of the Pandavas; the cattle-lifting in Matsyaland in which the gallant Arjun threw off his disguise and stood forth as warrior and conqueror; and the Homeric speeches of the warriors in the council of war on the eve of the great contest—each scene of this venerable old Epic impresses itself on the mind of the hushed and astonished reader."

It is no small achievement to have brought out in a handy volume the main incidents and the central teaching of a work of over 90,000 verses, which is of the character of an encyclopaedia of life and knowledge. For "the entire story is found here in a brief compass," says Sir S. Radhakrishnan in his Foreword to this book, "and the main incidents are narrated in the same order as in the original. It will be found useful by the modern reader who has little time and less inclination to listen to the whole Epic". The translator, Dr. Raghavan, has presented the story in a clear, simple and dependable English garb, which has striven to preserve the spirit of the original. Neither the ignorance of Sanskrit nor the mammoth size of the original need now stand in the way of anyone enjoying the immortal Epic of Vyasa.

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[No. 1.

India and the Origins of Civilisation

BY DR. GILBERT SLATER

TEN years ago, when my "Dravidian Element in Indian Culture" was published, archaeologists knew of two most ancient centres of civilisation, situated respectively in Egypt and in the lower basin of the Euphrates and Tigris, from which the civilisation of Western Asia, of the Mediterranean basin, of Europe generally, and of other Continents colonised by Europeans has developed during the past four or five thousand years. It was a matter for debate whether the ancient, but probably less ancient, civilisations of China, Mexico, Central America and Peru had been derived from Mesopotamia or had developed independently.

So far as India was concerned, it was generally believed that Indian civilisation, as it exists at the present day, was introduced by the Aryan invaders, who spoke Sanskrit, and left in the Rig Veda their most ancient memorial. I contended for the opposite view, holding that the civilisation of India was pre-Vedic in origin and the creation of men of the Dravidian race, already more advanced in the arts of peaceful industry than the invaders, though less expert in war. Though the languages of the conquering Aryans have superseded those of the Dravidians over the greater part of India, largely, as I maintained, because they were easier to learn, I argued that social customs

and religious beliefs were only modified, not transformed, by the Aryan conquest, and that those of the present day are the result of evolution from those of the pre-Aryan period. There were others who held similar opinions, but we were only a heretical minority.

Not long after the publication of my book, the discovery of the ancient civilisation of the Indus Valley, through the exploration of Harappa and Mohenjo Daro, revolutionised current beliefs about the origins of Indian civilisation. Here were discovered the remains of a very ancient civilisation, closely akin to that of the most ancient Sumerian civilisation of the Euphrates, but even more advanced. Moreover, the skeletal remains discovered at Mohenjo-Daro prove that the bulk of its inhabitants were of the true Dravidian race, so closely akin to the Mediterranean race of Southern Europe as to be indistinguishable from it, with an admixture of the more primitive pre-Dravidian type and of broad headed folk akin to the Alpine race of Central Europe. Further, in the discovery of artifacts indicating that the religion of Mohenjo Daro was allied to Saivism, we have some confirmation of the theory of the continuity of Indian culture of to-day with that of the ancient cities of the Indus Valley.

We have then the knowledge now of three, instead of only two, most ancient

centres of civilisation, from which nearly all, if not quite all, subsequent civilisations have developed. But what about the relations between those three? The one fact which is clear is that the Sumerian and Indian civilisations must have had a common origin; one must have been derived from the other, or both must have been derived from some third birth-place, perhaps one still undiscovered. But how were both of these related to ancient Egypt? Here we come within the range of a long-standing archaeological controversy.

Prof. Elliot Smith, and Prof. W. J. Perry, both strong advocates of the theory of the diffusion of any given element of culture from one source only, as opposed to that of independent discovery or invention in various places, hold that both Sumerian and Indian civilisations were derived from Egyptian, the former being brought by Egyptian sailors who had learnt the art of navigation on the Nile, and who explored the shores of Arabia in search of metals, pearls and aromatic gums, which were believed to have magical life-giving and life-preserving qualities, and who ultimately established settlements on the banks of the lower Euphrates. Sumerian explorers later, he opines, travelling eastwards on a similar quest, arrived at the banks of the Indus, and founded the city of Harappa in the Punjab.

This view is, however, strongly controverted by the Assyriologists, who are able to put forward evidence, believed by them to be conclusive, that Sumerian civilisation, required by Elliot Smith's theory to be much more recent than that of Egypt, is in reality the more ancient. If they are right, it does not follow that Egyptian civilisation is derived from Sumerian, for it has on it so distinctively the marks of evolution in its

own unique environment, that of the narrow Nile Valley, of fertile land enriched by the annual overflow of the river, and flanked on both sides by arid and barren deserts, that it can have owed only its most primitive beginnings to any outside source. The Assyriologists, however, appear to endorse Elliot Smith's opinion that ancient Indian culture was an offshoot of Sumerian. But from that doctrine Sir John Marshall, who is of all archaeologists the best informed on the subject, vigorously dissents.

The problem is approached from another point of view by Prof. H. J. Fleure and Mr. Harold Peake in their "Corridors of Time". They remind us that the first step towards the attainment of a settled life, and the more rapid progress in useful arts which constitute civilisation, must have been the cultivation of some cereal, perhaps rice in China and maize in America, but certainly wheat in Western Asia, and either wheat or barley in the Nile Valley. They then point out that this preliminary step, pretty certainly, was not taken in any low lying river valley, covered with dense vegetation until cleared by man, but on more open ground on the slopes of hills, where wild wheat or wild barley grew. They selected, as the probable birth-place of wheat cultivation, an area where wild wheat, called "emmer", can still be found, on the hills which bound the Upper Euphrates Valley. From that centre, they think, the art of cultivation spread down the Euphrates, and through Syria and Palestine into Egypt, and as the richer lands of the plains were opened up, and settled communities established on the banks of great rivers, which were linked together when men took to boat-building, grew into cities which became the homes of advanced civilisation.

The general theory is, no doubt, correct, but the details require modification, in view

of new evidence from a most unexpected source, which is hardly recognised yet, even by specialist students. This evidence first became known in England in 1931 through an address to the Royal Institution by Prof. J. B. S. Haldane, who is not an archaeologist, but the Cambridge Professor of Bio-Chemistry. The address was entitled "Prehistory in the Light of Genetics", and it was republished in 1932 by the author in his volume of essays entitled "The Inequality of Man".

The argument, so far as it relates to wheat, is conveniently summarised for us by Prof. Haldane in another essay in the same volume (pp. 47 and 48), as follows:—

Russian biologists (i.e., Vavilov and his colleagues in the Soviet Department of Applied Botany and Plant Breeding) are studying not only the domesticated animals and plants of to-day, but their ancestors which were the means of production in primitive societies. In the case of wheat, the results are fairly clear. There are two distinct groups of wheat, which can only be hybridised with difficulty, and each can be traced to a definite centre. As that centre is approached, more and more different kinds of wheat are found, and these show all kinds of characters, such as purple shoots, which have been lost in the most cultivated varieties, and which are shown by breeding tests to be almost certainly primitive characters. One of those centres is in Abyssinia, the other, from which the more important group of wheats is derived, is in or near south-eastern Afghanistan. The former is taken to be the original home of the agriculture which led to Egyptian civilisation, the latter the source of Indian and Mesopotamian wheats, and of the more important varieties grown in Europe and America to-day.

In "Prehistory in the Light of Genetics", Haldane uses other phrases "in or near south-eastern Afghanistan", for specifying the area of the more important original centre of wheat cultivation. On p. 75 he

calls it "the fold between the Hindu Kush and the Himalayas", and on p. 73 he writes: "The areas of *Triticum compactum* (club wheat), *T. shaerococcum* (Indian dwarf wheat) and *T. vulgare* (ordinary bread-wheat) overlap in the Punjab and in the neighbouring hill country, and it is here that the centre of diversity of bread-wheat is found". . . . "Here also, or not far away, are the original homes of small seeded types of flax and leguminous plants, Old World cottons, turnip, carrot, apricot and peach" (p. 75).

Abyssinia, on the other hand, besides being the original home of the hard wheats cultivated in Egypt and along the African shore of the Mediterranean, is also the place of origin of ordinary barleys. Hence, whether Egyptian civilisation was based on the cultivation of wheat or of barley, the basis of that civilisation was laid down in Abyssinia amid the sources of the Blue Nile.

The conclusions which follow from this new evidence with regard to the original home of other cultivated wheats and of the plants mentioned above are more striking, and more interesting, especially to Indians. They show that the civilisation based on the cultivation of the more important wheats began in the Punjab, and spread thence down the river Indus to Scinde, and that Mesopotamia learnt from India the art of cultivation. Further, since Sumerian civilisation is pretty certainly older than Egyptian, it follows that Indian pre-Vedic civilisation is the most ancient of all, and that to Dravidian pioneers in the life-giving arts of peace, the world owes more of its material prosperity than to the people of any other race or country.

I commend these facts to the consideration of readers of the *Indian Review*.

"Public Schools" and Indian Progress*

BY MR. ST. NIHAL SINGH

TIMES have changed in India. It may well be asked however if the system of education has been altered to make it possible for the rising generation of our citizens to take anything like full advantage of the opportunities that are likely to be theirs.

In days gone by, it used to be said that the Western system of education was introduced into India for the purpose of manufacturing clerks. That is a hard saying—especially in the face of the grandiloquent phrases employed by Thomas Babbington Macaulay in the Minute he indited just about a hundred years ago.

Taunts apart, Britons whose sires and grandsires created the educational system, never tire of finding fault with it. Much has been done, it is true, to mend it during the last generation. Effort has been particularly directed towards removing from the Universities the reproach that they were merely institutions for conducting examinations that accentuated the Indian passion for "cramming". The cultivation of the faculty for research into the past and for original work, in the various branches of science, receive ever increasing emphasis at our educational centres.

Who will, nevertheless, make bold to claim that the system, as a whole and particularly at the base, is designed to develop the sense of initiative in the boys and girls—to invest them with the sense of responsibility—and to instil in them *esprit de corps*? Such a claim, if made, could not be established. All available evidence is, in fact, to the contrary.

Yet never were such qualities needed in an ampler measure or more urgently than

to-day. The future can be safeguarded only if, out of the young men and women who are entering life, a sufficient number possess mettle capable of standing all the stresses and strains incidental upon the pressure that will be put upon them.

Our British friends have a ready-made solution for the problem. They urge the establishment of "public schools" in India similar to those through which they themselves have passed. Such institutions are, they claim, eminently fitted to develop the sense of initiative and responsibility and to prepare young men to be leaders in whatever domain of life they may happen or choose to enter.

Indian thoughts are flowing more and more in a similar channel. The reason is not far to seek. It is felt that since the "public school" system has enabled certain Britons to become our rulers, we would be able the better to rule ourselves were we to pass through institutions of a similar type.

This sort of reasoning takes it for granted that that system is as well suited to our genius as it is to that of the British and therefore it can be successfully transplanted bodily to our country. Upon some such theory were built, a half-century or so ago, the institutions of that character for educating princes and noblemen's sons.

It would perhaps be unfair to draw any general conclusions from the results of that particular experiment. Scions of ruling dynasties taught there lacked, as a rule, the tradition of studiousness. Many of them therefore were content with the acquisition of polish rather than of varied knowledge of solid worth.

The more wide-awake among the Indian Rulers seem to be alive to this fact. They also realise that if their Order is to survive

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their sons must apply themselves to their studies and equip themselves intellectually. It is therefore not too much to hope that the Chiefs' Colleges may turn out a better type of young men.

Then, too, it may be argued that some Indians other than princes' and noblemen's sons have had the benefit of "public school" education. They have attended either institutions of this character in Britain or those maintained in India, more or less expressly for European and Anglo-Indian children. A considerable percentage of them, it is claimed, have scored success in whatever avenue of life they have entered.

It may, of course, be contended that the experience gained so far is too slight to warrant us in committing ourselves to a definite conclusion one way or the other regarding the feasibility of acclimatising in India an institution so distinctively English as the "public school". It may further be said that even in England there are critics of this system who believe that it perpetuates, if it does not actually create, a caste. In India, we have far too many castes already to wilfully add another to the list.

Nor must we leave expense out of the reckoning. "Public school" education is necessarily expensive, and unless subvention is provided from public funds or by philanthropic trusts, its benefits would be limited to the sons of well-to-do parents. In passing through a school of this description, moreover, boys must inevitably acquire expensive habits and, unless special care is taken, might easily become denationalised.

We may argue along these lines as much as we please: but the issue, in a very material sense, has been lifted above the plane of discussion. "Public school" education patently promotes the chances of young Indians seeking openings recently made.

The results of the competitive examination held at Delhi for admission to the Indian Military Academy at Dehra Dun show, for instance, that a boy who has had such education stands, perhaps, a better chance of getting in—and, what is more important, of getting on after he has been admitted—than one who has not enjoyed such advantages. In passing through a "public school" his physique, it is said, receives special care, he becomes amenable to discipline, his character is formed and the team spirit is developed in him to a point that makes it much easier to shape him into an officer than, as a rule, his fellow students educated in the ordinary way.

This suggestion may, of course, be dictated by prejudice—the prejudice of men trained in a certain fashion insisting upon putting others through the same paces. It must nevertheless be remembered that those who may be considered to be thus prejudiced have in their hands—at present exclusively—the moulding of the Military leaders for the Indian Army. Unless the unforeseen happens, they will continue to be in that position for years to come. Their opinion, even if it be regarded as prejudiced, counts, therefore, and is bound to count for a time.

In this connection, two facts are worthy of note:

(1) Long before the Indian Military Academy was opened, a "public school" was founded at Dehra Dun—a "public school" maintained from the Military budget and coupled with the name of His Royal Highness the Prince of Wales, who, in fact, inaugurated it in February, 1922.

(2) The Commander-in-Chief of the Indian Army, His Excellency Sir Philip Chetwode, has, on more than one occasion, emphasized the need for such schools in speeches delivered at the Indian Military Academy.

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So far little has been done in the way of establishing schools of this description for Indian boys not entitled to study in Chiefs' Colleges. Dr. M. A. Ansari, working in collaboration with some friends, some years ago founded such an institution in Dehra Dun, though, so far as I can learn, other interests claim Dr. Ansari's attention and he is no longer connected with the management of the school, at least actively. More recently Colonel William Brown, an M. A. of Trinity College, Dublin, and a gallant soldier with a distinguished record in the Great War, opened a "public school" in the same town. No doubt because parents feel that their boys will be subjected to discipline, of which Indian youths stand so sadly in need, and will not be merely coached to get through the examinations prescribed by the Cambridge University, it has attracted students from all parts of India. This success has led to the opening, a few months ago, of St. Joseph's Academy in Dehra Dun,

through the initiative of a Roman Catholic educationist.

There is then the more ambitious project, formed by the late Mr. S. R. Das. A large tract of land with buildings expressly erected for teaching and residential purposes, in a pleasant, salubrious part of Dehra Dun, has been acquired at a fraction of the original cost incurred by the Government of India, which conducted a forest college here for some years. Sir Joseph Bhore and Sir Frank Noyce, among others, are taking keen interest in the scheme bequeathed by their friend and co-worker. The applications received are believed to be so numerous that a start can be made at any moment the arrangements can be completed.

We should, in a few years, have plenty of data upon which to arrive at a definite conclusion as to whether it is possible successfully to acclimatise, in our country, the English "public school" and, if so, how far that expedient will conduce to hastening the pace of our progress.

The Problems of Indian Population

BY MR. C. F. ANDREWS

ONE of the most difficult problems ahead of Indian statesmen will be to provide for the ever-increasing surplus population of India. At the time when the worst epidemics and other forms of disease, such as dysentery among young infants, have been conquered, and thus the length of human life has been made much greater than it is at present, what can be done to provide an adequate livelihood for such multitudes?

Some who have studied European statistics, have come to the conclusion that from the first moment when the death rate in India falls, the birth rate will fall also. But this is not at all borne out by statistics

elsewhere. There is always an immense 'lag' before the birth rate begins to follow the fall in the death rate, especially when food is plentiful of a simple type.

In Europe itself, that 'lag', or interval, in which there was a high birth rate and a comparatively low death rate was a fairly sustained one; and it accounted for the immensely rapid over-population of Europe last century.

The same period is likely to occur in India and increase our over-population problem. This has become clear to me from the figures I have collected concerning the birth rate, as compared with the death rate, among the

Tamil population in Natal. There, in that favoured climate, which appears exactly to suit the Tamil family life, we have had, in the last ten years, some of the highest birth and lowest death statistics, that have been registered in any country. For, the birth rate has been nearly as high as 50 per thousand over the whole of that period, and the death rate has averaged about 15 to 16 per thousand during the same interval. I am quoting from memory and giving round figures; but I believe they are well within the mark.

This amazing birth rate (as compared with death rate) has hardly, I believe, ever been equalled. There have, indeed, before been birth rates as high. But I have never seen, in any statistical table, a birth rate so high with a death rate so low at the same time.

Therefore, if we turn to India and consider for a moment what is happening now and what is still more likely to happen later on, owing to the reduction of the high death rates that prevail at present, we begin to wonder what will be done with the surplus population thus created.

Medical and sanitary skill could easily reduce by 50 per cent. the death rate in South India in a single generation. This, to me, is clearly proved by what I have seen of Tamil family life in Natal. But suppose, owing to a supply of pure water in the villages, this were actually accomplished, and suppose at the same time that the birth rate did not go lower, where should we be? What could be done with a population that increased at such an excessively rapid rate?

Last census, the increase of nearly 84 millions to the population of India in a single decade, was alarming enough. It made every thoughtful man pause and think,

But what will happen, if even this rate of increase is exceeded, owing to a more rapidly falling death rate?

Let us think again of that extraordinary figure in Natal. If we were given favouring conditions which lowered the death rate—especially among babies—then something similar might happen in Madras Presidency. They are the same village people—there in Natal and here in the Madras villages—they have the same natural instinct for large families; only in Madras the infantile death rate is still excessive.

II

For many years past, I have been studying the effects of the emigration from the Tamil country to Ceylon and Malaya. While in the past, it was a part of my duty to take an active part in trying to stop indentured labour from Madras to Fiji and other places, it did not seem to me at all as urgent to stop the migration of free labour to these nearer regions. Evil abuses, connected with the *Kangani* system, had to be dealt with, and an Agent was necessary to improve conditions in Malaya. In both those matters, I took an active part. Again in Ceylon, for many years, along with others, I did everything possible to bring to an end the *Tundu* system of 'debt slavery', and in the end this was abolished. But I never wished to prevent or stop altogether the free emigration of labour, which eased considerably the population problem of the Tamil country. Indeed, it not only relieved congested population, but also served to raise the excessively low price of the poorest form of agricultural labour. In both these things, it did good and not harm.

Yet it is quite evident that the saturation point of labour absorption is being reached both in Malaya and in Ceylon. In boom

years, perhaps, a few thousand extra may be taken; but that counts for very little. There is no future for emigration on a larger scale either to Malaya or to Ceylon.

III

While I was in Natal, a Colonisation Report, of great interest, was published by the Union Government. On the Committee, Mr. S. R. Naidu, of Martizburg, played a prominent part. The Committee was not so much required to recommend conclusions, as to find out certain facts. It was called a 'fact-finding' Commission.

In the end, its conclusions were almost entirely negative. On the other hand, some of its facts were of great value.

It tried to discover whether there was any unoccupied land within British territory in the Tropics, which might be made into an Indian Colony for India's surplus population. The question was also considered, whether any Natal Indian would be likely to emigrate, provided a carefully planned emigration scheme was started from India.

The conclusion reached was negative. Only three countries in the Tropics were considered to be worth mentioning—British Guiana, British New Guinea, and British North Borneo. In each of these countries there were obvious drawbacks, which seemed quite insurmountable.

Though the Commission had something good to say about British North Borneo, my own knowledge on that subject would put it out of count more even than British Guiana, or British New Guinea. For one thing, it is already a place for Chinese immigration and the Chinese have introduced the opium smoking habit to such an extent that it would be altogether wrong to encourage Indians to go there. For they might return, bringing back with them the opium habit to India.

Besides this, when Chinese have become established in any colony, as the agriculturists and labourers, it is very hard indeed for the Indians to compete with them. Malaya forms an exception, simply because the work of rubber-tapping is such light and poorly-paid work, that the Chinese in Malaya do not touch it but flock instead to the tin mines, where they get much harder work, but three times the pay per day for their labour. Thus they do not compete with the Indian labourers at all.

IV

What then is the conclusion, which one can arrive at from such difficult facts to analyse as these? Can anything at present be done to relieve India's congested population? Is there any hope in the future?

One of the facts to grasp is this, that not merely India, but the whole world is becoming over-populated. In another hundred years, if population goes on increasing at the present rate, the last of the great open spaces—such as Brazil in the Tropics, and Siberia in the colder regions—will be filled up.

Geography itself teaches us this conclusion. Yet we look with something of dismay at countries, like Italy and Germany, which are setting a premium on *increasing* their population. They are eager to do this, not to fill up vacant places in their own countries, but to swarm over into others.

One of the great writers on the world's population problem has been quoted as saying: "Solve your population problem, and disarmament is comparatively simple." While this may savour of optimism, it has also behind it an immense amount of common sense.

But in this brief article, it is impossible to set out this difficult question any further. What I have written is rather to suggest problems, than to solve them.

The Joint Committee Report

BY COL. SIR KAILAS NARAIN HAKSAR, KT.

FOR the last thirteen years and more, India has been the scene of unremitting strife. For our present purposes it seems



SIR KAILAS N. HAKSAR

hardly necessary to estimate the losses and gains resulting from the sufferings entailed by what some call "fight for freedom", and others, conduct alike calculated to render the task of government impossible and to shatter the cause of ordered progress. What is much more to the point is to realise that the country not merely wants peace but, also, that a period of peace, and such balanced effort as peace alone can ensure, must intervene before the national mind may be again subjected to the distraction of divided counsels.

The proposals of the Joint Parliamentary Committee, regarding constitutional advance, are before the country.

It was not expected by anyone that they would follow the line of India's demands. Just for that reason, it seems imperative that, before criticising those proposals, everyone

should appreciate the forces which have tended to determine their salient features and as a necessary consequence, make up his mind, in relation to those forces, what, in the ultimate, general interest of the country, would be the most practical and, hence, the wisest policy to adopt towards the scheme as a whole.

I venture to suggest that the proposals, such as they are, result from the conflict of many forces. I further submit that the conflict of forces, to which attention will presently be drawn, has been a more powerful instrument in giving their shape to those proposals than the conflict of interests to which they are likely to be put down. Those interests might or might not be mutually exclusive, they might or might not be irreconcilable, but the forces which have determined the form of the proposals are inherently not reconcilable.

There are the differences in India and there are the differences in England. In India, communal differences unarguably account for some of the proposals that are, by common consent, fundamentally opposed to certain accepted principles. But for these differences, the protection of Minorities would not be one of the responsibilities of the Governor-General or the Governors, and Separate Electorates would not be the basis of the composition of the Central and Provincial Legislatures.

I am loth to allude to the tactical mistakes which were committed in the past, mistakes that betokened an unbalanced desire for self-preservation and, therefore, could only engender distrust. But those mistakes entirely explain the suggestion in the proposals that rigid provision must be made in the Constitution Act to prevent Commercial discrimination.

To say nothing of acts of violence condemned and deplored by every party in the country, the disturbances of peace that in fact took place, no matter whether intended or not, no matter how occasioned, account for the partial detraction from the completeness of Provincial Autonomy.

The apprehension back of the safeguards against commercial discrimination also accounts for the rigidity of the proposals restricting India's freedom to determine her own Currency and Exchange policies. Not that India hadn't cause to distrust England's intentions in this connection: the more relevant point is that India, for her part, gave sufficient cause to British interests to distrust her motive in demanding complete fiscal freedom.

Now let us turn to the position in England.

The representatives of the various parties in that country have their mandate from their voters and are otherwise, such is human nature, very much under the influence of the more powerful and some of them are powerful beyond the conception of those in this country who have yet to understand what party organisation can be—of those voters. Many of those voters derive their great power from the possession of ample resources and India, unquestionably, has contributed to the amplitude of those resources. Those resources, naturally, they desire to safeguard.

And, generally there is a large body of those who have served in India in positions of high prestige, great power and large emoluments, as also a body of men who, impressed with the need of the security of the Indian Empire, being themselves tax-payers, desire to lighten the burden of the British tax-payer in respect of Imperial defence, by making India responsible to shoulder what they consider to be India's legitimate liability.

Apart from these forces, antagonistic, if not necessarily hostile, to the interests of India, yet more concerned with their own, there is a force in England, supreme and overpowering, engendered by the party system of Government. While the 'die-hard' is bred of the interests recited, in the existing position the aspirant to office desirous of defeating the present Government, perhaps already a die-hard under the influence of some or all of those interests is a super die-hard, twice distilled, by the urge of political ambition in his own country.

It would be helpful in determining the country's policy towards the proposals of the Joint Parliamentary Committee to grasp the fact that these are the inveterate forces that have been consistently arrayed against the Secretary of State for India and England's National Government. And, if that fact is thoroughly grasped, it would be at once realised that the major responsibility for those proposals lies less with that Government than with these forces which it is powerless to ignore.

I have alluded to the conditions in India which account for several of the objectionable proposals in the scheme before us and I have indicated the additional adverse circumstances in England. These two sets of conditions have combined to produce certain obvious results. But apart from those results which are in the nature of reflex actions, let us also consider certain explicit reservations to which our own people freely consented at the outset of the proceedings which have culminated in the present report. I am referring to the Army, Foreign Affairs, etc.

If we are to be honest with ourselves, we must realise that the political problem of India is begotten of her social problem. Our major problem remains our own social system with its miscellaneous economic and sectional incompatibilities and our

communal differences. So long as one community distrusts the other, so long as such distrust continues to occasion disturbances of the peace the suppression of which has so often entailed the employment of military forces, so long we provide a reason for the maintenance of the reservations to which I have referred. Can it be honestly affirmed that in the conditions that exist at present, the country is united in the desire for absolute liberty of action, i.e., in the desire for adjusting internal differences, whether those differences be as to how the loaves and fishes of office shall be distributed, or how the defence of the country against internal commotion and external aggression shall be organised? The proposition I am advancing is that the justification for conceding that certain subjects shall be reserved during the period of transition is also the justification for the incorporation in the Report of other restrictive proposals. Certainly none of these will be opposed in England; on the contrary they will all be undoubtedly embodied in the Draft Act.

Holding the view I do, it seems to me rather fruitless to discuss the minutiae of the scheme. It is possible to criticise it and the criticism can be made in consonance with certain accepted principles as regards the foundations of democratic political structures. But it will have to be admitted that such criticism directed against the details of the proposals is divorced from the background which I have tried to paint. If that background is admitted to be a reality, there seems very little in the proposals that might be changed.

Further, in so far as the White Paper has been criticised, it may be conceded that the Joint Parliamentary Committee's Report has been already criticised: because in the latter there is little departure in details from the

former. That departure in limited respects, as in the matter of the method of election or of the super-imposition of Upper Houses in several Provinces, would, I have no doubt, be regarded by the more democratically-minded in the country as removing the last vestige of representative character from the scheme adumbrated in the White Paper. But I submit that even those odious devices result from past policies and ever-present differences. It needs to be said at this stage that whatever objections British India may have to the present proposals, the States—the necessary complement of Federation—can have none beyond those that they had to the White Paper.

Having said this, I must revert to the question of policy. We can have the satisfaction of criticising the proposals before us and we can make our criticism acrid or sober, doctrinaire or convincing, according to the habit of our minds. But, before we criticise, let us, like practical men, consider what chance there is of any kind of criticism leading to a modification of the recommendations made to Parliament, more specially as there are public men in India, spokesmen of a school of thought not to be ignored, who have, within twenty-four hours of the appearance of the Report, practically said that it is all right? If, therefore, criticism is bound to prove unavailing, if the largest organised party in the country has, after prolonged deliberation, adopted the policy of expressing its opposition to Government measures in the recognised constitutional manner, does it not follow that the criticism passed should be confined to pointing out the unworkability of the proposed constitution, if such a defect can be alleged against it? Even such criticism should be coupled with the explicit declaration that although the amended scheme does scant justice to India's irrefutable claim, the country will work it in order that its inherent defects may be proved beyond question to constitute a handicap upon the country's progress and, therefore, the scheme, to be a retrograde measure from the standpoint of India's capacity to carry a much larger measure of responsibility in the management of her affairs.

This, to me, seems sound politics: any other line may not only lead the country nowhere but might prejudice the country's cause.

ACHARYA RAY

BY THE HON. SIR NRIPENDRA NATH SIRCAR

AS an old pupil of Acharya P. C. Ray, I have found the Commemoration Volume* of particular interest to me. It takes me back to just over 40 years when Acharya Ray was Professor of Chemistry in Presidency College of Calcutta.

I had the honour of attending his classes not only for the B. A. and M. A. examinations, but worked with him for a few months after taking my M. A. Degree in Chemistry, when he was carrying on his researches in connection with organic compounds with nitrates of silver.

His unassuming nature, his friendliness to his pupils, and the charm of his character

the Works to get some idea of its present scope and dimensions.

Before these Works were started, India had to look outside her borders for all her needs for drugs and a long-felt want has been supplied by Acharya Ray's Institution.

When I was at the Calcutta Bar, I became involved as a lawyer in the situation which was created by an attempt to capture the organisation by those who had money, but lacked in technical knowledge essential for running the Institution.

It was due to the personal respect which Acharya Ray commanded that the Institution

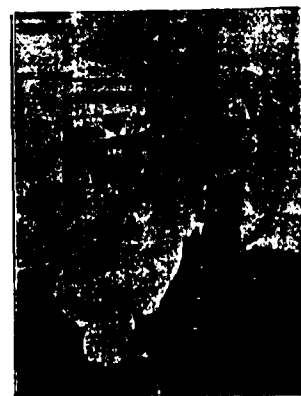


SIR N. N. SIRCAR

ensured for him love and esteem from his pupils to an almost unprecedented degree.

It is fortunate for India that Acharya Ray's activities and his genius have not been confined to research work only. The Bengal Chemical and Pharmaceutical Works organised by him is an institution which, by reason of its great utility, is a national asset. Since its modest start, its scope has gone on expanding, and one has only to pay a visit to

* ACHARYA RAY COMMEMORATION VOLUME. With a Foreword by Dr. Harendranath Datta, Oriental Press, Calcutta.



ACHARYA RAY

successfully tided over the crisis which had been created.

For many years, Acharya Ray has been drawing pointed attention to the evil of mass production of Graduates, who ultimately swell the roll of the unemployed. That his labours have not been fruitless is shown by the attention which is now being paid to the whole question of University education of our young men. I hope his persistent preaching that if India wants to survive, her sons should pay more attention to trade and productive industry will be equally effective.

Our Plan of Campaign

BY DR. B. PATTABHI SITARAMAYYA

DURING a period of rest or call it 'retreat' if you will,—it is difficult to say what one's plan of campaign may be. Campaign implies strife and struggle—sometimes we employ flamboyant language and describe it as warfare,—and covers advances and retreats, offensives and defensives. Although these terms usually apply to the play of violence, yet they are not less apt in their applicability to non-violent resistance. It is in this view that the Bombay Session of the Indian National Congress has endorsed the decisions of the Congress Executive in respect of (a) the Withdrawal of Civil Disobedience, (b) the Constructive Programme, (c) the Capture of Councils, and (d) the attitude towards the so-called Communal Award. All this has been done in a single omnibus resolution which has excited some groans and murmurs, but they were all subdued betimes. Let us study, therefore, the resolutions of the Congress in order to realise correctly and comprehensively their significance in relation to a change of Programme.

The withdrawal of Civil Disobedience needs no elaborate explanation at this stage. It is no shame to admit that the Congress after sending a lakh of prisoners into jails, after paying down several lakhs of rupees in fines and forfeitures, after subjecting thousands of its votaries to punishments, has felt that it required a little breathing time, an opportunity to recuperate its strength and realign its forces. Whether the programme of Civil Disobedience is finally given up by the Congress, it is not for me to state, not for the Congress either; for in a great movement like the one under review,

events largely shape themselves and if the nation is struck with ennui or despair for the nonce, the blunders and obstinacy of a foreign government have always come in the past and may be always trusted to come in the future as timely and effective stimuli to weld the national forces together and nerve them to vigorous fight. Moreover, the Congress has not abandoned Civil Disobedience, but "reiterated its undying faith that non-violent non-co-operation and civil resistance are *the only complete substitute for** methods of violence which, as experience has abundantly shown, have resulted in terrorism both by the oppressed and the oppressors".

The fact is that the Bombay Congress only "recognised the desirability and necessity of the *suspension* of the Civil Resistance campaign" and in doing so made an exception with reference to Gandhiji. There is a peculiar aptness in Gandhi inaugurating Civil Disobedience in his own person, which was endorsed by the Congress Working Committee and A. I. C. C. in March 1930 and in suspending it except with reference to his own person—which again is endorsed by the Congress. Political cataclysms like their atmospheric *fellows* come without notice and with suddenness, and when they do come, they do not wait for previous decisions by deliberative bodies.

To understand the significance of the change of programme of the Congress, the reader must place himself in the position of an ardent Congressman with faith in Congress

* Through an unfortunate mischance these words were changed in the Congress Resolution into 'are better means of achieving *swaraj* than'.

ideals and Congress methods. That ideal is *Purna Swaraj*, those methods are through Truth and Non-Violence. Moderates, nationalists, anarchists and perhaps a good fraction of Congressmen themselves would be laughing in their sleeves when these didactic and idealistic *mantrams* are uttered, yet the Congress must be taken at its face value. On this estimate, the Congress has only one course open to it—and that is to fight the powers of evil that bar its progress to its destiny. Such a fight cannot be carried on by the intelligentsia living in towns; for they are the product of foreign education and the creation of a foreign government. They cannot reap what they do not sow. A tree is not only judged by its fruit but bears only that fruit from the seeds whereof it has sprung.

Accordingly, the nation has to depend upon the people at large for its emancipation. It is only during the last fourteen years that the *people* of the land have been approached by the Congress and an appeal has been made to their unsophisticated nature to determine their own destiny. Those who have made this appeal and preached this gospel have held aloft a new ideal of service and sacrifice—service to the people living in the villages and sacrifice of one's own interests in the national cause. They have in this process brought into existence a new leadership,—the leadership of the villages in national affairs. They have revised the economic concepts of the country and dug up anew the foundations of Indian Nationalism. To speak in concrete terms, the resuscitation of the village and the revival of the rural crafts and arts, the development in this manner of rural wealth and the revival of the rural skill have been advocated in order that unemployment may cease and *Swaraj* may mean food and raiment to all. Khaddar has been the

forerunner of this programme which is doubtless broad-based but must become deep-rooted as well, and to this end Khaddar atmosphere must be created—a Khaddar mentality, so to put it, which will rehabilitate the dead and dying crafts of India. In a word, it is the spread of true *Swadesi* all-round—not indeed that counterfeit *Swadesi* which makes the rich richer, and the poor poorer, through mills and machinery, but that genuine *Swadesi* which “identifies the Congress, in the words of the Bombay Resolution, with the masses and puts forth concentrated and special effort, unaffected by and independent of the political activities of the Congress”. Care has been taken to keep the Congress apart from this village reconstruction—not that Congressmen cannot participate in its protean activities, but that the vicissitudes of a political body should not be allowed to mar the fortunes of a nascent national movement. Gandhi believes that to take up this work under the auspices of the Congress is to subject it to all the ups and downs of a democracy with its sharp conflicts of views, its keen struggle between majorities and minorities, and its open emphasis upon fleeting triumphs as against permanent success. In a word, to link the fate of semi-religious movements like those connected with the Khaddar, the Harijans and the village crafts is to kill them. In this view, these have been committed to the “guidance and advice” of Gandhi exclusively. It is our hope that we shall be able to endear ourselves to the village folks by the services rendered to them and then they will be able to recognize us to be their true friends and not adventurers with selfish designs in which they are made mere tools. This is the

programme for the Country and the Congress, which bears in its bosom immense potentialities not only on the constructive side of economic self-realization, but also on the aggressive side of political self-assertion.

The next question that will naturally arise from the deliberations of the Bombay Congress and which will equally naturally be put to us in a study of the Bombay Resolutions would relate to the political programme of the Congress in and out of the Councils. Outside the Councils it has always had a programme which has not admitted of any such fine distinctions as political and non-political. The *raison d'être* of such a position need not be dwelt upon at this stage, for Congressmen believe that the dynamic power needed for a vigorous political fight can only emanate from solid service rendered to the people through sacrifice and self-purification. As for the programme of the Congress inside the Councils, one need only recall the manifesto of the Parliamentary Board. Of course, it is open to the criticism that the old, old Assembly is not the forum wherefrom to enter a protest against the new scheme of Political Reforms,—especially when that Assembly is not even whitewashed or “White Papered”. But the hope is imminent that it will not take long for friends in the Assembly to discover that public opinion amongst the Liberals, the Nationalists, and the Congressmen is unanimous in condemning the White Paper and striving for united action,—such as has been adumbrated by Sir Chimanlal Setalvad on his return from England the other day. What exactly is in store for the Congress members of the Assembly we cannot foretell. The Congress at any rate is for giving them the widest latitude. But we are not without hope that ere long feeling inside and outside the

Councils will be unanimous in searching out a programme of real resistance which will satisfy the longings of the nation. History has been repeating itself in regular cyclical turns. Motilaljee fed up with the Assembly and his colleagues therein five years ago and urgently called for Gandhi's intervention and what happened in 1929 may yet happen in 1935. The period of Gandhi's exit from the Congress is but a temporary respite in which he has left the Congress politicians to think out and initiate policies for themselves,—free from the incubus of his own personality, growing weightier day by day and bearing down the individuality of those below him. His departure is like that of the father who has passed rich estates to his grown-up son, but if the son only takes over the fruits of the estate and spend them as he liked but wants the father himself to manage the property, or if the son would efface his own personality in the overshadowing personality of the father, and develops no initiative, the latter will have no alternative but to take a short leave of absence. It will be remembered that Gandhi has gone out with a vote of confidence and with a standing invitation from that august body to rejoin it. Between 1925 and 1929 there was a similar hiatus in the Congress, and we have no doubt that this time the hiatus will be shorter, and Gandhi will be called upon to resume his command on *his* terms and direct the national activities to their destiny. It was Gandhi that initiated *Satyagraha* and Civil Disobedience in 1921 and withdrew it in 1922. It was Gandhi that revived it in an intensified form in 1930 and met with a triumph in 1931. It was Gandhi that renewed the hostilities in 1932 and ordered a halt in 1934. In a war we vary our campaigns according to circumstances. Now we deliver the attack and are within an ace of victory, now we retreat and are under a cloud, but the wise General knows the lie of the land and the spirit of his men and knows, too, when to strike as he knows when to stop.

THE LINLITHGOW REPORT

BY MR. HY. S. L. POLAK

OBVIOUSLY the recommendations of the Joint Select Committee cannot satisfy any school of progressive thought amongst



MR. HY. S. L. POLAK

Indian Nationalists. They do not pretend to go even so far as the White Paper proposals, and though the Report refers to the recommendations of the Memorandum submitted to the Committee by the British Indian Delegation, it gives, on almost every occasion, reasons why their constructive suggestions should not be adopted.

The proposals contained in the Report have been endorsed by a substantial majority of the Conservative Party, and will be embodied in a Bill which may be introduced for the first reading before Parliament rises for the Christmas vacation, and whose second reading will be taken very early in the New Year. I have very little doubt that it will contain the maximum that the Government will feel able to carry through Parliament in view of the fact that its principal provisions, in the form in which they appear in the Report, are almost certainly the product of a number of compromises devised to secure the adherence of such notable Conservatives as Lord Hardinge

of Penshurst, Lord Derby, and Sir Austen Chamberlain.

The Bill will go through a lot of battering in both Houses of Parliament before it is finally passed, but its ultimate shape as an Act will, in all probability, differ scarcely at all from that of the Bill. This, of course, should not preclude every possible attempt, at all stages of the Bill to secure, by reason and by persuasion, such amendments as would bring the measure into larger conformity with average Indian sentiment. Indeed, the Labour Party, who have refused to accept responsibility for the Bill that the Government propose to introduce, have let it be known that they intend to move amendments along the lines of the propositions laid down in their own minority memorandum, which appears in the Proceedings of the Select Committee. They have, however, made it equally clear that they will not adopt wrecking tactics or do anything to prevent even the smallest measure of reform proceeding to the Statute Book. On the other hand, I have the gravest doubts whether, in view of the above considerations, any substantial amendment would be acceptable to the Government, as it would open up wide controversies, where at present general agreement lies.

Nor do I think that any useful purpose would be served if Indian Nationalists are placing any faith upon an early return to power of the Labour Party and its handling, in a manner satisfactory to Indian opinion, the Indian constitutional problem. Even if Labour returns to power in 1936, its own domestic policies and the impact of foreign affairs will be so urgent and insistent that it will be years before the Labour Government would be free to deal with India, and it is more than doubtful even then if it would be able to deal with the question as a matter of party policy.

In all these circumstances it is for Indian leaders to consider very carefully their attitude towards the Bill when it is introduced and towards the Act when it is finally assented to.

Indian Colonization in the Far East

BY DR. R. C. MAJUMDAR, M.A., Ph.D. (DACCA.)

IN five small articles in this *Review*,* I have tried to give a very brief account of the beginning of Indian colonization, and the spread of Indian civilisation in the islands of the Pacific. It is a well known fact that Indians had similarly established their political and cultural influence in Further India, i.e., Burma, Siam, Cambodia and Annam.

If we take a broad view of these facts, we can easily visualise a Greater India in the Far East, in the truest sense of the term.

Here in the remote corner of Asia, Hindu kingdoms flourished from the early centuries of the Christian era till the end of the fifteenth century A.D., nearly three hundred years after the Hindus had lost independence in their own lands. The kingdoms of Champa, Kambuja, Siam, Sumatra and Java occupied an eminent position in the polity of the Far East, while less important kingdoms flourished in Bali, Borneo and Malay Peninsula. Sometimes the kingdoms developed into mighty empires. One of them, the Sailendra empire ruled over the Pacific region for nearly three centuries and carried on an age-long struggle with the Cholas of South India, presumably for the commercial supremacy in eastern waters. It was succeeded after an interval by the great empire of Bilva-Sikta (Majapahit) which ruled over the territories now owned by the Dutch.

On the mainland there was the mighty empire of Kambuja (Cambodia).

The history of these Hindu colonial kingdoms is now being gradually revealed by the untiring efforts of the French and Dutch

scholars. A careful perusal of the available evidence shows that although commerce probably supplied the first incentive to the exploration of these regions, the subsequent history differed radically from that of the modern colonies. The Hindus did not use their political powers in these far off lands for economic exploitation but their efforts were directed to more humane ends, viz., to enrich their adopted homes by the culture and civilization of their motherland. The people whom they met there had hardly emerged out of barbarism, and it was the mission of the Hindu colonists to elevate them to the higher standard of civilisation of which they themselves were the products. They did not stand aloof as a conquering race, but mixed with the people and became part and parcel of the general population. They demonstrated that Hinduism, no less than other cultures, had powers to convert and absorb diverse elements. In the process of assimilation, the Hindus themselves were influenced to a certain extent by the customs and practices of the locality. This is more noticeable in respect of religion and society. Both Buddhism and Brahmanical religion obtained a footing in these distant colonies.

In the island of Bali and the kingdoms of Champa and Cambodge, Brahmanical religion of the Puranic form occupied the most predominant position, while Buddhism prevailed in Burma, Sumatra and Java. The prevalence of Buddhism in foreign lands is, however, no new phenomenon and is well known to all. I shall therefore confine myself to the Brahmanical religion which, contrary to our modern ideas, made converts of the foreigners, triumphed in these foreign lands for nearly 1,500 years and even now is not altogether extinct in these far-off regions.

* This is the sixth and concluding article of a series the first of which on "Hindu Colonization in Borneo" appeared in the issue for July 1934. The next on "Sumatra" was published in August; "Java" in September, "Bali Island" in October, and "Malay Peninsula" in November.—[Ed. J.R.]

The principal feature of this religion was the worship of Brahma, Vishnu and Siva, and of the Saktis of the last two gods. Ganesa or Vinayaka and Skanda were duly worshipped, and Nandi and Garuda, the vahanas respectively of Siva and Vishnu, were very popular. Homage was also paid to other minor gods and demi gods like Sun, Moon, Earth, Water, Fire and Wind.

But Siva was by far the most important of all these gods, as he was always regarded the most powerful of them. Kings vied with one another in erecting and endowing the most costly temples for his worship. He was known under various names, such as Sarva, Bhava, Pasupati, Isana, Bhima, Rudra, Mahadeva and Ugra and was worshipped in his Linga form. But most often the king who established a Siva Linga attached his own name to that of the God. Thus the Linga established by king Bhadravarman was called Bhadresvara. This was destroyed by incendiaries and re-installed by a king Sambhuvarman who consequently re-named the God Sambhubhadresvara. Similarly the lingas established by kings Satyavarman and Indravarman were called respectively Satyamukhalinga and Indra-Bhadresvara. It may be noted in passing that this custom was also well known in India.

The philosophical and mythological attributes of Siva are minutely described in the large number of benedictory hymns which occur in the Sanskrit inscriptions of Champa and Cambodge. We have also a grandiloquent description of a Divine Assembly in which Siva occupies the position of supremacy surrounded by other gods including Brahma and Vishnu.

Next to Siva in importance was the god Narayana or Vishnu who was styled Purushottama and Anadinidhana, i.e., without beginning or end. Sometimes the gods Siva

and Vishnu were conceived as united in one person called Sankara-Narayana, corresponding to Indian Hari-Hara. It is to be observed however that while in the latter compound Hari precedes Hara, the reverse is the case in the other phrase showing the predominance of the conception of Siva. So far the colonists followed in the main the conceptions of Indian religion, but they made a novel departure when they added Buddha to Siva and Vishnu and formed the new Trinity of Siva, Vishnu and Buddha which, so far as I know, did not exist in India.

The followers of the Brahmanical religion in these distant lands kept themselves in close touch with the fatherland. An old king of Champa in the 4th century A.D. went back to India, as he wished to die on the banks of the Ganges. An inscription of the 12th century A.D. describes how a king of Cambodge had a priest brought from India to celebrate the consecration ceremony of his son. We are told that the king sent a large number of vessels to bring the priest from beyond the sea with due pomp and ceremony as Lomapada of old did in the case of Rishya-Sringa. The priest was settled in Cambodge, and rich lands were granted to him for his subsistence.

The social hierarchy of the Hindus was adopted and the people were divided into four castes: Brahmans, Kshatriyas, Vaisyas and Sudras. Of course, the rigidity of the caste system was absent and marriage between different castes was in vogue, as was the case also in India in early times. King Vikrantavarman of Champa, i.e., Annam, laid down that there was no greater sin than the murder of a Brahman, and on the whole the predominance of Brahmans and Kshatriyas is marked throughout. The kings belonged to the Brahma-Kshatra race, probably the result of a mixture between the Brahmans

and the Kshatriyas. The system of administration followed closely on the lines of Indian monarchy. The king's power was more or less absolute. He was duly consecrated and royal umbrella was held over him. The crown-prince, called 'Yuvaraja', had to be accepted by an assembly of the Grandees. That this, too, was an Indian custom is proved by Ramayana, which describes how Dasaratha convoked an assembly and proposed to them to consecrate Rama as 'Yuvaraja'.

Law and administration of justice were also based upon Indian model. Indian law books like Smritis and Samhitas served as their basis of law. We have also a translation of a portion of Manu Samhita in Java. The Javanese law books, however, accord a distinctly higher status to women than was the case in India.

The alphabet was purely Indian, slightly modified by local characteristics. The Indian literature was the fountain-source of their knowledge, and the knowledge of Sanskrit was most sedulously cultivated. The large number of Sanskrit inscriptions that have already been discovered, give us a fair indication of the extent of knowledge in Sanskrit literature possessed by the people. They tell us that the people cultivated the study of the Sastras' literature including Epics, the grammar of Panini with its commentary, the Kasikavritti, the Horasastra or Astronomy, the six systems of Philosophy commencing with Mimamsa, the doctrines of Buddha, the law books chiefly of Narada and Bhargava, the Uttarakalpa of the Sivites and the 64 Kalas. That this picture is no exaggeration is proved by the inscriptions themselves written in good Kavya style. Along with Hindu literature, Hindu music was also cultivated in these far off lands. Last but not of the least importance was the influence of Hindu ideas upon art and

architecture. The Indian temples, stupas and the sculptural motifs make their appearance in these far off lands. The wonderful monuments of Borobudur in Java and Angkor Vat in Combodia have elicited the admiration of the world. An idea of their magnificence will be apparent from the fact that the series of sculptures depicting Indian themes in Borobudur alone would, if arranged consecutively in a row, extend over nearly three miles of ground.

Thus in every respect, Indian civilisation made a thorough conquest of these lands and a new India was established in that far-off country. The Indian colonists even tried to complete the transformation by importing the celebrated place-names of their motherland into their new home and thus we find new towns and countries called Ayodhya, Kosambi, Srikshestra, Dvaravati, Mathura, Champa, Kalinga, Kamboja, and Gandhara springing up hundreds of miles away from their namesakes.

So long as the Hindus in India had any vitality in them, they formed the perennial source from which the fountains of culture in the colonies drew fresh supplies. When that source was dried up with the loss of political power, the colonial culture languished and died. Soon there ceased to be any living connection between India and her forgotten colonial empire. Strange as it may seem, the descendants of men who founded that empire foreswore sea-voyage as something unholy and thus an impassable barrier was created between the Hindus and their brethren of the Far East. But whatever the modern Hindus might think of it, the historians now realise that one of the most splendid, though yet unwritten chapter of Indian history, is the story of the growth of a New India in the Far East.

The Hebrew University

By DR. J. M. KUMARAPPA, M.A., Ph.D.

WITHIN the short span of a decade, the Hebrew University has not only won recognition as a centre of learning but made its influence felt in the regeneration of Old Palestine. The founders of this University, unlike our great educationists, did not attempt to duplicate the teaching of the universities of the West, but sought to found a university in vital relation to the thought and life of the people, with roots in the soil of the country. Only such a university can revive, as the Hebrew University is doing, an old country. Palestine is a new country, so far as modern civilization is concerned, in many ways more primitive than was America in the 17th century. Yet this young country is one of the oldest of lands,—a land hallowed by tradition, and sacred alike to the Jew, Christian and Moslem. It is the land not only of the Old and New Testaments but also of the Koran. Into this land of old learning and modern ignorance, of wilderness and verdure, of tradition and superstition, the University is striving to carry not only the sacred knowledge of an old religion but also the practical contributions of modern civilization to human progress.

THE WISDOM OF FOUNDERS

Maintaining that a high academic and scientific standard could be reached by scientists and scholars working on various lines of research, and that a sound foundation should be laid first before undergraduate instruction was undertaken, the founders started the University only with its research departments on the first of April 1924. This arrangement gave the carefully chosen members of the staff not only opportunity to carry on research in their special fields but also time to those who could not speak

Hebrew to learn the official language of instruction. Though the medium of instruction is Hebrew—not Yiddish but the old biblical Hebrew which has become again a living language—yet the University is thrown open to all persons without restriction as to caste, creed, colour or sex. Further, it is interesting to note that practically one-half of the students enrolled come from outside of Palestine; a great many of them come from Eastern Europe where Jews are denied opportunities of higher education. In addition to these, there are some Arabian students and a few post-graduate students from the United States.

Only after the University had done five years of research did the authorities feel that the time was ripe for it to undertake undergraduate instruction. The major subjects taught by the Faculty of humanities are Hebrew literature, Palestinology and Arabic. In fact, the University has an Arabic Department the like of which is not to be found in any European or American University. Besides these, courses are offered in modern and ancient philosophy, in the literature of the Middle Ages, and in the literature of the Greeks and Romans. The Faculty of Science is also giving excellent training in its various departments. In the biological laboratories, the soil, botany and zoology receive special attention. Valuable research work is being carried on in bio-chemistry, analytical chemistry and inorganic chemistry. The institute of pure mathematics is one of which any university may be proud. The institute of physics is also developing rapidly. Special consideration is now being given to a school of sub-tropical medicine and an agricultural college of a high order. Another project now on hand deals with the

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THE HEBREW UNIVERSITY

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enlargement of opportunities in technical training to be worked out with the co-operation of the Technicum at Haifa.

ECONOMIC DEVELOPMENT

Economic life, says the poet Tagore, covers the whole width of the fundamental basis of society because its necessities are the simplest and the most universal. Educational institutions, in order to obtain their fulness of truth, must have close association with this economic life. The highest mission of education is to realize the inner principle of unity of all knowledge, and all the activities of our social and spiritual being. Society in its early stage was held together by its economic co-operation, when all its members felt in unison a natural interest in their right to live. Civilization could never have been started at all if such was not the case. And civilization will fall to pieces if it never again realizes the spirit of mutual help and the common sharing of benefits in the elemental necessities of life. The idea of such economic co-operation should be made the basis of our university. It must not only instruct but live; not only think but produce. How well this educational principle is put into effect by the authorities of the Hebrew University! Take, for instance, the University's botanical gardens. They are located in the centre of the Oriental flora zone, and among their most important works are experiments in plants and trees with a view to the replanting of great stretches of waste. The development of native fruits and the elimination of pests in the vegetable-growing areas have been the objects of research scientists connected with the University.

The study of irrigation is another one to which much attention is being given, as the people of Palestine are turning to farms as well as to artisanship. The Department of

Geology of the University has already sent expeditions into the semi-desert regions of Palestine and investigations are being made into the economic possibilities of uninhabited sections of that country. The neighbourhood of the Dead Sea and the Jordan Valley will in a short time be the scene of extensive industrial developments, and it is probable that permanent settlements will be made there. The University's Chemistry Department is working out methods for the exploitation of many of the minerals as well as for the solution of kindred problems in biological and colloidal chemistry.

PUBLIC HEALTH ACTIVITIES

It is impossible to imagine a Jewish University that does not devote much energy to hygiene; for, from the times when the Jews were a nomadic people their dietary laws gave ample evidence of their attention to health. Already the Hebrew University has rendered great service to the country in improving the living conditions of the people. Through the malaria research department of the Medical School, for instance, the University has practically eradicated that disease of the Near East from the worst infected parts of Palestine. The results achieved by the University have been so remarkable that the League of Nations, in recognition of the work that it has been doing, has selected it as one of the six institutions to carry out further research and experiments along the lines of public health and social welfare.

There are diseases in Palestine which are more or less unknown in more temperate climates, and as a pioneer the University is rapidly conquering them, and the medical laboratories are being used effectively for investigating the nature and cure of the various kinds of diseases that are common to that part of the world. Thus the University

is doing splendid work not only in curative but also in preventive medicine.

THE LIBRARY: A COMMUNITY CENTRE

The Wolffsohn Memorial Library, one of the most interesting among the new buildings of the University, was dedicated on April 12, 1930. It houses at present over 300,000 volumes. Its collection includes many rare parchment missals and Hebrew scrolls. In fact, the University Library is considered to be the finest in the Near East. Many current books and periodicals are kept in circulation. The library is open not only to the students of the University but also to the general public. The socializing influence of the University makes itself felt in many directions. The library is, in fact, a community centre. The amphitheatre draws a large gathering of citizens to the entertainments held there. The location of the open-air theatre is indeed most unique; being directly under the crown of Mount Scopus and at the feet of the University buildings, it commands a view of the Transjordanian Mountains and looks toward the broad plain in which lies the sparkling surface of the Dead Sea. Many of the social activities carried on here are organized by the students of the University.

The Library houses also one of the most romantic collections in the world,—the Schwadron autograph and photograph collection of Jewish notables. This is the gift of Dr. Abraham Schwadron, by birth a Galician, by profession a chemist, by aspiration a collector pre-eminent in his field. After an intense search for valuable manuscripts over a period of thirty years, Dr. Schwadron presented to the Hebrew University in 1927 his remarkable collection of more than 8,000 autographs and more than 2,000 likenesses of famous Jewish personalities

which form now the nucleus of a stately group of documents and portraits covering the last four centuries. This collection contains Prof. Albert Einstein's original manuscript on "The Theory of Relativity" and Prof. Sigmund Freud's essay on S. Ferenczi. A short while ago the University opened here a section known as "Einstein Archives" to which friend and admirers of the great scientists have been invited to contribute letters, manuscripts and portraits.

While the gathering of autographs of Western Jewish notables in the field of literature, science and art was difficult enough, it was much harder to obtain specimens of the handwriting of Eastern European celebrities whose letters are usually very rare. Yet as a result of the zeal of Dr. Schwadron, the Hebrew University now owns over 2,800 autographs and more than 1,400 portraits from Eastern Europe alone. But autographs and portraits were by no means the sole object of Dr. Schwadron's search. Included in his collection are letters whose contents are often of great historical interest. For instance, there is a letter of Paul Ehrlich, the discoverer of salvarsan, written from his laboratory; letters from Herzl, the founder of Zionism; papers dealing with negotiations with Kaiser Wilhelm about the Palestinian settlement when he visited Palestine in 1898. There are letters from David Sinzthelm, President of the Sanhedrin of Napoleon; and Ben Yehuda, the man who, more than any other, is responsible for the revival of Hebrew as a spoken language. The arts and sciences are also represented by many well known Jewish names. Dr. Schwadron is now keen on getting the University to publish general Jewish biography and a register of the autographs of the leading Jewish personalities, wherever they may be found, together with a general

iconography of Judaism, a portrait study never before attempted.

AN ETHICAL MISSION

In this young university academic life and tradition are naturally still in their beginnings. They must have time to grow. The separate schools have yet to be moulded into a living whole,—a real spiritual and cultural centre for the entire country. It is only then the University will be able to inspire and influence even more effectively the life and civilization of Old Palestine. Though the Jews do not need a state for the purpose of maintaining their existence, yet the Hebrew University is striving to help them to establish their life there not upon the basis of force and power but upon that of human solidarity and understanding. At the opening

ceremony of the University, Lord Balfour pointed out that learning is a bond which unites all mankind, and it is such just a bond that the University itself aspires to be. It is endeavouring to revive the ancient cultures of Palestine so that through mutual knowledge and understanding, the peoples of the Near East may contribute to a common stock of learning and live together in amity. Thus the Hebrew University,—the first university of the Jewish people,—is carrying into the Holy Land all the instruments of modern civilization except those of war. And within a decade of its existence it has become not only a real centre of culture and spiritual leadership, but also a regenerative force in the economic and social life of the Holy Land.

Insurance Legislation in India

BY MR. V. G. RAMAKRISHNAN, M.A.

THE Government of India have appointed a special officer to study the question of Insurance Law in India and make recommendations as to the legislative modifications that are needed in the existing insurance laws of the country. This is a most opportune and useful step in view of the growing importance of insurance both in nature and volume. The existing statutes that control insurance are the Indian Life Assurance Companies Act (1912), the Indian Insurance Companies Act (1928), and the Provident Insurance Societies Act (1921).

Insurance business in India, particularly in the last decade, has shown remarkable progress. The number of companies which are subject to the provisions of the aforesaid Acts is 277, of which 180 companies are constituted in India, and 147 companies outside India. Of the 180 companies, 56 are in the Bombay Presidency, 24 in Bengal,

20 in the Madras Presidency, 14 in the Punjab, 7 in Delhi, 2 each in U. P., C. P., Ajmere and Burma, and one in Baroda. Of the 147 non-Indian companies, 71 are constituted in the U. K., 31 in the British dominions and colonies, 18 in Europe, 13 in the U. S. A., 9 in Japan, and 5 in Java. Most of the Indian companies carry on life assurance business only. They are 92 in number, and of the remaining 38 Indian companies, 18 carry on insurance business other than life along with life business and 20 carry on insurance business other than life. Out of the total number of 147 non-Indian companies, 124 carry on insurance business other than life, 9 carry on life business only, and 14 carry on life business along with other insurance business. Of the latter 23 companies, 16 are constituted in the United Kingdom, 6 in British dominions and in Germany.

The total new life assurance business effected in India (according to the official figures of 1930 now available) amounted 145 thousand policies assuring a sum of nearly Rs. 27½ crores yielding a premium income of Rs. 1½ crores, of which the new business done by Indian companies amounted to 106 thousand policies assuring a sum of Rs. 15½ crores having a premium income of nearly a crore. The share of the British Companies in respect of new sums assured is Rs. 4 crores, of the Dominion and Colonial Companies 7½ crores, and of the single German Company ½ crore.

The average sum assured under the new policies issued by Indian companies is Rs. 1,484 and under those assured by non-Indian companies Rs. 2,970, and the average annual premium per Rs. 1,000 sum assured is Rs. 54 in the case of Indian companies and Rs. 59 in the case of non-Indian companies.

The total life assurance business amounted to 717 thousand policies assuring a total sum of over Rs. 154 crores having a premium income of nearly Rs. 8 crores. Of this the share of the Indian companies is represented by 514 thousand policies assuring a sum of 85 crores having a premium income of over 4 crores. The total assets in India of foreign companies are Rs. 30 crores, and those of Indian companies nearly Rs. 25 crores.

Insurance companies have thus come to play an important part in the banking system of India, as they hold for long periods a substantial part of the savings of the people, mobilise their savings, and make them available to commercial and industrial companies, public bodies and Government for beneficent purposes. The companies lend a portion of their resources to their policyholders and invest a considerable portion in Government securities and Treasury bills. Some of the Indian companies also purchase shares and

debentures of banks and invest a portion of their funds in mortgages of land and buildings or in land development. There is a vast field for the spread of the operations of life insurance in rural areas and among landowners.

The foreign companies invest outside India a large portion of their income that they obtain in the country, so that the savings of the people to this extent are not available for the economic development of the country. In other countries all insurance companies judiciously use the bulk of their funds to promote trade, industries and public utility concerns in the respective countries. The Central Banking Committee recommended that legislation should be passed to compel all insurance companies in India to keep an initial deposit with Government and to invest a certain minimum proportion of their premium income in approved Indian securities.

At the same time, it should not be forgotten that the besetting sin of indigenous insurance to-day is the growth of new companies with neither adequate capital, nor powerful directorate or capable business management. Many of them are based on speculative business and profits. Their management is in many cases in the hands of speculative promoters, the erstwhile agents and derelicts among insurance workers. The mode of administration and the method of remuneration of the managing agents and the field staff leave much to be desired. Insurance failure is a national catastrophe and it is therefore all the more necessary that legislative provision should be adequate against indiscriminate starting of new companies. But legislation should not be to discourage indigenous concerns but to guide them to be efficient and sound in their business organisation.

Jahangir as a Man*

BY DR. M. ISLAM BORAH, M.A., Ph.D.

"It is not difficult," says Prof. Beniprasad in the concluding Chapter of his History of Jahangir, "to sum up Jahangir or to strike his account with history, but, as a statesman has said about another: 'One must take adequate means and scales.' Jauntily to dismiss him as a hard-hearted, fickle-minded tyrant, soaked in wine and sunk in debauch, as more than one modern writer has done, is at once unscientific and unjust. His fame has been eclipsed by the transcendent glory of his father and the dazzling splendour of his son. His memory has suffered from the implicit faith reposed in historical forgeries and travellers' tales. His career has been viewed and judged in isolated passages." The unsympathetic and misleading accounts of his career, as depicted by some of the European historians, have been accepted as historical facts and given a permanent place in our national history and literature, particularly in novels and dramas. These facts have produced a very baneful effect on the imagination of our people, and to an ordinary man, Jahangir has become identified with wine and women. But from a review of his life as a whole as revealed in his memoirs and other authentic contemporary records, his character stands on a very high level among the monarchs of the age. He had no doubt some defects and weaknesses as is the case with every human being, but to judge him in isolation from other factors which moulded his character is most unscientific and cruel.

The most trustworthy account of the life of Jahangir in his Tuzuk or memoirs, which not only gives a minute detail of his every-day life, but also serves the purpose of an Imperial Gazetteer of his reign giving an elaborate description of the important places, men and events of the time.

There he candidly expresses his views on the art of government and confesses his weaknesses and eccentricities, which the autobiographer seldom does. Many instances may be cited as proof of clear confession of his weaknesses in the domain of politics and social activities. He was instrumental in the murder of Abul Fazl by Birsing Deo-Bundela,

but he has not suppressed this fact in his Tuzuk.* He says:

Raja Birsing Deo, a Bundela Rajput, was promoted to the rank of 3,000. The reason for his advancement and patronage was this, that towards the end of my revered father's reign Shaykh Abul Fazl, who excelled the Shaykh Zadas of Hinduistan in wisdom, was summoned from the Deccan; since his feelings towards me were not honest. . . . It was certain that if he obtained the honour of waiting on him (Akbar), it would be the cause of more confusion, and would preclude me from the favour of union with my father. It became necessary to prevent him from coming to Court. As Bir Singh Deo's country was exactly on his route . . . I sent him a message that if he would stop that sedition-monger and kill him, he would receive every kindness from me.

Jahangir once rebelled against his father. In later life, he became conscious of his error and in his memoir, he refers to this matter in the following words:

Short-sighted men in Allahabad had urged me also to rebel against my father. Their words were extremely unacceptable and disapproved by me. I know what sort of endurance a kingdom would have, the foundations of which were laid on hostility to a father, and was not moved by the evil counsel of such worthless men, but acting according to the dictates of reason and knowledge I waited on my father, my guide, my 'Qibla' and visible god, and as a result of this good purpose it went well with me.

Shahjahan was not addicted to the habit of drinking till he was twenty-four years of age. It was Jahangir who first initiated him to the taste of this delicious and exhilarating beverage on the occasion of one of the weighing ceremonies. Jahangir makes no secret of this incident; he plainly records this affair in his memoirs.

Many instances of this nature may be cited from his Tuzuk as candid expression of facts even at the cost of his own reputation and goodwill of a certain section of the people. The Tuzuk being the most valuable mine of informations surrounding the character of Jahangir, I shall attempt here to present some aspects of his personality—as Jahangir the man—so far as they are reflected in this book.

HIS LOVE OF LEARNING

Jahangir received his education under the tutorship of Maulana Mir Kalan Harvi, Shaykh Ahmad, Qutbud Din Muhammad Khan and Abdur Rahim Khan† the son of Bairam Khan Khan-Khana. All these men were noted scholars of the time in the

* A public lecture delivered at the Dacca University.

† Tuzuk, p. 10, Beveridge I, pp. 24-25.

† Iqbal Namah 287-8.

different branches of learning. Abdur Rahim Khan was not only a master of Persian and Arabic but also a sound scholar of Turkish, Sanskrit and Hindi. The influence of these men had made a deep impression on the intellectual vigour of the prince and created in him a spirit of search after knowledge till his last days. His linguistic attainments were due more to Abdur Rahim Khan than any one else. With him he learnt Turkish and Hindi, the knowledge of which he showed on many important occasions of his life. He also possessed the gift of a poet and composed verses and discoursed on poetry. He says: "As I have a poetical disposition I sometimes intentionally and sometimes inextempore compose couplets and quatrains." * Many illustrations of his poetic composition have been preserved in his Tuzuk and other contemporary records. Being himself a poet, he naturally patronised the growth of poetry and literature, and many Persian and Indian poets began to thrive under the bounty of his generous mind. The culture of Hindu literature was also encouraged. It was during his reign the great Hindu author Tulsidas composed his Ramayana, the great epic of India. Literature under his reign flourished to such an extent that it may be called the Augustan age of mediæval Indian literature. Besides a sound general and cultural education, Jahangir was fairly conversant with the knowledge of History, Geography, Botany, Zoology and Aesthetics. His love of details, his sense of keen inquisitiveness, his accuracy of observation and a strong desire for experiment were unparalleled in the history of Indian monarchs. It is on these grounds, Beveridge in his preface to the second volume of the Memoirs remarks: "Had James I. (and VI. of Scotland) been, as he half wished, the keeper of the Bodleian, and Jahangir been head of a Natural Museum, they would have been better and happier men."

Jahangir's interest in history and geography has been fully displayed in the Tuzuk. Wherever he goes, besides recording the daily occurrences in his diary, he often gives a historical survey of the places and persons that strike his imagination. Among the Mughal historians and authors of Memoirs, none has ever given such detailed accounts

* Tuzuk, p. 111, R & B. 228

of places as Jahangir has done in his Tuzuk. Geographical accounts of the different parts of India were first recorded by Abul Fazl in his Ain-Akbari, but it lacked details. But Jahangir gives not only the political geography of the province or city he visits, but also deals with the physical aspect, including a vivid description of the climate, products, flora and fauna, racial peculiarities and manners and customs of the people. The elaborate description of Kashmir, which he has left for us, is one of the most charming specimens of his keen interest in geographical investigation. His interest in historical investigation has also been fully demonstrated in his attempt to trace the origin and rise of historical persons and places. The accounts of Agra, Mirza Shahrukh, Akbar, Sultan-Daniyal, Hemu, Sharif Amuli, Khusrav, port of Cambay, Ahmedabad, etc., are some of the instances which clearly indicate his love for historical knowledge.

BOTANY AND ZOOLOGY

As a student of Botany and Zoology, Jahangir developed a wonderful power of investigation, accuracy of observation, and a strong desire for experiment of his objects. As a botanist, he showed a keen sense of observation in dealing with the forms, structure, and tissues of plants, the laws or conditions which regulate their growth or development, the functions of their various organs, the classification of the various specific forms, their distribution over the face of the country, and their conditions at different climatic atmosphere. It seems that he kept royal experimental farms for the purpose of growing fruits and flowers that were not usually available in India. He says: "Among fruits, one which they call *Annanas* (pine-apple), which is grown in Frank ports, is of excessive fragrance and fine flavour. Many thousands are produced every year now in the Gul-Afshar garden at Agra." † Of all fruits, Jahangir was very fond of mangoes; so Mugharrab Khan, in order to supply the emperor with this fruit out of season, made some experiments and found them successful. Jahangir mentions: "Mangoes were out of season in India after the month of Tir (June-

* Tuzuk, pp. 292-315, Beveridge II. pp. 181-188.

† For details see Tuzuk and Beveridge,

‡ Tuzuk, p. 8; Beveridge I, p. 5.

July), but Mugharrab Khan had established gardens in the pargana of Kairana, * which is the native place of his ancestors, and looked after mangoes there in such a manner as to prolong the season for more than two months and sent them every day fresh to the special fruit store-house. As this was altogether an unusual thing to be accomplished, it has been recorded here." †

From a comparative study of the flowers of the different countries, he arrives at the conclusion that the Indian flowers are the best in fragrance. He records the result of his investigation in the following words:

From the excellencies of its sweet-scented flowers one may prefer the fragrances of India to those of the flowers of the whole world. It has so many flowers that like of which nowhere can be found in the world. The first is the *Champa* (*Michelia champaka*), which is a flower of exceedingly sweet fragrance; it has the shape of the saffron-flower, but is yellow inclining to white. The tree is very symmetrical and large, full of branches and leaves and is shady. When in flower, one tree will perfume a garden. Surpassing this is the *Keora* flower (*pandanus odoratissimus*). Its shape and appearance are singular, and its scent is so strong and penetrating that it does not yield to the odour of musk. Another is the *rae bel*, which in scent resembles white jessamine. Its leaves are generally two and three folds. Another is the *mulsari* (*Mimusops Elengi*). This tree, too, is very graceful and symmetrical and is shady. The scent of its flowers is very pleasant. Another is the *ketaki* (*pandanus?*), which is of the nature of *keora*, but the latter is thorny, whereas the *ketaki* has no thorns. Moreover, the *ketaki* is yellowish, whereas the *keora* is white. From these two flowers and also from the *Chambeli* (*Jasminum grandiflorum*), which is the white jessamine of Persia, they extract sweet scented oils. There are other flowers too numerous to mention. Of trees there are the cypress, the pine, the *chanar* (*platanus orientalis*), the white poplar (*populus alba*), and the willow, which they had formerly never thought of in Hindustan, but are now plentiful. The sandal tree, which once was peculiar to the island (i.e., Java, Sumatra, etc.), also flourishes in the gardens.

Over and above these, he has given the peculiar characteristics of other plants and flowers which are available in different parts of India.

EXPERIMENTS IN BREEDING

From the accounts of curious and rare birds and animals in the Tuzuk, it is apparent that Jahangir had maintained a zoological garden and an aviary, where all these animals were kept for the purpose of his observation and study. He had his agents in

* A pargana in the modern Muzaffar Nagar District, Imperial Gazetteer, VII, 308.

† Beveridge I. 832.

different parts of the country to procure these rare animals for his zoo. He had once deputed Mugharrab Khan to Goa, and Md. Hussain Chelebi to Turkey and Iran for the purpose of purchasing rare and curious things. Of the things brought by Mugharrab Khan, Jahangir makes special mention of three animals, namely, a Turkey (which for the first time was introduced in India), a monkey and a pheasant in which he took particular interest. About the monkey, he records:

The monkey is of a strange and wonderful form. Its hands, feet, ears and head are like those of a monkey, but its face like that of a fox. The colour of its eyes is like that of a hawk's eyes, but the eyes are larger than those of a hawk. From its head to the end of its tail it is an ordinary cubit in length. It is shorter than a monkey and taller than a fox. Its hair is like the wool of a sheep and its colour like that of ashes. From the side of its ear to its chin it is red and of the colour of wine. Its tail is two or three finger breadth, longer than half a cubit, quite different from that of other monkeys. The tail of this animal hangs down like the tail of a cat. Sometimes it makes a sound like a young antelope.*

Of the strange nature of animals which Jahangir discovered during his investigation, two instances deserve notice; one is the giving of milk by a he-goat and the other of a young monkey fed on goat's milk. He says:

One of the shepherds brought me a gelded goat that had teats like a female, and gave every day sufficient milk to fill a coffee cup. "Bahaud Din, the musketeer, brought a young monkey (Langur). He then came and taken down the young one and had put it beside a goat to be suckled. God had inspired the goat with affection for it, and it began to lick the monkey and to fondle it. In spite of difference of species, she showed such love as if it had come out of its own womb.

Jahangir's thirst for knowledge of Zoology did not rest satisfied merely at the result of his observation but he also launched a campaign in experiment. It was reported to him by the hunters that at a certain regular time, a worm develops in the horns of the mountain ram which causes an irritation and induces the ram to fight with his hind, and that if he finds no rival he strikes his head against a tree or a rock to allay the irritation. He investigated into the matter and came to the conclusion that "the same worm appears in the horn of the female sheep, and, since the female does fight the statement is clearly untrue".† In order to ascertain the period

* Tuzuk, p. 105 & Tr. 216.

† Ibid, p. 40 and Tr. I. 84.

of gestation of elephants, he set apart one female elephant in his private stable till it gave birth to a young one in his presence. He says :

At last it became evident that for a female young one it was eighteen months and a male nineteen months. In opposition to the birth of a human being, which in most cases by a head delivery, young elephants are born with their feet first.*

He made some experiments in breeding also. He had procured some red deer from the hills of Rohtas and Markhur goats from Ahmedabad for this purpose. In the absence of female goats of this variety in his establishment, he paired them with Barbary ewes and the product of this cross breeding was very successful. He was also successful in the pairing of *cheetahs* and tigers. He says :

It is an established fact that *cheetahs* in unaccustomed places do not pair off with a female. At this time a male cheetah, having slipped its collar, went to a female and paired with it, and after two and a half months three young ones were born and grew up. It happened that a tigress became pregnant and after three months bore three cubs; it had never happened that a wild tiger after its capture had paired.†

With the purpose of gaining some knowledge of anatomy of wild animals, Jahangir took recourse to dissection whenever he noticed any peculiar characteristic of a beast. He writes :

I went to hunt a lion and finished him with one shot. As the braveness of the lion was established, I wished to look at his intestines. After they were extracted, it appeared that in a manner contrary to other animals, whose gall bladder is outside their livers, the gall bladder of the lion is within his liver. It occurred to me that the courage of the lion may be from this cause.

Once he killed a four-horned antelope. It was commonly believed that this animal had no gall-bladder. In order to verify this statement, he dissected the animal and on examination he found the gall-bladder and this removed this misconception. On another occasion he dissected a male wolf in order to see if there was any difference in the position of the gall-bladder of a lion and a wolf.

HIS AVIATORY

In his aviatory, Jahangir collected a large number of birds of different species. In his description of the peculiar characteristics of

* Tuzuk, 117, and Beveridge I. 240.
† Ibid p. 180 and I. 265.

birds, we come across with the names of about fifty types of different birds.

Over and above these, he gives an account of a strange bird whose name is not mentioned. He says :

In these days they brought a bird from the country of Zirbad (Sumatra, etc., Blochman, p. 616) which was coloured like a parrot, but had a small body. One of its peculiarities is that it lays hold with its feet of the branch or perch on which they may have placed it and then makes a somersault, and remains in this position all night and makes a murmuring sound. When day comes it seats itself on the top of the branch. Though they say that animals also have worship, yet it is most likely that this practice is instinctive. It never drinks water, and water acts like poison upon it, though other birds subsist on water.*

He made some experiments on the breeding of pheasants and Sarus. Akbar also made similar attempts in the breeding of the former but he was unsuccessful. Jahangir had succeeded in his attempt to make them breed in captivity. He has minutely observed the characteristics of these birds during the whole of the breeding period, beginning from the time of pairing to the day of producing the young ones, and has given a very interesting and detailed account of the pair of Sarus, showing how animals act according to their instinct implanted in them by Nature.

JAHANGIR'S HUMANITARIANISM

Jahangir's humanitarian spirit has been fully reflected in a number of ordinances he passed for the amelioration of the condition of his subjects as well as of the lower animals. Although all the ordinances could not be strictly enforced, they are not without moral effect, and they throw a great light on the character of the emperor and his motive behind them. The failure of the uniform application of some of his principles was due more to the lack of responsibilities on the part of his subordinates, and the geographical difficulties of a vast Indian empire lacking proper facilities for communication with an enormous population scattered over a hundred thousands of villages. One of the first acts of humanity was the prohibition of the slaughter of animals for food on the occasion of his birthday and two days each week, namely, Thursday (the day of his accession), and Sunday (the day of his father's birth). His kindness to animals went

* Tuzuk, p. 133; Tr. I. 272.

so far that he ordered the use of warm water to bathe his elephants during the winter.* There was a custom in the district of Sylhet of making eunuchs and giving them to the governor in lieu of revenue and this system had gradually spread in other provinces as well. This abominable custom and the traffic in young eunuchs were banned by the emperor under pain of capital punishment, and the provincial governors were instructed to liberate these unfortunate youths from the possession of their masters.† In the fifth year of his accession, Afzal Khan, the governor of Bihar, sent some people guilty of the breach of this penal law to the Imperial Court for trial and they were imprisoned for life.‡ For catering to the needs of the poor and the distressed, he had established a number of free restaurants in the principal cities of his dominion, called *Bulghur-Khanas*, where cooked food might be provided for the poor according to their condition, and so that residents and travellers both might reap the benefit.§ On one occasion he records the payment of Rs. 3,000 for the expenses of the *Bulghur Khana* of Kashmir.|| During his tour in Gujarat, he noticed a number of short walls constructed on the road-sides as a resting place for the porters where they could load and unload their burdens when they were tired. Jahangir found this system to be very useful and a great relief to these poor persons, so he ordered the building of these resting-places in all large towns of his dominion at the Imperial expense.¶ In the first year of his accession, he directed the provincial governors to build hospitals in the great cities, and to appoint physicians for the treatment of the sick, and the whole expenditure to be borne out of the Imperial exchequer.**

A JUST KING

One of the best traits of Jahangir was the possession of a very strong desire for the dispensation of justice among his subjects. His idea of justice was above all personal

relations. He says : "Kingship regards neither son nor son-in-law. No one is a relation to a king."* "In counsels on State affairs and government, it often happens that I act according to my own judgment and prefer my own counsel to that of others."† When Sa'id Khan was appointed Governor of the Punjab, Jahangir sent him this message : "My justice would not put up with oppression from any one, and that in the scales of equity neither smallness nor greatness was regarded. If after this any cruelty or harshness should be observed on the part of his people, he would receive punishment without favour."‡ It seems that he acted on these principles and did not allow his will to be subordinated to the selfish interest of his advisers as long as he retained his health and vigour. To protect the subjects from the oppression of his officers, he introduced that famous chain of justice attached to one of his palaces, by means of which any oppressed person might ring him up and obtain redress.§ It was probably instituted after the model of the Sasanian king of Persia, Nawshirwan the Just, who had fastened a similar chain in his palace for a similar purpose. If we are to believe the statement made by Wala-Daghistani, the author of *Riazush-Shuara*, about Jahangir's trial of Nurjahan for a charge of murder, then the sense of his justice would be unparalleled in the history of the world. He says that one day while Nurjahan was walking on the terrace of her palace, it happened that a passer-by gazed at her. At this the empress became enraged and shot the man dead. When the matter was reported to the emperor, he immediately directed Quzi Nurullah Shustari to investigate the case and punish the culprit according to law. The Qazi found Nurjahan guilty of murder and sentenced her to death and the order of her execution was confirmed by the emperor. But in the meantime Nurjahan managed to compromise the case by a payment of two lakhs of rupees as blood-money to the relations of the deceased. After the compromise of the case, Jahangir went to Nurjahan and said in a pathetic tone : "O, Begum, if you were killed what would have

* Tuzuk, 203; I. 410.
† Ibid, 72; Tr. I. 150-151.
‡ Ibid, 81; I. 168.
§ Ibid, 35, 99. Tr. 75, 204.
|| Ibid, 36; Tr. I. 77.
¶ Ibid, 208; I. 420.
** Ibid, 4; Beveridge I. 9.

* Tuzuk, 24; I. 52.
† Ibid, 32; I. 68.
‡ Ibid, 6; I. 13.
§ Ibid, 3; I. 7.

become of me." * In the declining state of his health when Nurjahan obtained her ascendancy over him, he never allowed her to interfere in the dispensation of his justice. Once a widow complained against Muqarrab Khan for the education of her daughter and her consequent death in the hand of some of his servants at Cambay. Jahangir investigated into the case and finding Muqarrab Khan guilty of abatement of the crime, reduced his Mansab by one half, and made an allowance to the aggrieved woman.† On another occasion on the receipt of certain representations against the inhuman conduct of Abdullah Khan, the governor of Ahmedabad, he degraded him from his Mansab and confiscated from his Jagir a valuable portion, the income of which amounted to seven million *dams*.‡ His punishments, with the exception of a few instances given in an abnormal state of mind, were generally tempered with mercy. He forbade the cutting off the nose or ears of any culprit, and took a vow by the throne of God never to take recourse to this sort of punishment.§ He was generally cool in his deliberations and considerate in his judgment. On one occasion, he sentenced a person to death on the suspicion of high treason. But on further considerations he found that the man deserved a lesser punishment and he commuted the sentence of death to that of mutilation of the feet. But before the commutal sentence could reach the executioner, the prisoner was put to death. Jahangir was very much aggrieved at this rash action of his and then issued an order: "Whenever an order was given for any one's execution, notwithstanding that the commands were imperative, they should wait till sunset before putting him to death. If up to that time no order for release arrived, he should be capitally punished."||

RELIGIOUS VIEWS

Jahangir followed Akbar in the toleration of other religions with this difference

* This incident has been related in the life of Jahangir in *Riazush-Shuara*. There is no other corroborative evidence.

† *Tuzuk*, 83; Tr. I. 172.

‡ *Ibid*, 203; Tr. I. 421.

§ *Ibid*, 4; Tr. I. 2.

|| *Ibid*, 240; Tr. II. 28.

that the former meddled too much in theology and wanted to force his opinion on others, whereas the latter allowed others to follow their own beliefs and creeds without any interference from the State. In the sixth year of his accession, he issued a Firman to the provincial governors not to force Islam on any individual against his will.* This injunction is entirely in keeping with the teachings of the Quran. His toleration of Hindu religions and some favour showed to the Christians and veneration to Christ and the Virgin led many a credulous European Christians to invent fantastic theories as to the religious belief of Jahangir. These Christians were totally ignorant of the law, that Islam lays down—to live peacefully with the people of the Book (i.e., followers of revealed religions) and to venerate the person of Christ and the Virgin; and coming from a Continent with the idea of notorious religious persecutions of medieval Europe still fresh in their mind, they could not reconcile their religious susceptibilities with Jahangir's observation of holidays and doing "all ceremonies with gentiles".† Hence their puerile and fantastic records which are based mostly on bazar gossip. Jahangir might have violated the so-called orthodox traditions, which are un-Islamic, but he never violated the fundamental principles of Islam and the catholic spirit it enjoins. On Friday eve the Sabbath of the Muslims, he used to associate with the *Ulama*, the learned, men of Islam, the Darwishes and the recluse.‡ He used to visit the shrines of Muslim saints and spend a considerable amount of money on the anniversary festival of Shaykh Salim and others, and held these holy places in very great esteem. He would often hold conversation with living saints and distribute money through them among the poor and the needy, and attend the assembly of *Sama* and *wajd* (ecstatic dance of the mystics). His association with a Hindu Darwesh of Ujjain named Jadrup was very cordial and intimate. He says:

I had frequently heard that an austere Sannyasi named Jadrup many years ago retired from the city of Ujjain to a solitary corner and employed himself in the worship of the true God. I had a great desire for his acquaintance, and when I was at the capital of Agra,

* *Tuzuk*, 100; Tr. I. 205.

† For details of European traveller's view of Jahangir's religious belief see Bent Prosad, pp. 41, 42, 430-84.

‡ *Tuzuk*, 9; Tr. I. 21.

I was desirous of sending for and seeking him. In the end, thinking of the trouble it would give him, I did not send for him. When I arrived at the neighbourhood of the city (Ujjain), I alighted from the boat and went ½ *kos* on foot to see him.... He does not desire to associate with men, but as he has obtained great fame people go to see him. He is not devoid of knowledge, for he has thoroughly mastered the science of Vedanta, which is the science of Sufism. I conversed with him for six *gharis*; he spoke well, so much so as to make a great impression on me. My society also suited him.*

Jahangir paid several visits to this hermit at Ujjain and Mathura, and on every occasion both of them were delighted in their conversation on spiritual topics. The sage once remarked:

In what language can I return thanks for this gift of Allah that I am engaged in the reign of such a just king in the worship of my own Deity in ease and contentment, and that the dust of discomposure from any accident settles not on the skirt of my purpose.†

The emperor also says:

I heard many sublime words of religious duties and knowledge of divine things. Without immoderate praise, he sets forth clearly the doctrine of wholesome Sufism, and one can find delight in his society.‡

In another place, he says:

In truth, his existence is a great gain to me; one can be greatly benefitted and delighted.§

These statements prove that Jahangir's learning towards eclecticism is due to his frequent visits to these saints, and he was greatly influenced by Jadrup.

His attitude towards Hinduism was that of a benevolent neutrality. To please the Hindu subjects, he would take equal interest in the Hindu festivals of Dashara, Sivaratri and Rakshi with those of Muslim by holding social intercourse with the Jogis. He goes into the details of Hindu caste system and often converses with the Pundits about their religion but popular beliefs and dogmas never appeal to his mind. He holds the votaries of idolatry as the 'wanderers in the desert of error'. But in spite of these convictions; he never harassed the Hindu population. He had visited the temples of Brindaban, Hardwar, and Kangra and gave 'alms in cash and goods' to the Brahmins and jogis. The only instance of his so-called religious persecution pointed

* *Tuzuk*, 175; Tr. I. 355, 359.

† *Ibid*, 252; Tr. II. 52.

‡ *Ibid*.

§ *Ibid*, 279; Tr. II. 104; for further details see *Tuzuk*, 279-80; and Tr. 104-8.

out by some historians was the execution of the Sikh Guru Arjun. But the history of this incident clearly shows that the execution of the Guru was not due to Jahangir's intolerance of his religion but to the part the Guru played in the revolt of Prince Khusru by giving the rebel prince an enormous sum for the execution of his plan. Jahangir rather tried to be lenient with the Guru and at first imposed upon him a heavy fine for his offence of high treason. But when Arjun had refused to pay the fine, Jahangir was compelled to sentence him to take the highest penalty of law. It was the trial of a person charged with the commission of a definite offence against the person of the king and the established law of the land. The personal beliefs and religion of the Guru had nothing to do with it. Even at the modern time if a person is accused of such an offence, he can never escape the highest penalty of law, although he occupies the highest position in any particular creed or religion.

The laws and regulations promulgated by Jahangir were equally applicable to all his subjects, Hindus and Muslims. In one of his regulations issued to the provincial governors, immediately after his succession, he definitely lays down: "In my dominions if any one, whether Hindu or Muslim, should die, his property and effects should be left for his heirs, and no one should interfere with them. If he should have no heir, they should appoint inspectors and separate guardians to guard the property, so that its value might be spent in lawful expenditure, such as the building of mosques and rest-houses, the repair of broken bridges, and the digging of tanks and wells." Jahangir like his father realised the importance of the co-operation of the subjects belonging to all creeds for the stable and proper administration of the country. In the Eulogium of Akbar, he says:

As in the wide expanse of the Divine compassion there is room for all classes and the followers of all creeds, so, on the principle that the shadow (i.e., the sovereign) must have the same properties as the Light (i.e., God), in his dominions, which on all sides were limited only by the salt-sea, there is room for the professors of opposite religions and for beliefs good and bad.*

* *Tuzuk*, p. 16; Tr. 37.

Jahangir followed this principle in his dealings with the Hindus, and he was always guided by it in his religious policy of complete toleration.

HIS INTEMPERANCE

Much has been said about Jahangir's addiction to drinking habits. But when we take into consideration the prevailing customs among the princes and the aristocracy of the time and the circle in which the emperor was brought up, his drinking habit seems to be nothing extraordinary. 'It was an age when many a prince and many a nobleman fell a prey to alcohol. Jahangir was not an exception to it. Although he drank wine, he never encouraged others to follow him, rather he admitted the evil effects of drinking habits and once promulgated an ordinance forbidding its use among his subjects.* He began drinking from the age of fifteen years, first as a medicinal dose to remove his weariness on the occasion of a hunting excursion on the bank of the river Indus near the fort of Attock when he accompanied his father in a campaign against the rebellious Yusufzai Afghans.† From this medicinal dose it gradually increased till his health was affected. Then he made several attempts to reduce the quantity. After his accession to the throne, he took a vow not to drink on Friday eve and he had honoured this vow all along. In the early part of his youth, he used to drink sometimes at day and sometimes at night. But from the time when he was thirty years old, he took to drinking only at night. This he continued practically throughout his whole reign and kept the hours of the day for the business of the State. Jahangir had no doubt fallen a victim to a habit which he formed in the irresponsible days of his youth, but his views on drinking wine was the rule of moderation. In the tenth year of his reign when Shahjahan was first given to drink on the occasion of his weighing ceremony Jahangir made the following remarks: "To-day which is the day of thy being weighed, I will give thee wine to drink, and give thee leave to drink it on feast days and at the time of the New Year, and at all great festivals. But thee must observe the path of moderation, for wise

men do not consider it right to drink to such an extent as to destroy the understanding, and it is necessary that from drinking only profit should be derived. Avicenna who is one of the most learned of philosophers and physicians, has written this quatrain.*

*Wine is a raging enemy, a prudent friend,
A little is an antidote, but much a snake's poison.
In much the injury is not little,
In a little there is much profit."*

Having attempted above to show certain traits of Jahangir, as a man, I would now conclude this paper with the following remarks of a modern historian :

From a review of his life as a whole, he comes out a sensible, kind-hearted man, with strong family affections and unstinted generosity to all, with a burning hatred of oppression and passion for justice. On a few occasions in his career as a prince and emperor, he was betrayed, not without provocation, by fits of wrath into individual acts of barbarous cruelty. But as a rule, he was remarkable for humanity, affability and open hand.

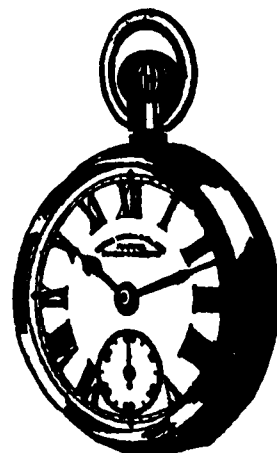
* Beveridge, I. 306.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Tories in Council

IN accordance with Mr. Baldwin's undertaking at the Bristol Conference, the Central Council of the Conservatives met on December 4, to take counsel on the J. P. C. Report. It is not surprising that the official motion "approving the general principles embodied in the Select Committee Report" was adopted by an overwhelming majority. For, as we have already pointed out, the Joint Committee had done everything to placate the Extremists and had practically taken the wind out of the sails by whittling down the reforms. So there was no fear of the rejection of a Report which conceded even less than the White Paper. Of course, there were a handful of what one may call the "impossible Extremists" whom nothing could satisfy. And the inevitable Mr. Churchill ranted at length, though his dismal warning of "misery" and "anarchy" was really too wide of the mark to make an impression.

The Tory approval vindicates Mr. Baldwin's leadership and the J. P. C. recommendations have accordingly been accepted by both Houses of Parliament as "the basis" of the India Bill. Thus while everything is done to secure the die-hards' approval, there is hardly any trace of concern about Indian opinion on the Report. That opinion is pretty unanimous in condemning the Report as reactionary. The Congress has rejected it as unworthy of consideration, while the Liberals demand radical alterations to make it acceptable. Mr. Baldwin, in his anxiety to conciliate Tory prejudices, assured them that the J. P. C. had made

changes in the subjects which worried you and which ought to relieve your genuine anxieties to a great extent—police, pensions and commercial discrimination.

While Sir Austen Chamberlain argued that power was in their hands now and

unless they decided then what the framework of the future Central Government should be, the conduct of events will pass from their hands.

These arguments have evidently had their effect. The admission that safeguards have been stiffened may be very consoling to British Conservatives, but it has certainly increased anxieties in India.

Indian Reforms in Parliament

The reform proposals embodied in the J. P. C. Report formed the subject of lengthy debates in both Houses of Parliament. Sir Samuel Hoare in the Commons and Lord Halifax in the Lords moved a resolution accepting the Report as the basis of a Bill that has since been drafted and placed before Parliament. Government, of course, had an easy victory—a victory as certain and pronounced as the one the Tory Council gave the other day. We shall therefore dismiss the die-hard opposition as a piece of impertinence deserving the snub it received from the more responsible section of the Tories. What was of more importance was the Labour Amendment moved by Major Attlee urging

that the proposals of the Joint Parliamentary Committee were inadequate and should be liberalised by express acceptance of Dominion Status as an early object of the Reforms.

Major Attlee's was a grave indictment of British rule. Indians had felt, he said, that after 150 years of British rule, the masses remained poor, ignorant and exploited.

For every evil which flourishes unchecked, we must take responsibility because we have been repositories of power. The idea that Indians must always be ruled for their own good by a lonely white man is Victorian sentimentality.

* Tuzuk, 4.

† Ibid, p. 150.

The Late Mr. V. P. Madhava Rao

Mr. Madhava Rao, who has passed away at the great age of 85, was a brilliant statesman with a record of public work as distinguished as it was varied. Born of an ancient Mahrata Brahmin family long settled in Tanjore, he displayed during years of service in various capacities all the vigour and pugnacity of his race. He had the unique honour of serving as the Dewan of three premier States of India—Travancore, Mysore, and Baroda with great ability and distinction. On retirement from Baroda in 1916, he plunged into public movements in British India and quickly rose to eminence as a Congressman. In 1919, Mr. Madhava Rao went to England at the head of the Congress deputation and gave evidence before the then Joint Parliamentary Committee. The last public act of his was in 1929 when he was very appropriately chosen to preside over the Silver Jubilee celebration of the Sri Mulam Popular Assembly of Travancore.

Injustice to Indians in Burma

We have more than once drawn attention to the large body of public opinion in Burma against her separation from India. The Joint Committee, while endorsing the White Paper proposal for separation, have gone a step further in discriminating against Indians in Burma. The proposed Indian representation to the legislature is meagre while that legislature is empowered to restrict Indian entry. Surely, India could at least have the same rights and privileges with Burma as the United Kingdom, and it is astonishing that Indians who have done so much for Burma, should be discriminated against. The Burma Indian Chamber has rightly protested against the injustice, and in a memorandum addressed to the Secretary of State draw attention to this "gratuitous injustice to the community which played no mean role in Burma's development".

Sir Henry Craik and the Congress

It was a timely and sagacious speech that Sir Henry Craik, the Home Member, delivered the other day at Lahore when he extended to the Congress a hearty welcome to the Assembly. No doubt Congressmen have pledged themselves to reject the J. P. C. Report, but that does not mean that they will keep away from the institutions set up under the New Constitution. They mean to capture every position of authority and power so far as in them lay, and their programme is to work their way through these very institutions, and in spite of them. And the Home Member did the very correct and proper thing in inviting them to play their part in the new Assembly.

The Government had always extended an invitation to the Congress to work in co-operation and fellowship. After four years of futile wandering in the barren field of non-co-operation, the Congress had accepted that invitation and returned to the constitutional field. The Government welcomed and cordially welcomed the Assembly Representatives of the best organised party in India.

The new Agent-General to South Africa

We congratulate Mr. Syed Raza Ali on his appointment as Agent-General to South Africa in succession to Kunwar Sir Maharaj Singh. Sir Kunwar is a Christian and his predecessor a Hindu. The choice of a Mahomedan this time can therefore be well understood. Mr. Raza Ali has had a distinguished public career, having been connected with political and legislative work since 1912. He was a member of the Council of State from 1921 to 1926, and was one of the members of the Government of India's deputation to South Africa in 1925-26. An independent in politics, Mr. Raza Ali has been a pronounced nationalist in his outlook. We wish him all success in the very important and responsible office to which he has been called.

Lord Willingdon's Forte

Many characters, grave and gay, flit through the pages of Mr. Kincaid's reminiscences—"Forty-four years a public servant": Blackwood). But this charming bit about H. E. Lord Willingdon will be borne out by every one who has had the honour of his acquaintance. "For charm of manner and knowledge of men," says Mr. Kincaid, "truly I have never met Lord Willingdon's equal."

He never forgot a face, and the moment that he recognised its owner, he always knew the right thing to say. Others can assume such a manner, but unless it is natural it drops off on occasion and the real personage is unmasked. Lord Willingdon's manner was natural and never deserted him. Perfect kindness, courtliness and good breeding, united in one man, made him in turn Governor of Bombay, Governor of Madras, Governor-General of Canada, and Viceroy of India.

India's Challenge to the West

During the Round Table discussions, Mr. Isaac Foot, Liberal M. P. for Budwin, had made himself conspicuous by his ability and fair-mindedness. In a recent speech at the Bradford Liberal Federation, he referred to the challenge of India first to Western civilization and then to the White supremacy. Now the challenge to British domination has gone on increasing in volume and intensity since the War. But he said:

I am sure of this, that there are for us in India only two courses: We shall either have to govern India by the sword or we shall have to do it by consent.

It is either autocracy or it must be by consent. We have got friends in India, a great many of them. Our policy is to keep our friends, and as far as we can, turn enemies into friends. That is not an easy task. Much will depend upon the contributions made upon the Indian question by Liberals during the next few months.

Rights of Prisoners

Is an accused who is in custody, entitled to have confidential communication with his legal adviser? That was the question that came up for judgment before the Hon. Justice Cunliffe of the Calcutta High Court. The District Magistrate had permitted the petitioner to interview his lawyer only "in the presence and hearing of a police officer". His Lordship, setting aside the order, pointed out that the Magistrate in making the order "infringed two cardinal principles of British jurisprudence—principles of presumption of innocence of all accused persons and their right to confidential communications". He went on to add:

That unless the persons were tried by a drum-head court-martial, it was absolutely necessary that advocates should have free access to their clients. The more serious the crime, the more the need that persons involved in brutal crimes should have, individually, the best assistance they could have.

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WORLD EVENTS

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

THE NEW YEAR

As I write this paragraph the old year is hastening to its close, and by the time this is read a New Year will be born and will have begun its course. Allow me to take this opportunity of wishing all my readers a happy New Year with joy and prosperity all through the coming year. I sometimes get letters and frequently meet readers of World Events who are quite appreciative in their remarks of this column in the *Indian Review*. I am assured of them that this department of the magazine is widely read, and the information and interpretation of events throughout the world are both interesting and helpful. That is the writer's reward, and he is pleased to know that the department is serving a need, and is appreciated.

The change of the year affords the writer the opportunity of making two lines of variation: a retrospect and a prospect. A backward look during the year that has just closed shows that on the whole progress has been made. Economic recovery has been made. The British Commonwealth is certainly on the upswing; some attribute the progress to the Ottawa Agreements; others to the strong support given by the National Government in Canada; others again to the fact that Britain has kept the gold standard and has adopted a protectionist policy. Possibly no one thing has done all the credit, but a combination of all these instances are all working for recovery and are achieving results. France and Italy and now Germany are not doing so well; political issues are keeping them back. The United States is recovering; President Roosevelt is largely responsible through his New Deal policy for this result. Japan is prospering, and is

extending her foreign trade to all parts of the world.

The prospect is clouded with big issues. The Saar Valley vote will be an anxious time; the Naval Conference is likely to stir up trouble; the Indian Constitutional Bill will be fiercely contested; what Japan's next move will be, none can tell; no matter what may be the findings in connection with the Yugoslavian and Hungarian investigations, it is bound to leave behind bad feelings and a desire for revenge. Then in monetary affairs there is the question of a standard of value, and the stabilisation of the currencies to that standard.

The assassination of the Yugoslavian king has had repercussions which may have developed into a serious Balkan situation. Hungary has had a terrorist movement which was threatening the peace of the Balkans, and there seems to have been little effort to put down the terrorists. The Yugoslavian government lodged a complaint against Hungary to the League of Nations. It was a delicate piece of business for the League Council, but they have reached a happy solution acceptable to both countries.

ITALIAN AIMS

To Signor Mussolini, the only two possible policies for European countries is Communism or State collectivism. Central Europe fears communism like poison, and consequently both Italy and Germany are working hard along the lines of State collectivism. In outlining Italian foreign policy, the Duce recently made a speech in which he said:

In face of the irrevocable decline of the capitalist civilization, there were only two solutions: the Communist and the Corporative. The latter, the most logical, was the "solution of productions entrusted to the producers".

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WORLD EVENTS

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SAAR QUESTIONS

The first big problem to be settled in the New Year is the future government and control of the Saar territory. France now has it, and Germany wants it; the population is predominantly German, but the Catholic vote and the German population in the Saar driven out under the Nazi policy from Germany may complicate the question and lose many votes for a return to Germany. Still, it is anticipated that 90 to 95 per cent. will vote for the return of the territory to Germany.

CONTROLLING ARMS TRAFFIC

The Disarmament Conference is still continuing; Mr. Henderson says that it will not be allowed to die; he is determined to achieve a Disarmament Convention, and a permanent Disarmament Commission. Japan's latest suggestion in the naval talks is for a ratio of 4-4-4 in the Pacific, but the United States will not accept any change from the original 5-5-8 ratio. A more hopeful field of co-operation is in the control of the manufacture and traffic in arms. Great Britain has a licence system imposed upon her makers and distributors of war munitions. America is now taking up the same attitude, and is suggesting that the League make that a recommendation to all nations, so that the gain motive to private producers be taken away, and the whole business of war materials placed under strict government control.

WAR DEBTS

The December instalment of the war debts is due, but payments are not being made, and one hears very little about the renewal of the payments. France has stated that she will not pay, and Britain also, since her token payment in December 1933, has made no further payment. Great Britain now says that token payments are no longer practicable

with the result that they have been stopped. The British Government state, however, that they are waiting a favourable opportunity to reopen negotiations. So there the matter stands; it is most unsatisfactory for all parties concerned, but nothing can be done until the whole matter is reopened, and a final agreement reached.

THE NAVAL TALKS

The latest report states that the naval talks will be adjourned about December 20 or 22nd, when it is expected that the Japanese will finally withdraw from the Washington Treaty. The failure of the talks does not hold out much hope that an agreement will be reached in the forthcoming Naval Conference. It would seem that the Naval Conference will go the way of the Economic Conference and the Disarmament Conference, and end in nothing being done.

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TRADE AND FINANCE

By "SRIVAS"

THE J. P. C. AND BRITISH TRADE

THE period under review is remarkable for the publication of the report of the Joint Parliamentary Committee and the conclusion of the preliminaries of an Indo-British Trade Pact. The J. P. C. Report should normally have been a matter of merely political interest, of little or no consequence to the review of Trade and Finance. But in the outlook with which the Britisher has now come to regard India, the J. P. C. Report is less a provision for Indian constitutional reforms than a means of furthering British trade in India under the pretext of safeguarding the legitimate rights of British commercials. It will be remembered that the whole reaction to the movement for Indian constitutional reform was caused by the realisation that fiscal autonomy for India and the freedom of Indians to pursue the economic developments of their country unfettered by external control would mean a severe blow to British industry and trade, placed as it is in a position of extreme difficulty owing to the depression and the pursuit of economic nationalism all over the globe. This coincided with the discussions of the Haji Bill in India which gave British businessmen a sense of the dangers they might be exposed to under a Swarajist regime. Thus has the tide of reaction swollen to the point at which it is no longer merely a question of safeguarding British commerce but of even providing for its fortunes in the face of apparent surrender of self-Government to India.

THE SAFEGUARDS

The J. P. C., it is now well known, has made significant change in the original proposals of the White Paper in regard to safeguards. While formerly the White Paper and the Committees that prepared for

it were content only to provide against discrimination of a legislative and administrative character within the country, the J. P. C. has asked for safeguards against discrimination to the disadvantage of British trade in India. In fact, a third category of discriminative measures has now been added. The J. P. C. makes a distinction between British trade in India and British trade with India and has taken the view that the Governor-General should be empowered to interfere in both cases. It is urged by the J. P. C. that these safeguards should not involve a restriction of India's fiscal autonomy, in as much as the Viceroy would be empowered to interfere in the matter of trade legislation, only when he has reason to think that the measures have been conceived, not with a view to further the interests of India but with a view to harm British trade. Why Indians should ever be actuated by what *Indian Finance* calls "motiveless malignity", the J. P. C. does not say. On the other hand, it even ventures the opinion that Indians would not be found to use powers solely to the detriment of British trade. Nevertheless, these safeguards are going to be part of the new Indian Constitution. And it is not a mere nervous apprehension on the part of India. It is widely felt in this country that the whole aim of safeguards is to whittle down to nothing the fiscal autonomy that has been established for over a decade by a convention between the Government of India and His Majesty's Government.

INDO-BRITISH TRADE TREATY

The first fruits of this policy are already being reaped. It is announced that an Indo-British Trade Treaty which has now been drawn up and the preliminaries covered between the Government of India and His

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TRADE AND FINANCE

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Majesty's Government has been signified. The terms of the treaty have been kept strictly confidential. And it is significant that, while His Majesty's Government have taken the trading interests concerned into their confidence, the Indian Chambers of Commerce have pleaded in vain for having their say on questions of vital importance to them. It is only ordinary common sense that, if the terms of the Treaty were such as to be acceptable to Indian commercial opinion, the Government would hardly have adopted this course, which is different from that of His Majesty's Government in Britain.

It is also necessary to recall in this context the history and the origin of this Indo-British Trade Pact. The present Pact is the direct result of an agitation set afoot by Lancashire which contended that the explicit promises, which the Government of India made at the time of the Ottawa Pact, remained unredeemed. As is well known, the Ottawa Pact left the British Cotton Textile Industry out of the scope of its terms, on the ground that the affairs of the Indian cotton textile industry were then the subject to a full dressed enquiry by the Tariff Board and that nothing can be done till the Tariff Board's recommendations were made and the Government of India had arrived at their decisions thereon. Later, the Indo-Japanese Trade Pact referring to the place of the Japanese industry in the Indian market and the duties in cotton piece-goods was enacted into law. The Mody-Lees Pact was also concluded immediately before the Indo-Japanese Agreement and it provided for the exchange of certain facilities between India and Britain. Lancashire contends that the whole question had been neglected, and that it was against the spirit of the Ottawa Pact that the question of the redemption of the

Government of India's privileges should be postponed indefinitely.

It was in view of this clamour that the Board of Trade took up the negotiations with the Government of India for an Indo-British Trade Treaty. And now, for all practical purposes, it would seem that the Treaty has been concluded without anyone in India having the slightest idea of its contents. It is significant that some of the members in the House of Commons demanded that the terms of the treaty should be announced before the Indian Constitutional Bill arrives at the crucial stage of its passage through the House of Commons. The implications of this statement are obvious. It means that if, in any respect, the treaty fails to satisfy the demands of Lancashire, its representatives and supporters in the House of Commons would resort to the extreme course of voting against the Indian Constitutional Bill. India might ask whether this is a threat or a promise?

ENROLMENTS PROCEEDING FOR 1936 EXAMINATIONS

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F. April '35.

DIARY OF THE MONTH

Dec. 1. King Faud signs a decree abrogating the Constitution and dissolves Parliament.



THE LATE MR. V. P. MADHAVA RAO

—Mr. V. P. Madhava Rao is dead.

Dec. 2. The Punjab Council passes the Indebtedness Bill.

Dec. 3. Dr. Satyapal is arrested on a charge of sedition and released on bail.

Dec. 4. The Lahore-Karachi Air Mail is inaugurated by the Governor of Punjab.

—Mr. Subash Bose on arrival at Calcutta is served with a restraint order under the Bengal Criminal Law Amendment Act.

Dec. 5. The National Council of Conservative and Unionist Associations approves the J. P. C. Report on Indian Reforms.

Dec. 6. Sir Harry Haig assumes office as Governor of the U. P.

Dec. 7. Khan Abdul Gaffoor Khan is arrested at Wardha on a charge of sedition.

—Mr. A. F. Molamure, Speaker of the Ceylon State Council, resigns.

Dec. 8. Western India Liberals issue a statement condemning the J. P. C. Report.

Dec. 9. Public meeting at Bombay protests against the arrest of Khan Gaffoor Khan.

Dec. 10. Sir Frank Noyce opens the Indian Road Congress at New Delhi.

Dec. 11. The House of Commons discusses Indian Reforms Bill.

—H. R. H. the Duchess of York opens the Indian Art Exhibition in London.

Dec. 12. Mahatma Gandhi releases for publication his letters with the Viceroy *re.* his visit to the Frontier Province.

Dec. 13. The personnel of the Central Board of the Reserve Bank of India is announced.

Dec. 14. Khan Abdul Gaffoor Khan is sentenced to two years' R. I.

Dec. 15. The London Naval talks are adjourned.

Dec. 16. The Cochin Women's Conference meets in Trippunithura under the presidency of Mr. G. K. Devadhar.

Dec. 17. H. E. the Viceroy addresses the Annual Meeting of the Associated Chambers of Commerce at Calcutta.

Dec. 18. Dr. Satyapal is sentenced to one year's R. I. on a charge of sedition.

Dec. 19. Sir Samuel Hoare formally introduces the Government of India Bill in the House of Commons.

Dec. 20. H. E. Lord Erskine opens the tenth session of the Indian Philosophical Congress at Waltair.

Dec. 21. Mr. C. F. Andrews interviews the Viceroy *re.* Indians in Zanzibar.

Dec. 22. The U. P. Liberals condemn the J. P. C. Report as unacceptable.

Dec. 23. Japan formally denounces the Washington Treaty.

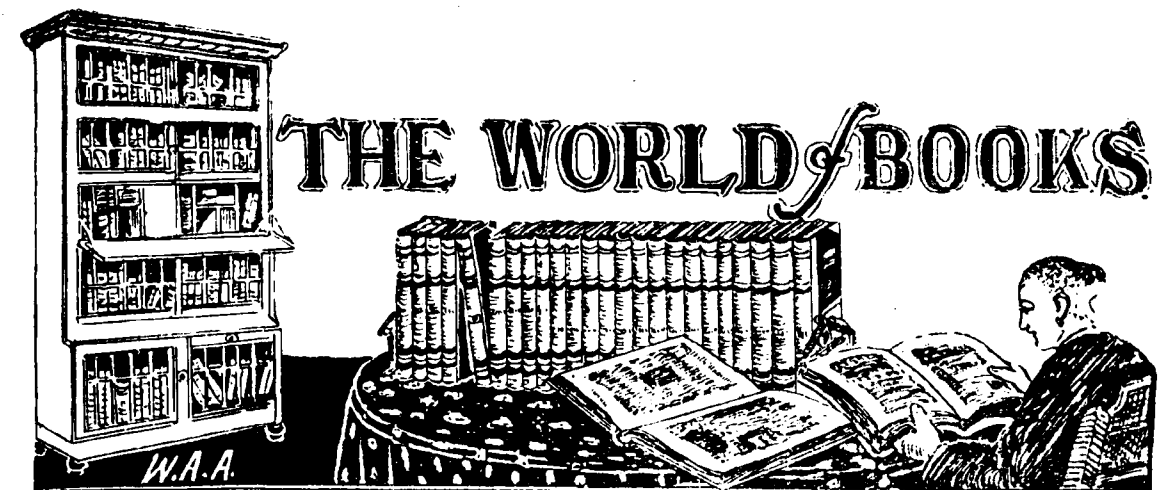
Dec. 24. The Eighth All-India Library Conference meets in Madras under the presidency of Mr. Munindra Deb Rai Mahasai.

Dec. 25. H. M. the King broadcasts Christmas greetings to the Empire.

Dec. 26. The 18th Session of the Indian Economic Conference meets at Patna under the presidency of Prof. C. N. Vakil.

Dec. 27. The 11th Session of the All-India Medical Conference meets in New Delhi under the presidency of Col. Bhola Nath.

Dec. 28. The Indian National Liberal Federation meets in Poona under the presidency of Pt. Hirdayanath Kunzru.



UNENDING BATTLE. By H. C. Armstrong. Longmans Green & Co. London. 9sh. net.

This is a fascinating biography, of a hero struggling against odds for the independence of his country. Georgia is a country of romantic associations. It was groaning under the tyranny of Russia till at last the war with Japan served to open the eyes of Georgians to the possibility of throwing off the foreign yoke. A revolutionary committee was organised. Dekanosi, a Georgian, was working hard at Paris, M. Clemenceau blessed the Georgians in the struggle, and Japanese money flowed in to supply the sinews for the war against the Russians. With all material advantages, the spirit of heroic self-sacrifice is still indispensable for the attainment of national independence. That heroism was found in, among others, Leo Keresslidze, who combined physical hardihood and mental alertness. The resourcefulness which he displays at each difficult situation to defend himself and confound his enemies is almost incredible. He is a romantic hero with a charmed life. Once Leo attacked the Russian guard and managed to make away with a large amount of the Russian Government treasure to be used for the purposes of the Georgian revolution. Leo was caught by the Russians and subjected to suffering, but he

succeeded in making his escape. When he went to France, he saw Dekanosi dying. He stayed in Switzerland and was in fear of being extradited for the crime committed in Georgia. But he remained free and went through a law course, and passing the examination with distinction, was appointed lecturer in Crown Law at the University. He also became a successful lawyer. But the Great War broke out in 1914, and Leo immediately proceeded to Georgia. He went to Constantinople and found the Triumvirate in power. They commissioned him to organise and command as Captain a Georgian legion of 1,000 men. The Georgians declared an independent republic in 1918, and Leo was made a colonel and asked to raise 2,000 legionaries. Leo had been relentless in his opposition to the Russians. But he was asked to disband his legion and cease war against the Bolsheviks. He started on a brief mission to establish friendly contact with the Persian Government, but a revolution in behalf of the Bolsheviks stopped him. Again he underwent hairbreadth escapes for his life. He was again given a command in the front line, and he trounced the Bolsheviks. When an armistice was entered into with the Bolsheviks, Leo resigned his office. In 1921, the Bolsheviks annihilated a Georgian division. Leo has withstood tempting offers from the Bolsheviks. Georgia, it must be remembered, has joined the Bolshevik union since 1921.

THE CAMBRIDGE SHORTER HISTORY OF INDIA. Edited by H. H. Dodwell. Cambridge University Press.

The Cambridge Shorter History is a welcome addition to the slender stock of single volume histories of India. Three well known scholars, Mr. Allan of the British Museum, Sir Wolsley Haig, and the editor himself have collaborated in the production of the book. The plan has worked well and we have before us a well-written volume which provides the general reader a complete and generally up to date account of the entire range of the Political history of India.

The chapters on the Deccan and South India, in Part I, are unfortunately marred by a number of small mistakes, particularly in the spellings of proper names, and we are surprised to read that the Greek play discovered on a papyrus in Egypt contains passages which have been identified as Tamil (p. 180), that Kulottunga's reign of forty-nine years came to an end in 1112 (p. 191) and that it is very likely that Bappadeva's name was Virakurcha (p. 197). Early Indian History is still in its formative stage, and the few minor errors that have inevitably crept in will no doubt be corrected in subsequent editions.

Parts II and III will command general assent, but the reader will occasionally find eclecticism carried too far in dealing with rival theories as on the origin of Vijayanagar (p. 277), and in Part III a somewhat pronounced tendency to view events from a more imperialistic point of view than even in the larger History. The chapter on Warren Hastings, for instance, compares unfavourably with the chapters written by Mr. P. E. Roberts on the same subject in the larger work, and two last chapters which review recent politics are decidedly tendentious.

HINDU MYSTICISM ACCORDING TO THE UPANISHADS. By Mahendranath Sircar. Kegan Paul, Trench, Trubner & Co., Ltd.

In this work Professor Sircar interprets the spiritual experience underlying the chief Upanishads in an eloquent and forceful manner. The Professor rightly points out that the Upanishads lose their meaning and significance to those who seek in them a developed philosophy; but when the search changes from a rational enquiry to a mystical penetration, their import and depth are felt and realized. When the author's line of approach to the mysticism of Upanishads has been thus defined, the reader is well prepared for the more or less expository rather than critical analysis that follows of the principal ideas of the Upanishads. Professor Sircar decidedly prefers Sankara's interpretation of the Upanishads to that of Ramanuja, and he shows how Hindu mysticism transcends the conflict between the sensible and the super-sensible, between the flesh and the spirit, inherent in other schools of mysticism.

CHRIST TRIUMPHANT: An Anthology of great Christian Experiences compiled by N. G. George Allen and Unwin Ltd.

This book, as its sub-title indicates, is an anthology of great Christian experiences. Culled from the writings of Christian poets, preachers and writers, the passages selected cover a wide range of theological thought and feeling, while the discerning reader will be able to trace a certain unity of experience common to all the different writers. There are passages of moving eloquence and power from the Bible, poets like Milton and Donne, and preachers and writers like Wesley, Bunyan, Newman and others.

MOTHER AMERICA: Realities of American Life as seen by an Indian. By Dr. Sudhindra Bose, Ph.D. Published by M. S. Bhat, Raopura, Baroda. Rs. 5.

Undoubtedly, the author sees America intimately, sympathetically, and even admiringly. He deals in great detail with almost every aspect of American life and achievements during past one hundred and fifty years. He shows how America has struggled against all odds and attained her present amazing height of material prosperity.

He has some vivid chapters on Prohibition, Opium Traffic, Yellow Peril, and Racial Conflicts. Those on Agriculture, Education, Libraries, Museums, helping the blind and the crippled, furnish much useful information to the student and the social worker. He has drawn very interesting character-sketches of the two American national heroes, George Washington and Abraham Lincoln. His description of the great American newspapers is a revelation in industry and enterprise, e.g., the *Chicago Tribune*, the world's greatest newspaper, housed in a thirty-six storey sky-scraper built at a cost of twenty-six million rupees, and having a circulation of 650,000 copies daily, printing whole editions of 100,000 copies or more in an hour's time. And what a noble record of social and public service such newspapers in America inaugurate and carry on!

Perhaps all may not agree with the author's observations on certain more or less controversial topics. But that is not to be expected. The book is cram-full of information of a most useful and stimulating character—a *Vade-mecum* of American nationalism. One cannot help expressing the wish that the book had been free from the many printing mistakes that have crept in.

EDUCATION. By Hazarat Inayat Khan. Luzac & Co., London. Price 5s.

Considering the importance of the right kind of education, especially in the early years, every careful study of the subject should be warmly welcomed. Mr. Hazarat Inayat Khan's book "Education" is a well-thought-out and carefully analysed study of children's education. He shows that the Infant is like a photographic plate, so that the first impressions should be carefully made. These impressions should be such as would develop discipline, balance, concentration, ethics and relaxation.

IMAGINARY CONVERSATIONS. By Walter Savage Landor. Selected by T. E. Welby, Oxford University Press.

The late Mr. Welby was a Victorian enthusiast and this is his tribute to Landor. Though not dramatic, the 'Conversations' have always been held as noble specimens of a heroic prose. The characters range through all the periods of history, ancient and modern, and the reader will enjoy reading them, especially with the welcome help provided in the notes. The book will make a good text for University purposes.

ELEMENTARY DYNAMICS. By R. C. Gray. Messrs. Macmillan & Co., Ltd., London.

This book is specially written for students beginning a University course in engineering or other Applied Science. A special feature of the work is the illustration of the principles of Dynamics by examples chosen from the various branches of Modern Engineering. Four hundred examples have been carefully chosen to indicate the wide applications of the subject and the answers to the examples have been added in all cases.

INDIAN STATES

Hyderabad

HYDERABAD EXCISE DEPARTMENT

The Excise Department of Hyderabad is being remodelled on the Madras system. Services of some sub-inspectors had been temporarily borrowed for that purpose from the Madras Government, and it is expected that under their guidance, local men will be soon able to manage the system efficiently.

AN ASSEMBLY FOR HYDERABAD

A resolution was passed at a public meeting held at Bombay on October 30, under the auspices of the Hyderabad State Peoples' Conference, asking the Hyderabad State to allow public meetings within its limits and establish a legislative assembly on the Kashmir model.

MARKETING OF PRODUCTS

The Nizam's Government note with satisfaction that the benefits of the Agricultural Markets Act, which they introduced three years ago, are being widely appreciated. The success of the measure may be largely traced to the fact that the Hyderabad Act, unlike similar Acts in British India, is applicable to agricultural produce other than cotton.

LOANS FOR CULTIVATORS

In view of the famine conditions which prevail in several districts of the Dominion as a result of the failure of the monsoon, H. E. H. the Nizam's Government have ordered the distribution of Rs. 1,50,000 as *takavi* loans among cultivators of the affected areas.

H. E. H. NIZAM'S ASSURANCE

His Exalted Highness the Nizam has issued a *firman* containing assurances of good will to his Hindu, Parsi, and Sikh subjects, who had presented addresses to wish him long life on the occasion of his birthday.

Baroda

BARODA GOVERNMENT MACHINERY

We understand that the Baroda Government have called upon the public, including Government servants, to point out definitely the defects noticed and the inconveniences experienced by them in the different departments of the State, and to make concrete suggestions for the removal of those defects as well as for the further progress of the various departments. The public have been thus afforded an opportunity of having their say on the working of the administrative machinery and influencing its further betterment.

AGRICULTURAL PROGRESS

The agricultural department of the State has been busy devising schemes for the development of the rural areas. The activities of the department for the year 1933-34 show that schemes were considered for:

- (1) inquiry into cotton in villages,
- (2) distribution of good and pure seeds for better cultivation of cotton crop in Navsari District,
- (3) Sugar-cane cultivation experiment in Vyara,
- (4) reorganisation of Gowsala (Cattle Shed) at Rajmahel and
- (5) Sowing of Soyabeans. Panchayat Weeks, Baby Weeks and agricultural exhibitions were held at different places for propagating new methods.

VERNACULAR EDUCATION IN BARODA

The Government of His Highness the Gaekwar have decided to carry out some amendments in the Vernacular Educational Code. The amendments relate to the management of the fund established by His Highness to further the intellectual advancement of the people, and also to encourage authors and publishers to publish useful books of knowledge through the vernaculars.

JANUARY 1935]

INDIAN STATES

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Mysore

MYSORE AND CAUVERY WATERS

We understand that the Government of Mysore have requested the Government of India to intervene and settle the question of the royalty that is being now paid by Mysore to the Madras Government for the use of the Cauvery waters for generating electricity at Sivasamudram.

The Mysore Government are now paying annually about Rs. 70,000 as royalty. The agreement between Mysore and Madras was entered into when Mysore had not embarked on her great engineering achievement—the Kannambadi Dam. On account of this Dam, water has been regulated at Sivasamudram and greater power is being produced. The contention of the Mysore Government now appears to be that they have been able to increase their power output only on account of the Kannambadi Dam and as they have sunk a very large capital on this work, it is not right for the Madras Government to insist on the old rates being adhered to.

MYSORE COFFEE INDUSTRY

Mr. S. P. Rajagopalachariar, Member of the Maharajah's Executive Council, presiding at the field-day meeting of the Mysore Coffee Experimental Station, observed:

The coffee industry in Mysore has been the means of bringing in not only a good deal of valuable outside capital but also enterprise, organization, and method by which the country has been highly profited.

The industry was regarded as a valuable asset of the State, having been the means of the opening up of much inaccessible forest country to profitable cultivation, and providing employment of labour on a large scale. Coffee at present occupied an area of nearly 120,000 acres, the produce representing a money value of a crore and twenty lakhs of rupees.

Bikaner

SIR MANUBHAI MEHTA

Sir Manubhai Mehta, Prime Minister of Bikaner State, who has been for the last two years contemplating retirement, has obtained His Highness the Maharaja's permission to retire.

Sir Manubhai went to Bikaner after a long and distinguished record of service in Baroda, where he was Prime Minister for no less than 11 years, and for the last 8 years he has been Prime Minister of Bikaner.

THE NEW DEWAN OF BIKANER

His Highness the Maharaja of Bikaner, on the occasion of his birthday, conferred upon his cousin Colonel Maharaj Sri Sir Bhairun Singhji Bahadur, K.C.S.I., who succeeds Sir Manubhai Mehta as Prime Minister of Bikaner, and upon Major Maharaj Sri Mandhata Singhji Sahib, the hereditary title of Bahadur and the high honour of gold chapras. These distinctions are to be enjoyed hereditarily by the eldest male heir in the direct line of descendants of the two Deodhiwala Rajvis so long as they enjoy the title of Maharaj in the Bikaner State.

Indore

THE MALHAR ASHRAM

Malhar Ashram—an institution started by H. H. the Maharaja Holkar, ex-Ruler of Indore—has been opened recently.

It was first started at a cost of Rs. 80,000 for the education of boys of his caste. They were given free education, boarding, lodging and dress. The institution had to be closed during the minority period of the present Maharaja; but now it has been opened again and a grant of Rs. 50,800 for the first year and Rs. 40,800 for the subsequent years has been sanctioned.

Kashmir

REVENUE REMISSIONS IN KASHMIR

His Highness the Maharaja Bahadur has accorded sanction recently to the remission of all arrears in excess of five years in respect of nautors made in the Reasi Tehsil prior to Samvat 1972. It was also laid down that mutations in respect of these nautors should be attested along with the recovery of five years revenue and that proprietary rights in such lands should be conferred thereafter. His Highness has sanctioned these orders to other Tehsils in the Jammu Province, where circumstances are similar to those obtaining in the Reasi Tehsil.

LOYALTY JAGIRS IN KASHMIR

Cash Jagirs, varying from Rs. 1,500 to Rs. 150 a year, have been awarded by the Maharaja of Kashmir to about a dozen persons for their loyal services during the recent disturbances in the State.

The names were recommended by a Committee of Inquiry appointed for the purpose. The name of Mrs. R. O. Southerland heads the list with Rs. 1,500 a year.

Nepal

THE NEPALESE LEGATION

Members of the East India Association accorded a reception to General Shumshere Jung at the Nepalese Legation, when he delivered his first speech since the establishment of the Legation on November 7.

He pointed out that Nepal, owing to its isolated geographical position, was unable to contribute substantially to stabler world conditions, but every step towards strengthening international friendship was a step forward.

Bhavnagar

TRADE IN BHAVNAGAR

Owing to the development of the Bhavnagar Port and its direct connection with foreign ports, the merchant community there has felt the need of organization to promote the interests of their respective trades. Thus Bhavnagar now has its Seeds Merchants' Association. At the Annual Meeting of this Association, the President Seth Govardhandas Cursondas voiced a complaint about the system of rebate on ground-nut followed by the Bhavnagar State Railway. He stated that "Redress has now been granted; for, with a view to encouraging exports of ground-nuts and ground-nut seeds via Bhavnagar Port, a rebate will be granted on consignments booked from any place in Kathiawad to Bhavnagar either for local consumption or for the purpose of export to foreign countries."

FALLING SICKNESS?

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INDIANS OVERSEAS

British Guiana

LITERACY IN BRITISH GUIANA

The Hon. Mr. A. E. Seeram, member of the Legislative Council of British Guiana and the President of the Guiana Indian Association, Demerara, has issued an appeal for a scholarship fund which he has founded for the education of Indian boys and girls. In the course of the appeal, he says:

Only 10 per cent. of the adult Indians can read and write English. According to the 1931 census report, over 50 per cent. of children of school-going age are not in school, and in the case of Indian girls, nearly 65 per cent. are not in school, e.g., out of a total number of 14,070 of school-going age, only 4,985 are attending schools, whilst 9,135 or nearly 65 per cent. are not.

All donations to the Scholarship Fund should be forwarded to the President or Treasurer of the British Guiana East Indian Association, Georgetown, Demerara.

Burma

INDIANS IN BURMA

The Burma Indian Chamber of Commerce has sent a memorandum to the Secretary of State and the Premier, protesting against the J. P. C.'s recommendations affecting the rights and interests of Indians. The memorandum points out that the proposed Indian representation in the Legislature and the proposal to empower the legislature to restrict Indian entry are unsatisfactory and therefore should be amended.

The Chamber feels that a gratuitous injustice has been done to the community which played no mean role in Burma's developments all these years. The Chamber urges that the same reciprocity proposed as between the United Kingdom, British subjects and Burmans should be extended as between Indians and Burmans.

Ceylon

INDIANS AND THE LAND BILL

Criticising some of the provisions of the Land Development Bill introduced in the State Council of Ceylon, Mr. S. Natesan (member for Kankasanturai) pleaded for some consideration for Indians settled in the island. It will be observed that the Bill contains a statutory definition of "Ceylonese" which precludes Indians who have permanently settled down in Ceylon from facilities for getting land from the Crown. The definition of "Ceylonese" in the Bill insists on a domicile of origin. Mr. Natesan observed, after referring to the difficulties suffered by Indians in South Africa:

There is of late a tendency on the part of even Ceylon, the daughter of India, to repeat in a small measure some of those disabilities which have been crying for redress in other parts of the world where Indian nationals happen to live.

A few years ago, difficulties were raised here in regard to the franchise of the Indians; but afterwards the statesmanship of the leaders of the country asserted itself and they said: 'We are agreeable to accept the Indians on the electoral roll on a five year residence.' That is an act of statesmanship. Now, I ask this House to rise to an equal height of statesmanship in regard to this question which affects the possession of land."

Malaya

INDIANS IN MALAYA

We understand that wages for Indian Labour are steadily rising and that before long an Indian labourer would be able to earn the standard rates of wages, provided he showed the necessary zeal for work. The general consensus of opinion in the Colony is reported to be that if the price of rubber continued to show uninterrupted improvement, the benefit must, in the first instance, go to the estate staffs and labourers.

Australia

INDIANS IN AUSTRALIA

Indians are practically excluded from Australia except as temporary visitors and those few who have settled down in the Commonwealth suffer from certain disabilities. As a result of Mr. Sastri's visit to Australia in 1922 on behalf of the Government of India, Indians in Australia were given the benefits of Old Age and Invalid Pensions, and Mr. Sastri was assured that Indians resident in Australia would be enfranchised and that their other disqualifications would be removed. But nothing has been done so far. Recently, when Mr. Tushar Kanti Ghosh, Editor of the *A. B. Patrika* and India's representative at the forthcoming World Press Congress in Melbourne, went to Bombay, prominent merchants drew the attention of Mr. Ghosh to propaganda by interested parties in countries like Australia, and requested him to ask Australian papers to keep well informed Indian correspondents, so that the Australians might know the true state of affairs in India.

South Africa

INDIAN PROSPERITY IN NATAL

Statistics recently published in South Africa showing the value of registered property owned by members of the Indian community in Durban make interesting reading. In 1924-25, the value of such property was estimated at £1,191,960. The figures of two-yearly periods thereafter were:

1926-27	...	...	£1,287,480
1928-29	...	...	£1,482,540
1930-31	...	...	£1,624,860
1932-33	...	...	£2,010,040

It is stated that between the years 1930-31 and 1932-33, Indians owned £385,180 more property in Durban purchased from Europeans.

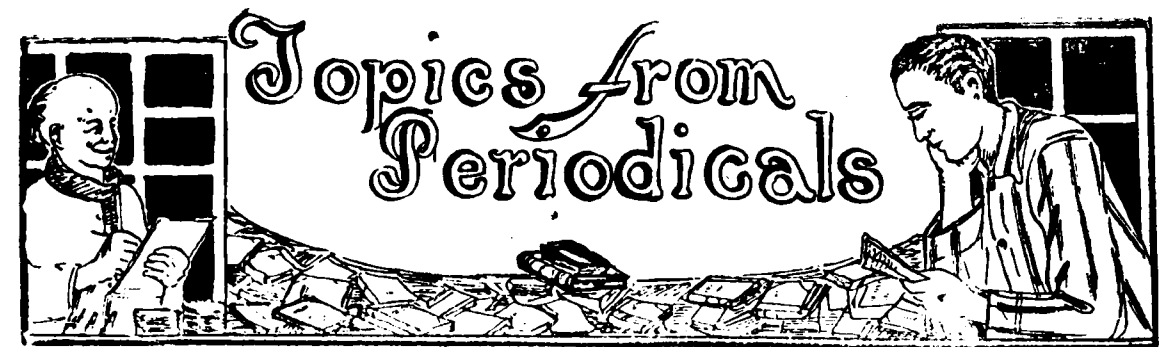
East Africa

INDIANS IN KENYA

Interviewed by the *Statesman* during his brief visit to Delhi, Mr. C. F. Andrews gave his views on the position of Indians in Kenya. He said that by far the most serious question in Kenya was the economic marketing proposals which involved a monopoly for what was called the Native produce. Owing to the world economic depression, the value of raw products had declined in recent years, and an attempt was being made in Uganda to raise the prices by means of a monopoly, and ground-nuts had already been given as a monopoly to a European firm. If this process continued, it was likely to drive out a large number of Indian traders who only trade in Native produce and sell to Africans in return for cotton cloth.



Mr. SYED RAZA ALI
who succeeds Kunwar Sir Maharaj Singh as Agent
to the Government of India in South Africa.



INDIRECT ELECTIONS

The Joint Committee Report is naturally the subject of considerable criticism in the press, and no part of the report has been condemned so thoroughly as the chapter dealing with election to the Federal Legislature. "Kerala Putra," a well-known writer on Indian political problems, commenting on the report in the pages of the December *Twentieth Century*, presents what one may call the other side of the shield. The proposal to extend indirect election to the Lower Federal House is certainly objectionable, especially as the present Central Legislature is directly elected. There are other objections also which may be summarily stated here:

First, if elections to the Federal Legislature are to take place from the Provincial Councils, which are elected on purely Provincial issues, federal problems will never come up for discussion before the country. In India, experience has shown that Provincial elections are governed by purely local considerations. What is required at the Centre, however, is that the legislature should be elected on issues of a purely federal character. Indirect elections would make that impossible. Secondly, dissolution of the Federal Legislature on important issues, and appeal to the country for a verdict, would not be possible, as the members will not have to go to the country but merely to their Councils, where the elections will be on a strictly

party basis without any reference to opinion outside. A third point of view has also to be remembered. The interests of the federal government, and the provincial governments, are not likely in all cases to be the same. If the Central Legislature is constituted of representatives of the provincial legislatures—naturally therefore predominantly representative of the parties in power in the provinces—the Federal Legislature will be more a conglomeration of provincial interests than a body representing all-India opinion. Unless there is a federal electorate in which electoral battles are fought on purely federal issues, it is almost certain that the federal centre will be weak and unable to cope with the claims and demands of the provinces.

There are, of course, theoretical considerations, and it should not be forgotten, says "Kerala Putra", that arguments of considerable validity can also be advanced in favour of indirect election. Among such the writer mentions the following:

The size of the federal electorates is bound to be so large as to make elections to the Centre extraordinarily expensive and render them in many cases farcical; the necessity to safeguard the newly won autonomy of the provinces against the tradition of centralization in India; the wider character of the provincial electorates, which will enable the federal representatives to be more democratic than representatives elected from constituencies of more restricted franchise. In any case, the present modification cannot be said to limit the power of the Federation or to change vitally the form of government.

THE VICARIOUS SACRIFICE

Since the dawn of history we have had accounts of the sacrifice of the one, or the few, for the many. Dr. Irene Bastow Hudson, writing about this vicarious sacrifice in the current Number of the *Aryan Path*, says that "so long as physical life has been, we know that cells have divided to form daughter cells, thus sacrificing individuality for the propagation of the species".

Religions of modern and ancient peoples have made use of the universality of the vicarious sacrifice, and from this habit may be traced all sorts of customs and ceremonies, some of which exist even to the present day. The vicarious atonement, says the writer, seems to be "a modern fungoid growth, which would take from Man his responsibility and has no place in the evolutionary scheme of Nature".

According to the writer's view, both sacrifice and atonement must be personal, individual and racial, and the sooner people learn that vicarious suffering for the sins and sorrows of all men is a fallacy, the healthier and happier will be the population of this earth on which we have to dwell.

It is man who has tried to make the sacrifices vicarious; it is man who has tried to shift his responsibilities to other shoulders by paying another to act or die in his stead, or by paying a priest or a 'wise man' to free him or absolve him from his sins and his troubles. The Great and Holy Ones who have gone on ahead on the path will look back and hold out the helping hand, albeit invisibly to most of us, and such are the Adepts, the Bodhisattvas referred to in the *Voice of the Silence*, but even they cannot alter the law, and Karma must be worked out. "The ripple of effect, as the great tidal wave, thou shalt let run its course."

HINDU-MOSLEM UNITY

Rai Bahadur Ajit Nath Das contributes an article on the above subject to the *Landholders' Journal*. Indian Moslems, he says, cannot expect any active sympathy or help from other Islamic nations any more than the Christians of one country in Europe can expect help from the Christians of another country.

It is obvious, therefore, that the Indian Mahomedans must look to India as their country and be prepared to live in amity with the other inhabitants of the country. The word 'Hindusthan' will have to be changed or at any rate a different connotation be given to it in its application to India. It is impossible in India to have a settlement such as is being attempted in Ireland and even the Irish experiment seems not wholly successful. Once the Indian Mahomedans feel that they are Indians, they will be readier to work amicably with Hindus.

In concluding, the writer points out that:

In India, men must be taught to consider themselves as Indian so far as public life is concerned, and Hindus and Mahomedans so far as their inner lives are concerned. It must not be thought that a Hindu cannot represent Mahomedan interest or that a Mahomedan cannot do justice to Hindu aspirations.

In Native States, especially in the Nizam's Dominion, Hindus are given prominence when they so deserve it, and there is no question whatsoever that they cannot and will not be true guardians of Mahomedans. Similarly, in Mysore there is no question with regard to a Mahomedan being incompetent to safeguard Hindu interest. From such examples as these, both the Mahomedan and the Hindu in British India may broaden each his own mind and regard himself as an Indian representing Indian interests—Indian interests meaning common interests of the Hindus and Mahomedans. It is not a question of how many positions of importance go to either community, though the general public are very jealous on this point.

THE ECONOMICS OF WAGES

It is tragic to watch the conflicts that go on between employers and their employees over the question of wages and the hours of employments. In the course of an illuminating article in the December issue of the *Modern Review*, Major D. Graham Pole endeavours to deal with this question and in particular the problem of wages:

To the average man in the street, it seems an obvious truth that the wages he receives are paid out of capital owned by his employer. Employers on the other hand, who are usually just as stupid on economic matters as the most illiterate of their employees, love to exploit the fallacy that the capital they possess is the source from which the wages of their workers are drawn.

The fact is, the payment of wages, so far as the employer is concerned, is but the return to the labourers of a portion of their capital which he received from labour. So far as the employee is concerned, what he receives from the capitalist in the form of wages is but the receipt of a portion of the capital his labour has previously produced. As the value paid in wages is thus exchanged for a value brought into being by labour, the Major asks: "How can it be said that wages are drawn from capital or advanced by capital?"

In a rational state of society the value of physical and mental labour would rise, while the cost of individual commodities would fall. Indeed, this is the whole underlying principle embodied in the statement that "man seeks to gratify his desires with the least possible amount of exertion". He will invent tools and other devices to help him to conquer the forces of nature and make them more easily the subject of his will. This clearly postulates that with the development of science and the arts, more production of the things wanted to gratify his human desires should never cost him a moment's worry.

In conclusion, the writer points out that it is because of the stagnation in wealth distribution that we have in an aggravated form this blind struggle over the question of wages.

The worker is not a charge upon the cost of production and in any industry where efficiency is observed, high wages paid to the worker would not be to the detriment of the industry but the very opposite. The higher the wage paid to the worker, the greater would be his enthusiasm for the task he would undertake, and the more efficiency would be expected of him. This would mean, taking the national view, that if wages were increased, high efficiency amongst the workers would follow, and surely it is self-evident that the nation which possesses the most highly efficient and contented craftsmen is the nation which is bound to defeat the competition of any country where wages are low and in which the workers are therefore inefficient and miserable.

INDIA IN PERIODICALS

SCOPE FOR MUNICIPAL SOCIALISM IN INDIA. By Prof. K. T. Shah. [The Calcutta Municipal Gazette, Tenth Anniversary Number, November 1934.]

INDIAN STUDENTS IN ENGLISH UNIVERSITIES. By B. S. Kesavan, B.A. (Hons.) London. [The Indian, November 1934.]

INDIAN RELIGION AS VIEWED BY A GERMAN MIND. By Helmuth von Glasenapp. [Prabuddha Bharata, December 1934.]

AN ETHNIC STUDY OF THE PANDAVAS. By Abhayamanda Mukherjee, M.Sc. [The Modern Review, December 1934.]

THE TRAGEDY OF INDIA. By Dr. Sir Hari Singh Gour. [The Twentieth Century, December 1934.]

THE PROBLEM OF JUTE CONTROL IN INDIA. By Dr. H. L. Dey, M.A., D.Sc. [The Calcutta Review, December 1934.]

A DECADE OF INDIAN POLITICS. By M. Chalapathi Rau, M.A., B.L. [Triveni, September-October 1934.]

INDIA AND THE J. P. C. REPORT

Commenting on the Sapru-Jayakar Statement on the J. P. C. Report, the *Servant of India* observes:

Sir Tej Bahadur Sapru and Mr. Jayakar are really for accepting the Joint Select Committee's recommendations, although they do not wish to put it so frankly. If they were not for unconditional acceptance, they would not have gone out of their way to say: "With all the defects and shortcomings of the proposed constitution—and they are neither few nor negligible—and with all the attendant disappointment, which is perfectly understandable, we cannot foresee in the near future the possibility of any constitutional scheme being devised in England or in India which may be acceptable to the country as a whole." This is as much as to say: "No amendments in the forward direction will be carried in Parliament now. Nor will the Labour Party, when it will come into power, one does not know how long it will take to give us a larger measure. The constituent assembly will be a failure. Therefore, submit to the inevitable." It may be that the cry of rejection has wrought damage to our cause. Will this cry of abject submission do any good?

The journal goes on to argue that the Liberals, like the Congress, must reject the Report:

We would like British politicians to believe Mr. Chintamani and Dr. Paranjpye implicitly when they say that they would prefer the *status quo* to the reform proposals now under discussion.

Nor would Congressmen be right in going back upon their pledges to the electorate. Congress had declared a policy of rejection. We hope, says the *Servant of India*,

there will be no one who, however strong he may himself be against rejection, will now advise the Congress to be untrue to its pledges and to abandon its rejection policy. Honesty in politics is a much higher good than the adoption of any particular programme.

BRITISH FOREIGN POLICY

The *World*, edited by Mr. Vernon Bartlett and published in London, gives month by month a summary of press comment from all over the world about the problems or events that are likely to interest the British Public. Discussing the Japanese attitude towards the British Government, Mr. Bartlett opines that the Japanese ambitions are based not on National prestige or considerations of security but on a determination to dominate the Far East. 'Parity' for Japan means predominance for Japan in the Western Pacific.

If Great Britain and the United States agree not to haggle about their respective naval strengths on the ground that they are never going to fight each other, they can insist upon the maintenance of security as the criterion of tonnage in the Western Pacific. Japan might tear up the Washington Treaty, or, rather, refuse to renew it as she has a perfect right to do, but she would not be able to build against the combined navies of Whitehall and Washington. This is so elementary a fact that one is surprised by British reluctance to say, once and for all, that Great Britain and the United States have common interests which they will defend in common. There is nothing unfriendly to Japan in the assertion that we will not abandon without a struggle interests which we have built up in the course of centuries in Eastern Asia. But there is something unfriendly to the United States in hinting that we would rather run this grave risk than abandon arguments with them over the gunnage of their cruisers or the tonnage of their capital ships. If Whitehall and Washington insist on security, but not superiority, for Tokio in the Pacific, they will further their own security in the Atlantic.

CIVILIZATION AND LIBERTY

In a thoughtful article in the *Nineteenth Century and After*, Prof. Ramsay Muir discusses the progress of European civilization and points to liberty as the basis of its achievements.

Four hundred years ago, there were in existence four highly developed civilizations—the Chinese, the Indian, the Islamic and the European. They had developed quite independently, and the European civilization was in no obvious way superior to the others. In the long conflict with Islam, Europe had been defeated, and as late as the third decade in the sixteenth century had to defend its premier capital, Vienna, from its Islamic neighbour. Yet, within four centuries, European civilization had not merely established its superiority, it had won the domination of the world.

The superiority, according to the Professor, is not in its mere power over the resources of conquest but in the capacity for the diffusion of liberty.

The movement of emancipation has striven after several different forms of liberty, which have been attained in varying degrees in various countries. None of them has been secure until it has been placed under the guardianship of law. For liberty is dependant upon law; it is not only precarious, it is unreal until it is both protected and regulated by law, upheld by the common will.

The movement for liberty has gone on ceaselessly in different directions. The first of the liberties after which men have striven, has been the freedom of the person involving not only the abolition of slavery

but the security for every person against the possibility of arrest, imprisonment or personal violence.

The second and yet greater freedom that the Western World has won is freedom of the mind.

Freedom for all men, not only to think and believe, but to speak and publish what seems to them true; freedom to persuade their fellows to accept their beliefs; freedom to co-operate with others to make their beliefs prevail, which is freedom of association; and all this under the regulation of law, to ensure that this freedom is not used in such a way as to impair the corresponding rights of others.

The third freedom which the Western World pursued was freedom of enterprise: freedom for every man to make the most of his powers and his opportunities.

The fourth freedom toward which he has seemed to be moving, is freedom of intercourse—the maximum possible freedom of movement over the face of the earth for ideas for men, for goods and for capital.

The free movement of all then from land to land has turned the intellectual and material wealth of the whole world into a common inheritance of all its peoples.

It seemed, until yesterday, that the progressive and rapid achievement of these liberties by the civilized peoples had demonstrated that human society can be organized upon a basis of liberty regulated by law. Then with amazing suddenness, says the Professor, the greater part of the world has gone back upon its ideals of liberty and reason.

In some of the greatest countries, arbitrary arrest and punishment without trial have become commonplace; freedom of speech and publication have been suppressed by violence; political liberty has been overthrown; and, as for freedom of intercourse, all the Governments of the world seem to be in a conspiracy to destroy it by means of tariffs, quotas, and exchange restrictions, immigration and Alien Acts, and elaborate passport regulations. Freedom of enterprise, which has made the modern world, is coming to be regarded as an evil thing.

CHINESE CULTURE

The *Primitive Man* for July has an interesting article on "Peace and War in Chinese Culture" by Dr. Thomas Tseng Mien of the Catholic University of America. The Chinese have not been a dominantly warlike people. They have been one of peace for more than four thousand years. There is something absolute about their will against war—an attitude developed both in their theoretical ideals and in their practical activities. While the Chinese were the inventors of gunpowder, they never utilized this invention in killing human beings through military operations until more recent centuries. In fact, in ancient times the soldiers were neither in honour nor in respect.

Most families in China had in their homes an altar for their ancestors, and still have. At each altar there is a tablet inscribed with the objects of worship which are: first, Heaven; second, Earth; third, the Emperor; fourth, the family's ancestors; and fifth, masters or teachers. The soldier does not come within any of these five honoured groups. Again, the following are the four honoured social classes ranked in order of honour: first, scholars; second, farmers; third, working men; and fourth, merchants. The soldier class finds no mention here.

In the main, the Chinese people have not only hated war but have condemned whatever might encourage the fighting spirit. Bravery in fighting, or fighting and quarelling itself is one of the five things which are pronounced unfilial, for such bravery or quarrelling would easily endanger one's parents. It may be recalled that whatever, in the Chinese sense, is unfilial is looked upon as a very grave sin.

The literature of the period of the Emperors simply describes the glory of the golden age of peace and prosperity and peaceful conditions of the people in the third millennium B.C.

ASIATIC EXCLUSION

Writing in the December Number of the *Calcutta Review*, Dr. Radhakamal Mukerjee says that the question of Asiatic exclusion is the chief problem in international population and migration. While more than a third of the people of European origin live in other continents, obtaining their food products and raw materials to maintain their standard of artificial industrial living and thereby standing in the way of a nicely adjusted balance between agriculture and food supply in the tropical regions, the Orientals are confined to narrow surroundings which aggravate the evils of poverty and low standard of living. Dr. Mukerjee says that the rigid rules that are now in vogue with regard to the Asiatic migration should immediately cease. For, the drawback of such a scheme of racial segregation is, that the artificial geographical barrier would break down and everywhere a white oligarchy would dominate cheap Asiatic labour. Dr. Mukerjee points out in conclusion:

Both in Australia and South Africa, the claim for settlement must rest on normal toil both for the Asiatic and the European. While the white man should not be encouraged to slacken his personal share of the farm work by relying on cheap Asiatic labour, the Asiatic worker must enjoy full economic and political rights such as the Australian has secured for himself. It is only on the basis of mutual respect and true economic co-operation that Asiatics and Europeans can blend the best features of their respective civilisations for the building up of a new culture either in Australia or in South Africa. Unfortunately, race prejudice and narrow nationalism die hard and thus delay approach to such a consummation, while the slow progress of South African and Australian immigration destroys the prospect of making a white South Africa and hampers the development of the last continent available for humanity.

ANCIENT HINDU CIVIC LIFE

"The impartial student of history cannot shut his eyes to the fact that in spite of priestly admonitions, cities did grow and flourish quite early in India's chequered annals and the amenities and responsibilities of civic life were not altogether unknown or unappreciated in this country in ancient times," writes Dr. Hem Chandra Roy Chowdhury, M.A., Ph.D., in the sumptuously got up Tenth Anniversary Number of the *Calcutta Municipal Gazette*. The writer supports his statement by the things revealed at the unearthing of the remains of stately cities with brick buildings, bathrooms and an elaborate system of drainage laid bare in the pre-historic ruins of Mahen-jo-Daro and Harappa. Imperial capitals with gates, watch-towers and walls graced the valley of the stream that flows into the Bay of Bengal, when the son of the Sakyas and the hero of the Jatakas preached their message of peace and good-will full five centuries before the birth of the sage of Galilee.

An elaborate system of Municipal Government was developed at least as early as the 4th century B.C. and urban establishments for dispensing charity and medicine excited the admiration of foreign travellers as early as the 4th century A.D. The writer continues:

From the beginning Indian citizens showed a keen appreciation of the true civic ideal which, in the words of some of the most illustrious sons of modern India, is to build up a healthy and progressive community with co-operation and public service as ideals. "This is the holy mystery," declares the Santi Purva of India's national epic, "there is nothing nobler than humanity," and the service of humanity was always placed by the Indians in the forefront of the civic programme.

The citizens of ancient India devoted themselves to the service of the poor and the destitute irrespective of caste, creed or nationality and understood the value of good dwelling houses, fine parks, well-lighted and well-watered streets, a proper system of drainage, hospitals and medical relief. They developed a system of municipal government which won the approbation of Megasthenes, and the arrangements they made for the service of the poor and the education of students and inquirers excited the admiration of Fa Hien. Well may the city fathers of the former metropolis of British India emulate the example of their forbears to whose hands were committed the destinies of the metropolis of ancient India when the throne of the Mauryas and the sceptre of the Guptas had not yet passed into the hands of a new race.

It will thus be seen that the citizens of ancient India did not take a narrow view of their responsibilities. Civic life in olden days was exemplary.

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GEOGRAPHY IN THE RAMAYANA

Readers of the Ramayana will find names of states and cities and kings, of rivers and mountains indicating distinctive parts of South India. It is worth while to examine afresh and to see what light is thrown by the Ramayana on the geography of India. Dewan Bahadur K. S. Ramaswami Sastri, writing in the journal of the Madras Geographical Association, points out :

Ayodhya was the famous capital of the kingdom of Kosala. It was known as Saketa. It was on the banks of the Sarayu river. It was situated between the Ganga and the Yamuna. We learn in the Ramayana about the kingdom of Anga which was ruled by Lomapada who adopted Dasaratha's daughter Santha, the kingdom of Kekaya in Northern Punjab of which the capital was Grivraja and which was ruled over by Kaikeyi's father Asvapati, the kingdom of Mithila which was governed by Sita's father Janaka, the kingdom of Kasi, the kingdom of Magadha, the kingdom of Sauvira, the kingdom of Saurashtra, the kingdom of Sindhu, the kingdom of Vanga (Bengal), etc. We find detailed descriptions of Kishkindha and Lanka. We find references also to the Kekaya kingdom which was ruled by Kartaviryarjuna. The Ramayana says that Satrugna killed Lavanasura and established the town of Mathura (Muttra) on the banks of the Jumna.

In the account of Rama's journey to Lanka, we find a clear description of the geography of Middle India and of South India.

Rama lived for a while on the Chitra Kuta hill and for ten years in the Dandaka forest. Janasthana was ruled by Ravana's vassals as an outpost.

Sugriva's description to the Vanaras in regard to the search to be made by the search parties gives us valuable details about Indian geography. We hear in it about the Kaveri and Tamraparni rivers. In short, the Ramayana shows and gives us a clear knowledge of the geography of India.

WHITHER EUROPE ?

Under the above heading, Mr. Kalidas Nag contributes an article to the November issue of *India and the World*. Recent events in Europe, he says, have provoked some outstanding thinkers to opine that never since the Dark Ages of medievalism has Europe presented such a dismal sight of disintegration. The writer gives a catalogue of events that took place in the last six months, such as the merciless suppression of the anti-Nazi organizations in June of last year, the cold-blooded murder of the Austrian Chancellor in the next month, followed in quick succession by the simultaneous assassinations of the King of Yugoslavia and of the Foreign Minister of France and several other tragic events. Describing the present European mentality, Mr. Nag says :

"Love thy neighbour" as a maxim appeared very remote indeed from European spirit which continued to dwell on the possibilities of ever intensified exploitation of others and brought in its train suspicion, exclusiveness, tariff walls and in a vicious circle, to drift towards another war. Helplessness of the vanquished did not, as a matter of course, eliminate violence which came to dominate European statecraft, and the tragic failure of the Disarmament Conference proved beyond doubt that non-violence was as remote from the European mind as the North Pole from the South. Democracy and parliamentary government—proud legacies of the 19th century—appear to-day in the majority of European countries as hopeless propositions as Kaiserism or Tsarism of the pre-war periods, Communism, Fascism, Nazidom and what not followed in quick succession to shake the very basis of man's confidence in representative Government.

Though the last war witnessed the exit of the Tsars and the Kaisers, concludes the writer, the average professional politician of Europe has not ceased to exploit his neighbour.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

+

NOTES

Questions of Importance

CONGRESS AND J. P. C. REPORT

The following is the text of the resolution passed unanimously by the Working Committee of the Congress sitting with the Parliamentary Board :—

Whereas the Congress has after full and earnest consideration resolved that the scheme of the future Government of India adumbrated in the White Paper be rejected and that the only satisfactory alternative is a constitution drawn up by a constituent assembly, etc. etc. ;

And whereas the proposals made in the Joint Parliamentary Committee Report are in several respects even worse than those contained in the White Paper and have been condemned by almost every shade of opinion in India as reactionary and unacceptable ;

And whereas the Joint Parliamentary Committee scheme, designed as it is to facilitate and perpetuate the domination and exploitation of this country by an alien people under a costly mask, is fraught with greater mischief and danger than even the present constitution ;

This Committee is of opinion that the said scheme should be rejected, well knowing that the rejection must involve the necessity of struggling under the present constitution, humiliating and intolerable as it is, until it is replaced by one framed by a constituent assembly, in accordance with the Congress resolution on the subject.

This Committee requests the members of the Assembly to reject the scheme of government sought to be thrust upon India in the name of reform and appeals to the nation to support the Congress in every step that it may decide upon to secure the national objective of Purna Swaraj.

REFORMS IN PARLIAMENT

In the House of Commons, the Government motion accepting the recommendations of the Joint Select Committee as the basis for a revision of the Indian Constitution and considering it expedient that a Bill should be introduced on the general lines of the report was passed by 410 votes to 127 after the Labour amendment urging a Bill on the lines of Mr. Attlee's report had been rejected by 491 votes to 49.

In the House of Lords, the Government motion on Indian Reforms was agreed to. The motion, which was introduced by Viscount Halifax on 12th December, ran as follows :—

"This House accepts the recommendations of the Select Committee as the basis for a revision of the Indian Constitution and considers it expedient that a Bill should be introduced on the general lines of the report."

The Marquis of Salisbury's amendment to the Government's motion was defeated by 239 votes to 62. The amendment was as follows :

"This House is unwilling to pronounce in advance for the acceptance of the far-reaching recommendations for Indian constitutional reform, until it has had an opportunity of considering and approving of particular recommendations of the Select Committee to be adopted by the Government and proposed in the concrete form of provisions of a Bill."

The India Bill was formally introduced in the House of Commons by Sir Samuel Hoare on the 19th December.

THE VICEROY'S SPEECH

Addressing the European Association H. E. the Viceroy welcomed Congress participation in the ensuing Assembly and said :

I welcome the return to the Central Legislature of the representatives of the Congress Party who have been successful at the recent elections for closer association with the Government and with its problems and difficulties which will, I hope, make them realise that all of us, whatever our political views or whatever our position, are equally eager for the advancement of this great country to its promised goal. . .

To my mind, the proposals contained in the J. P. C. Report are an immense advance towards Responsible Government on the provisions contained in that measure. I do not think that anyone will doubt my sincerity of purpose. During all the years I have lived in this country my constant effort has always been to move India forward until she achieves her great desire to arrive at a complete position of equal partnership within the Empire with the other Dominions under the Crown, for, I have always held that the nationals of any country are fully justified in claiming that they should have the control of the administration of their own home-land as soon as they are ready to undertake the full responsibility.

SIR HY. GIDNEY'S APPEAL

Presiding over the annual general meeting of the Domiciled European and Anglo-Indian Association of Calcutta on the 10th of last month, Sir Henry Gidney said :

With the change in government, as is indicated in the J. P. C. Report, the power to a certain extent, it is true, will certainly pass into the hands of Indians belonging to other communities, who it is not unnatural will try to promote the interests of their kith and kin or their constituency. Who will watch your interest? If you say that our representatives in the legislatures will do it, you will be living in a fool's paradise.

He therefore asked them to identify themselves completely with Indians.

LORD ERSKINE ON SAFEGUARDS

Addressing the Madras Caledonian Society H. E. Lord Erskine observed in proposing the toast of the Empire at the annual Dinner :

I would point out that if Parliament passes legislation on the lines of the Report, in the Presidencies and Provinces full autonomy is to be granted. The reins of Government are to be handed over to Indians, and they will be in charge of their own destinies. Criticism here has centered round the safeguards that are to be retained in the hands of the Governors, but in regard to them I would observe that in every constitution, democratic or otherwise, there must be some ultimate power that can come to the rescue if affairs of State should become impossible. Here in Madras, with the sound political sense that the Presidency has always shown, I have no fear of provincial autonomy; nor do I think that the proposed constitution will prove difficult to work. I sympathise deeply with Indian aspirations and I wish the responsible Ministers all success in the great and onerous task that lies before them.

SIR H. EMERSON ON GOVERNORS

Speaking at a dinner given in His Honour by the President and members of the Punjab Legislative Council on December 18, Sir Herbert Emerson, Governor of the Punjab, said :

My conception of the future role of a Governor is very different from that which many critics suggest. I regard him as a friend and confidant of ministers who by mutual consent keeps in close touch with them, ready to give advice and assistance. I conceive that the chief function of a Governor will be to assist towards the smooth working of the administrative machine. If this is dictatorship the definition of the term stands in need of revision.

THE PUNJAB COUNCIL AND THE J. P. C. REPORT

By fourteen to five votes, the Punjab Legislative Council after two days' lively debate on the Joint Parliamentary Committee Report passed the following amendment motion of Mr. Chaudhri Afzal Haq, the Government Members remaining neutral :

That in the opinion of the Council the Report of Parliamentary Committee does not satisfy the aspirations of Indians.

Sirdar Habibullah's alternative motion Whereas the scheme of constitution outlined in the Report of the Joint Parliamentary Committee definitely falls short of the pledges given by His Majesty's Government and does not satisfy the Indian aspirations, in the opinion of this House it is inadequate, unsatisfactory and disappointing was rejected by 25 to 14 votes.

THE CONGRESS AND ITS PROGRAMME

The Working Committee of the Congress which met at Patna on the 6th December, has adopted the following resolution regarding its immediate programme :

While congratulating the country on the faith and confidence it has shown in the leadership of the Congress by the splendid response it has given in the recent Assembly elections, this Committee is of opinion that all the Congress organisations and Congressmen should now concentrate their attention for the next three months on :

1. The enrolment of Congress Members and organisation of Congress Committees under the new constitution.

2. The collection of accurate and useful local data with a view to assist the revival of village industries under the All-India Village Industries Association.

3. Further education of masses in ideas contained in the Congress resolution on fundamental rights and duties and economic programme passed at Karachi and amplified by the All-India Congress Committee at Bombay.

STATES' PEOPLE AND J. P. C. REPORT

Mr. Manishanker Trivedi, General Secretary of the Indian States People's Conference has issued the following statement on the Joint Parliamentary Committee's Report :

The report states that Parliament should not recommend what constitution should prevail in the various Indian States although they also are to be the federating units of the said Federation. Parliament is aware that a system of personal rule prevails in the States. Thus British people will indirectly vote for the continuance of the present autocracy in the States.

Similarly Parliament will not be concerned with the fact that even elementary rights of citizenship are denied to the 85 millions of States people who will theoretically be named as citizens of the said Federation.

The report however makes it necessary that the representatives from the federating States for the Legislatures will all be nominated by the Princes. This will be a direct vote by the Mother of Parliaments in favour of perpetuating the system of personal rule in the States.

In return of these characters of autocracy the Princes have to pay a heavy price.

The Princes think that the Viceroy's "paramountcy" power will protect them from the growing tide of Indian democracy but they fail to realise that the uncontrolled exercise of the paramountcy rights by the Viceroy will result in turning them as a solid official block always under the obligations to safeguard British interests.

The people of the Indian States have already refused and will always refuse to accept a constitution which is deliberately to stifle the progress of democracy in India. As the late revered Pandit Motilal Nehru once most emphatically wrote in his memorable letter to Sir Leslie Scott : "It is the voice of eighty million of States people that will count in the end." I hope the ministers and representatives of the Indian Princes will take note of this fact if they wish to guide our Princes rightly.

DRAWBACKS IN EDUCATION

Dr. R. P. Paranjpye, Vice-Chancellor of the Lucknow University, in his address to the Nagpur University Convocation referred to the drawbacks prevailing in the educational system, and said that the Government could do a good deal by encouraging rapid economic development of both industries and agriculture. Government action, he thought, could not effect a permanent cure, and he emphasised the necessity of practical work of training the hand and the eye. He advised the graduates to return to the villages, in which there was much scope for improving the conditions.

Proceeding, he urged them to form their own opinions and not be blind followers of others while dealing with the problems facing them.

Stressing the need for spreading education based on conscious planning, Dr. Paranjpye said: "If the impending reforms do nothing else, they should at least lay down that Provincial Governments should make elementary education free and compulsory for all." He deprecated religious and communal considerations being introduced in political matters, and urged absolute separation of them from each other.

EDUCATION AND FREEDOM

"Education according to me has for its object freedom—freedom of intellect, freedom of sympathy, freedom in material universe through our truthful dealings with universal laws, freedom in society through our maintaining truth and love in all human relationship," remarked Dr. Rabindranath Tagore in the course of an instructive and interesting address performing the opening ceremony of Theosophical Montessori School at Benares.

ANDHRA UNIVERSITY CONVOCATION

In his Convocation address to the Andhra University, Sir K. V. Reddi made a strong plea for imparting religious education in our schools and colleges. He said: "The principles and tenets of the three religions—Hinduism, Islam and Christianity—should be taught from the earliest standards right unto the final University classes. He next advocated the abolition of the 'Ladder system' and emphasised the need for making the Rural Elementary education and the High School education self-sufficient in themselves. Dealing with the "main theme" of his address, viz., the problem of the unemployed, he pointed out that the remedy lay in (1) development of industries and (2) colonisation in India and abroad.

ELEMENTARY EDUCATION IN MADRAS

Out of about 58,000 children of school-going age in Madras city, 15,000 do not attend any school. This feature of elementary education in Madras city is revealed by a census of children of school-going age, which was recently completed by teachers employed in the Corporation Schools in Madras.

Statistics show that the total number of children of school-going age is about 58,000. Of these, during the year 1938-39, 38,211 attended recognised schools, including those maintained by the Madras Corporation. Thus, about 15,000 did not attend any school.

A scheme of compulsory elementary education is in operation in Madras City, but it is felt that Corporation schools cannot admit more children than are already being provided for, unless more accommodation is provided in the schools and the teaching staff is increased.

MR. S. C. BOSE

On his arrival in Calcutta on the 4th December, Mr. Subash Chandra Bose was served with a restraint order directing him not to leave his residence nor address public gatherings. The following is the full text of the Order served under Section 2 (1) of the Bengal Criminal Law Amendment Act:

(1) to proceed at once to 98/2, Elgin Road and reside there until further orders;

(2) prohibiting from being absent from the precincts of the said house and from interviewing visitors at any time;

(3) not to correspond, converse, communicate or associate in any manner with anybody save the members of his family actually living in 98/2 Elgin Road;

(4) to deliver unopened, to the Deputy Commissioner of Police, Special Branch, Calcutta or an Officer specially deputed by him for the purpose, all books or communications (whether such communications be in the nature of telegrams, letters, postal packages or otherwise) received by you from any source whatever or intended for you to whomsoever be the address and whether the same be received by you or by some agent or servant on your behalf;

(5) when so required by the Deputy Commissioner of Police, Special Branch or any Magistrate to facilitate in every way access of such person for any lawful purpose to the premises in which you are living;

(6) if you knowingly disobey any direction contained in this order, you will be punishable with imprisonment for a term which may extend to seven years and also liable to fine.

DR. SATYAPAL

Dr. Satyapal, President of the Punjab Congress Committee, who was charged with sedition under section 124-A, was sentenced to one year's rigorous imprisonment by Mr. F. B. Pool, Additional District Magistrate, on the 17th December, and was placed in "A" class.

CHIEF JUSTICESHIP AND I. C. S.

The Bombay Bar Council met on Dec. 5 to consider the Joint Committee's report on Indian Reforms, and passed a resolution opposing the proposed amendment of the Government of India Act, entitling I. C. S. officers to hold the post of Chief Justice. The Council thought the Act should be so amended as to remove the disqualification now imposed on persons qualified in India from holding that post.

The Bar Council also proposed the abrogation of the statutory requirement that at least one-third of the Judges of every High Court must have been called to the English, Scottish or the Irish Bar.

The Council decided to send the terms of the Resolutions to the Prime Minister, the Secretary of State for India, Mr. George Lansbury, and Bar Councils in India.

Similar Resolutions have been adopted by the Bar Councils in Madras and Patna.

MR. T. R. RAMACHANDRA AIYAR

A unique event in the history of the Madras Bar took place on December 12 at the Madras High Court, when the members of the bench and bar bade farewell to Dewan Bahadur T. R. Ramachandra Aiyar on the occasion of his retirement from practice after an active service at the bar of over fifty years. The Court hall of the Chief Justice's Court was packed to the full with practitioners. The reference was made before the Chief Justice, Mr. Justice Ramesam and Mr. Justice King. Sir Alladi Krishnaswami Aiyar, the Advocate-General, who spoke on behalf of the Bar, paid an eloquent tribute to the career and service of Mr. Ramachandra Aiyar.

PARTNERSHIP INSURANCE

The value of Partnership Insurance is gaining increasing recognition in this country, writes Mr. G. K. Bhatta to a contemporary, and it is likely that in time a policy of this nature will be as normal a feature of any partnership as the deed itself. In the case of small businesses the death of one partner throws a great burden on the other, which may be sufficient to cripple the business for several years. When each partner insures the other, however, he is able to command immediately a sum large enough to restore the capital value of the partnership to the widow, and the bonuses which will have accrued on the policy serve to meet the inevitable expenses of reorganisation.

Another advantage arising out of Partnership Insurance which is of considerable value is the stand-by which the policy affords as a means of raising loans to meet an emergency.

Should the partnership be dissolved before the policy attains maturity, there is of course a cash surrender value attached to it which would assist in the formation of a new business.

THE INSURANCE SOCIETY

The formation of this Society in Lahore is a good augury and is an encouraging event in view of its wide range of activities.

The Society has undertaken a very comprehensive programme. It intends to promote social, educational and benevolent activities among all insurance workers by providing frequent entertainments and similar opportunities of mixing by opening schools and library and by starting an Insurance Officers' Benevolent Fund and Insurance Clerks' Orphanage.

INSURANCE FOR FARMERS

In order to make up the loss sustained in Czechoslovakian farming owing to severe hailstorms, no less than 21 indigenous insurance companies were started in 1932, out of which 11 were joint-stock and the rest co-operative. In addition to these, 3 foreign companies also transacted some business in the same year. Total premium-income of all companies during this period was 5,132 crowns and the money spent in paying damages was 2,578 crowns. The volume of business done in 1932 had appreciably diminished in comparison with the result of the previous year. The following table will disclose the extent of shrinkage per cent:

	Policy	Sum insured	Premium
Bohemia	6	10	14
Morevia & Silecia	1'5	8	10
Slovakia	1	16	...

There has occurred still further diminution of business in 1933. Number of policies issued has been reduced by 12'5 per cent. and the premium-income by 18'5 per cent.

AMERICAN LIFE INSURANCE

The 1934 Life Insurance Book reveals that in 1933, 318 legal reserve Life Insurance Companies received in premiums 3,321,797, 924 dollars and had a total income of 4,622,29,928 dollars. The same Companies paid to the policyholders or their beneficiaries in the form of death claims, annuities, dividends and surrendered values 3,016,484, 220 dollars as compared with the figure attained in 1932.

Total disbursement reached the sum of 3,917,481,410 dollars resulting in a saving for future protection of policyholders of 704,860,522 dollars.

INDO-BRITISH TRADE

The Secretary of the Ahmedabad Mill-owners' Association has forwarded a letter to the Secretary, Government of India, Commerce Department, New Delhi, requesting the Government to take into their confidence Indian industrialists and other important interests concerned before giving finality to the terms of the Indo-British trade agreement which are under discussion, in the same manner as the British industrialists had been consulted by the President of the Board of Trade. The letter adds:

My committee have been greatly concerned at the attempts once more made by Lancashire in dictating fiscal policy to the Government of India, which will be definitely disadvantageous to the interests of the country. This not only amounts to utter disregard of the principle of tariff autonomy, which has been established in practice for a period of 14 years in Indian affairs but is even contrary to the observation of the Joint Committee.

It is only a year since the Mody-Lees Pact was signed and it is on the basis of this Pact that the Indian cotton textile industry is entitled for its progressive development to a responsible measure of protection against the imports of United Kingdom yarn and piece-goods.

ALL-INDIA INDUSTRIAL EXHIBITION

The Association for the Development of Swadeshi Industries, Delhi, has decided to hold its third All-India industrial exhibition from February 24 to April 4, 1935.

Only Indian made products or such foreign machinery as will assist in the development of industries in India will be permitted.

All the income of the exhibition will be devoted in furtherance and promotion of Indian industries, which is the main object of the Association and will not be distributed amongst the members.

VILLAGE INDUSTRIES' ASSOCIATION

The following is the pledge for members of the All-India Village Industries' Association released to the Press by Mr. Gandhi:—

Having read the constitution and rules of the All-India Village Industries' Association, I offer to be a member thereof and, God helping, promise to devote the best part of my energy and talents to the furtherance of its object, which is the all-round welfare of the villages of India.

So long as I remain a member of the Association, I shall not take part in any campaign of civil disobedience.

In the discharge of my duties I shall seek the assistance and co-operation of all those who may be willing to give them, irrespective of differences in politics.

To the best of my ability I shall strive to live up to the ideals of the Association and prefer the use of village manufactures to any other.

In the prosecution of my obligations to the villagers, I shall recognise no distinction between man and man.

THE ASSOCIATED CHAMBERS

The Associated Chambers of Commerce which met in Calcutta on December 17 passed a resolution cordially approving the recommendations of the Joint Committee on Indian Reforms as a basis for the revision of the Indian Constitution while reserving the right to bring to the notice of His Majesty's Government certain important matters arising therefrom and to submit proposals for amendment. The Chambers considered the proposals regarding Law and Order and Commercial Discrimination generally satisfactory.

WOMEN'S CONFERENCES

ALLAHABAD

Last month we gave a summary of the proceedings of the Andhra, Bombay, Calcutta and Madras Women's conferences. The annual constituent Conference of the All-India Women's conference met at Allahabad on December 10 under the presidency of Lady L. G. Mukerji. The conference passed a number of resolutions affecting women. One resolution urged upon the Government of India the necessity for the appointment of a Commission to enquire into the legal status of women and their rights to inheritance, marriage, divorce and guardianship of children and suggested that the Commission should further be empowered to make such recommendations as would remove women's disabilities and place them on a footing of equality with men.

The conference demanded greater representation of women in local bodies, noted with regret that a very small percentage of the total expenditure on education was spent on the education of women and recommended that the authorities should take immediate steps to rectify this grave injustice to one half of the population of this country and within a reasonable period should bring about a just distribution of funds, which should be equal between the education of boys and girls. It reiterated its previous resolution to lend whole-hearted support to the encouragement of indigenous industries, emphasized that the employment of and improvement in the condition of the workers was one of the primary objects behind the Swadeshi movement and welcomed the growth of trade union movement as a safeguard to workers' rights and trusted that it would receive the support of the Government and the people in its future development.

DELHI

Lady Sircar, the wife of Sir N. N. Sircar, the Law Member of the Viceroy's Executive Council, presided over the ninth session of the Delhi Women's Provincial Constituent Conference on the 27th November. She was glad that the Delhi Women's League was interested in removing the disabilities of women in matters of inheritance and other rights, since it was a hopeful feature that, among at least a certain section of Indians feeling was growing that the time had come for removing the age-long injustice done to women. Addressing the conference, she said:

No reasonable man or woman can possibly deny that one of the most pressing problems in this country is the removal of appalling illiteracy among our sisters. While the Government may not have funds for starting compulsory primary education, are we to sit with folded hands?

Lady Sircar concluded by saying that, while in this country conservatism was a bar to social progress, signs were not wanting that the citadel of conservatism was receiving continued attacks, and she was sure that the Delhi League could help in the campaign.

INDORE

The Indore women who also met in conference last month resolved that a Commission should be appointed by the Government to consider the rights and disabilities of women as regards marriage, inheritance, guardianship and adoption of children, etc.

THE NEXT WOMEN'S CONFERENCE

At a public meeting of women presided over by Miss D. H. Watts at Trivandrum, a resolution was adopted inviting the next session of the All-India Women's Conference to Trivandrum.

LITERARY

DICTIONARY IN TURKISH LANGUAGE

A conference of well-known scholars of Turkey, under the presidentship of Gazi Mustapha Kemal Pasha, was held recently in connection with the preparation of a dictionary in the Turkish language.

For this purpose the office of the Majlis-e-Ilmi of Angora has been shifted to Istanbul as a temporary measure, and a committee has been appointed with Ibrahim Ajmi Bey to examine important pieces of Turkish literature.

It is noteworthy that the conference was attended by two savants from Soviet Russia and one from Germany.

A LIBRARY IN EVERY VILLAGE

A library in every village in India, is the ideal advocated by Mr. R. Littlehailes, Vice-Chancellor of Madras University.

Opening a Library School for high school teachers in Madras recently, Mr. Littlehailes recalled what he had previously said, that the importance of libraries in the educational uplift of the country had not received as much attention in India as it deserved. To make the library system effective, teachers, he said, must train their pupils in the use of libraries, which was a long neglected function.

CAMBRIDGE UNIVERSITY LIBRARY

The new University Library of Cambridge, containing more than 1,500,000 volumes, arranged on shelves 40 miles long, was opened by H. M. the King last month. One of the greatest treasures in the Library is a 42-line Bible, printed at Mainz in 1456, which is insured for £50,000. The Library, designed by Sir Gilbert Scott, has been built at a cost of £300,000. The Royal opening took place in the Reading Room, which is 194 feet long.

LORD RIDDELL

Lord Riddell, newspaper proprietor and Government press director during wartime, died on December 5.

Lord Riddell represented the British Press at the Peace Conference 1919-22 and at Washington Conference on Disarmament, 1921. He was a familiar friend of most of the leading statesmen of the past 30 years and consequently a first-hand observer of the history of the present century in the making.

PERSONAL

SIR FRANK NOYCE

While conferring the degree of Doctor of Literature on Sir Frank Noyce, the Vice-Chancellor of the Delhi University said:

Sir Frank Noyce has a brilliant record of public service in India in various official capacities. As Secretary, Indian Cotton Committee, as Indian Trade Commissioner in London, as President, Indian Tariff Board and in recent years as Attached Officer and Assistant Commissioner, Royal Commission on Agriculture in India and now as a Member of His Excellency the Governor-General's Executive Council in charge of the Department of Industries and Labour, Sir Frank has always had in view the economic prosperity and the industrial development of the country.

MR. J. M. SMITH

The Governor of Madras has appointed Mr. J. M. Smith, (Managing Director of Messrs. P. Orr & Sons,) Sheriff of Madras for this year. Mr. Smith joined Messrs. P. Orr and Sons as an assistant and is now its Managing Director. He was at one time Chairman of the Madras Trades Association. In 1926-28, he was a member of the Madras Legislative Council, representing the Trades Association. This is the second time that a Managing Director of Messrs. P. Orr and Sons has been appointed Sheriff: the first to be so appointed was Mr. R. J. C. Robertson, who was Sheriff in 1929.

SIR MALCOLM HAILEY

Sir Malcolm Hailey has been appointed to make a survey of East Africa in connection with some important scheme, the object of which is considered to be to take measures to unify the system of Government in that country and to compose different interests.

NOBEL PEACE PRIZE

The Nobel Peace Prize for 1933 has been awarded to Norman Angell and the prize for 1934 to Mr. Arthur Henderson.

The prize is worth about £7,000 sterling.

Mr. Henderson was awarded the Carnegie Peace Prize for 1933 worth over £2,000 sterling.

FOUR LAKHS FOR MEDICAL COLLEGE

A donation of four lakhs of rupees was recently made to the Dacca University by the executors of the will of the late Jaganmohan Pal, Banker and Merchant of Dacca, for the establishment of a Medical College named after him.

The Executive Council of the University at an extraordinary meeting thankfully accepted the generous benefaction and authorised the Vice-Chancellor to take all possible steps for the utilisation of the money and carrying on negotiations with the Bengal Government for the early fulfilment of the scheme.

MEDICAL PROFESSION IN INDIA

That a sub-committee be appointed to go into the decisions arrived at by the Joint Parliamentary Committee on the Reformed Constitution, affecting the interests of the medical profession in India, and to tabulate resolutions on the same for the open Conference, was one of the resolutions adopted at the suggestion of Dr. A. C. Sen, at a meeting of the Working Committee of the Eleventh All-India Medical Conference held under the Chairmanship of Dr. M. A. Ansari.

SLEEPLESS MAN

Mr. William Blackburn, a 64-year old Yorkshireman, has just celebrated his ninth year without sleep. Doctors cannot cure him, and the only explanation they offer is that his inability to sleep is due to some strange disorder in his nervous system. Nine years ago he underwent a serious operation, since when he has not been able to enjoy one minute's sleep. At night he takes the morphia pills—a fatal dose to any ordinary man. These enable him to rest and recover his normal energy.

SIGHT RESTORED

An old soldier, who has been blind in one eye for the past eighteen years had his sight restored by falling out of bed. He is Mr. W. W. Gibson, of the Park, Ealing, an ex-Serviceman. About a fortnight ago he fell out of bed, striking his head hard on the floor. "I woke up the other morning," he said, "with a terrible pain over my eye—but to my joy I found that I could see with it."

RECIPE FOR GOOD HEALTH

Good health depends greatly on good food, and the four necessities of that are:

1. That it should be varied;
2. That a good protein dish should be eaten daily (meat, fish, cheese, etc.);
3. That fresh fruits or salads should be common;
4. That there should be considerable use of milk.

These points were set out by Dr. Leslie Harris in an address at the Industrial Welfare Society Conference on "Dietetics and the Industrial Worker".

The most usual deficiencies in working-class diets, he said, were:

1. Too few vegetables, fresh fruits and eggs, and too little milk and butter;
 2. Too much food that was tinned, preserved, refined, dried or compressed.
- The average kind of middle-class diet is adequate, unless however, one complied with the four conditions already mentioned.

CHAIR OF NATIONAL HEALTH

What is claimed to be the first Chair of National Health, not only in Germany but in the world, was inaugurated at Munich recently by Dr. Gerhard Wagner, the head of the German Medical Association, who stated that the new chair would form the model for others. The first professor of the new faculty, Dr. Schultze, the Bavarian State Commissar for Health, addressing a crowded audience of students, stated that the new instruction would have as its negative side the combating of medical errors arising from specialization. Among its positive studies were racial culture and supervision, housing and settlement problems, social insurance, and what was good in the so-called lay medicine. The principle of the whole would be "National health means political power."

THE FOOD VALUE OF BREAD

Writing in *News Chronicle*, Sir Charles Higham says:

There is no single food of such value to the human race as ordinary bread. This is not to say that civilized communities can, or should live, on bread alone. Nevertheless, it is still, and is likely long to remain the staple food, the foundation of every meal.

THE RESERVE BANK OF INDIA

A *communiqué*, dated December 13, announces the following appointments to the first Central Board of the Reserve Bank of India: Eight Directors from areas served by the various registers:—

Bombay Register: Sir Purshotamdas Thakurds and Mr. F. E. Dinshaw.

Calcutta Register: Sir Edward Benthall and Sir Badridas Goenka.

Delhi Register: Khan Bahadur Nawab Sir Muzammillullah Khan of Aligarh and Sir Sunder Singh Majithia of Amritsar.

Madras Register: Dewan Bahadur M. Ramachandra Rao.

Rangoon Register: U Buh Oh.

Four Directors to be nominated by the Governor-General-in-Council:—

The Hon. Sir Homi Mehta (Bombay), Mr. A. A. Brace (Rangoon), Lala Shriram (Delhi), and Adam Hajee Mohamed Sait (Madras).

One Government Official, to be nominated by the Governor-General-in-Council:—

Mr. J. W. Kelly, Controller of the Currency.

These Directors, together with the Governor and the Deputy-Governors, will constitute the Central Board.

THE FUTURE OF FINANCE

In a recent speech on the future of finance if White Paper proposals are given effect to, Sir Basil Blackett said:—

"Opponents of the White Paper have, it seems to me, made altogether too much of the financial problems involved. They add together the increased expenditure due to the Reforms, the existing provincial deficits, the revenue lost to the centre by transfer to the provinces and the revenue transferred to Burma. They then say that the cost of the Reforms is £15,000,000 or £20,000,000 or some such total. This is clearly an arithmetical fallacy. The extra expenditure attributable to the Reforms is something under £2,000,000 a year; not an extravagant figure for Indian tax-payers to find for the purpose of securing for themselves self-government and a federal constitution." Yes, if only they can be sure it will secure self-Government, they would not mind the expense involved.

REDUCTION OF FARES IN GERMAN RAILWAYS

The German Railways announce a reduction of 60 per cent. in fares to all visitors from abroad, provided they stay at least seven full days in Germany. This reduction extends until midnight on March 17th, 1935. The reduction will also apply at Easter 1935 from April 13 to April 29, and again for the summer season from June 1 to October 31. Tickets for the winter and summer season will be valid for two months, but expire at mid-night on the last day of each season.

SPEED OF TRAINS IN GERMANY

A fast train which will travel over 600,000 miles without passengers will be put into operation on a trial section of the track between Stendal and Salzwedel on the Berlin-Bremen line. An experiment has been made in laying the track with forged rails each about 30 yards long, and the train in question will test this track, which has been so put together as to make the reverberations at high speed scarcely perceptible.

RAILWAY AUTHORITY IN INDIA

The *Associated Press* understands that a bill for the establishment of a Statutory Railway Authority in India, which was contemplated to be introduced in the last session of the Assembly in Simla, will not be introduced in the forthcoming session either but may probably be reserved for the Simla session in autumn next.

RAILWAYS' INCOME

The total gross earnings of the State-owned Railways from April 1 to November 24, 1934, amount to Rs. 55'82 crores, which are Rs. 269 lakhs more than the receipts for the corresponding period of last year.

SPECIAL XMAS CONCESSIONS

It was quite a happy idea of the M. & S. M. Railway to offer Special Third Class Xmas Season Tickets from the 20th December 1934 to the 15th January 1935 for unlimited travel on certain areas of that Railway for the sum of Rs. 10 per ticket.

There are three series of such tickets each available over a separate area, each of which is over 900 miles in length. These tickets can be bought at any station on the section to which they refer. This will afford opportunity for travel during the holidays for a large number of middle class people.

MODERN INDIAN ART

H. R. H. the Duchess of York recently opened the Indian Art Exhibition at New Burlington Galleries.

The Marquess of Zetland, asking the Duchess to perform the opening ceremony, described the art movement in India in recent years as the outcome of an instinctive impulse towards self-expression, and said that Indian art was certainly affected by contact with Europe and there had been occasions when it had been in danger of becoming little more than imitative. But when such a tendency was manifested, the movement always languished. Recent art in India remained true to what had broadly always been the distinguishing characteristic of Hindu art as compared with European art, namely, that the artist aimed at giving expression to mental concepts rather than reproducing objects of the external world around him.

THE POWER OF MUSIC

The power of music is great, so great that it might even conquer the world, observed Sri K. B. Sundarambal, the talented musician and leading figure, in South Indian Stage, in declaring open the music section of the Calicut Swadeshi Fair and Exhibition on the 18th of last month. In an impressive discourse she appealed to the public and musicians in particular, not to spoil the beauty of music by mixing Karnatic with Deseeya music.

ALL-INDIA MUSIC CONFERENCE

The Sixth All-India Musical Conference, Benares, was opened recently by the Maharajah of Benares. The discussions of the Conference began with a lecture on "Renaissance in South Indian Art" by Mr. E. Krishna Ayyar, which was highly appreciated by the Conference authorities, who are trying to organise an academy in North India on the lines suggested by Mr. Krishna Ayyar.

TIPPOO SULTAN'S PHOTO

Maharajah Bahadur Sir Prodyot Coomar Tagore has presented to the Government of India, for the Viceroy's House, New Delhi, a beautiful picture of Prince Tippoo Sultan of Mysore by John Zoffany.

THE OLYMPIC GAMES

Preparations are proceeding on a vast scale in Germany for the Olympic Games in 1936. The Olympic village promises to be at least equal to the wonderful buildings at Los Angeles, where 2,000 athletes were housed in comfort.

The Germans want to show the world what they can do in big organisation. Just outside Berlin a racecourse is being transformed into the Olympic City.

Herr Hitler will open the Games in spectacular style. He will receive a torch carried to the Stadium on August 1, by the leader of 3,000 athletes, who will have started a great relay 12 days previously.

With this torch, Hitler will start the Olympic Flame at the Stadium and declare the Games open, and a specially written hymn will be sung.

The relay will be started at midnight on July 20. Each runner will pass on the lighted torch and cover about 5 furlongs in five minutes. At this time schedule the runners will cover 1,897 miles, and pass through Athens, Bulgaria, Jugo-Slavia, Hungary, Austria, and Czecho-Slovakia.

To ensure that the time schedule shall be accurately maintained, the Olympic Hour will be shown in all the market squares through which the runners pass.

THE LATE MR. L. S. DEANE

Death occurred in Delhi, on December 18, of Lewis Seymour Deane, Controller of Railway Accounts, in his 52nd year.

Deane was well known as a tennis player. In 1921, he represented India in the Davis Cup competition against France at Paris and against Japan at Chicago. In 1923, he represented India against Ireland at Dublin. He reached the final of Mixed Doubles at Wimbledon with Mrs. Shepherd Barron in 1923 and toured America. In India, for many years he figured in many of the principal tennis tournaments, but his official duties precluded his devoting more than a small amount of time to his favourite recreation.

Deane also won the Bengal Tennis Championship in 1915.

INDIAN ACADEMY OF SCIENCES

His Highness the Maharaja of Mysore has been pleased to assign to the Indian Academy of Sciences ten acres of land for the purpose of locating thereon a suitable building for the premises of the Academy.

The Government of His Highness the Maharaja of Mysore have also been pleased to make an annual grant of Rs. 3,000 per annum for five years in aid of the publication of the proceedings of the Academy.

The site gifted to the Academy occupies a very conspicuous position and is not far from the Indian Institute of Science. It will form a magnificent and most convenient location for the Academy. The Academy is also making rapid progress in many other directions. Already 125 scientist men of distinction, representative of all branches of science, have joined the Academy.

DR. VORONOFF ON SIR J. C. BOSE

Dr. Serge Voronoff, the eminent physiologist and rejuvenation specialist, who went to Calcutta last month, visited the Bose Research Institute on the 7th. Giving his impressions of the visit, Dr. Voronoff says:

"One of the objects of my visit to the East was to see Sir Jagadish Bose, the eminent biologist and I may say that my visit to the Bose Research Institute gave me the greatest pleasure of my life. I saw, by means of his marvellously delicate instruments, carbon assimilation of plants, growth of plants, effect of drugs on automatic pulsations in plants, the exact measurement of speed of excitation in plants analogous to nervous impulse in animals and the mechanism of ascent, of sap and numerous other vital activities in plants."

PROFITEERS OF SCIENCE

In order to get sufficient funds for research work, two American Universities, the University of Wisconsin and the Columbia University, have now started controlling the use of discoveries made in their laboratories.

It is the result of the commercial concerns which have profited by the research refusing to give contributions for the furtherance of scientific work.

SCHOOLS WITH CINEMAS

More than 1,000 elementary schools in Britain are daily holding cinema performances on the school premises as an aid to education, says a Survey of the British Film Institute.

More than a dozen subjects in the ordinary curriculum are covered by film producing firms. "Educational films," says the Secretary of the Institute, "are made with and without sound. They are not intended to supersede teachers, but rather to help them and further attract the attention of the children."

THE SANGEET FILM CO.

We learn that Mr. Jaddan Bai of Calcutta has started the Sangeet Film Company. The best possible artistes, we are told, have been engaged for the first production "Talash-e-Haq" or "Search for Truth". Jaddan Bai, who has written the story and dialogues, will be playing the chief role and will entertain the public with no less than eight songs. Yakub Khan, the inimitable villain, will be performing hair raising stunts and thrills. Gulzar Begum will give two unique dances. Mr. Chimanlal Luhar, B.Sc., is in charge of direction.

THE RAJPUTANA FILMS

Mr. A. V. Pandit, writing in the *Hindustan Times*, says that this is the pioneer and first limited Indian film concern started in Rajputana for the development of stage and screen Art, and especially to establish well-equipped Studios and Laboratory, up-to-date technical and mechanical paraphernalia at Ajmer, and other centres in India.

GARBO'S NEW AGREEMENT

Greta Garbo is reported to have signed an agreement for a new picture with M. G. M. under which she will be paid three hundred thousand dollars (about £60,000). She is understood to have been paid two hundred and seventy thousand dollars (about £54,000) for her work in the *Painted Veil*.

THE LONDON FILM PRODUCTIONS CO.

Anthony Asquith, the film-director, son of the Countess of Oxford, has been engaged by London Film Productions to direct *The Reign of King George V.* which Mr. Winston Churchill is writing.

MOTOR VEHICLES IN CANADA

The heavy demand for new automobiles in Canada is regarded as one of the most reliable indicators of better times. Sale of new cars and trucks in the first six months of 1934 totalled 50,351 valued at \$51,500,000 (over £10,300,000) whereas in the similar period of 1933, the number was only 28,453 motor vehicles worth \$28,500,000. The outstanding feature was the number of cash transactions. About 36,500 of the new vehicles sold in the first half of 1934 changed hands for cash. This was double the cash transactions of a year ago.

DRIVING TEST

Compulsory driving tests for new motorists, in England, according to a correspondent of the *News Chronicle*, will be imposed.

Mr. Hore-Belisha, Minister of Transport, has sent out the preliminary draft of the regulations to motoring organisations for criticism and suggestions.

The proposed regulations will be discussed in the near future at an important conference to which the Minister of Transport will invite representatives of the organisations concerned. Thereafter the new code will be issued to the public.

BRITISH MOTOR INDUSTRY

During the last three years the production of British motor cars has increased rapidly. In 1928-29, the peak year before the depression, it was 182,347. But in 1932-33 it was 220,775 and in 1933-34 it was 255,000. This increase in production is due principally to prohibitive tariffs and to some extent also to the growth in the number of users of motor cars. In 1929, the total number of cars in use in Britain amounted to 980,886, and in 1932-33 it was 1,203,245.

FORD'S NEW INNOVATION

The Ford Company have now started a new scheme for the exchange of engines, whereby when a Ford owner has to have his engine overhauled, he can call at the local dealer's and have his engine exchanged for a new one at a nominal price, the exchange taking only a few hours. This is certainly a remarkable development which, it is claimed, will be cheaper both to the Ford Company and to the owner than repairs.

NEW AIR LINK FOR INDIA

The Indian National Airways Air Service between Lahore and Karachi was inaugurated on the 4th of last month by H. E. Sir Herbert Emerson at Kot Lakpat near Lahore.

In the course of his speech on the occasion, His Excellency explained the great advantages of an Air Link from Lahore to Karachi, which in itself was an important link in Imperial Air communications. The Governor said the enterprise would confer definite benefits on the province. "The enterprise of the Indian National Airways and progressive policy of the Government of India have given us an opportunity of showing what the province wants, and if we fail to utilise the means available, we shall have only ourselves to blame if they are not extended," said the Governor.

His Excellency thanked the Government of India, and especially Sir Frank Noyce, for the stimulus they have given to commercial flying and for the general policy of advance which they proposed to pursue.

NEW 'PLANE FOR VICEROY

The Viceroy's new 'plane is named *Star of India* and is a four-engined Avro monoplane, with 215 horse-power Lynx engines, piloted by Mr. Neville Vincent.

It is capable of a speed of 152 miles per hour, has a cruising speed of 130 M. P. H. and a range of 550 miles.

The 'plane will carry a crew of four and has accommodation for eight passengers, and 500 pounds of luggage.

It is upholstered in silver grey leather in accordance with the wishes of Lady Willingdon and also has a refreshment cabin.

THE MADRAS-KARACHI AIR MAIL

The Madras-Karachi weekly air mail service will shortly be converted into a twice-a-week service, probably from January next.

This decision has been taken by the Tatas consequent on the doubling of the London-Karachi air mail. The firm have apprised the Madras Flying Club of their decision and requested them to make the necessary arrangements at this end.

DAIRY FARMING

As a result of the grant of Rs. 4 lakhs by the Imperial Council of Agricultural Research, intensive improvements have been undertaken at the Imperial Institute of Dairy Farming and Animal Husbandry, which has its headquarters in Bangalore.

The Institute was started as a commercial concern to meet the requirements of the British Troops stationed in Bangalore. Gradually it developed into a training centre for practical dairying and animal husbandry. Realising the good work done by the Institute, the Government of India decided to convert it into a national development department, placed it on a non-commercial footing and encouraged its being run as a training centre.

To-day, the Institute carries on a great deal of research work in all problems connected with dairying and in improving the breeds of milch cattle suited to Indian conditions. The Institute is provided with up-to-date plant for pasteurising milk and manufacturing butter, cheese and other dairy products. A large number of students are always in training. The day to day work at the Institute furnishes a practical example of how a dairy in India should be conducted.

LAND REVENUE

The Hon. the Rajah of Bobbili, Chief Minister to the Government of Madras, opened the Mirasidars' Conference at Shiyali, on the 15th December. The Conference protested against the present heavy land revenue and suggested a levy of only 25 per cent. of the net proceeds. The Conference also passed the following resolution:—

"This Conference appeals to the Government to remit the land revenue for this Fasli (revenue year) by at least 33 1/3 per cent."

WORLD WHEAT CROPS

The preliminary estimates of the International Institute of Agriculture indicate that the wheat crops of the whole Northern Hemisphere, excluding Russia and China, will total 78,000,000 to 79,000,000 metric tons; which is between 7,000,000 and 8,000,000 tons, less than last year.

The production of 17 countries, representing two-thirds of Europe, is much below the record of 1933, but some 1,000,000 tons above the 1928 to 1932 average.

CEYLON CONGRESS DEMANDS

At a joint meeting of the National Executive of the Ceylon Labour Party and the General Council of the Trade Union Congress, a number of resolutions were adopted, to be moved at the forthcoming Ceylon Congress sessions, including (1) that the Congress reiterates the demand for Swaraj, (2) the Congress strongly resents the interference of the Colonial Secretary in the internal affairs of the country by means of Orders in Council, and (3) the Congress calls upon the State Council to introduce legislation for immediate restriction of immigrant labour in view of the serious unemployment prevailing in the country.

EMPLOYEES' PROTECTION BILL

Notice for permission to introduce in the next session of the Madras Legislative Council a Bill known as Madras Employees' Protection Bill has been given by Mr. C. Basudev. The Bill seeks for provision of a protection fund on the lines of provident fund to which the employer is bound to contribute a twelfth part of the employees' earnings during the preceding twelve months and to which the employee at his option may contribute an equal amount. No permanent employee can be dismissed without three months' notice or without sufficient reason. An employee who has served continuously for three months cannot be treated as temporary.

THE DEPRESSED CLASSES CONFERENCE

The Depressed Classes Conference which met at Lucknow, has passed a number of resolutions demanding *inter alia* yearly recurring grant of at least one lakh of rupees for the purpose of awarding scholarships and stipends to Depressed Classes students and their exemption from payment of tuition fees in all kinds of institutions.

CURE FOR UNEMPLOYMENT

Dr. Bhagwandas, in performing the opening ceremony of the All-India Swadeshi Exhibition in Benares, stressed the necessity for solving the present difficult problem of unemployment in India.

He appealed to his countrymen to forget all nationalism, rationalism and communalism, and with a view to solve the problem put human interests first.

THE MERITS OF HINDUISM

In the course of his Kamala lecture at the Calcutta University, Sir Sivaswami Ayyar dwelt on the claims of Hinduism for preference over other religions. The following, according to him, are its distinctive features:

(1) Hindu law of Karma: It acts as a dynamic incentive to human energies for work by holding man himself and none else responsible for the fruits of his own deeds.

(2) Ahimsa: Hinduism preaches non-violence towards every creature.

(3) Hinduism admits the claims of lower animals for humane treatment.

(4) It is permeated with the broadest spirit of toleration bearing no malice to any other beliefs or systems.

(5) Hinduism considers what is called 'rights' in other religions as aggressive and takes these rights as mere obligations and duties. So it is more large-hearted and liberal regarding others' respect.

(6) Hinduism realises 'Self' or 'Atma' in all creation, making no distinction between man and man, or a man and a beast.

(7) Hinduism does not allow persecution for religious beliefs.

INDIAN DEFENCE EXPENDITURE

In the House of Commons, the Government was asked to state the net expenditure on military and naval services in India for 1933-34, and amounts spent in India and in England.

In reply, the Under-Secretary, Mr. Butler, said that the gross expenditure charged against Indian revenues was Rs. 49'67 lakhs or 24 per cent. of the total central and provincial expenditure. The net expenditure was Rs. 44'42 lakhs, of which 81 per cent. was in India.

A further question was asked as to the number of military officers in the United Kingdom drawing pensions from Indian revenues and the amount of these pensions chargeable to India.

Mr. Butler replied that during the year ended March 31, 1934, a total of 4,671 officers were drawing pensions of a total value of £2,088,846.

BOOKS RECEIVED

THE TIMES OF INDIA ANNUAL: Bennett Coleman & Co., Bombay. Rs. Two. Yet another number of the *Times of India Annual* is on our table—a number as sumptuous and entertaining as any of the previous year's. Stories of Indian life interspersed with pictures and coloured plates adorn this volume, which is printed and got up in an attractive style. It is a charming book for a Christmas present.

EVOLUTION OF THE CONGRESS. By U. C. Gopalan. National Literature Publishing Co. Ltd., Madras.—Contains a vigorous account of the Congress struggle for national freedom down to the Montagu Reforms.

SPARKS FROM OUR LIFE. BY H. D. Rajah. National Literature Publishing Co., Ltd. Sketches and stories of real life and every-day experiences. Some of these had originally appeared in the *Young Liberator* and *The New Age*.

DHAMMAPADA or The Way of Truth. Translated from the original Pali by S. W. Wijayatilake. G. A. Natesan & Co., Madras. Price As. 8. To subscribers of the "Indian Review", As. 6.

BRANCH BANKING IN INDIA. By C. H. Diwanji, A.I.I.B. G. A. Natesan & Co., Madras. Rs. 3 net.

THE SOCIAL TRIUMPH OF THE ANCIENT CHURCH. By Sherley Jackson Case. George Allen and Unwin, Ltd., London.

PROCEEDINGS OF THE FIRST MEETING OF THE ANIMAL HUSBANDRY WING OF THE BOARD OF AGRICULTURE. Manager of Publications, Delhi.

GUIDE TO LIFE ASSURANCE. By J. C. Mitra, Insurance and Finance Review Office, Calcutta.

THE CHRISTIAN MESSAGE FOR THE WORLD TO-DAY: A joint statement. George Allen and Unwin Ltd., London.

CHRIST TRIUMPHANT: An anthology. George Allen and Unwin Ltd., London.

BOMBAY LOOKS AHEAD. Edited by Clifford Manshardt. With an Introduction by H. E. Lord Brabourne. D. B. Taraporevala Sons & Co., Bombay.

RELIGIOUS INSPECTION IN SCHOOLS. By N. Rama Rao, B.Sc., B.T., Power Press, Bangalore City.

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Britain's Promises and Pledges

MACAULAY'S PROPHECY

MACAULAY, speaking from his place in Parliament on the occasion of the enactment of the Charter Act of 1833, said in words of prophetic inspiration:

It may be that the public mind of India may expand under our system till it has outgrown that system; that by good government we may educate our subjects into a capacity for better government; that, having become instructed in European knowledge, they may, in some future age, demand European institutions. Whether such a day will ever come I know not. But never will I attempt to avert or retard it. Whenever it comes it will be the proudest day in English history.

REPUDIATION OF PLEDGES

None of the speeches at the recent debate in Parliament on the J. P. C. Report has anything like the prophetic ring of Macaulay's. But strangely enough definite statements were made that the pledges given to India by a succession of Sovereigns and Cabinet Ministers and Viceroys and others in authority have no legal binding on Parliament. In his evidence before the Joint Select Committee, Mr. Winston Churchill went back upon his own words and repudiated the promises of Dominion Status made by responsible members of Government including himself as no more than "what politicians often have to do, an agreeable speech on a festive occasion". Those words were used in a merely "ceremonial sense", he said, and were not to be taken literally or seriously. He went on to add:

No member of the Cabinet meant, contemplated or wished to suggest the establishment of a Dominion Constitution for India in any period which human beings ought to take into account.

Sir J. Wardlaw-Milne, Chairman of the Conservative M. P's India Committee, said in the course of the debate in the Commons:

No pledge given by any Secretary of State or any Viceroy has any real legal bearing on the matter at all. The only thing that Parliament is really bound by is the Act of 1919.

This interpretation of British pledges to India was endorsed by Lord Rankillour in the House of Lords. During the debate on December 13, 1934, His Lordship said that they were bound by the Preamble to the Government of India Act of 1919, but by nothing else. And speaking of these pledges, he went on to say:

No statement by a Viceroy, no statement by any representative of the Sovereign, no statement by the Prime Minister, indeed no statement by the Sovereign himself can bind Parliament against its judgment.

The Archbishop of Canterbury went a step further and said in the House of Lords on December 13:

I noticed that Lord Snell complained on behalf of his friends that no mention was proposed of what is called Dominion Status. I think that it is time that we got rid of such a misleading phrase. It has proved capable of infinite misunderstanding both in this country and in India. No one knows whether it means Constitution or position. If it is to mean Constitution, is it conceivable, considering the circumstances of India and the necessary relations with the Imperial Parliament which these circumstances involve that in any time which any of us can contemplate, India should have a Constitution identical with those which have been achieved in countries so entirely different as South Africa, Australia, or Canada? Therefore it is no use thinking there can ever be a Constitution in India identical with the Constitution of those Dominions; but surely an India self-governed, especially a great All-India Federation, will always have increasingly within the British Empire a place of honour quite as distinct and recognised as that of any of the Dominions.

THE CHARTER ACT OF 1833

In view of this attitude of important sections of British opinion, it is necessary to draw attention to the declared policy of British rule in India since the Crown took charge of the country from the Company. Indeed, the goal of British policy in India was never absent from the minds of the more thoughtful statesmen even before the transfer of control from the Company to the Crown. Clause 87 of the Charter Act of 1833 declared in unambiguous terms:

That no native of the said territories nor any natural born subject of His Majesty resident therein, shall, by reason only of his religion, place of birth, descent, colour or any of them, be disabled from holding any place, office, or employment under the Company.

The Court of Directors, in forwarding the Act to the East India Company, declared:

It is fitting that this important enactment should be understood in order that its full spirit and intention may be transfused through our whole system of administration.

JOHN BRIGHT AND THE ACT OF 1853

When in 1853 the revision of the Company's Charter came up for discussion in the Commons, the opportunity was fully availed of to "emphatically insist" that the British people and the British Parliament should be no party to the "unfaithfulness" of reducing a Parliamentary enactment to a "dead letter", a "sham and a delusion". Speaking on June 8, 1853, John Bright said:

The Statute of 1833 made the Natives of India eligible to all offices under the Company. But during the twenty years that have since elapsed not one of the Natives has been appointed to any office except such as they were eligible to before the Statute.

QUEEN'S PROCLAMATION (NOV. 1, 1858)

When at the end of the Great Mutiny the Government of India was transferred to the Crown, Queen Victoria proclaimed:

We hold ourselves bound to the natives of our Indian territories by the same obligations of duty which bind us to all our other subjects, and these obligations by the blessing of Almighty God we shall faithfully and conscientiously fulfil.

This Proclamation was explained by the Queen herself in a letter written by her to Lord Derby; *inter alia* she states:

Such a document should breathe the feelings of generosity, benevolence and religious feeling, pointing out the privileges which Indians will receive in being placed on an equality with the subjects of the British Crown and the prosperity following in the train of civilisation.

And the good Queen directed her Minister to issue a Proclamation, giving them pledges which her future reign is to redeem.

LORD LYTTON'S DURBAR

On the 1st January, 1877, at the great Delhi assemblage held to proclaim the assumption of the title of Empress of India by Queen Victoria, Lord Lytton, the then Viceroy, referring to the famous Proclamation, said:

It is recognised by the Government of India as binding on its honour and consistent with all the aims of its policy.

Ten years later, the Queen reiterated that the principles of that Proclamation should be unswervingly maintained.

KING EDWARD'S PROCLAMATION

King Edward VII in his Proclamation to the Princes and People of India (November 2, 1908) on the occasion of the fiftieth anniversary of the transfer of the Government of India to the Crown, directed Lord Minto, the then Viceroy, to proclaim:

From the first, the principle of representative institutions began to be gradually introduced, and the time has come when, in the judgment of my Viceroy and Governor-General and others of my counsellors, that principle may be prudently extended. Important classes among you, representing ideas that have been fostered and encouraged by British rule claim equality of citizenship, and a greater share in legislation and government. The political satisfaction of such a claim will strengthen, not impair, existing authority and power.

KING GEORGE'S MESSAGE

H. M. King George V repeated these pledges on ascending the throne in June 1911:

Queen Victoria, of revered memory, addressed her Indian subjects and the heads of Feudatory States when she assumed the direct government in 1858, and her august son, my father, of honoured and beloved name, commemorated the same most notable event in his Address to you some fifty years later. These are the Charters of the noble and benignant spirit of Imperial rule, and by that spirit in all my time to come I will faithfully abide.

DELHI DURBAR

His Majesty's visit to India and the solemn ceremony of his Coronation at Delhi (12th December 1911) are in the words of the official historian "really an emphatic announcement, an announcement that India is an equal and integral part of the British Empire".

India is now assured, without a shadow of doubt, of its part in the great Imperial Commonwealth and of the inherent sympathy and high intentions of the rule which Their Majesties personify. It knows without doubt that it is no longer a mere subordinate and conquered land, but that it is bound by ties of the closest affection and heartfelt allegiance to a monarch who, amid all the multifarious interests and absorbing activities of his great position, has ever watched its welfare with the deepest interest and sought to give it an equal place in the dominions of the Empire; a Sovereign, too, who lives for unity, in the certain knowledge that the brotherhood of his world-wide dominion can only be for the benefit of its members and for the blessing and advantage of untold millions of the human race.—*The Historical Record of the Imperial Visit to India.*

LORD HARDINGE'S DESPATCH

This sense of unity and brotherhood of the Empire was quickened by comradeship in arms during the Great War of 1914. In announcing the despatch of Indian troops to France, Lord Hardinge, the then Viceroy, observed:

I cannot help feeling that as a consequence better relations will be promoted amongst the component parts of the British Empire. Many misunderstandings will be removed and outstanding grievances will be settled in an amicable and generous manner. In this sense, out of evil good may come to India, and this is the desire of us all.

When the epic story of India's help was recited in the Commons, Mr. Asquith, then Prime Minister, proudly stated:

He did not think that in all the moving exhibitions of National and Imperial patriotism which the War had evoked there was any which had more touched and rightly touched the feelings of this House and the country than the message sent by the Viceroy of India announcing the magnificent response which the Princes and people of that country have made to our need.

MR. BONAR LAW'S STATEMENT

Mr. Bonar Law (at a great meeting at the Guildhall, held on May 18, 1915, under the presidency of the Lord Mayor) said:

The Dominions of the British Empire had not been created by the war, but the conditions had been changed by the war, and it was his hope, and if it was taken up in earnest while the metal was still glowing red-hot from the furnace of war, he believed it could be done, that as a result of it we might see a Parliament of the British Empire, in which every part of that Empire, in proportion to its resources and its numbers, would share in the duty and the honour of ruling the British Empire.

Lord Crewe, who spoke at the same meeting, uttered these remarkable words:

I would like also to think that the association of India and of the Colonies at such a gathering as this is a significant sign of the essential comprehension which, as the years roll on, would, as I firmly believe, sweep away all those obstacles of distance, of creed, or of race which seem to interfere with the complete union of the different members of the great Imperial Confederation—a union which would hinge upon the free activities of each, and which would be firmly based upon a common belief in the progress of the whole.

MR. ASQUITH'S TRIBUTE TO INDIA

It was about this time too that Asquith spoke of the "re-fashioning of the fabric of the Empire", and India was assured of her title to self-rule being recognised and to her being lifted from a position of dependency to that of partnership in the Imperial scheme.

DECLARATION OF AUGUST 20

Then came the declaration of August 20, 1917, which Mr. Montagu made in the House of Commons on behalf of His Majesty's Government, definitely assuring the people of India of "the policy of His Majesty's Government with which the Government of India is in complete accord", viz:

The gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India.

On the passing of the Government of India Act 1919, His Majesty the King-Emperor in a Proclamation dated, 23rd December 1919, said:

I have watched with understanding and sympathy the growing desire of my Indian people for representative institutions. Starting from small beginnings this ambition has steadily strengthened its hold upon the intelligence of the country.

In truth the desire after political responsibility has its source at the roots of the British connection with India. It has sprung inevitably from the deeper and wider studies of human thought and history which that connection has opened to the Indian people. Without it the work of the British in India would have been incomplete.

It was therefore with a wise judgment that the beginnings of representative institutions were laid many years ago. Their scope has been extended stage by stage until there now lies before us a definite step on the road to responsible government.

SWARAJ OR DOMINION STATUS

Though self-government, as in the Dominions and British Colonies, was the goal of Indian aspirations, casuists have always drawn a subtle distinction between the two phrases: responsible government and Dominion Status. But Para IX of the Revised Instrument of Instructions to the Viceroy and Governor-General, issued on March 15, 1921, completely clears any misunderstanding or doubt regarding the full implications of the policy of His Majesty's Government:

For above all things it is our will and pleasure that the plans laid by our Parliament for the progressive realisation of responsible government in British India as an integral part of our Empire may come to fruition, to the end that British India may attain its due place among our Dominions.

More definite still was the Declaration of His Majesty who used the Congress expression Swaraj (first used by Dadabhai Naoroji in his presidential address to the Calcutta Congress of 1906) in his message which was read by H. R. H. The Duke of Connaught in inaugurating the Council of State and Legislative Assembly on February 9 1921. The historic message runs:

For years, it may be for generations, patriotic and loyal Indians have dreamed of Swaraj for their motherland. To-day you have beginnings of Swaraj within my Empire, and widest scope and ample opportunity for progress to the liberty which my other Dominions enjoy.

DUKE OF CONNAUGHT'S SPEECH

Speaking on the same occasion on behalf of His Majesty and with the assent of his Government, His Royal Highness, said:

For the first time the principle of autocracy which had been wholly discarded in all earlier reforms was definitely abandoned; the conception of the British Government as a benevolent despotism was finally renounced; and in its place was substituted that of a guiding authority whose role it would be to assist the steps of India along the road that in the fulness of time would lead to complete self-government within the Empire.

MR. CHURCHILL'S DECLARATION

Mr. Winston Churchill himself (who has now gone back upon his own words) who was at the time Secretary of State for the Dominions and the Colonies, said at the Imperial Conference in 1921:

India was now coming into our affairs and councils as a partner. We well knew how tremendous was the contribution which India made in the War in 1914, how when there was no other means of filling a portion of the front by men from any other part of the whole world there came the two splendid Indian corps which were almost annihilated in the mud and the shell fire of that terrible winter in Flanders.

But the most important part of his speech from the point of view of India—and the speech was made to representatives of the Dominions and of India—was as follows:

We owed India that deep debt and we looked forward confidently to the days when the Indian Government and people would have assumed fully and completely their Dominion status.

DR. KEITH ON "INDIA IN THE EMPIRE"

Dr. A. B. Keith, in the chapter contributed by him to "India Analysed" (Volume I) on position of India in the Empire, observes:

It has indeed become fashionable to adopt the suggestion that between the promise of 1917 and Dominion Status there is wide difference. Responsible government, it is argued, meant control of internal issues only, by ministers responsible to local parliaments; control of external affairs was a later development and those who determined on the policy of 1917 had no intention of including the wider powers in their assurance. This suggestion is plainly untenable. It is forgotten that on no occasion had any attempt been made up to 1917 to discriminate between Dominion Status and Responsible Government. The term Dominion Status was not in current use at that time and what was promised was a definite system existing in the Empire, whose character was well known as exemplified in the position towards the United Kingdom of the Dominions, the name given by the Colonial Conference of 1907 to the self-governing Colonies.

Dr. Keith has emphasised this point in an article contributed to this *Review* for January 1988:

When in 1919 the British Government insisted on securing distinct representation for the Dominions as members of the League of Nations, it demanded of its own initiative the same status for India. There is no more convincing proof of intention of the makers of a promise than their action after the promise. . . . In face of these facts doubt as to the true meaning of the promise of 1917 is out of the question.

INDIA AND THE DOMINIONS

As a result of the War and the closer association in arms and in counsel, the relations between the self-governing Dominions and the Imperial Government underwent a rapid change in the direction of equality. India figured in these deliberations. The War Conference of 1917 had accepted the principle of reciprocity of treatment between India and the Dominions in the matter of immigration. In 1918, a further resolution was passed elaborating the principle already laid down. The resolution read as follows:

It is an inherent function of the Governments of the several communities of the British Commonwealth, including India, that each should enjoy complete control of the composition of its own population by means of restriction on immigration from any of the other communities.

The relations between the Dominions and India have in some measure been ameliorated in consequence of the direct communications between their governments which have been freely developed since the Imperial Conference of 1923.

Far more important, of course, for India is the extension of the sphere of Dominion status by the action of the Imperial Conference, for Indian aspirations are set on the acquisition of that status as the legitimate outcome of the long and glorious Imperial history of that great land.

The justice of the claim of the Dominions to have a voice in the foreign policy of the Empire was recognised in the Imperial Conference of 1926. As a symbol of their right to a voice in foreign affairs "the self-governing Colonies and India have been admitted to representation in the League of Nations and in the Imperial Conference". The Report of the Inter-Imperial Relations Committee of the Imperial Conference of 1926 thus defined the position of the Dominions:

They (Britain and the group of Self-governing Dominions) are autonomous communities within the British Empire equal in status, in no way subordinate to one another in any aspect of their domestic or external affairs though united by common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations.

"Thus equality of status" was declared to be the root principle governing inter-Imperial relations.

INDIA AND THE LEAGUE

India is now an original member of the League of Nations by virtue of Para I of Article I of the Covenant by which "any fully Self-governing State, Dominion or Colony not named in the annexe may become a member of the League." She is the only original member who is not self-governing but she has from the outset acted as a separate entity in all the League's transactions. And she looks forward to the attainment of Dominionhood not only in her own interest as a nation but in the wider interest of the world as well. And as the Secretary of State, in a memorandum presented to the Indian Statutory Commission by the India Office in 1929, showed:

It has been the deliberate object of the Secretary of State to make India's new status a reality for practical purposes within widest possible limits.

It was not legally possible for the Secretary of State to relinquish his constitutional power of control, nor, consistently with responsibility to Parliament, could he delegate it:

But it has been his constant endeavour to restrict its exercise to a minimum, to keep even its existence as far as possible in the background, and to allow to the Indian Government the greatest possible freedom of action under the influence of their Legislature and of public opinion.

More and more India and the Dominions joined hands with the members of His Majesty's Government in all international transactions. From the Imperial War Conference India stepped into the Peace Conference and the League of Nations. The Washington Conference on the limitation of armaments was signed on December 13, 1921, by the Rt. Hon. Srinivasa Sastri with Mr. Balfour and Sir Robert Borden and other representatives of the Empire. India

had the privilege of signing the Paris Treaty of 1928 and the London Naval Treaty of 1930 along with other Dominions.

MR. MACDONALD ON THE NEW DOMINION

Mr. Ramsay MacDonald, the Prime Minister, speaking on July 2, 1928, observed:

I hope that within a period of months rather than years there will be a new Dominion added to the Commonwealth of our nations, a Dominion of another race, a Dominion that will find self-respect as an equal within this Commonwealth. I refer to India.

At the end of the first R. T. C. on January 19, 1931, Mr. MacDonald, reiterating on behalf of the then National Government the declaration of policy authorised by the previous Labour Government, made the following Statement:

The view of His Majesty's Government is that responsibility for the government of India should be placed upon Legislatures, Central and Provincial with such provisions as may be necessary to guarantee, during a period of transition, the observance of certain obligations and to meet other special circumstances, and also with such guarantees as are required by minorities to protect their political liberties and rights.

In such statutory safeguards as may be made for meeting the needs of the transitional period, it will be a primary concern of His Majesty's Government to see that the reserved powers are so framed and exercised as not to prejudice the advance of India through the new constitution to full responsibility for her own government.

And in winding up the proceedings of the Session, he said:

Pledge after pledge had been given to India that British Raj was there not for perpetual domination. Why did we put facilities for education at your disposal? Why did we put in your hands text-books from which we draw political inspiration? It we meant that the people of India should for ever be silent and negative, subordinated, to our rule, why have our Queens and our Kings given you pledges? Why has our Parliament given you pledges?

Finally, I hope, and I trust, and I pray, that by our labours together India will come to possess the only thing which she now lacks, to give her the Status of a Dominion amongst the British Commonwealth of Nations—what she now lacks for that—the responsibilities and the cares, the burdens, and the difficulties, but the pride and the honour of Responsible Self-Government.

LORD IRWIN'S DECLARATION

Lord Irwin (now Lord Halifax) when he was Viceroy, speaking with the full authority

of the British Cabinet on October 31, 1929, on his return from England, referred to

His Majesty's will and pleasure that the plan laid down by Parliament in 1919 should be the means by which British India may attain its due place among his Dominions. The Ministers of the Crown, moreover, have more than once publicly declared that it is the desire of the British Government that India should, in the fulness of time, take her place in the Empire in equal partnership with the Dominions.

And he went on to add:

In view of the doubts which have been expressed both in Great Britain and India regarding the interpretation to be placed on the intentions of the British Government in enacting the statute of 1919, I am authorised on behalf of His Majesty's Government to state clearly that in their judgment it is implicit in the declaration of 1917, that the natural issue of India's constitutional progress as there stated is the attainment of Dominion Status.

MR. WEDGWOOD BENN ON INDIA'S POSITION

Speaking in the House of Commons on December 18th, 1929, Mr. Wedgwood Benn (the then Secretary of State for India) observed:

The goal of British policy in India has been declared to be the achievement of Dominion Status, and I must trace briefly in outline the history of some Indian events, in the course of the last ten years. In 1919, plenipotentiaries on behalf of India signed the Treaty of Versailles and India became a separate entity and an original member of the League of Nations.

Now let us show Dominion Status in action. India has an Indian acting as High Commissioner. India sent out to South Africa, to negotiate in regard to Indians in South Africa, one of the most distinguished members of their Government, Sir Mahomed Habibullah. India has played a large part in international labour matters, has a seat on the governing body of the International Labour Office.

He then referred to the separate representation of India at the Five-Naval-Power Conference in London and said:

Just as in the history of every Dominion, it has not been a matter of legislative change, but of use, custom, want and tradition which have built up these powers, the same procedure is proceeding rapidly in the case of India to-day. . . . We have tried to prove the sincerity of our pledge when we said: "We desired to see India reach Dominion Status."

MR. BALDWIN ON INDIA'S STATUS

Mr. Baldwin, in the debate in the House of Commons on November 7, 1929, said:

Surely no one dreams of a self-governing India with an inferior status. No Indian would dream of an India with an inferior status, nor can we wish that

India should be content with an inferior status, because that would mean that we had failed in our work in India.

A year later, the Conservative and Liberal members of the British Delegation to the First Round Table Conference accepted Lord Irwin's declaration (of October 31, 1929) as correctly defining the policy laid down in 1917. "We are united on the goal," said Lord Peel in the opening Session of that Conference; and Lord Reading observed:

Speaking on behalf of those with whom I am associated, we must fully accept the statement that the natural issue of the declaration of 1917 is Dominion Status and that the implication of the word used is Dominion Status.

LORD WILLINGDON'S ASSURANCES

H. E. Lord Willingdon, in his very first public pronouncement in India as Viceroy and Governor-General, replying to the address of welcome presented by the Corporation of Bombay on April 17, 1931, appealed to the Princes and people of India for co-operation

so that she (India) may move forward rapidly towards her goal of responsible government to a position of absolute equal partnership with the other Dominions under the Crown.

At the Chelmsford Club Dinner at Simla on June 27, 1931, His Excellency declared:

We are all working rapidly towards the time when Indians will take over the administration of their own affairs, to the time when they will become absolutely equal partners with the other Dominions under the Crown.

And "I go forward to my labours," he said, "with faith, hope and optimism"

that before my term of office is over, I may be much more nearly a Constitutional Governor-General.

Again, addressing a Joint Session of both Houses of the Central Legislature in the Assembly Chamber on September 14, 1931, His Excellency spoke of

the great common purpose in view, namely, the handing over to Indians of the responsibility of the administration of their local affairs with a view to secure for India an absolutely equal position along side the other Dominions within the British Empire.

At the Bengal Chamber of Commerce on December 7, 1931, His Excellency reiterated his desire to

find myself, in a reasonably short time, much more nearly a Constitutional Governor-General as I was in the Dominion of Canada a short time ago.

Speaking on August 28, 1933, His Excellency observed:

This Government's policy has been completely consistent with two main facts—to push on with the reforms as hard as they could go so as to help India forward to Dominion Status and absolute equality with the other Dominions; secondly to insist on order and obedience to the law of the land.

Once again it is the same refrain. Addressing the members of the Central Legislature in September 1933, His Excellency urged them

to help your country forward to the attainment of her ultimate goal as an equal partner in the shaping of the destinies of the British Empire.

And again, speaking at the banquet given by the Madras Trades Association on December 14, 1933 His Excellency said:

Every action I have taken has been for one purpose only—to secure a satisfactory and peaceful atmosphere and to push forward constitutional reforms in order to help forward India to the goal of absolute equality with the other Dominions within the Empire—the goal for which I have worked ever since I was associated with India.

PLEDGES, NOT "SCRAPS OF PAPER"

Surely, the Tory attempt to explain away solemn pledges and proclamations of generations of responsible men in authority cannot enhance the reputation of the Government for integrity! And so the Indian delegates in their joint memorandum to the Joint Select Committee urged:

Indian public opinion has been profoundly disturbed by the attempts made during the last two or three years to qualify the repeated pledges given by responsible Ministers on behalf of His Majesty's Government. Since it is apparently contended that only a definite statement in an Act of Parliament would be binding on future parliaments, and that even the solemn declaration made by His Majesty the King-Emperor on a formal occasion is not authoritative, we feel that a declaration in the Preamble is essential in order to remove present grave misgivings and avoid future misunderstanding.

When the Congress suggested that the public debt of India should be scrutinised there were persons who were shocked with pious horror at what they called "repudiation of debts". Do they realise the

enormity of the attempt to repudiate solemn pledges? Lord Lytton, a thorough paced Tory himself, in a letter addressed to the Secretary of State for India on May 3, 1878, inveighed against their Government about the dangers of "the acknowledged failure to fulfil fairly the promises given":

I do not hesitate to say that both the Governments of England and of India appear to me up to the present moment unable to answer satisfactorily the charge of having taken every means in their power of breaking to the heart the words of promise they had uttered to the ear.

Over fifty years have gone by since these words were addressed and yet there has been no end of the attempt at "breaking to the heart the words of promise uttered to the ear".

LORD RAWLINSON'S VIEWS

No wonder that Lord Rawlinson Commander-in-chief in India was so disgusted with this attitude of the government that with the bluntness of a soldier he wrote Home to a friend in 1921:

The fact is that the Home Government, having introduced the Reform Schemes (of 1919) are now afraid they are going too fast. They are trying to put on the brake, and the machine is inclined to run away from them.

We must either trust the Indian or not trust him. The schemes have got to be carried out honestly in their entirety, with a view to eventual Dominion Self-government, or else we must return to the old method of ruling India with the sword. There is no half way house.

And yet we are told by Mr. Baldwin (in the House of Commons on December 12, 1934):

The government stand by all the pledges that have been given. They make no distinction between pledges.

For years the Indian people in Congress and Conferences assembled have claimed that the time had come for the fulfilment of Macaulay's prophecy. But the demand has always been met with disdain, and every inch of ground has had to be wrung as it were, from unwilling hands. There has been no grace in the giving and naturally no gratitude in the receiving. A pettifogging spirit has blurred the vision of the authorities while a sense of disgust at repeated failures has

made some people desperate. What would have been received with acclamations of gratitude a decade ago is now spurned as unworthy of acceptance. That is the way of all deferred reforms.

In this the example of Ireland should serve as a warning. For a century, says Mr. Stephen Gwynn in a recent issue of the *Fortnightly*,

everything that was conceded to Ireland was conceded to violence after it had been refused to reasoning.

The result has not been happy. It has only bred hatred and demoralization. And

what happened in Ireland between 1919 and 1921 could happen again in India on a scale incomparably more disastrous.

It has been well said that great empires and little minds go ill together. Contrast the caution and timidity of the authorities in their dealings with India—the proposed constitution riddled with safeguards and reservations—with the noble, the magnanimous and courageous statesmanship of Campbell Bannerman in his handling of South Africa after a bloody war. The story is best told in the words of Mr. Lloyd George:

It was all done in a ten minutes' speech at the Cabinet—the most dramatic, the most important ten minutes' speech ever delivered in our time. In ten minutes he brushed aside all the checks and safeguards devised by Asquith, Winston and Loreburn. At the outset only two of us were with him, John Burns and myself. But his speech convinced the whole Cabinet. It was the utterance of a plain, kindly, simple man. The speech moved at least one of the Cabinet to tears. It was the most impressive thing I ever saw.—Lord Riddell's *DIARY*.

South Africa has more than justified that trust in war as in peace, and there is no stouter champion of the Empire than General Smuts, the South African Commandant. England has never had reason to regret that great act of Campbell Bannerman's. Would that a similar spirit inspire the men who are handling the fortunes of India to-day!

Ideals of Indian Culture

By SWAMI JAGADISWARANANDA

LIKE everybody every nation stands for an ideal. This may be termed as the immanent end of the nation. All other activities are subservient to it. The soul of a nation is hidden generally behind the bush of outer superficialities. Yet to all intents and purposes the external is as it were the language of the internal. A careful study of the ancient annals of the nation will reveal its inner life to any keen observer.

The immanent end of the ancient Indian nation has a more distinct note than those of the western nations. Let us analyse the ideals of some occidental countries. Take for instance the case of the Yankee nation. The national ideal of America is to evolve a social synthesis and she has done so with remarkable success in spite of the presence of various nationalities on the soil. Count Keyserling, the German thinker, in his famous book "Travel Diary of a Philosopher", after trotting round the globe rightly remarks that America has created an ideal society on earth.

The German nation is another typical example of the point in question. In spite of its imperialistic tragedies, the immanent end of Germany is intellectual excellence and cultural supremacy. Germany is the India of the west, and the encyclopædic versatility of the German brain, closely akin to the Hindu brain, has no match in the modern age in almost every branch of human knowledge. In medicine, Scussler and Hanneman, authors of Biochemic and Homeopathic systems respectively; in science, Einstein, Max Planck and Heisenberg, inventors of Relativity, Quantum theory, and Indeterminacy respectively; and in philosophy, Kant,

Schopenhaur and Hegel, Germany has produced giants of genius which are almost unparalleled in world history. It is said that in the great European war, the German soldiers used to pore over the books of their philosophers whereas the British soldiers were busy in thumbing the six-penny novels.

And, lastly, the ideals of the British nation will clearly illustrate our conviction. The goal of Britain, according to authentic authorities, is empire-building. It was reported that recently the University of Oxford has added a new faculty of empire-building to its existing curriculum. Education and religion there have this immanent end in the view of the nation. Even the missionaries and professors that are sent abroad as the head of educational and religious institutions are first class empire-builders. Dr. Sudhindra Bose, Nathaniel Peffer and some American writers have of late commented on the "Rethinking Missions" that Christianity has at home and abroad become more political and commercial than religious. Either Fascism, or Hitlerism, Socialism or any kind of imperialism cannot compete with British diplomacy.

In a word, the ideal of western nationalism is material prosperity in contradistinction of that of the east, particularly India. Politics in some form or other being the central power of the West, the leaderships of those nations are fulfilled in Kaiser and Caesar, Napoleon and Nero, Mussolini and Kamal, De Valera and Hindenberg.

The nation in ancient India was created, built and led by the *Rishis* and the seers of truth, as its immanent end was spiritual

realisation. "Renunciation and service" says Vivekananda, the patriot-monk of modern India, "are the national ideals of India." "National union in India must be a gathering up of scattered spiritual forces. A nation in India must be a union of those souls whose hearts beat with the same spiritual tune." If this national energy is intensified in those two channels the rest is sure to take care of itself. However you may try, you cannot change the national ideals of India into something else any more than the Ganges can be taken back to her icy source in the high Himalayas. That is why Rama and Sankar, Buddha and Krishna, Chaitanya and Vivekananda were the leaders and helmsmen of the Indian nation to restore national balance from time to time. In the modern age, Indian renaissance saw the light of the day in the form of a religious awakening. The pulse of this ancient India can even now be feebly felt in the person of Mahatma Gandhi, the awakener of the soul of India, as in him alone the national ideals of India, *i.e.*, renunciation and service, are most manifest. Herein lies the secret of his phenomenal success in the national salvation of our motherland.

'Three-fourths of my Mahatmaship' testifies Gandhiji in his "Self-indulgence versus Self-control" 'lies not in politics but in religion'. The three-fold national ideal of India is collective practice, preservation and spread of spirituality. Sanatan Arya-Dharma is the soul of our nation and whole-hearted devotion to it and readiness to die for it is our patriotism. India is India because of her spiritual culture.

Rudyard Kipling is right in his remarks, that East is East and West is West, the twain shall never meet, for there is fundamental difference between the national ideals of the

two hemispheres. The builder of nations in the west is the Comrade, the Politician, and the builder of them in the east is the *Rishi*. The *Rishi* and the Comrade are poles asunder. The nation in the west is based on gross sense-experience and that of India on Samadhi or super-consciousness. The motto of the west is the love of plenty and exercise of rights. The motto of the east is love of poverty and Swadharma or obedience to duty or, in other words, renunciation. Economics and Politics are their Scriptures. The Vedas are our scriptures. Their motto is how much a man can possess and our motto is how little a man can possess. That is why the King is the leader of the western society, while that of India is the Sannyasin. The one is the materialistic view and the other is the spiritualistic or idealistic view of life and society. The *Rishi* Sangha built society in ancient India for the cultivation and propagation of spiritual culture as a collective body or a nation for the well-being of mankind.

In India, society is not an end in itself but a preparation for super-social ideal or Sannyas. That is why the half-clad Sannyasin has moved the modern Indian nation to its very heart. It is not yet time to judge what Mahatmaji has done for India and the world at large. Modern India denouncing the cultural heritage of the past was following the steps of its western rulers and it is he and another man, though he is often misunderstood, I mean patriot-monk Vivekananda, who cried halt for her spiritual regeneration. Politics in India is always a handmaid of religion not the vice versa as in the West.

Dr. Kalidas Nag, of Calcutta University, rightly observes in a recent issue of *India and the World* that the Gandhi method of social and political, national and international

reform is unique in world-history. If Einstein's method of physics, or Kant's method of metaphysics, is the only method in their respective fields, Gandhi's method is more so in these above-mentioned fields. Modern ills can only be cured if the Gandhi method is accepted by all nations. Mankind is disillusioned of Geneva, and world-peace is a misnomer on the basis of politics. Politics means diplomacy and exploitation in the accepted sense and that certainly cannot bring peace to humanity. That is why modern Europe rests on the crest of a volcano, and it will be crushed to pieces at any moment if it does not overhaul its national ideals. It is a Providential dispensation that India should uphold the true ideals of society and life for the good of the world, for otherwise they will be obliterated from the face of the earth. Mahatmaji, the greatest pacifist and prophet of peace of the age, has shown in his life that cosmic defeatism can only be averted if the west accepts the spiritual ideals of ancient India in social and national life.

"The city and the society," predicted Plato, the great Greek thinker, in a prophetic vein in his famous book 'Republic', "could never cease from evil unless political greatness and wisdom meet in one, unless rulers are philosophers, and unless they rule their kingdom reluctantly because they love philosophy more than dominions." "Then and then alone can an ideal State be evolved," said Plato and he was divinely right. But if we ransack the history of Western nations, then we shall not come across such a philosopher-king or a Republic except for once and that for a short time, I mean Marcus Aurelius, the great Roman Emperor. He was literally a philosopher-king and ruled his empire reluctantly as he loved philosophy more than kingdom. It is told of this Latin-ruler that he held a philosophical discussion before a learned

congregation in his Palace consecutively for three days on the eve of his departure for an internecine warfare in which he was unfortunately killed. We can know very little of his noble life, but his great thoughts have been handed down to us in a book form, I mean, "Meditations of Marcus Aurelius".

In Ancient India particularly, we had such wise kings, nay god-men at the head of the nation. Krishna and Ramachandra, Asoka and Akbar, Sivaji and Pratapaditya were really philosopher-kings. The blessed Ramarajya is a proverb to us. Asoka was a half monk. He used to live in the monasteries more than in the palace. He has set the ideal example how the ruler of a kingdom should live his life in order to bring true peace and prosperity to it. When the blood in the National body of India was congested, men of light, not of might, came down to put the nation on the proper way. Thus humanising waves of spirituality have spread from India to the world from time to time. It will be a wild-goose-chase if you reject it in India and take recourse to another thing for its national unity. So said Vivekananda: "Oh India, Anglicised India, do not forget that there are in this Society problems that neither you nor your Western *guru* can yet grasp the meaning of, much less solve." Religion has been the blood of our nation in the past and will be so in the future.

That is the reason why India of all nations on earth has the singular fortune to get the Divine Promise that: "Whenever spirituality subsides and materialism prevails, I shall reincarnate myself to help the nation," and the gracious Lord has kept His promise in every age. India will never be extinct from the earth, as India's

existence is the need of the nations. If the two greatest truths—the Spirituality of life and Divinity of man—have any meaning for human being, India must live. True, we are seeking to be a dying race. But Humanity must remember that even if the Indians themselves, and the other nations on earth do not care for the salvation of India, the Lord will Himself come down to save India from death. It is He who has saved India from many a crisis in the past and it is He again who will save India from the modern crisis. And I dare say Mahatmaji is one of the God-commissioned saviours of modern India. This small man is one of the most profound moral forces in the present-day world. He is a monk either inside or outside jail. His voice is the voice of India, and he is struggling to create a new Humanity, a new society. The genius of Hindu culture is expansion and absorption. In the past when there were conflicts of culture, India assimilated them. Greek, Jain and Buddhist cultures were thus absorbed in the bosom of India. The two Semetic cultures confronting India from centuries must first be Indianised before National unity in India can be achieved. That is why Mahatmaji stresses so much on Hindu-Moslem-Christian unity. "There is only one God," says the Mahatma, "with various names whether we find him through the Koran, the Bible, the Talmud, the Zenda Avesta or the Gita, and He is the God of Truth and Love. I have no interest in living save knowing this faith in me." And how that Harmony of Religions is possible has been lived and taught by Sri Ramakrishna, the Prophet of Dakshineswara. So religious and cultural synthesis is the foundation of Indian national unity. Dr. W. Norman Brown, Professor of Indology, Pennsylvania University, Count

Keyserling and other thinkers have opined that foreign cultures in India have already shown signs of Indianisation. Now it is a question of time to reach the goal. The national ideal of India is a life of plain-living and high-thinking, renunciation and service as is typically exemplified in the life of Gandhi. He is the forerunner of the Future Indian leader, and the leaders of modern India should follow his life of service and sacrifice, purity and poverty. India is in the throes of giving birth to a spiritual nationalism which must be an ideal for all nations to follow. For, every branch of Indian culture has a spiritual foundation. Indian art is spiritual, Indian music is spiritual, and even Indian medical science is spiritual. May the makers of New India not lose sight of the ideals of Hindu culture in their Vision of the Future.

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WHITHER LIFE ASSURANCE ?

By MR. PRANJIVANDAS PATEL, B.A., B.Com. (LOND.)

It has been said—and well said too—that the seeds of every depression that occasionally overtakes the business world are invariably found to have been sown in the preceding depression. Five years of stark misery and helpless chaos seem to have brought this home to a great majority of us. The great American boom of 1927-29 contained in itself without doubt the germs of a succeeding depression which persists even to-day. And so it has been with all the "major Depressions" which, 7 or 8 times during the past 80 years or so, overwhelmed the whole of the civilised world. Unnatural expansion is always enervating; history has confirmed the truth of this assertion on more than one occasion.

And what is true of the economic field as a whole, must be true in the case of institutions like Life Assurance Companies, which depend for their very growth and development on factors essentially psychological such as trust, credit, and reputation. It is a mere truism to say that Life Assurance Companies are possibly ten times more important to-day than they ever were. To-day, Life Assurance business in India and elsewhere is rapidly forging ahead. A well-known civilian told some six years back that a Life Assurance Policy was a "bit of luxury" for the many; to-day the same gentleman tells me that it is "something of a bare necessity". Things have changed a lot during these last ten years, and so also have changed the Indian Life Offices. But whether the business of Life Assurance has changed for the better appears problematical. It is with a view to ascertain this that this short study is undertaken. It may be noted in passing, however, that a detailed historical survey of the developments which have taken place during all these years is not

attempted here, simply because that is special province of the historian and not of the critic.

Amongst recent developments, the large increase in the number of Life Offices attracts our attention most, because that is one thing which has given rise to a lot of curiosity amongst the "uninitiated" and controversy amongst the "Experts". In the four years from 1929 to 1932, 64 new companies came into existence with a view to transact Life Assurance business, out of which something like 30 new companies were started in 1932 alone. Many more have come into existence since then, and it appears that the end is not yet. Naturally this has given an opportunity to all sorts of busy-bodies who have made persistent efforts to condemn outright all those who have the misfortune (?) of having been born later; vociferous protests from the platform and in the press against new entrants into this supposedly-sacred field were never more frequent than now. I venture to submit that this is not the right thing to do. A good deal of discrimination—a sort of cautious restraint—requires to be exercised before any definitive verdict should be pronounced. The mere fact that 64 new companies were formed during a short period of 4 years or so, is not in itself an unmitigated evil. A vast sub-Continent like India, with its vast and varied resources, does stand in need of a very large number of institutions which can adequately cater to the varying requirements of the different parts of the country. And yet, I must add that a Life Office, which carries on its business on "sound lines", is worth ten unsound ones. To institute a comparison between the State affairs in England and India is all right so far as it goes, but

it does not go very far. A mere slavish imitation of the English model will not help us. On the other hand, there are many points of similarity between India and the U. S. A. Despite this fact, there were only 169 Indian Companies doing "Life business" in India in 1932, while in the U. S. A. the total number was in the neighbourhood of 1,100. But this does not mean that we should be in a far better position than we are if the total number of Indian Companies were somewhere near the 1,000 mark. Far from it. It is not easy to conceive of a situation more impossible than that. The point that I want to make is this—that the mere fact of having so many new companies every year is not in itself bad. It is not only the professedly pious and the privileged who have the right to retain the undisputed monopoly of the field of Life Assurance, within whose supposedly sacred precincts no new-comer, however well he may promise to behave himself, is accorded a hearty welcome. Such an attitude is only characteristic of the old and familiar Mrs. Grundy, and fossils have always been out of fashion so far as I know.

It is time now that we should examine whether the flotation of such a large number of new companies has had any adverse effect on the business of Life Assurance in general, and the business-getting methods of the older offices in particular. It is, when judged by this criterion, that they can be said to stand or fall, and it is here that most of the recent criticism levelled against new offices seems to be justified.

First, as to those dummies who decorate the Directorates. A bird's-eye view of the whole show is more than enough to tell you that there is hardly a company started

during the last five years which has not a couple of second rate Solicitors or Doctors on its Board. It is certainly not my intention to cast any aspersions on such dignified gentlemen, who make their living by the practice of two such noble professions as Law and Medicine, and who in their turn have made litigation a luxury and an occasional operation a necessity. But may I know how a successful operation on a patient suffering from appendicitis has anything to do with investments in Kaffirs or $8\frac{1}{2}$ per cent. Government Paper, or for the matter of that, of an expert understanding of the Indian Penal Code with the charging of a residential or occupational extra? Add to these various others—Members of District and Taluka Local Boards, Planters and Colliery Proprietors, Government Contractors and professional Politicians. That is the stuff of which a Life Company's Board of Directors is made now-a-days. Lawyers, Engineers, Proprietors of Mill Gin Stores and such other dignitaries have their own place in modern society, but it is certain that "in most cases" it is not on the Boards of Insurance Companies.

Closely allied with the above is the very important problem of "working capital" with which these various Companies have been started. I lay stress on the word "working capital", because the necessary deposit required to be made in order to comply with existing legislation is nothing more than a kind of "Fixed" capital, essentially similar to what is required, for instance, in case of a spinning or weaving Mill before it can start regular work. It can never be rightly construed as an "immediate test" of a Life Company's ability to meet its day-to-day liabilities.

A fairly large amount of capital would benefit a Life Company in two main ways:

It would materially increase the "return" on that portion of the capital which is not required for ordinary requirements and can be conveniently invested in Securities or Stocks which yield a higher return, while a fairly decent amount of capital does make it easier for the Company to secure its business at much less cost, because it apparently improves the prestige and solidity of the Company. The recent formation of so many companies with inadequate capital, and not highly competent Directorates, has been instrumental in depriving them of this dual advantage, and it is therefore that "procuration" costs of new business are found to be ever mounting up, while the "lapse ratio" has assumed truly alarming proportions.

Roughly speaking, there are two main factors: capacity and cash, on which the success of any business enterprise depends. One can hardly fail to notice a lamentable lack of both these elements so far as most of the new companies are concerned. Mostly the Life Manager turns out to be an ex-Agent of an established Insurance Company. Of the fundamentals on which the science of Life Assurance is based, he has not the remotest idea, while about the intricacies of the "investment" market he is never called upon to worry, simply because his office doesn't have spare funds to invest. Knowledge of the science of salesmanship is never taken to be one of a Manager's desirable attributes, because it is left to the kindly care of his Chief Agents, each one of whom has promised to him a monthly business of anything ranging from ten thousand to rupees ten lakhs, while the final approval of cases brought to him is safely left to the watchful care of those gracious gentlemen who have condescended to decorate the Directorate. Such is usually the personnel of a Life Company. Imagine such weighty

people conducting the day-to-day administration of a Life Company with a few hundred rupees as their normal bank balance. Can anything be more ludicrous than this?

It is mainly due to this that there has ensued such "a hopeless scramble" for big business during the last few years. It could not have been so, had there been a sufficiency of talent and capital. The absence of these two features, combined with an irrepressible desire "to write figures", has led most of the new-comers to offer commissions on first year's Premium at ruinous rates ranging from anything like 20 per cent. to 100 per cent. On top of this, there are the usual allowances in cash, travelling expenses, bonus, etc. And thus the expenses ratio of so many companies shoots up to 170 per cent. or more in relation to the first year's premium. Not only that. In some cases it is found to have reached such a high figure even when it is computed in relation to the total premium income. And yet, instances are not uncommon where Managing Agents or Managers are found to be complimenting themselves if, by grace of Providence, their "expense ratio" does not exceed, say, 125 per cent. of the Premiums they receive during the first year. The great disparity between the income and the outgo, so far as new business is concerned, does not receive half the consideration it deserves, simply because of the "ignominious scramble" for new business which we witness to-day. To the Life Manager, it is "the number of mere dots that matters" and that is what makes for all this feverish excitement—this sick hurry and uncertain aims.

This leads us on to the question of the ever-increasing "lapse ratio" which seems to characterise the operations of almost all Life Offices—old and new. There is nothing

surprising about this, but it anyhow puzzles the unfortunate Life Manager, who by now has learnt to resign himself to it possibly because he takes it to be "an act of God" and over which he does not think he can exercise any control whatsoever. The whole thing has become so ridiculous that in many cases the total volume of business which lapses during a year is found to exceed the total volume of new business "written" during the year. Certainly it is not possible to conceive of a situation funnier than this.

This sad and unfortunate story apart, the question at the moment is—could anything be done to remedy the defects outlined above? The answer is—a decided "Yes". The new-comers are no more to blame for the present unfortunate state of affairs than the

old ones. As a matter of fact, it is the latter at whose door a large portion of the blame must be laid. Instead of carrying on their business on sound and scientific lines as usual, they went out of their way in the beginning by allowing larger commissions and remuneration to their field-workers than they had ever done before. Guided purely by instincts of self-preservation, the new entrants fanned the smouldering fires by going one step further by allowing "still higher and more remunerative terms" to their agents and organisers. It is time now to end this struggle. And it is here that the older offices can well afford to take the lead. It is their duty to realise that they and not the new-comers are the real guardians of India's economic future.

JUDGMENT OF DEATH

BY MR. HORACE WYNDHAM

(Author of "Judicial Dramas," "Crime on the Continent," etc.)

IN Romilly's day, and for many years to come, apart from despatching them "beyond the seas" as "transports", the only other traditionally sanctioned method of getting rid of felons or officially classed "undesirables" was to send them to the next world, dangling from the end of a rope.

The House of Brunswick established a dreadful record in this respect. During the reign of George III alone more offences were made capital than in the reigns of all the Plantagenets, Tudors, and Stuarts combined. One reason for the increase was (in a speech on the subject delivered in the House of Commons in the year 1819) declared to be "the unhappy facility afforded to legislation by Parliamentary government". There were Members, it seemed, who actually appeared to make a hobby of enlarging the number of capital

felonies. A mixture of callousness and ambition brought these up to 200. But this total was, it must be remarked, theoretical, for the public were more conscientious than the politicians. As was bound to happen, the severity of the Law defeated itself. Over and over again, juries refused to bring in verdicts of guilty, when a man could go from the dock to the gallows for a trivial offence.

A hundred and twenty years ago the Law stood for terror and for very little else. Thus, when, in 1810, a proposal was made to abolish "judgment of death" for stealing five shillings' worth of goods from a shop, Ellenborough, the Chief Justice of England, declared: "I am convinced with the rest of the judges that public expediency requires there should be no remission of the *terror* denounced against this description of offenders."

Enlarging on this subject, Ellenborough added a further plea:

Your Lordships will pause before you assent to a measure pregnant with danger to the security of property. . . . My Lords, if we suffer this Bill to pass, we shall not know where we stand; whether we stand upon our heads or upon our feet.

It is perhaps characteristic of the spirit of those days that, not only was the Bill defeated, but that the Archbishop of Canterbury and six other prelates voted against it.

In 1828, the idea dawned upon the legislature that a man could conceivably be put to a better use than hanging him, and a hundred felonies were exempted at one bound from capital punishment. Forgery, however, was not removed from the list until 1837. This, it is significant to remark, was on the petition of the London bankers themselves, who found from repeated experience that in many cases juries would violate their oaths rather than convict. Similarly in indictments for theft. When a man could (and inevitably would) be strung up for stealing a couple of pounds worth of goods, their practice was to assess the value at £1. 19. 6. The problem set them was not mathematical, but ethical. It was whether the sanctity of their oath was above the sanctity of a human life.

But juries varied, and Jack Ketch still had constant employment. Even mere children were not exempt if they fell into the clutches of the Law. In 1801, a small boy of twelve was strung up by the public hangmen for the theft of a spoon from a dwelling house. Thirty years later, John Bell, a lad of fourteen, was convicted of killing another boy. Despite the jury's recommendation to

mercy, "on account of his extreme youth, and the profligate and unnatural manner in which he had been brought up, the learned Judge passed sentence of death, and held out not the slightest hope of mercy". Nor did he get any.

But age was no more spared than was youth. In September 1843, an old man who had reached the patriarchal total of eighty-four was sentenced to death by Lord Moncreiff for wife-murder. He was so feeble that he was carried to the scaffold on a chair.

THE MODERN SPIRIT

Since 1861 only four crimes are, under English law, punishable by death. These are: (1) setting fire to H. M. Dockyards, (2) piracy, accompanied by violence, (3) treason, and (4) murder. Cases of dockyard burning and piracy are rare. At any rate, nobody has been hanged for them within the last seventy years. As for treason, there are only two cases on record since 1900. The Boer War was responsible for one, and the European War for the other. So far as executions for murder are concerned, the annual number now is approximately twelve. In 1925, however, it rose to seventeen.

Many proposals have, from time to time, been advanced in Parliament to abolish this "Judgment of Death". The subject was first discussed in 1868; and, afterwards, in 1872, 1877, 1881, and 1886. On each occasion, however, the proposals were negatived by substantial majorities.

The argument most often advanced against the abolition of capital punishment is that it would lead to an increase of homicide. Experience, however, shows that this has not happened in such countries as have abolished it. Among these are: Holland since 1870; Roumania since 1864; and Switzerland

since 1874; and it has long been either abolished or abrogated in Austria, Belgium, Denmark, Norway, Portugal, and Sweden; and also (except for political murder) in Italy. Of the other European countries that still retain it, only France keeps the public executioner ("Monsieur de Paris") at all busy.

By the way, the common idea that France once abolished the death penalty, and then, owing to the increase of murders, was compelled to re-impose it, is unfounded. The death penalty was never abolished in France. What happened was that between the years 1906 and 1908 all such sentences were commuted.

Where America is concerned, capital punishment is abolished in eight States of the Union, the lead having been given by Michigan in 1847. Of the other States, imprisonment for life is adopted as an alternative in thirty-three, and in the seven

States where the death penalty is still imposed will also be found the largest number of murders.

But absolute comparison between countries where capital punishment is still in force and those where it is not is almost impossible. There is no common denominator on which to work, and the factors that contribute to homicide vary. Thus, there are countries where the greatest difficulty exists in securing a lethal weapon, just as there are others where a pistol can be bought by anyone, "and no questions asked". Then, too, the efficiency of the police, and the precautions observed in the care of the mentally unfit have an important bearing on the subject. If in England lunatics were not put under restraint, and firearms and poisons unpurchaseable without a permit or a doctor's prescription, life insurance premiums would probably be the same in London as in Chicago.

Sadhu Sundar Singh*

BY

DR. A. J. APPASAMY

MR. C. F. ANDREWS has made a place for himself in the affections of the Indian people. As an unselfish and tireless social worker on behalf of India, his name is widely known. He has a remarkable gift for friendship and is in the confidence of distinguished Indian leaders like Mahatma Gandhi and Rabindranath Tagore. He has done a valuable service by interpreting the life and message of these distinguished men to Western readers. Now he has written

* SADHU SUNDAR SINGH: A Personal Memoir. By C. F. Andrews. Hodder & Stoughton. 3s. 6d. net.

another book interpreting the beautiful spirit and teaching of Sadhu Sundar Singh, a convert to Christianity from Sikhism. Sadhu Sundar Singh's name is well known all over the Christian world. Perhaps he is the most devout and saintly figure that has yet appeared in the Indian Church. Impartial students of the History of Religions like Prof. Heiler of Germany have placed Sadhu Sundar Singh in the company of the great saints of the Christian Church like St. Augustine, St. Francis of Assisi and St. Teresa. C. F. Andrews knew Sadhu

Sundar Singh when he was a young man before he came into prominence. This friendship has continued for years. The deep spirituality of Andrews and his wide reading of Christian mystical literature has enabled him to shed a good deal of new light upon the personality of Sadhu Sundar Singh.

Here is the first impression of Sundar Singh as C. F. Andrews records it:

Then one day, we met Sadhu Sundar Singh. He was still quite young in age and youthful also in appearance. His wistful shyness had first to be overcome before he could be altogether at ease with us. For we were complete strangers to him and he had only recently become a Christian. During the time of transition from his old life to the new, he had met with many difficulties and some unexpected rebuffs. Therefore he was diffident and reserved until he came to know us intimately as his friends. Then his whole nature blossomed out in a singularly happy manner and he won our hearts by his gentle goodness.

His face had the look of childhood fresh upon it, in spite of marks of pain which were there also. At first sight, however, it was not so much his face that attracted my attention as his marvellous eyes. They were luminous, like the darkly gleaming water of some pool in the forest which a ray of sunlight has touched. While there was a shade of sorrow in them there was also the light of joy and peace.

During the larger part of the time we were together, he seemed almost entirely to be absorbed in his own thoughts. But suddenly there would come into his eyes a flash of quick intelligence as he looked up and said a few words in reply to some question. The discipline of inner self-restraint was noticeable, and when he made a remark the effect was all the greater because of his previous silence.

Sundar Singh was born of Sikh parents at Rampur in the Punjab on September 8, 1889. His mother was a devout person and took

great pains to instil into young Sundar Singh's heart and soul the deepest truths of religion. Again and again Sundar Singh spoke with great affection of his mother. She used to take Sundar with her whenever she went to see her Guru. In her daily prayers Sundar joined his mother. Even if he did not like to, her mother persuaded him, now by love and now by threat, to join her. It was her great ambition that he should become a sanyasi and devote his whole life to God. As a deeply religious woman, she felt convinced that the life of a sadhu was the highest type of life which a man could lead. He had no ties or interests except those of his devotion to God; he completely surrendered himself to God and every moment of his life lived in His presence. So she put this high ideal definitely before the plastic mind of young Sundar.

Early in life his religious passion awakened and he began reading the various Scriptures of which he knew, such as the *Upanishads* and the *Gita*. He hated the Christian Scriptures and once publicly burnt the New Testament in his father's courtyard. His father reproved him and said: 'Why do you burn a sacred book like this? If you don't like it, is it not enough if you merely give it up? You don't need to burn it.'

His mother died when he was thirteen and great and deep was his sorrow. A brother to whom he was attached also died. This hastened the spiritual crisis which he was approaching. One day he was so restless in his heart and soul that he decided to commit suicide by placing himself across the railway track near his home and letting an Express train crush him to death. But he saw a vision of Jesus Christ and this proved a turning point in his life. From that

moment on he became a Christian and was filled with a deep joy and peace.

In his sixteenth year he became a wandering sanyasi. He went up and down the country preaching the Gospel of Christ.

In 1920, when I was a student at Oxford University, he came to England. His tall, impressive figure with its saffron robe and sandal-clad feet attracted wide attention. There was a strange and other worldly light and beauty on his face. It spoke of a deep inner serenity which was not easily shaken. Many people who saw him instinctively remarked: 'He reminds us of Christ.' His meetings were packed. He was not a great preacher. There was nothing unusual about his delivery. His knowledge of English was very limited, though even in those days he had a flair for short, pithy and striking sayings. But people liked to listen to him, because he spoke as one who had come from a different world. He lived a life of continual prayer and meditation and realised the presence of Christ as abiding in his soul every moment of his life.

Sundar Singh visited almost all the countries of the world. The strain of continual travelling and speaking began to tell on him. His old robust health broke down. C. F. Andrews gives us another picture of Sundar Singh after all these years of strenuous work. This meeting between Sundar Singh and Andrews took place in 1926.

During that last meeting, as we conversed together, I noticed at once the marked physical change which had come over him. His face was strangely altered from the clear-cut features I had known of old. He had aged very rapidly indeed. Some internal disease seemed already to have obtained its fatal hold and undermined his

constitution, making an obvious difference even in his outward appearance.

This change alarmed and even shocked me, and I spoke to him with deep sympathy about it. He told me what he knew concerning his heart-trouble, which had developed after his tour in the West. Also I learnt about other serious illnesses from which he had suffered. On one occasion in Calcutta, he was nursed back to health only with the greatest difficulty. How far the heart disease had then advanced, it is difficult to say. But at this final farewell, when he bade me good-bye in Simla, he appeared to me like a man who was already looking death in the face.

All through our conversation together, there was a drawn, pained expression while he spoke—as if suffering was very near the surface. Now and again he showed me, by some involuntary movements the bodily pain which could not be hidden. He would turn aside for a moment and then resume the conversation. It was possible in sympathy to understand the heavy burden he was carrying alone.

Perhaps, on this special afternoon, he was suffering more than he usually did. But, however that may be, it was impossible not to be gravely anxious about him when I saw him in this state. On making inquiries from him, I found out that though at intervals he was entirely free from pain, he never could be quite certain of his health, because his illness was likely to return.

In all his intercourse and communion with me at that time, he was the same loved friend and brother I had known of old. He had been quite unspoilt by the world's praise and had gone back into retirement with an evident sense of relief. Humble, devoted, obedient, he sought to follow his Lord and Master, Jesus Christ, and to refer every act of his life to His guidance. It was a great joy to me to note that he had not lost the happy gift of laughter which had always kept him child-like at heart. But though he said little about it, he was undoubtedly very ill in body, and it was this that troubled me most of all.

Sundar Singh was always greatly attracted towards Tibet. He knew it was a forbidden land to missionaries and he wanted to proclaim Christ even under difficult circumstances. Again and again he had visited Tibet and sometimes he had been imprisoned and punished when he had been caught preaching in Tibet. In April 1929, he once again left for Tibet. Five years have elapsed but no news has yet been heard of him. His friends have made most careful enquiries; some of them have gone on several days' march along the route which he is likely to have taken. But no trace of Sundar Singh has been found. Several theories have been held about this mysterious disappearance. Some have held that Sundar Singh is likely to be in prayer and meditation in some inaccessible cave unknown to people. Others have said that he might have met with a martyr's death in Tibet. And others think that he was probably swept away by some epidemic and was lost among a host of unknown pilgrims. Mr. Andrews discusses in great detail these various theories and comes to the conclusion that Sundar Singh is most likely to be dead.

There were many interesting phases of Sundar Singh's personality. I have space here only to say a word or two about his mystical experiences. Sundar Singh possessed in a remarkable measure the mystical heritage of India. He loved prayer and meditation and spent a good deal of time with God. On several occasions he had ecstatic experiences. He became oblivious to the world and was rapt in his communion with Christ. On these occasions he saw Christ as a beautiful and radiant figure surrounded by His saints. Sundar Singh would dwell in this company and put before Christ all the deep problems about the nature of God and the future life

which were troubling him. He was filled with great joy and often exclaimed: 'Enough! Enough!' Though physically fatigued, an experience of this kind filled him with new strength and he would commence his preaching work again with great ardour. Some of these experiences he has himself recorded in a book called "Visions of the Spiritual World". There is also another book recording and discussing these visions; it is entitled "The Sadhu".

Now and then, while we were at Kotgarh, he would leave us and go out into the silence. He did this so naturally and simply that no one who knew him well took notice of it.

"Where is Sundar?" we would ask sometimes as we came down the hill from Bareri. "Oh, he has gone out to be alone," would be the answer, and after that no further question would be asked.

There was a cave where he would sometimes remain for the sake of solitude, and he would spend there both day and night, until his mood of visionary meditation was over. Then he would come back once more, and we would have the joy of receiving him again into our midst. Such solitude in the forest had its own dangers, especially at night-time, when wild beasts used to come up from the lower jungles. But no wild animal ever hurt the Sadhu.

Closely akin to this love of solitude, I would place his great passion for the supernatural world in which alone he could find peace. This explains, as nothing else can do, many of his actions. It would lead him, for instance, to spend the whole night in prayer, in some solitary place, or on some lonely mountain top. We would see him when he returned, and there would be a serenity about him which was visible to us all. He would speak very little of what he had experienced, but his face itself would tell us what he himself did not reveal.

It was specially at times like these that the habit of trance-like prayer grew upon him. For hours he would remain

in ecstasy, taking no food, but with every faculty of the imaginative mind fully alert. Yet when the trance was over it did not seem to have exhausted him, but on the contrary to have been able to bestow upon him new spiritual energy and inner refreshment. It appeared to set him free from his nervous strain, where before it had been bearing hard upon him.

His own devotion to Christ as the living Saviour, with whom he had the closest communion, was increasingly realized as he grew older. So close and personal was this realization that his whole spirit became one with Christ and Christ became one with him.

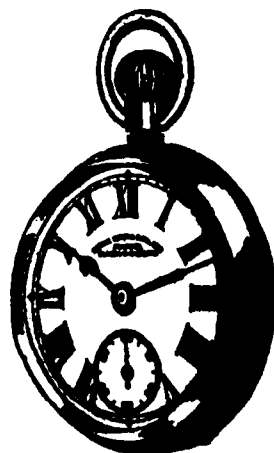
Modern psychology has paid much attention to the meaning of visions. There are radical psychologists who have said that these visions are purely subjective and possess no value whatsoever. A man sees whatever he wishes to see. But psychologists, who are religious themselves and who feel convinced that religion is one of the most important factors in human life, have said that while it is perfectly true that in visions there is a subjective element, the inner content of the visions has a profound significance. A man who is artistically inclined sees in moments of prayer, when his spirit is alert, certain profound truths set out in a concrete and picturesque form. This picturesque form may be purely of his own making. But if we believe in an Eternal Spirit and if we believe that this Eternal Spirit does commune with our human spirits, we cannot but agree that the truths which are given in the setting are indeed given by God. Visions are important because they are so vivid and clear. They make the devotee realize with absolute certainty certain profound truths about God and man. And they also lead him to strenuous practical activity. All visions are not necessarily valid. They must be tested by

intellectual and practical reasons. We must find out whether they cohere with the rest of our understanding of Reality. We must also find out what practical consequences they lead to. If the man who claims to see visions lives just like other men, the visions cannot be of any great value. But if they fill him with new spiritual desires and make him unselfish, ardent, pure and noble, the visions indeed are of great significance. The visions of Sundar Singh made a new man of him. They filled him with a deep tranquillity and peace. They made him brave dangers. They put unselfishness into his heart. They drew him closer and closer to God and Christ. That is why with his rare mystical gifts, Sundar Singh will probably join the distinguished company of saints and mystics, whose memory is an unfailing source of inspiration to succeeding generations.

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Liberals and the J. P. C. Report

THE proceedings of the National Liberal Federation of India, held at Poona under the Presidentship of Pandit Hirdaynath Kunzru, have but confirmed the fact that the J. P. C. Report is "wholly unacceptable to all shades of Indian political opinion". As might be expected the Federation confined itself primarily to the discussion of this important question, while the President, a well tried public man reputed alike for his disinterested services and wide knowledge of public affairs, gave the lead by subjecting the proposals to a critical and searching examination. Pandit Kunzru has inherited all the fervour and devotion to public causes which distinguished his illustrious father, the late Pandit Ayodhya Nath, whose eloquent championship of the Congress cause is still remembered. Pandit Kunzru himself had the inestimable advantage of training in public work under Gokhale whose high character and passion for public service have been the inspiration of his own career as "a servant of India".

MR. KALE ON THE COMMUNAL AWARD

The proceedings began with a welcome address by Rao Bahadur R. R. Kale, who criticised the J. P. C. Report for laying too much stress on the age-old antagonism between the Hindu and Muslim communities and thus justifying the retention of communal representation. Referring to the communal problem, he said:

British authorities were primarily responsible for pointing out the wrong road in 1909, as also for the present Communal Award.

He regretted the absence of constituent powers for Indian legislatures for removing that and other defects, and the absence of any time limit for full Dominion Status. He also criticised the Joint Committee for not

accepting the suggestions made in the Joint Memorandum submitted by persons representing all communities and interests and embodying only moderate demands. Indeed nothing better could be expected of a document which has drawn its inspiration mainly from the Simon Report.

Mr. Kale, dealing with the Liberal creed showed how it represented the centre party in the country—"a party of reform as distinguished from reactionary and revolutionary bodies".

MR. KUNZRU ON THE PLEDGE

Mr. Kunzru's address is a masterly criticism of the J. P. C. proposals and his verdict is identical with that of the overwhelming majority of his countrymen. The recent debate in Parliament, said Mr. Kunzru,

had made it clear that the scheme before us has no chance of being improved. We have no power to put off its consideration, but if we could have our way, I confess I would ask for nothing at present, but, realising our weakness, wait for better days.

Recalling the purpose for which the Round Table Conference was called, namely, to frame a constitution for India, leading to Dominion Status, Pandit Kunzru said that the Joint Parliamentary Committee had shunned the words "Dominion Status". This fundamental omission was a sufficient justification for its recommendations being regarded with profound suspicion. "It was a deliberate denial of the pledge that Britain gave." The joint labours of British and Indian delegates in 1930, said Mr. Kunzru,

held out the hope that substantial power would be transferred to Indian hands and that India would at no distant date occupy a position of equality with the self-governing dominions. But every subsequent Conference instead of drawing Indians and Britishers nearer together

threw them wider apart and brought increasingly into view the serious divergences between Indian and British view-points with regard to the political objective of India and the immediate steps that should be taken to satisfy legitimate Indian aspirations.

And far from meeting Indian objections to the White Paper, the J. P. C. have advocated further restrictions on even the limited powers proposed to be conceded. And so the Report

has justified our worst apprehensions. It shows no trace of having been influenced by Indian opinion. * * * The more the effort made by Indians to demonstrate the strength of their case, the less the impression they produced on their British colleagues.

The President then examined the more important recommendations in detail and declared that the Governor-General and Governors would be despots of the new constitution. The higher district and police officers, on whom they will have to depend for the execution of their policies, would remain under their control and contain the same proportion of Britishers as before. The army, which is the foundation of power, will not be touched. "Our destiny will entirely be in the hands of God and Englishmen."

The proposal to abolish direct election to the central legislature then came in for severe criticism.

I feel that if direct election goes, all is lost. It is much better for us to remain as we are than be under a constitution which adds to other objectionable features the heavy handicap of indirect election for the Assembly. Such a constitution cannot bring us freedom. It can only lead to our further enslavement.

Mr. Kunzru then passed on to expose the farcical character of the proposals regarding provincial governments, where the civil and

police services will continue to be masters with the Governor at the head with almost unlimited powers of interference and control.

Its proposals neither satisfy our political self-respect nor give us adequate powers so to shape our economic future as to enable us to come to the assistance of the poverty-stricken and starving masses. If we are not allowed to have our own currency policy, if we are debarred from giving preference to the interests of our people over those of outsiders, if control over measures relating to taxation and borrowing is withheld from us, how can we deal with the urgent problems of poverty and want?

Yes, that is the upshot of all the whole affair—"the proposals concede the minimum of power and betray the maximum distrust of Indian legislators and ministers". Mr. Kunzru therefore had no hesitation in forming his conclusion that "we can not accept such a constitution as we shall be in a worse position than at present".

THE RESOLUTION

The principal Resolution on the J. P. C. proposals was the subject of lengthy discussions in the Subjects Committee. The following is the text of the Resolution as finally adopted:

The National Liberal Federation of India records its profound regret at finding that the J. P. C. Report instead of removing the glaring defects and shortcomings of the White Paper proposals that were pointed out by the Federation at its two previous sessions, has, in utter disregard of almost the entire body of Indian opinion of all shades including the British Indian delegation to the Joint Select Committee, introduced further highly objectionable and reactionary features rendering responsible government in the provinces and the centre which the British Government profess to give to India wholly illusory.

The Federation is convinced that any constitution based on the lines of the J. P. C. Report will be wholly unacceptable

to all shades of Indian political opinion and will far from allaying very much intensify the present deep political discontent in the country. This Federation therefore does not want any legislation based on the Select Committee's Reports.

MR. SASTRI ON DOMINION STATUS

Appropriately enough this resolution was moved in the open session by the Rt. Hon. Mr. Srinivasa Sastri who, in a speech lasting 80 minutes, pointed out that the imposition of such an unwanted scheme on India would result in a continual wrangle between the Government and the people and increase the bitterness between England and India. He deplored that

Dominion Status which was promised by Lord Irwin's Declaration backed by the authority of the British Cabinet and Parliament had been studiously avoided in the new constitution.

We contend, declared Mr. Sastri, that Dominion Status has been promised to us on the highest authority.

It is not merely a Viceregal declaration. Although made by the Viceroy, it had the authority of the British Cabinet of the day. If it had been made only by a Labour Government, it might not have been so binding on other Governments. But the Viceregal declaration which formed the basis of the Government's policy regarding the Indian constitutional question was debated in Parliament, first after the first Round Table Conference, and secondly, after the Second Round Table Conference.

The Prime Minister's speech during the second debate was based on this declaration and this was voted upon by Parliament. During that debate frequent reference was made to Dominion Status.

May we not claim, I ask, that the word of Parliament,—not merely of the Government of the day—is a pledge? (*Cheers*.) What Parliament has given, only Parliament can take away, and no authority.

It was left to the Archbishop of Canterbury, continued Mr. Sastri, openly to say

that he did not like to use the expression, Dominion Status fills these British statesmen with dread.

It must be, because it will mean the end of Indian exploitation and the end of domination by Britain which they dread. If that is the dread, is it not necessary that we should with corresponding tenacity cling to it? . . .

It is a reactionary constitution, meant to forge stronger fetters than ever upon our growth, denying to us the right and the initiative to make necessary changes in the constitution and then making the constitution at the centre as anti-national and as anti-democratic as possible.

Concluding, Mr. Sastri pointed out that under the circumstances the Liberal Party could not give an atom of co-operation in the enactment, such co-operation being in utter disregard of public opinion.

No, sir, it is impossible for the Liberal Party to give an atom of co-operation (*prolonged cheers*). Co-operation with friends that wish well of us will be worth while, but co-operation with those who have displayed the utmost distrust in us, who do not care for our views and demands, and who enact a constitution, in utter disregard of our wishes, what is co-operation with them—I ask. I would call it suicide, (*prolonged cheers*).

If that is what we are asked to do, there may be many who may be willing to co-operate but not the Liberal Party.

SIR CHIMANLAL ON SAFEGUARDS

Sir Chimanlal Setalvad, seconding the Resolution, condemned the proposals as thoroughly reactionary and retrograde. None of the objectionable features of the White Paper, he said, were removed in the J. P. C. Report nor any of the suggestions made by the joint memorandum incorporated. On the contrary, the scheme is packed with safeguards and particularly the commercial safeguards.

Could mockery go any further, when they talk of reciprocity relating to shipping

and say Indian shipping can compete with British shipping ?

Regarding clauses about the judiciary and the eligibility of civilians for Chief Justice-ship, he said that such a proposal undermined the impartiality of the judiciary in India.

England is going to lose both its political hold and trade in India and if the constitution to be imposed is retrograde as the present one, the Swadeshi movement should be intensified on a large scale.

COMMERCIAL DISCRIMINATION

Sir Pheroze Sethna supporting said that they were "not getting self-government but safeguards government". He urged a change in the scheme and said that unless that was done there would be no peace in the country. Then analysing the provisions of the Report relating to commercial discrimination, he observed:

It is sheer mockery to continue British vested interests under the cloak of reciprocity when they are against Indian interests. We want Government to change the constitution of India different from that given in the J. P. C. Report and unless it is done there will not be peace and contentment in India. We ask only such things as are enjoyed by the Dominions of Australia, Canada and South Africa. Britishers would not have dared to do this anywhere else. There is a limit of exploitation.

Mr. P. N. Saprú said that he would not be sorry if the scheme was withdrawn as threatened by Sir Samuel Hoare. He said that the new constitution would settle nothing and the fight for India's freedom would not go.

Sir Cowasjee warned Britain that unless she now made terms with India, India would be a lost Dominion much sooner than they expected.

The goal of our Party is Dominion Status, and we mean by that a status similar to that enjoyed by the Dominions, coupled with the Statute of Westminster.

I have met Englishmen who have called the omission of Dominion Status a breach of faith. France failed in this country; Portugal failed; but England succeeded. The reason was that the men who came out from England did sow the seeds of justice and equity. When a Government officer in the old days gave his word, it was as good as a bond, signed, sealed and delivered. He gained the confidence of the people and remained here for centuries. To-day the solemn pledge of Parliament is being set aside like a scrap of paper.

England will be forced one day to leave this country by the force of Indian public opinion, notwithstanding the differences in India. It is only justice and keeping of pledges which will maintain the connection between England and India.

Mr. T. R. Venkatarama Sastri referred in his speech to the Tory attempt to torpedo the R. T. C. plan.

The J. P. C. Constitution did not provide for automatic growth but further progress depended on the will of Parliament. The scheme conferred no real provincial autonomy, not to talk of central responsibility.

Dr. Paranjpye said that the J. P. C. scheme took them backwards. Even women had been given separate electorates despite their opposition to it. He would not be sorry if the threat of Sir Samuel Hoare to scrap the Reform scheme was carried out.

ENGLAND'S INSULTING OFFER

Mr. C. Y. Chintamani, speaking last, severely condemned the Report and said that his answer to such an insulting offer, which was not worthy of England to make to India and unworthy of India to accept, was "We don't want it take it back."

Thus after several speeches, the resolution was unanimously carried. Pandit Kauzru, concluding, expressed the hope that the Government would have sufficient wisdom not to resist the united wishes of the nation.

The Land's End of India

BY MR. N. K. VENKATESWARAN, B.A.

If you are an Indian, you almost owe it to yourself to see the land's end of India; while if you are not, it would be better if you do not hear of it than if, having heard, you do not see it. "See Naples and die!" say the Neapolitans. The Travancorean might well go one better and also kindlier and say, "See Cape Comorin and see it more than once before you die!"

Cape Comorin is the pinnacle of India. A few rocks that, one imagines, remained unused when the pinnacle was built are seen lying about in the waters. These rocks as if inspired by a grievance at not having been given a place in the structure often behave mischievously, tempting the unwary visitor to swim across to them and putting him in difficulties in the attempt. When the



CAPE COMORIN TEMPLE AND PALACE

"And why?" you may ask. Firstly because the Cape belongs to Travancore, the land of lovely scenes and, secondly because there is nothing more lovely in Travancore than Cape Comorin where India ends in a swan-song of broken rocks and mingling oceans. In the quiet sublimity in which Cape Comorin reposes, half-waking, half-slumbering, you see the numerous differences, which everywhere else had impressed you, melt into a mellow tune inspiring and unifying all India. You must see it to see India truly. The Cape is ten miles south-eastward from Nagercoil, the southernmost town in Travancore.

famous Lord Kitchener was Commander-in-Chief in India, he once came on a visit to Travancore, of course not omitting to see the Cape which, apart from its unique general attractions, possesses a strategic importance of its own. The great army-organizer was so thrilled, it is said, by the sight of the three oceans in conference that he threw himself into them to swim across to one of the out-lying rocks. And he had a narrow escape though he succeeded in his object, and the rock, it appears, has since been called after his name.

The shore is lonely and yet rapturous and musical with the shingly waves that gently

lap upon the rocks. The sun emerges from the bosom of the waters and adorns the scene with shimmering dew-drops and trembling mists fresh from the wardrobe of the dawn. And when it has run its race across the sky, behold, the fiery orb now mellowing in the eventide changes the horizon into carnivals of colours and the clouds into enchanted laces. Cape Comorin is one of the few spots in the world from where you could see the sun rising from and setting on the sea. In the night the scene seems like 'the throne of the invisible' sentinelled by an infinitude of stars. A near-by moon hangs in the air, pouring down her yellow light over ocean and shore and making them almost melt into each other. Then it is, if you happen to be on the shore looking over the gleaming waste of waters, you get the strange feeling of being afloat in an enchanted bark in quest of a fairy realm in the depth of your dreams. Indeed, in a great sense, the Cape is almost a vessel afloat on the seas and, had it not been made of the earliest geological earth and rock, should have long ago disappeared under the encircling oceans.

The Hindu civilisation with its unerring instinct for the fitness of things has yet, hardly expressed itself more suggestively or beautifully than when it conceived a virgin goddess to preside over this termination of India and the meeting-place of the oceans. The virgin symbolises life 'as chaste as ice, as pure as snow'. The low square rock-built temple that crowns Cape Comorin and in which the goddess dwells truly breathes a beautiful thought.

There is a legend that celebrates the virginal purity of the goddess, Kanniya Kumari as she is called, the name which has been absurdly 'englished' as Cape Comorin! A few miles behind the dwelling-place of

Kanniya Kumari is the temple of Suchindram, a famous house of Siva, and he the puissant god once took a fancy to the demoiselle only waiting to be plucked, as he imagined, from 'the stalk of single blessedness'. And for a wonder it appears she agreed at first. The hour and the day were appointed and many good things of the earth were gathered at her place of abode for the celebration. But the wedding never took place, for at the last moment the goddess changed her mind! Siva the great god from whose rhythmic dances the universe derives its life and order went back in wrath, all his vaunted power availing him little against the undefended mind of the virgin. The rice and other grains collected for the wedding festivities were thrown over the shore and there they remain to this day as a warning perhaps to future suitors.

It may be mentioned in defence of this legend that the sand of Cape Comorin is variously coloured and that by far the largest amount bears a striking resemblance to rice. The numerous kinds of pebbles on the shore are likewise a wonderful sight.

The goddess faces the sea, but the gateway is closed except on festival occasions. She wears a crown of brilliant jewels and this is probably the reason why the gateway is generally closed; for not all rovers on the sea could be trusted to see them in times of yore. A small Brahmin street stretches behind the temple, and fishermen abound on the eastern coast.

Perhaps nowhere else in the world is so much glory contained in so small a space of land. It is a glory that has to be seen and felt to be known. And that is why you should see Cape Comorin.

THE YOUTH IN TAGORE

BY MR. SATYA BHUSAN SEN

ALL poets more or less have got the essence of youth in them; but the instance of Tagore is remarkable.

What is the essence of indication of Youth? Youth is full of life; Youth always looks forward; Youth does not allow himself to falter in his onward march on account of the calculations of consequences; Youth is full of optimism.

All these attributes are inherent in Tagore in such a remarkable degree that they seem inseparable from his very being; and they have found expression in the poems of Tagore in a phenomenal way.

In his short poem "Life", Tagore expresses himself: "The life that pulsates in me is the same that starts on its conquests and flows through the Universe in wonderful rhythm—it courses through the veins of the Earth infusing life into the grass, helping the flowers to blossom and the fruits to grow. I feel that life pulsating through my veins—that which dances on the flow and ebb tide of births and deaths."

Man is bound to grow old in his physical self as years roll by; but should he allow himself to be overpowered by age? Tagore when he was forty years of age wrote a poem on "The Age of the Poet" wherein the poet is asked: "O poet, the evening is drawing nigh, your hairs are grey; do you look up heavenwards and listen to the summons of the Hereafter?" The poet says in reply: "Though I am weary in years I cannot afford to engage myself with the thought of after-life, for then who will give expression to the emotions of love that unfold themselves at every stage of life's onward march. My hairs have grown grey no doubt, but why do you allow that above all to attract your notice. On the other

hand I would ask you to note that I am of the same age as all the young men and all the old men of the locality."

Tagore's famous lyric *Falguni* (The cycle of Spring) was also written at an advanced age. Herein the eternal Old who presents himself as the bugbear of man in the form of Age, Disease and Death is betrayed by the poet who shows that this being behind his mask is no other than the eternal Youth himself. The poet addresses Youth and says: "You are the pilgrim of the trackless expanse of the sea; your wings are restless and untiring. Are you solicitous for a span of life-time here? You should take note that Death himself came with him the essence of eternal life for you. After the darkness of the night each morning brings in for you the crown of daylight."

This idea of the dawning of daylight after the darkness of the night, the essence of life after death finds a parallel in Walt Whitman—

O Living always, always dying,
O the burials of me, past and present

O to disengage myself from those
corpses of me, which I turn and
look at where I cast them,
To pass on (O living, always living.)
And leave the corpses behind.

If we realise the fact that even our physical body even in this life meets with death many times and builds afresh as many times on the embers of the past—'burials' of me past and present—it will no longer be difficult to understand the essence of the eternal Youth in life. Tagore realised this in all its entirety and on this he built the idea that the work of Creation is being eternally renewed. He says that it would be no exaggeration to say that

the Universe has just now been created. To substantiate this the poet cites instances from Nature: "There are no wrinkles on the face of the moon or on the brow of the blue sky; the same stars that adorned the sky at the dawn of creation appear in the firmament to-day without showing any sign of decay; the same sun brings in freshness and life after the darkness of each night. There is also Death indeed; but it only serves to pull down the decayed growth so that the freshness of life may come up to the surface evermore."

Another aspect of Tagore is his bold attitude towards everything, which does not hesitate to accept everything in its entirety. A very common attitude in India when going for spiritual development is the idea of renunciation of the physical world and its connections so far as possible. Tagore says: "I do not want to die amidst the beauty of this world but want to live on in the environment of man." He does not overlook the flesh while he extols the spirit. His view is in full agreement with Byron who says—

Let us cry "All good things
Are ours, nor soul helps flesh more,
Now, than flesh helps soul.

And with Whitman when he says:

I am the poet of the body and I am the
poet of the soul.

The pleasures of Heaven are with me
and the pains of Hell are with me.

The first I graft and increase upon myself
the latter I translate into a new tongue.

Tagore in many of his poems has brought into prominence this conflict between the flesh and the spirit—very remarkably in his famous lyrical drama "Chitrangada". In the end he has reconciled the two by raising flesh to the plane of spirit, by converting

passion into love; he thus raised the earth to the plane of Heaven.

Tagore also faces the conventions of man with a bold attitude. There are conventions of abstract ideas in India—ideas of over-socialisation which hamper the free development of the individual man, and there are ideas of nationalism in the West which equally retards the development of man. Tagore has recorded his protest against both these in clear and unequivocal terms and given everyone his dues. Here also Whitman may be brought in for a parallel in his Song of the Open Road: "The profound lesson of reception, nor preference nor denial."

The optimism of Youth is also very prominent in Tagore; be it noted at the same time that his optimism is not mere indulgence in idealism but is based on hard facts of life. Tagore has not only sung of Urvashi, the beautiful, he has also sung of Kalyani, the good and the graceful. He does not forget the hard facts of practical life where disappointments and failures stare us in the face at every step. But Tagore has firm faith on the orderly dispensation in Creation and expresses the belief that nothing is lost in the universe. His poem on this is a remarkable production and would be well worth being quoted here.

"Whatever endeavours have not met with fulfilment in this life—I know it full well—are not altogether lost. The flower that dropped down on the ground before its time of flowering, the river that lost its stream in the sands of the desert—I know, these also have not been all lost.

Whatever is even now left behind—I know it full well—has not been in vain. Whatever is still in the future for me, whatever is still beyond my touch—they do set up vibrations in your harp strings. I know it for certain none of them are in any way lost."

Modernisation of Rural Industries

BY MR. P. D. N. MENON, B.L.

THE unemployment of the University trained people has become a menacing problem in India. The great waste of potential energy and wealth that results from the rusting away of trained intelligence is a calamity of a major nature. The 'back to the land' advice given by arm-chair advisers is quite unattractive and so not likely to be followed by those for whom it is meant. But in my opinion there is great scope of utilising the educated in a line where they may find their work more interesting and paying than tending cows or threshing hay. The line I have in mind is modernisation of rural industries.

Anybody who looks into the plight of our rural industries cannot but be struck by the sorry plight in which those are placed now in the face of intensive competition from machine made cheap articles. That these industries were once flourishing and were in a position to produce the highest degree of finish in their respective lines is shown by the existence of old Murshidabad silk shawls, mirrors made from bronze, steel daggers and swords of the finest calibre and other products. The ability of our craftsmen is above question. If a benevolent Government had given them facilities to move with the times, they would not have been in the plight in which they find themselves now. It has been India's misfortune that her interests were not always the consideration of the Powers that count in matters of policy.

The question may be asked what kind of facilities ought to have been given. Mere destructive criticism is the kind that is found among the majority of treatises or lectures of our so called political prophets. Instead of giving concrete proposals which are feasible

and are capable of being turned into a practical line in most cases they merely indulge in destructive criticism which is so easy to practise and require neither brain or brawn to excel in. Perhaps that is the result of years of political subjugation. So I will put in some practical proposals as a nucleus to work upon in a scheme of modernisation of the rural industries. In this connection it is interesting to note what a highly industrialised nation as Great Britain has done in this matter. In England special Committees have been statutorily formed for the specific purpose of resuscitation of the rural small scale industries and craftsmen. The Committee went into such questions as how to bring back into healthy life the fast dying class of village blacksmiths immortalised by poets and enable them to find a position in the present structure of life. From authentic reports it will seem that they have succeeded very well in their attempts. They proceeded thus. They saw that the village blacksmith has a place provided that his tools and technical knowledge were a bit modernised. Facilities were given to them to get trained in a modern workshop and thus get an inkling of the great technical progress made, enough to give him a working knowledge of the modern tools and labour saving appliances. Then they were given modern small-machines which can be worked by cheap electricity or hand on easy hire purchase system. By this line of work village workshops run in up-to-date lines, though on a small scale, have become a striking feature of English country side. There automobiles can be repaired neatly and cheaply, nuts and bolts of the machine made standard can be made to order, and almost all small scale requirements can be had at these

modern smithies. This kind of work has been done in other lines of rural industries.

When work in this line is done in such an industrial nation as Great Britain it is a great pity nothing has been done on these lines in our own country where villages are of the greatest importance being an agricultural nation. Our blacksmiths can scarcely be called craftsmen. They have no work to do now but act as fitters of foreign machine nuts and bolts. Almost every bit of iron that is used in buildings are made in foreign countries. Every nail hit on a plank is made in England or Germany. Our blacksmiths do not know the use of modern tools and labour saving appliances which might give them a chance of competing with the foreign industrialist competition. Without anybody to give them a helping hand they simply go down like ninepins before the onslaught of the machine. Their class is fast dying. Their highly potential technical ability is running to waste finding nobody to guide it into the right channel. It is time that the Government as well as the people make a move in this matter. There is the brigade of unemployed youths with high training who can be turned into this line, so that with the help of their guidance and co-operation the country industries could be given a thorough overhauling so that they might once more be the life of villages and that the rush of our village artisans into the vortex of the town and getting merged in the rabble of industrial labourers in the city and thus lose all the chance of their being able to develop their individual propensities might be stopped.

A statutory body should be created to look after this special branch with a capable officer at the top and an advisory Committee. Local Committees should be formed of officials and non-officials in all districts and villages.

It should be the primary duty of these bodies to find out ways for the resuscitation of the village industries in their respective divisions. Industrial institutes should be formed in all district head quarters. Blacksmiths, carpenters, weavers and other craftsmen from villages should be given free training in these institutes for a few months so as to enable them to have a working knowledge of the modern tools and small machines used in their respective lines and the great advantage of resorting to such appliances which will save lot of labour as well as give their products a neater finish so to attract more customers. They should also be impressed with the desirability of keeping up to date with the fashions and patterns. They should also be given some training in machinery repairing, bus body building and such other works which have risen in recent times. This will need a large body of trained teachers and this should be supplied by the ranks of our unemployed University products. Batches of them should be trained to do this duty and be drafted to each district. They should be given free training. But they should be allowed only subsistence allowance when they work as instructors. There is no hardship in this as might seem at the first glance. While working as instructors they can run their own workshops and thus earn decent income.

This is only one part of the work. The other part lies in finding out methods of enabling the craftsmen to purchase the up-to-date tools. Their low financial position make it impossible to expect them to be in a position to buy these. Help in this line can be done only by selling machines and tools on easy hire purchase system by the Government. They should also be given facilities to borrow tools for a few days use from the Government workshops for small payments. Itinerant instructors also should be appointed. It shall be their duty to visit the village workshops and to give the artisans advice and guidance in the use of the machines, in the buying of raw materials and in marketing and in general keeping them abreast of the times.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The King's Jubilee

TWENTY-FIVE years ago H. M. King George came to India for the ceremony of his own Coronation. His historic message on that occasion and his subsequent pronouncements on other important occasions have always had a personal note of sympathy and understanding. Whatever the people's grievances against the administration, there has been no question of their attitude to His Majesty, who is above all parties. We have no doubt H. E. the Viceroy's appeal and the efforts of the Governors of Provinces will have the response they deserve.

Mr. Andrews' Warning to the British Democracy

It was a notable speech that Mr. Andrews delivered the other day over the wireless. And considering the appropriateness of that discourse, there is no doubt he has rendered yet one more signal service to the cause of India. Mr. Andrews made the best of his first-hand knowledge of the situation in this country and he did not hesitate to speak out his mind. He asked the Britisher to get rid of "his hateful superiority complex" which is at the bottom of the Indian trouble and urged the Government to stick to Mr. MacDonald's original proposal to seek agreement by negotiation. "We must revert to the treaty idea," he declared,

the idea of mutual agreement, the idea of freedom won through negotiation and not violence.

Mr. Andrews rightly warned them of the consequences of trying to evade Britain's reiterated pledges: "Swerve even a hairs-breadth therefrom either in spirit or in letter, you are bound to have trouble."

"India," Mr. Andrews emphatically declared, "will not rest content till full freedom of nationhood and complete equality are accepted by us as the basic principles",

The President of the New Assembly

We congratulate Sir Abdur Rahim on his election to the Presidentship of the New Assembly. Sir Abdur has had a distinguished record of public service, while his judicial experience and independence of mind would be of inestimable value to the high and responsible office to which he has been called. Now that he has been duly elected there is reason for all parties to be satisfied with the choice, for in him they have a speaker who may be trusted to maintain the high traditions of the house. We of course wish it had been possible to have the election to the Chair uncontested, though the largest party in the House has the right to put up its candidate. It should have been possible in the larger interests of the country to settle the question without an open contest. But Sir Abdur in the chair is above all parties, and he will doubtless guide the New Assembly with all the ability and impartiality of which he has given ample proofs in the past.

Sir Akbar Hydari

We congratulate Sir Akbar Hydari on the further extension of three years that H. E. H. the Nizam has granted to him as Finance and Railway Member of Hyderabad. Sir Akbar's handling of the Finances of the State has always received its due meed of praise year after year, but his activities have not been confined to that department only. From the commencement of the Round Table Conference, Sir Akbar, like Sir Mirza Ismail and Sir V. T. Krishnamachari, has taken a leading part in questions relating to the position of the States in the forthcoming Federation. It is therefore quite in the fitness of things that he should continue to guide the State when the new proposals take effect.

Indians in Burma

The All-Burma Indian Conference, recently held at Rangoon, has passed a series of resolutions recording the disabilities of our countrymen over there. The J. P. C. Report has added insult to injury by discriminating against Indians in many matters. What could be the object of empowering the Burma Legislature to enact legislation restricting the entry of Indians? The Burma Labour Conference, which met about the same time, has protested against the wholly uncalled for remark in the J. P. C. Report that cheap Indian labour has tended to oust Burmese labourers. And there are grievances in respect of land alienation, franchise, education and representation both in the Legislature and in the Services. Two non-official deputations, one to London, and the other to Delhi, are now charged with the task of tackling the problem. We wish them all success in their very just cause.

Sir Kunwar's Message

Kunwar Sir Maharaj Singh, the retiring Agent to the Government of India in South Africa, has had a strenuous and anxious time in that country. But his work has not been in vain and perhaps, as pointed out by Mr. Godfrey, President of the Natal Congress: "No man could have done better." In a farewell speech at Durban, Sir Kunwar exhorted them to stick together—an advice that cannot be too strongly emphasised. To the Union Government he pleaded for the application of Cecil Rhodes' policy of "equal rights for every civilised man south of Zambesi". During my term of office, he said,

thank God, there has been no Asiatic legislation. Isn't it time it should be made clear that the Indian is a potential citizen and should, within a course of time, be given citizenship rights? I ask the Union Government to set this as the ideal to be looked up to,

The Liberal Creed

A significant reaction to the Tory attempt to back out of the promise of Dominion Status for India is the emergence of the young Liberals who urged a change in the creed of the Party during the last annual session of the Liberal Federation at Poona.

Why insist on Dominion Status when there is no prospect of attaining it, ask the young Liberals. They point to the recent pronouncements of leaders of public opinion in England and to the studied avoidance of the term in the J. P. C. Report and say there is no meaning in our clinging to it if the authorities should go back upon their pledges. The Party however turned down the proposal after prolonged discussion at the last session and the creed of the Liberal Party remains unchanged.

Inam Legislation

The Estates Land Act Amendment Act, which has raised considerable controversy in recent times, is still pending the sanction of the Governor of Madras and the Viceroy. Realising the mind of the country on the matter, the outgoing Governor could not muster courage to give his assent. Nor is an extended Council which has already overstayed its time and is completely out of touch with the electorates, competent to settle the issue. If ever there was a flagrant case of spoliation of private property by legislation, this certainly is one. Now, most of the owners purchased these lands under the direct encouragement of the legislation in 1908. Thus the Governor and the Viceroy, by giving their assent to the present Bill, will be withdrawing the guarantee of protection and will be unsaying what their predecessors said. To encourage innumerable transactions for a period of 25 years and then go back upon it and cancel all of them as so much waste paper—is that just and proper, is that even expedient? There can be only one answer,

Planned Economy for India

Literature on the subject of Economic Planning and Reconstruction has now assumed gigantic proportions and the difficulty in the future will be to sift the enormous material and make the most of it in remoulding the world "nearer to our heart's desire". Ever since depression fell upon a world distracted by the effects of four years of War, almost every country in Europe has remodelled not only her political institutions but her economic and financial position as well. Russia was the first to chalk out a five year plan and Turkey followed with a ten year programme of education and social progress. Under different names England and America, Italy and Germany and other countries have tried to carry out their own schemes of reconstruction. India woke up rather late in the day and almost the first official effort in the line was the Bowley-Robertson report. Non-official bodies have since taken up the enquiry in earnest. At the Indian Economic Conference at Patna, Prof. Vakil initiated a fruitful discussion on Economic Planning, and no less than fourteen papers on the subject were read. The difficulty in this, as in other important matters, is that the Professors seldom agree but the mass of material must supply the basis for definite conclusions. Nor can we fail to mention the ten year plan for India which that veteran statesman, Sir M. Visvesvaraya, has adumbrated in his recent book on Planned Economy. Sir Visvesvaraya's book is a record of invaluable information to the economist and wholesome counsel to the administrator. The contrast he draws between conditions in India and elsewhere are an astounding revelation of the abysmal poverty of this country. And his conclusions would constitute a devastating indictment of the present system. He

makes his figures speak without indulging in any rhetoric. At the same time, Sir Visvesvaraya has planned a scheme to enable this country to redeem her poverty and liquidate her illiteracy—a scheme which deserves the careful and respectful consideration of Government and leaders of public opinion in the country.

The Pledge of Dominion Status

In another page it is shown by means of authoritative quotations that Dominion Status has been the conscious and consistent goal alike of British policy and Indian aspiration. The attempt to get over the plighted word has naturally caused considerable dismay in India. Hence the insistence of the Liberals that in the Preamble to the Bill, the pledge that Dominion Status is the destiny of this country should be definitely reiterated. In this we are glad to find that responsible Anglo-Indian papers like the *Madras Mail*, the *Times of India* and the *Statesman* have thrown the weight of their influence on the side of the Indian demand. Commenting on the speeches of Lord Salisbury and the Archbishop of Canterbury in the House of Lords, the *Statesman* remarks:

It may be possible for Peers in England to be philosophic about the compulsory abandonment of what India regards as a pledge, but we think that the British, who have to live in India alongside their Indian fellow-citizens and who are, for good or ill, identified with the British name, could never reconcile themselves to such a situation.

The Paper goes on to add:

That we are pledged to work for it (Dominionhood for India,) is incontrovertible. We go further and say that without such a goal there is nothing to work for. Take it away and life is not worth living in India in any high sense, and that applies to British and political Indians alike.

WORLD EVENTS

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

DISARMAMENT: NEW MOVEMENT

WE may with some justification speak of two phases of the Disarmament Conference as the old movement and the new movement. The Conference has been in session off and on for over a year working along old movement lines. The old movement has been trying to limit armaments, but not to disarm. No agreement could be reached on that score. Then specific items of restriction were tried, as limiting aircraft, poison gas, large and small tonnage war vessels and so forth, but again no agreement was reached. Nothing was really done, and only for the refusal of the President, Mr. Arthur Henderson, to acknowledge defeat, the Conference would have been closed long ago.

Mr. Henderson is now approaching the problem from another angle which gives some hope of success. It may be called the New Movement in the Disarmament tangle. In a letter to the Disarmament Bureau, Mr. Henderson outlines three things that the Disarmament Conference should concentrate on, and strange to relate the suggestions are meeting with some favour. They are: the matter of the regulation under the League of Nations of the manufacture and trade in armaments; the question of budgetary publicity; and the establishment of a Permanent Disarmament Commission. All nations are pretty well agreed on the last one. The first suggestion is receiving a good deal of sympathetic consideration growing out of the recent investigations of the matter in the United States and in Great Britain; it is quite possible that an international regulation under the League of the traffic in arms may become a fact. The second suggestion, however, may prove a difficult one to agree upon. Budgetary limitations and publicity in

connection with the arms of the nations are subjects which nations are jealous to guard. But even if only the first and third suggestions are adopted, that is something, and a decided gain.

MANCHUKUO DEVELOPMENT

It will be remembered that a short time ago British Federation of Industries sent a Commission to study possible trade exchanges to Japan. The mission went on to Manchukuo to study new openings there. Their report recently issued states that there are openings for British industry in Japan and Manchukuo. Capital and industrial goods are needed for the rapid development in both places. An agreement has been reached with Japan for British help in the development of Manchukuo. It is not stated but probably the agreement has been reached by Great Britain recognising to some extent at least the new State of Manchukuo which Japan is anxious to have recognised.

ARCHDUKE OTTO

People are beginning to ask what is going to happen in the matter of succession in the Dictator form of government. That is truly its weak point. In the present state of European politics it is possible for a strong, domineering personality to force his way to the headship of the State; we have three or four such examples in Europe to-day, and while those strong men remain they may be able to control the situation and remain in power. But the question is: What is going to happen when they are removed or cease to be?

Monarchists are active in Spain and Germany, and very active in Austria. Hungarian and Austrian monarchists are extremely active in their propaganda for the return of the Hapsburgs to power.

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They go so far as to express a wish that the Archduke Otto may be restored to the throne during the first half of 1935. Some countenance to the movement is seen in the fact that the Archduke Otto and his mother—the ex-Empress Zita—are to return from exile and take up residence in the Austrian Tyrol some time in January. The fact that consent for this has been given by the Chancellor, Dr. Schuschnigg and Prince Starhemberg is regarded as highly significant. The year 1935 may see great changes in Austria and Hungary.

WASHINGTON TREATY

As was expected, Japan has formally denounced the Washington Naval Treaty. It will be remembered that in 1922 the three chief naval powers—Britain, America, and Japan—agreed to a ratio of 5. 5. 3 as their programme for naval construction; that ratio has been adhered to ever since, and it has done good in limiting anything in the nature of a race in naval construction. Japan recently has come to the conclusion that she cannot adhere any longer to that ratio, and must increase her navy so as to protect her interests in the Pacific.

By denouncing the Washington Treaty, Japan now intends to strengthen and enlarge her navy; whether that will lead to America's naval building also remains to be seen, but at least it will have an unsettling effect in connection with international relations in the Pacific Ocean.

EXCHANGE BY BARTER

Tariff barriers and exchange troubles are having effect on the course and means of conducting international trade. During the War some trade was conducted on the basis of pure barter—so much goods from one country exchanged for so much goods from another country. That same method is now

being promoted again. Japan in an effort to further develop her world trade has entered into a barter arrangement with Turkey, by which Japan will take so much raw cotton and tobacco from Turkey in return for Japanese cotton yarns and miscellaneous goods. Japan is also seeking exchanges with Germany on the basis of soya beans for German Zeppelins.

AUSTRIAN INDEPENDENCE

The cause of Austrian independence and also the peace of Europe have been greatly helped by the Pact, which has been made recently in Rome between France and Italy. Austria wants assurance that her independence will be safeguarded; she fears Nazi German propaganda; both Italy and France wish to support the claim of Austrian independence. Great Britain too does not wish Austria to be absorbed into a Nazi Germany. Germany, on the other hand, is remaining silent, but is watching proceedings very closely.

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TRADE AND FINANCE

By "SRIVAS"

INDO-BRITISH TRADE AGREEMENT

THE terms of the Indo-British Trade Pact were announced in the middle of the period under review. The new understanding takes the form of a supplement to the Ottawa Agreement and has been signed by Mr. Walter Runciman on behalf of His Majesty's Government and by Sir B. N. Mitra, the High Commissioner, on behalf of the Government of India. The Preamble states that His Majesty's Government and the Government of India agree that the understandings of this Pact should be deemed to be supplementary to the Ottawa Pact. The whole Pact is based on the recognition by both the Governments of the fact "that, while protection to Indian industry against imports of whatever origin may be necessary in the interest of the economic well-being of India, conditions within industries in India, in the United Kingdom and in foreign countries may be such that Indian industry requires a higher level of protection against foreign goods than against imports of United Kingdom origin". And the Agreement, therefore, represents an attempt on the part of Great Britain to secure for herself the advantages of this position. But so far as revenue consideration and considerations of safeguarding are concerned, the Agreement does not impose any restriction on the Government of India. By Article II, His Majesty's Government recognise that "under the existing conditions, import duties constitute an indispensable element in the revenue of the Government of India and that revenue considerations must be given due weight in fixing the levels of import duties". And likewise, it is mentioned in Article III that this undertaking shall not apply to safeguarding industries under the

Safeguarding Act 1933. It may be easily surmised that the Agreement seeks to regulate the protectionist policy of the Government of India in such a way as to minimise its unfavourable reactions on British industry.

By Article III, "the Government of India undertake that protection be afforded to such industries only as after due enquiries by the Tariff Board have, in the opinion of the Government of India, established the claims thereto". And in the sub-Section II of the same Article they further undertake "that the measure of protection to be afforded shall only be so much as, and no more than, will equate the prices of imported goods to fair selling prices for similar goods produced in India". It is added that "whenever possible, having regard to the provisions of this Article, lower rates of duty shall be imposed on goods of United Kingdom". And sub-Section III further lays down that such "differential margins shall not be altered to the detriment of United Kingdom goods".

Though the terms of the Agreement have been drawn up in general terms, the interests of the British cotton industry have been given pointed reference to in the letter of Sir B. N. Mitra to Mr. Walter Runciman, in which he says that "as soon as there is removal of surcharge on a reasonably large proportion of, if not necessarily, all items subject to it, the tariff rates on United Kingdom cotton piece-goods will be reduced to 20 per cent. *ad valorem* or 8½ annas per pound on plain grey goods, 20 per cent. *ad valorem* on other goods".

And the *quid pro quo* is the agreement of Mr. Walter Runciman on behalf of His Majesty's Government that "if at any time

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TRADE AND FINANCE

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any further or other special steps are taken by the Colonies and Protectorates to facilitate the sale of United Kingdom cotton goods in competition with foreign cotton goods, they will invite Governments of Colonies and Protectorates to accord as favourable treatment to Indian cotton goods of any description as may be proposed for similar United Kingdom cotton goods". With this dubious advantage may be coupled the promise to stimulate the British consumption of Indian cotton by propaganda, including technical research, commercial investigation and market *liaison*.

Such in brief is the Trade Agreement now concluded between India and Great Britain. Though it has evoked a chorus of protest from the Chambers of Commerce and public, there is little in the Pact itself which would justify such spirited protests. For it is only a reiteration of the general principles to which Great Britain gained the acceptance of the Dominions. But one wonders why the various provisions were elaborated, if it is agreed on that generally Indian industry requires more protection against foreign than against British industries, and that the import duties should in each case be such as to equal the import price and the fair selling price. One can only suspect that Britain wants more than what she would have by India adhering to these principles. And there, obviously, is the rub. India can ill afford to give preferences to Britain which will prejudice the prospects of Indian Industry.

MONEY CONDITIONS

The period under review was marked by persistent tight money conditions. The onset of stringency was due originally to the turn of the year when, for purposes of window dressing, the banks unloaded from their portfolios of Government securities and

thereby caused an inflow of money from the market into their own coffers. Though at the turn of the year there were only short spasms of stringency occurring rather frequently, there was no definite disequilibrium in the money market. But since the New Year tight money may be said to have come to stay; for there has been an emergence of the seasonal demand for money. It is agreed on all hands that there has been a flow of money into up-country areas for the movement of crops. And this means not only a cut in the resources of the market, but also the prospect of such money staying away from the monetary centres for a pretty long time. At the same time, the market has also to finance the very considerable bull positions that have been built up in the gilt-edge and share markets as also in gold and silver. Thus the financing of the crop movement and the speculation in the stock exchanges and of such trade as exists in the principal cities have been too great; and there is no doubt that conditions in this cold season are true to type; that is, as much as one can expect during these days when the depression has not completely lifted.

The effects of tight money conditions are such as one can expect. The gilt-edge market has suffered a set-back since the turn of the year. It has already been mentioned that the banks have sold large amounts of securities for purposes of their window dressing and also for the purpose of realising the capital appreciation on their holdings of securities. The Imperial Bank alone has reduced its holdings of Government securities to a very large extent and other banks also have done the same on a smaller scale. The result is that, while formerly during the time of the hectic rise in gilt-edge in November and December, the market was witnessing marked scarcity of scrips, now there has been a comparative plethora.

DIARY OF THE MONTH

Dec. 29. The All-India Educational Conference meets in New Delhi.

Dec. 30. The Indian Liberal Federation Meeting at Poona rejects the J. P. C. Report.

Dec. 31. The World Scout Jamboree opens at Frankston, Australia.

Jan. 1. Prof. Abhyankar is dead.

Jan. 2. H. E. the Viceroy opens the Science Congress at Calcutta.

Jan. 3. H. H. the Aga Khan arrives in Bombay.

Jan. 4. French foreign minister arrives in Rome to confer with Sgr. Mussolini.

Jan. 5. The Franco-Italian Agreement has been signed at Rome.

Jan. 6. Voting in the Saar Plebiscite begins.

Jan. 7. Sir Frank Noyce opens the Transport Advisory Council.

Jan. 8. Sir Joseph Kay is elected President of the Bombay Mill Owners' Association.

Jan. 9. Sir Joseph Bhore discusses Indo-Burmese Trade Agreement at New Delhi.

Jan. 10. The text of the Indo-British Trade Agreement is published.

Jan. 11. The Calcutta Corporation decides to discontinue the system of nomination of Councillors by the Government.

Jan. 12. The Saar Plebiscite show overwhelming majority for Germany.

Jan. 13. Death of Sir Abdulla Suhrawardy, M.L.A., at Calcutta.

Jan. 14. The first meeting of the Reserve Bank of India is held at Calcutta, Sir Osbourne Smith presiding.

Jan. 15. Mr. Bhulabhai Desai is elected Leader of the Congress Party in the Assembly.

Jan. 16. H. E. H. the Nizam donates two lakhs of rupees to the King's Silver Jubilee Fund.

Jan. 17. Agreement on the transfer of the Saar to Germany is reached.

Jan. 18. H. H. The Nawab of Rampur resigns from the Chamber of Princes.

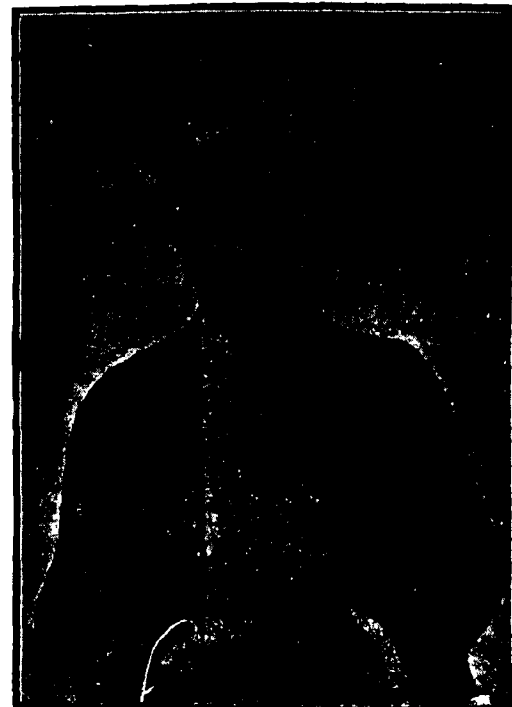
Jan. 19. Acharya Kripalani resigns the General Secretaryship of the All-India Congress Committee.

Jan. 20. Mr. M. A. Jinnah is elected Leader of the Independent Party in the Assembly.

Jan. 21. The Legislative Assembly reopens.

Jan. 22. The adjournment motion censuring the Government for not giving Mr. S. C. Bose facilities for attending the Assembly, is passed in the Assembly.

Jan. 23. Sir Samuel Hoare addresses a meeting on the India Bill at Oxford.

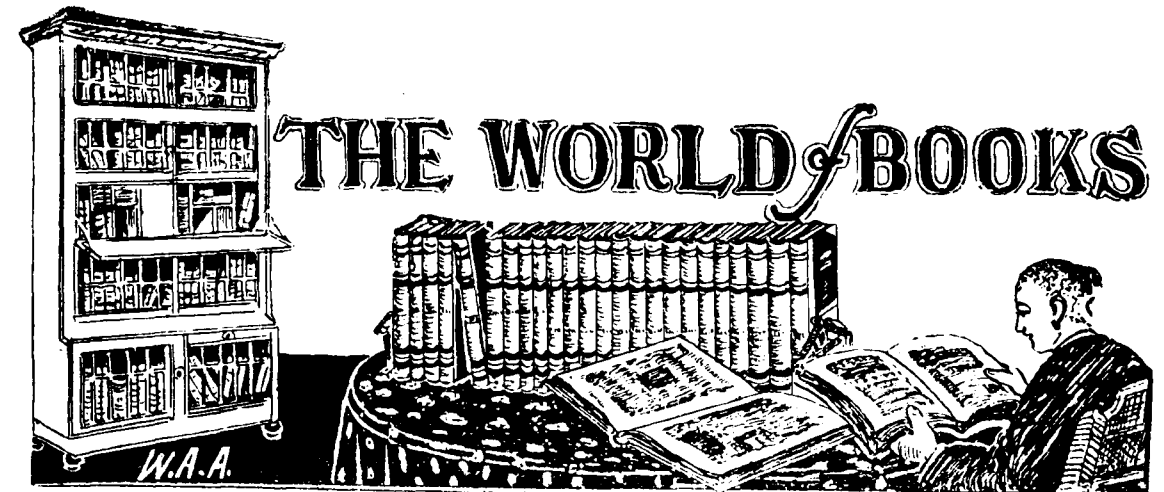


SIR ABDUR RAHIM

Jan. 24. Sir Abdur Rahim is elected President of the Legislative Assembly.

Jan. 25. A deputation of Burma Indians meets the Viceroy.

Jan. 26. Mr. M. S. Aney is elected leader of the Nationalist Party in the Assembly.



THE HISTORY OF BUDDHIST THOUGHT.

By J. Thomas, M.A., D.Litt. Kegan Paul, Trench, Trubner & Co., Ltd., London.

This is a welcome addition to the volumes in the History of Civilisation Series issued by the enterprising firm of Kegan Paul. The learned author has already contributed another volume to this Series on the *Life of Buddha*; the present is a fitting sequel thereto. The questions discussed relate not only to the development of Buddhism, but also to the affiliations of various Buddhist doctrines to earlier systems. The author's treatment of the material is conscientious but often inconclusive as is perhaps inevitable. Full use has been made of several important books issued in recent years by Dr. N. Dutt, Dr. B. M. Barua, Professor T. Stcherbatsky, Professor D. T. Suzuki, and other Buddhist scholars. The avoidance of dogmatism is essential in philosophic questions; and this we fear the author has not achieved. A statement like "the real greatness of Buddhist morality is in the truly ethical character of its teaching" is either unmeaning or requires justification. Dr. Thomas has nowhere shown how Buddhist morality was more ethical than the morality propounded by earlier schools or teachers. The prescription or prohibition of particular acts

does not constitute the ethical character of a system of morals; as for the inwardness of true morality, that was no discovery of the Buddha's; as for the moral ideal, that, whether in Brahmanism or Buddhism, was the cessation of suffering, and on this score either cannot claim superiority over the other; Brahmanism, however, has a claim to superiority in that it had a positive conception of the ideal as happiness, and that, not as external, but as identical with the self; but this superiority, if admitted, may be treated as metaphysical, not ethical. Again, there is nothing like an adequate appreciation of Buddhist dialectic. The antinomies of dialecticians like Nagarjuna are due, it is said, to the defects of verbal expression, not to the nature of the experience. "The philosophical geniuses who followed Zeno were able to start afresh from a sounder standpoint, but the Indian philosophers never doubted that words were an adequate expression of things." One wonders if Dr. Thomas is acquainted with Bradleian dialectic; if so, does he hold that Bradley is a muddle-headed thinker who failed to profit by the work of the *geniuses* that followed Zeno? Statements like these mar the value of a book which otherwise provides so much useful if rather dull reading.

A BETTER LEAGUE OF NATIONS. By F. N. Keene. George Allen & Unwin. Five Shillings.

There has in recent years been a rather growing and constant sense of the insufficiency of the League of Nations as an agency of peace, as for instance, in the failure over the Manchuria question and the disputes between Paraguay and Bolivia, but still we have the fact that States feeling themselves wronged by powerful neighbours do even to-day appeal to the League for intervention, and a recent *Reuter's* message stated that Abyssinia has appealed to the League under Article XI in connection with the fighting on the borders of Abyssinia and Italian Somaliland.

It is clearly a case where nobody could reasonably condemn the League as a purposeless institution, but it is a case where every one can only feel that the League has to be strengthened in the light of past experience to become a more powerful factor. In its earlier years, especially, the League could claim a record of great achievement and, as a writer recently pointed out in the columns of the *Indian Review*,* the League rapidly extended its economic and humanitarian work and prevented many a small war which may well have followed the Great War. In the non-political field, the work of the League is greatly appreciated but otherwise difficulties obviously arise on account of the hard situation of the defeated States and the growing need for selfishness of communities and the League's task is to maintain the balance between such National interests and International amity and adjustments.

Mr. Keene suggests ways and means by which the League may be made a more powerful force

for peace. Pointing out that in international spheres, publicity and the force of public opinion will go a long way in holding nations in the paths dictated by justice and obligation—and no other organisation than this League could be a better means for such publicity and the creation of powerful public opinion—the first remedy suggested by the author is to remove the barrier of election for membership of the League and to make every State entitled to become a member and to deny any liberty of withdrawal and to see to continued membership being regarded not as a privilege like the membership of a club but as a duty. The next remedy suggested is to remove the requirement of unanimity of decision and to substitute majority voting, and the author observes that the whole endeavour to work by unanimity should be thrown overboard as being hopelessly impractical. As for sanctions to enforce the decisions of the League, an economic boycott of the offending State is easily thought of as the first and most expedient while the maintenance of a police force is also mentioned, the need to have all sanctions carefully graded being of course pointed out.

THE BRITISH EMPIRE. By J. Hamilton Birrell. W. & R. Chambers Ltd., London.

In this Series the publishers have aimed at two main objects: One is to reduce the number of facts and especially of place-names; the other is to present the subject-matter so simply that the pupil can understand it and find real interest in it. The "British Empire" gives young children a very simple and readable account of the whole empire and the several sketch maps and illustrations enhance the educational value of the book. There are questions and exercises at the end of each chapter. The book can, with advantage, be used as a suitable class book in all lower secondary schools.

* October 1934.

THE FIRST TWO NAWABS OF OUDH. By Dr. A. L. Srivastava. With a Foreword by Sir J. N. Sarkar, Lucknow. The Upper India Publishing House, Ltd.

The history of the Nawabs of Oudh in the 18th century is important from several points of view, and in particular, because they turned the scale against the Marathas in the Panipat campaign. Dr. Srivastava has now presented a fairly detailed and critical narrative of the two Nawabs: Saadat Khan and Safdar Jang, the founder, and his nephew and successor in the Nawabship. Saadat Khan negotiated peace with Nadir Shah, and committed suicide from a sense of insult offered to him by the Persian invader. Our author exonerates him from the charge of anti-Hindu activities and gives instances of his pro-Hindu attitude.

Safdar Jang became the Wazir of the Emperor in 1748 and exercised control over the imperial administration for several years. Sir Jadunath regards him as the last of the elder peers of the court who could have reformed the imperial administration, but had to give up the task in despair. Dr. Srivastava regards Safdar Jang as being but of mediocre talents and as lacking the aptitude for radical reform.

THE DHAMMAPADA. Translated from the original Pali by S. W. WIJAYATILAKE. Published by G. A. NATESAN & CO., Madras (1934). Price Annas Eight.

What the Bhagavad Gita is to the followers of the orthodox Hinduism, so is the Dhammapada to the Buddhists. The basic principles of Dhammapada (Sanskrit Dharma) are the same whether the religious sects are the Bauddha, Jaina or Hindu. The importance of the work bringing out the ethical and practical aspect of Buddhism can hardly be exaggerated.

HIMALAYAN WANDERER. By Brigadier-General Hon. C. G. Bruce, C.B. Alexander Maclehose, London.

This is an interesting record of personal adventures and hairbreadth escapes. As a book of reminiscences, it is replete with the General's experiences both grave and gay. The author was once a Gurkha Officer, had served in the Frontier as well as in Galipoli. He is as interested in warfare as in mountain climbing and sport. In fact, mountaineering was the General's delight, and the book describes most of his big climbs, including the Conway expedition and the climb on Nanga Parbat, and touches on the great Everest adventures of which the General was the leader in 1922-24.

OBSERVATIONAL GEOGRAPHY OF THE BRITISH ISLES. By H. Hatch and C. R. P. Duckering. Messrs. Macmillan & Co., Ltd., London and Madras. 2s. 6d.

The authors in issuing this new book lay stress on practical work which should mean systematic observation of the world outside the class room. The children must be made to observe streams, cliffs, roads, fields, and other parts of the subject-matter of the science. School children will understand distant places and people much better if they use their eyes and brains. The treatment of the subject is entirely new but is of great educational value.

THE CIRCULATION OF MATTER. By Arnold W. Meyer. L. N. Fowler & Co., London.

In this book of twelve chapters, the author scientifically proves that both organic and inorganic evolution is shaped by astronomical environment and all movements of matter from Browning's movements to Halley's comet are in unison with the stars.

General

THE CHAMBER OF PRINCES

The Chamber of Princes meeting at Delhi on January 22 passed a resolution reaffirming its previous declaration about the readiness of the States to accede to an All-India Federation provided that the essential conditions and guarantees which have been pressed for, are included in the constitution.

The Chamber has however reserved its opinion on the question until the Parliamentary Bill relating to constitutional reforms and contents of the proposed treaty of accession and of the instrument of instructions to the Viceroy are known and have been examined.

The Chamber has finally emphasised the necessity for prior settlement of pending claims of individual States.

STATE PEOPLE'S CONFERENCE

Babu Rajendra Prasad, the Congress President, sent a message to the Gujarat States People's Conference stating that the problems of the peoples of Indian States were not different from those of the peoples of British India. Whatever differences of opinion existed, they related to the methods of the solution of these problems and not the ideal underlying them. Everybody living in this vast country, whether he was a subject of British India or Indian States had one common ideal—the winning of political, social and economical independence.

KATHIAWAR PRINCES

The Princes of Kathiawar recently met at Rajkote and have decided to join the All-India Federation.

There are nearly 200 separate States in Kathiawar, which for purposes of administrative convenience is sub-divided into subordinate agencies known as the Western and Eastern Kathiawar Agencies.

Hyderabad

REMISSION OF KIST IN HYDERABAD

In view of the ryots' distress resulting from the last three years' economic depression, His Exalted Highness the Nizam has very graciously ordered by Firmani Mubarak, dated 2nd January 1935, that a remission of two annas per rupee may be granted this year in kharif and Abi kists, and that jagirdars may also be asked to act accordingly.

NEW MARKET FOR HYDERABAD

His Exalted Highness the Nizam performed the opening ceremony recently of the Muazzam Jahi Market situated in a central locality in Hyderabad City in the presence of a distinguished gathering, which included Prince Azamjah Bahadur, the Heir-Apparent, His Excellency Maharajah Sir Kishen Pershad Bahadur, and other officers.

THE NIZAM'S FIRMAN

A stern warning to religious preachers within the dominions to refrain on pain of severe penalty from uttering in their sermons or lectures words which, even by implication, might cause provocation to the people of other religions and sects, has been issued by H. E. H. the Nizam in a Firman.

MUSIC BEFORE MOSQUES

A Firman has been issued by H. E. H. the Nizam in connection with Music before Mosques. According to the Firman, Music is prohibited throughout the Nizam's State before Mosques within a radius of 100 feet.

H. E. H. NIZAM AND FEDERATION

With reference to Lord Rothermere's cable, Sir Akbar Hyderi observed: "So far as Hyderabad was concerned, it was absolutely wrong to say that His Exalted Highness was being coerced any way to enter the Federation."

Baroda

AGRICULTURAL DEPARTMENT

Researches on cotton, systematic tests of sugar manufacture and provision of veterinary relief were among the important activities of the Baroda Agricultural Department during last year. The State continued to participate in the work of the Imperial Council of Agricultural Research. The Director of Agriculture and his deputy continued to represent the State on the Advisory Board, and the Member in charge of the Agricultural Portfolio on the Governing Body of the Council. To investigate the menace of root rot in cotton, a scheme of research was undertaken with the help of a grant by the Indian Central Cotton Committee, and preliminary works in this connection are in progress.

RURAL RECONSTRUCTION IN BARODA

The work of the rural reconstruction centre at Kosamba showed marked progress and people of villages adjoining the centre were benefited by its activities, writes a correspondent to the *Bombay Chronicle*. About 5,000 acres were cultivated in Navsari district under cotton crop; 4,400 lbs. of sulphate of ammonia was supplied by the Department for "Danger" crop and other crops. The department shows marked progress.

GAEKWAR'S DIAMOND JUBILEE

Elaborate preparations are afoot in all parts of the State for the Diamond Jubilee of the rule of His Highness the Maharaja Gaekwar which will be celebrated next year. Some suggest the formation of a Baroda University as a fitting memory of a ruler whose contribution to education, art, culture and Oriental literature is well known.

Mysore

STATE PEOPLE'S FEDERATION

A strong plea for the establishment of responsible government in order to give the people an effective voice in the administration of the State was put forward by Mr. K. Chengalraya Reddi, President, Kolar District Board, in his presidential address at the first session of the Mysore State People's Federation, which met at Hassan on January 4. Referring to the Joint Parliamentary Committee's Report on Indian constitutional reforms, he stressed the necessity for assigning a definite place to the people of Indian States in the federal constitution.

INDUSTRIAL LIFE IN MYSORE

Sir C. V. Raman and other industrial scientists and representatives of large and small industries attended the first meeting of the reconstituted Board of Industries and Commerce recently held in Mysore.

The Dewan Sir Mirza Ismail inaugurating the Board, referred to the very large number of articles of every-day use now imported, which even Indian cottage industries could replace effectively when thoroughly reorganized, well encouraged and properly guided. It was now the turn of the East to industrialize itself. It was of vital importance for Mysore that further stimulus be given to her industrial life if only to solve the unemployment problem, which was embittering the lives of many educated youths to-day.

MYSORE BOARD OF FILM CENSORS

The Mysore Government have for the first time appointed two ladies: Miss M. Pillidge, and Mrs. A. S. R. Chari, to be members of the Board of Film Censors. The appointment of women was requested by the Mysore State Women's Conference that met on the 12th of November last.

Travancore

EDUCATION REFORMS COMMITTEE

In connection with the consideration of the recommendations of the Education Reforms Committee regarding the introduction of technical and industrial education in the State, Government have sanctioned a meeting of sixteen persons being convened to advise them on the following points :

- (a) the relation of higher education to industrial development ;
- (b) the possibility of converting or developing our science courses in the colleges into applied technological courses ;
- (c) the alternative courses in High School Forms ; and
- (d) the adoption of the recommendations made in the Education Reforms Committee Report.

AGRICULTURAL RELIEF

The Government of Travancore have appointed a small Committee to collect data, investigate the extent of agricultural indebtedness, and examine the various proposals contained in the non-official schemes submitted to Government, and also the methods adopted towards the relief of agricultural indebtedness in the various British Indian Provinces and other Indian States and to suggest such measures of relief as could be given effect to in this State.

FIRST MUSLIM LADY GRADUATE

For the first time in the history of the Muslim community in Travancore, women broke with *mamool* (custom) and participated in a meeting along with men at Trivandrum on the 18th January. The occasion was an entertainment given in honour of Miss Havva Bibi, the first Muslim woman graduate of Travancore, by the Travancore Muslim Educational Association.

Rampur

STATE COUNCIL FOR RAMPUR

The Nawab of Rampur has issued a *firman* constituting a State Council which will be responsible for the administration of the State under His Highness' guidance. The Council will deal with all State affairs except judicial matters and those specifically reserved for His Highness' orders. There shall be complete separation between His Highness' civil list and State finances.

Junagadh

JUNAGADH RYOTS

With a view to affording relief to ryots owing to inadequate rainfall this year and the diminished yield of crops, the Junagadh State authorities have suspended for one year the execution of civil decrees on the cultivating classes in all the villages under the Junagadh and Shil Mahals, and Kantharia, Gudhakada, Ramgadh and Kadiali under the Babariawar Mahal.

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INDIANS OVERSEAS

East Africa

EAST AFRICA INDIAN CONGRESS

The Thirteenth Session of the East Africa Indian Congress met at Mombasa on the 25th and 26th December, the Hon. Mr. J. B. Pandya, M.L.C., presiding. The Chairman of the Reception Committee, Mr. K. K. Pradhan, in his welcome address to the delegates, asked them to consider the question of Closer Union, of increase in Indian representation on the Legislative Council of Kenya, the marketing of native produce, fiscal policy and other subjects. The President in his address referred to the fight for common roll :

We have suffered greatly and have offered large sacrifices for the sake of our ideal, and although we have not been successful from the point of view of the Indian community, I think no sacrifice is too great to achieve this ideal.

Because it is our honest and sincere belief that the only solution of many of our political difficulties, and many of the evils from which this our adopted country is suffering, lies in the practical application of the ideal of common roll and common citizenship carrying with it the sense of common responsibility for the progressive development and prosperity of the country, which is as much our home as that of our other fellow colonists.

The President then referred to the reservation of the Highland for the Europeans "in violation of the spirit of the Instrument of Instructions". He spoke of the rank racialism of the Carter Report which gives preference "not only to the white British subjects of His Majesty the King but also to the white subjects of other countries of Europe before the brown subjects of the King in the Empire".

A more unjust and inequitable proposal can hardly be conceived.

If India is to be successfully induced to remain a contented partner in the British

Commonwealth of Nations, the basis of treatment meted out to her nationals, not only in the Dominions but also in the countries directly under the Crown, requires to be radically altered.

The following among other resolutions was adopted by the Conference :

The Congress requests the Government of India to create a Special Overseas Department to look after and deal with the problems of Indians abroad as it is becoming increasingly difficult for the Department of Education, Health and Lands to cope with all the problems in the manner they should be dealt with.

South Africa

INDIANS IN NATAL

Speaking to a group of Europeans forming the Natal Debating Society, Maritzburg, the Agent of the Government of India, Kunwar Sir Maharaj Singh, said that while measures should be taken to improve the educational and social conditions of Indians in Natal, he wished to dispel the bogey on the part of Europeans that Indians would overwhelm them in the Union. While in 1911, the Indian population of Natal had exceeded the European by 35,000, the position to-day was that there were 20,000 more Europeans than Indians. Throughout South Africa, the Indian population represented 2½ per cent. of the total population. The decrease was attributed to the fact that Indian immigration had ceased and that many Indians had been repatriated. Though the birth rate was higher among Indians, it was also true that the Indian death rate was higher.

The Agent reminded his audience that 80 per cent. of Indians in Natal were born in Natal, and were therefore British subjects or Union Nationals according to whichever reading of the Status Acts they favoured.

Europeans had free and compulsory education in the Union and facilities for secondary, technical and university education, but the Indians had no such privileges and had to pay for primary and secondary education from bottom to top.

British Guiana

INDIANS IN BRITISH GUIANA

The Hon. Mr. Sriram, BAR-AT-LAW, and Member of the Legislative Council in British Guiana, described the conditions of Indians over there in a recent talk in Santiniketan. He began by making an analysis of the political and educational conditions of Indians in British Guiana, and said that though they were thousands of miles away, they never had forgotten India and had always felt their oneness with the people of their native land.

There were 250,000 Indians who had to live the wretched life of coolies, and their humiliation in former days required no recapitulation. Even women had to work hard to earn their livelihood on a very low wage. These women labourers had been a blot on the human side of life. They used previously to be housed in most insanitary and undesirable surroundings and were forced to degradation both physically and morally. The extreme nature of their woeful condition was to some extent mitigated in 1927 through the efforts of India's great leaders like Gokhale, Tilak and Gandhiji. But they had yet grievances about their low wages with which they were hardly able to educate their children who were also driven most unfortunately to labourer's life.

Mr. Sriram then pointed out the defects of the legal and constitutional conditions under which they had to live there and emphasised the need of sympathy and co-operation from the people of India in their work for the uplift of such a large number of their brethren in British Guiana. Education, he continued, was the only thing they required most now. Over 80 per cent. of the Negroes are educated, but the number of literate Indians came to an average of 10 per cent. Seventy-five per cent. of Negroes were voters, whereas only 3 to 4 per cent. of Indians had that right, literacy being a condition of franchise.

Overseas Indians

ETAWAH CONFERENCE

The Overseas Indians' Conference, organised under the auspices of the Indian Colonial Association at Etawah, was held on December 30. Mr. Mohanlal Saxena, M.L.A., presiding, Mr. Jyotishankar Dixit, Chairman, Reception Committee, welcomed the delegates.

The following Resolutions were then passed:

1. That the Conference condemns the recent anti-Indian legislation of the Zanzibar Government and opines that they will adversely affect the conditions of the Indians, resulting in turning out Indians from the Colony and loss of their acquired property worth several lakhs, and further invites the attention of the Government of India to publish the Menon Report at the earliest possible date and take immediate steps for redressing their grievances.

COLONIZATION ENQUIRY

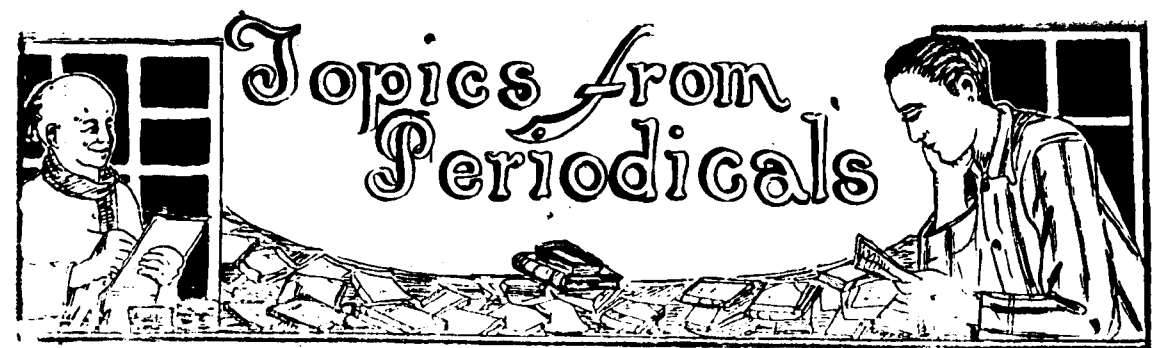
2. That the Conference records its emphatic protest against the suggestion made by the Colonization Enquiry Committee of South Africa regarding the colonizing of domicile Indians in Borneo, North Borneo, and British Guiana as it opines they are a clear departure from the Capetown Agreement of 1932.

KENYA GOVERNMENT

3. That the Conference condemns the recent policy of the Kenya Government in preserving highlands for the Europeans, thereby debarring domicile Indians from their long enjoyed privileges.

4. That the Conference appreciates the bold stand taken by the Indians in Fiji Islands on the question of common roll and assures them of every possible co-operation and help.

5. That the Conference requests the Congress Parliamentary Board and other M. L. A's to include the problems of Overseas Indians in their programme and fight for their cause in the Indian Assembly.



THE DOCTRINE OF KARMA

The January number of the *Aryan Path* contains an article on "Karma and Free Will" by Prof. M. Hiriyanna. The doctrine of Karma is an essential part of all or nearly all the Indian creeds, and belief in it has always had a profound influence on the life of the Indian people. Mr. Hiriyanna explains this doctrine which is criticised by some as "retributive justice" in the following words:

The implication of this idea of "retributive justice" is that the Karma doctrine is grounded in a moral view of the universe, and that it therefore commits man to the obligations of a true moral life. It points to the truth that there is an ideal of life which it is the first duty of man to pursue and that it can be reached only through incessant striving. In other words, the doctrine presupposes the possibility of moral growth, and the conclusion to be drawn from it is that freedom is not merely compatible with, but is actually characterised by the strictest necessity; and he has to submit to all the pleasant and unpleasant experiences to which it may lead. They are pre-destined results from which he can never free himself. So far, Karma does imply necessity; but, as stated above, it implies freedom also, viz., in the matter of ethical advance. Only we should not suppose that life's interests will thereby become bifurcated, for ethical advance is, in this view, to be made the sole aim of all activities. By thus adopting the betterment of one's moral nature as the goal of all endeavour, one may grow indifferent to what happens in the present as the result of past Karma, though unable to avoid it.

HOUSING THE MILLIONS

Great Britain is now building houses at the rate of a thousand a day, and four-fifths are built by private enterprise without assistance of any kind from the Government or from any town or city council. Mr. Herbert N. Casson, in the course of his article, a precis of which is published in the current number of the *Magazine Digest*, observes that the vital point of house building booms in Britain is, that it is wholly due to private enterprise and has come about since the Government decided to let housing alone.

Britain has solved the housing problem by co-operation between the speculative builders and the Building Societies. The builders design and construct the houses. They engage staffs of salesmen. They advertise in the daily press. The Building Societies take over the contract, pay cash to the builders and allow the house-buyers to pay on the instalment system. This system suits everybody concerned. The citizen gets his home. The builder gets his price and has no bad debts. And the Building Society gets from six to seven per cent. on its capital.

The writer points out that the general tendency at present in Britain is toward less restriction and regulation.

The swing is toward more liberty and private enterprise. A way has been found to provide houses for the middle classes and the upper class workers, and eventually, no doubt, this same method may be modified and adapted so that it will provide better homes for the poor.

THE MESSAGE OF OMAR KHAYYAM

Omar, the great Persian poet, is familiar to modern readers through Fitzgerald, whose superb rendering of the Persian bard has excelled even the original in power. It is the fashion to condemn the poet who sang of wine and woman as an Epicurean and Freethinker, with no serious philosophy of life behind his light and gay words. This oft-quoted verse is supposed to be typical of his muse and his general outlook on life :

Here with a Loaf of Bread beneath
[the Bough,
A Flask of Wine, a Book of Verse—and
[Thou
Beside me singing in the Wilderness—
And Wilderness is Paradise enow.

It is a mistake to think that Omar was a frivolous bard given to a gay and free life. "The wine, woman and song which he so warmly praises," says Prof. T. Virabhadra, M.A., in the *Triveni*, "stand for three important factors in life on which the happiness of man depends."

One is that Nature or Providence has placed innumerable good things before us, and we are expected to be happy 'by sharing the joys of living'. Love of life is the one thing a human being is essentially in need of. Without it he will fall into despair and create a hell into which he throws not only himself but all those that surround him. The second factor in human life is *Love*. Woman is the embodiment of love, and she has inspired most of the great poets of the world. To these two things must be added the pleasures of song, culture and art. It must be remembered that Omar was a great lover of beauty in nature, in man, and in culture.

The question whether he is a philosopher is answered in this way. He is as much a philosopher as any poet can be.

He is not a philosopher in the sense that any particular school of thought or system of conduct or code of principles was

founded or preached by him consistently or logically. He was a lyrist and poet, but one who took interest in human life and gave expression to his doubts and longings and dealt poetically with questions relating to the Ultimate Reality.

Omar is above all one of the greatest lyrists of the world, thoroughly sincere in his utterance. If he is pessimistic occasionally it is because a human being is liable to such moods.

He only voices forth the vague fears and melancholy thoughts that take possession of the human heart now and then. In his poetry we find a wonderfully poetical and epigrammatic expression given to the Eternal Doubts about human life and his message to humanity is this :

"Your stay is brief: make the best of life: be content: accept things as they are: rebel not against Fate: learn the lesson of Love: never misread One for Two and you are blest."

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THE MAHATMA AND THE CONGRESS

The current Number of the *Round Table* contains a rapid survey of events in India during the quarter ending December last. The outstanding feature of the period is doubtless the retirement of the Mahatma from active participation in Congress. The writer recognises that though Gandhiji has retired in favour of village reconstruction work, his influence is still as potent and great as ever it was. He goes on to point out :

In his name there still resides a magic that no other in India can command. Mr. Gandhi is the only Congress leader with a genuine all-India appeal. Even those who chafe most under his leadership realise this, and some of the irritation detectable in Congress criticism may be due to the resentment so often aroused by the realisation of another's error and at the same time of one's own impotence. It is of the utmost importance to Congress to maintain its claim to be the single voice of political India. . . . Rabindranath Tagore has proclaimed that despite a very definite disagreement with Mr. Gandhi on some basic ideas, it is he and he alone who has vitalised India's political life. . . . His premature retirement at this critical juncture would be nothing short of a national calamity.

This expression of disagreement with particular Gandhian policies and at the same time of a conviction that his leadership is vitally necessary has been echoed in many quarters.

Mr. Gandhi is not the ordinary politician by any means; votes alone are not enough. His motto might be expressed as: "It's your hearts I want." Not perceiving any sign of heartfelt Congress belief in the *khadi* franchise and spinning qualifications that he had advocated, he preferred to step down. Few dictators would, or could, act thus.

Gandhiji took advantage of his announcement to comment in outspoken terms on

various defects in Congress methods and organisation. Such plain speaking without offence is rarely possible; but the case of the Mahatma is altogether different.

But retirement with him is merely change of work. The whole weight of his effort and zeal is now to be transferred to the Village Industries Association—a new sphere of activity fraught with great potentialities.

It may be doubted whether it is psychologically possible for Mr. Gandhi to retire in any real sense of the term. If it could be prophesied with certainty of any man that he would die in harness it might be of the Mahatma. He seems compelled by some inward urge to a constant physical and mental activity, preferably in the form of direction of others. The position of a nominal political leader *vis-a-vis* so powerful and so long acknowledged a personality as Mr. Gandhi's would not be easy, and a not unlikely outcome would be that Mr. Gandhi would exercise indirectly no less influence than he has hitherto exercised as the admitted leader of Congress.

The Mahatma's departure from Congress marks the end of an epoch. The writer of the *Round Table* article has a sure grasp of things when he rightly declares :

His feel on the Congress pulse has never been surer; for while affection, admiration and even awe still inform the average Congressman's attitude towards him, there is no longer the unqualified acceptance of his views or even the disposition to prefer acceptance of these views to severance from the Mahatma's leadership. Mr. Gandhi, in fact, has chosen his moment of exit well, and he leaves Congress with considerable dignity and, one might say, with all the honours. He has held together under the Congress banner a heterogeneous association of personalities, motives and interests. It is unlikely that anyone else will achieve this *tour de force*.

"INDIAN PLEDGES"

For a century everything that was conceded to Ireland was conceded to violence after it had been refused to reasoning. Stephen Gwynn, writing in the January number of the *Fortnightly Review*, compares India with Ireland and points out that the Irish example should be a warning. Even though the final concession of self-government was made in the case of Ireland, after bloodshed, the writer says, it must be admitted that deep demoralization of all public life generally follows such struggle. Englishmen, since the decision rests with England, have to consider "how to give India a fair chance when they set up this vast innovation of self-government". The writer observes that every pledge which has been given should be kept, "not parsimoniously in the letter but generously in the spirit".

From the strictly English point of view, says Mr. Gwynn, certain things have to be faced. What happened in Ireland between 1919 and 1921 could happen again in India on a scale incomparably more disastrous. However it ended, an attempt to put down revolt in India by force would split England from end to end.

That, happily, is not a danger near at hand. What is at hand is a split in the National Government, because the Tory Party holds men so opposed in view as Lord Halifax and Lord Lloyd. Sentimental support will be given to all the influences of reaction by people who say that we are forcing on India European institutions that India does not want and cannot use. Yet Asia, not only in India, but in Persia, for instance, and even in Afghanistan, is possessed with a desire to imitate the West. Mr. Robert Byron in a brilliant article headed "Middle Eastern Journey", which *The Times* published, wrote that this "derives not so much from envy of the material power of the West, as from a desire to throw off the spiritual

sense of impotence and diminution which that power has induced"—in short, to get rid of the inferiority complex. The adoption of European dress is, he says, "symptom of a mortal tragedy: the loss of belief in its inherited wisdom to the oldest and wisest of continents". One may deplore; one may think India the happier the less it is Europeanized. But since European culture and more specially British institutions have been held up by all means to the admiration of Indians, the consequences of this teaching must be accepted.

EDUCATION AND POLITICS

"Education in a way not only colours up politics but is also the keystone of the whole social arch and, indeed, a right solution of the educational problems will serve as a panacea for all the social and economic maladies," writes Mr. Dipchand Varma in the December number of the *Modern Student* :

In our own times imaginative thinkers like H. G. Wells and Bertrand Russell opine that a reconstruction of the educational system must precede the regeneration of the society as a whole, and our political system in particular needs to be intimately connected with the educational one, if indeed we are not to be devoured up by a social volcano which may any time be engendered by our over-mechanical civilization.

What can bring about this much needed regeneration, asks the writer and says :

Surely there is nothing at our disposal except the educational system, and an international control of the Universities of the world, can truly preserve as well as enhance human civilization. An international control of the Universities indeed when each nation is harping on the tune of 'My country right or wrong' and the atmosphere is surcharged with jingoism. But knowledge can never be limited as the exclusive property of this nation or that, for it is no matter of commercial or trade privileges. It is indivisible and the true heritage of the human race one and all. A right understanding can only follow from right knowledge and that from a right system of education.

"DOMINION STATUS"

The Labour Amendment in the Commons debate was considered as a daring thrust. But from the Indian standpoint, says the Editor of *Onward*, Calcutta, the amendment was merely the recognition of a promise solemnly given more than once by the British Government.

It had not, of course, promised a new heaven or a new earth to the Indians nor would its acceptance have materially altered the sinister implications of many of the clauses of the J. P. C. constitution. All the same, it was conceived in the best of spirits and the Labour Party, in spite of heavy odds, gallantly attempted to add a saving clause in the resolution in order to allay Indian suspicion. The amendment proposed to insert in the Preamble of the Government of India Bill a declaration that the British Government regarded Dominion Status as India's goal and that status should be attained within a measurable period of time. This very simple and correct amendment, far short though it is of Indian expectations, has been heavily defeated in the House of Commons. Not merely that; a man of the vision of Lord Halifax, who himself was a party to the pledge of Dominion Status, to-day finds no scruple to circumvent and fumble out that Dominion Status is not the natural issue of the British policy. The venerable Archbishop of Canterbury, with a candour true of Priests and Primates, has declared that Dominion Status is a misleading jargon and should therefore be given up. After an almost conspiratorial silence of the White Paper and the J. P. C. Report on the Dominion Status issue, these utterances and confabulations are natural indeed. They are merely acts of an imposing drama. We are, however, pleased to note that at last Dominion Status as the plighted British pledge to India has been torn into shreds and relegated to the repository where scraps of paper find their doom. Dominion Status has received a royal funeral: let us write an epitaph on it.

A CENTURY OF SCIENTIFIC PROGRESS

Ida M. Gurwell, writing to the *Modern Review* about scientific revelations of a century of progress as exhibited in the Hall of Science in the recent Chicago Fair, says that the exhibits shown there not only emphasised a century of progress in science but they also interested every one who went there, as the discoveries are now useful to people of all classes and all ages. Discoveries in Mathematics, Physics, Chemistry, and in the sub-branches of these sciences were all demonstrated as to make even the unlettered man to understand everything with the aid of Exposition Guides. The writer continues :

Books, many of them will be written on the scientific material presented here. But after repeated visits to the Hall of Science, we are convinced that science during one hundred years of miraculous achievement has found nothing to measure the value of knowledge gained here to human life in this generation and the generations yet to come.

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THE STATE AND RELIGION

Writing about the State and Religion in the first number of *The Radio, Talkie and Electric News*, an attractive monthly, published in Bombay, Mrs. Hansa Mehta discusses the relationship between religion and state. Her object is to bring out the fact that the policy of non-interference in religious matters is untenable in so far as it is calculated to do more harm than good, as it helps orthodoxy to keep its hold on those who are revolting against age-old customs which are proving harmful to society.

It is, therefore, essential at this stage when the orthodoxy has raised a cry of 'Religion in danger' and has asked the Government to keep off the grass, to examine the relationship which existed and should exist between these two powerful institutions which primarily originated for the good of man.

In conclusion, the writer observes:

The olden kings, who were the sole and sovereign authorities of the state made the laws for their people. Can the orthodoxy say that the state to-day cannot alter those laws if they are found to be harmful to society? If the present Government join hands with the orthodoxy and resort to a plea of non-interference in matters which are not really religious, it is simply an excuse for their apathy towards the well-being and progress of the people they govern. Such a Government might as well abdicate their power if the power is not to be used for the benefit of the people.

THE CONTACT OF CULTURES

Mr. Nirmal Kumar Bose, writing in the January number of the *Calcutta Review*, enunciates some general canons for understanding the cultural contact of a particular people. . . .

A culture which has been in peaceful existence for a fairly long time, develops a certain unity with the ideas and aspirations of the people whom it serves. It is also sustained by a more or less stable economic

framework. The economic relations of men in a happy and prosperous community gradually settle down into a fixed form which continues unchanged so long as the manner of life is not substantially altered. If the food-supply remains constant and the relation of different social groups carries satisfaction, the culture continues to be as it was before. If the former, however, begins to fail, then the first impulse of the people is directed towards finding a repetition of the same environment by migration to new areas, or the adoption of some arrangement like infanticide or birth-control in order to keep the population within limits and so maintain the food-supply or standard of living at its former level. In this way any adjustment in the established habits of the people is avoided, for that is a thing which they are at least willing to do. If, however, the new historical situation forces famine upon the people or introduces such ideas among them as run counter to established social relations, then the culture is subjected to the forces of disruption.

The writer says that our task should be to discover the forces which actually guide the selection of traits or of ideas, as well as to see what mental states accompany cultural changes and what light all these throw upon the biological character of man, which is the central problem of anthropology.

INDIA IN PERIODICALS

THE PATRONAGE OF HINDU ARTS AND SCIENCES BY THE MUSLIM KINGS. By S. Mohammed Naqvi, M.A. [The Muslim Review, November and December 1934.]

CONTROL OF POPULATION IN INDIA. By Dr. Balakrishna, M.A., Ph.D. [The Hindustan Review, December 1934.]

PRINCIPLES OF HINDU ARCHITECTURE. By Dr. P. K. Acharya, I.E.S., M.A. [The Calcutta Review, January 1935.]

WHITHER: TOWARDS OR AWAY FROM DOMINIONHOOD? By St. Nihal Singh. [The Modern Review, January 1935.]

ECONOMIC SELF-SUFFICIENCY FOR INDIA. By Dharani Mohan Roy. [Landholders' Journal, December 1934.]

THE CONSTITUTIONAL SCHEME

The *Twentieth Century* for January rightly gives the place of honour to an important contribution from the pen of the Rt. Hon. Sir Tej Bahadur Sapru on the J. P. C. Report. Sir Tej in reviewing the course of events leading to the publication of the J. P. C. Report, recalls the promises and pledges given by successive Viceroys, deplors the absence of any mention of Dominion Status in the Report and referring to the talk of repudiation of these pledges, goes on to observe.

It may be a good dialectical point in constitutional polemics to say (though I doubt very much if it is even that) that Parliament is not bound by these pledges, but it is very poor statesmanship to say so and to act on it. I wish to emphasise this point particularly because (1) of the attitude of certain British statesmen towards this question, and (2) the silence of the Report on this point. I do not know whether this Preamble of the Act of 1919 is going to be repeated in the Bill. I can only hope that it will not be. In the first place it is hardly the sort of Preamble or statement that one would like to have consistently with the pledges referred to above. In the next place, a Preamble of this character suited to the condition of things in 1919 and to the very limited stage of responsibility then introduced in the Provinces will hardly be apposite to the scope of the constitution now sought to be introduced, particularly when it embraces not only British India but also Indian States.

It is possible to urge that the natural development of the envisaged constitution is the attainment by India not merely of the position but also of the powers of a Dominion.

I may frankly say that I am one of those who hold that neither safeguards nor reservations can be powerful enough to effectively bar the way of India to that position. Forces will grow and public opinion will gain strength, which

will make it impossible to retard for long India's progress towards that position, but while I do feel like that, I also feel that this omission on the part of the Committee may have the effect of an undesirable impediment in the way of constructive work by perpetuating a sense of distrust and struggle.

The Constitution foreshadowed in the Report has evoked no enthusiasm or even approval in any quarter in India. It has been pronounced as "altogether unacceptable". But

to enfranchise however 35 million of men, to enlarge the size of the legislatures both in the Provinces and the Centre, to abolish official blocs and executive councils in the Provinces, to alter the structure of the Central Government and then to think that you can effectively prevent India from demanding the fulfilment of her aspiration in the fullest measure for any great length of time, is to take a very short view of matters.

Sir Tej concludes that there can be no question of acceptance or rejection of the constitution.

If the foreshadowed constitution is put on the statute-book—condemn it as much as we may—it will work us, if we are not prepared to work it.

A negative policy will not do. The vital forces of the country must therefore be mobilised in the service of the new legislatures. Defective as the proposed constitution is, falling short as it does of our expectations, based as it is on a system of checks and counter-checks, Sir Tej is not prepared to say "that it is either unworkable or that it is not likely to be worked even by those who are at present loudest in their condemnation of it".

A UNITED ASIA

Mrs. Margaret E. Cousins contributes a thoughtful article entitled "Towards Asian Unity" to the December Number of the *Hindustan Review*. She says that despite the enormous distances and hardships of travel in olden days, the interchange of visits of national envoys, scholars and traders gave a sense of consolidation to the Asian people. Even now there is an appreciable unity of race between the various peoples of Asia as contrasted with their attitude to peoples of other Continents, despite the efforts of Occidental writers to exaggerate the different traits of Oriental life into fundamental differences. She describes how different countries in Asia had touch with each other :

As early as the third century before Christ, Buddhist monk-artist-missionaries were visiting places as remote from India as Korea, China and the central and western Asian passes of the Himalayas, and as far from the original home of the Buddha as Nepal and Ceylon. For eight hundred years from that time there was a constant interchange of scholars between India and China, leaving many distinguished names on the records that are only now coming into general knowledge.

THE MYSTERIOUS CITY OF LOVE

Not far from Mombasa, in the Kenya Colony there is a little island and on it an ancient town full of ruins of palaces, with streets so narrow that the sun hardly ever shines in them. This is Lamu, the mysterious City of Love. Isolated though it is from the mainland by a maze of inlets from the sea, it can be reached by canoe from Mombasa or, during the dry season, by car from Nairobi.

During the day the town seems asleep, as the inhabitants begin to creep out of their houses in the evening. They are descendants of the old Persians who

founded a colony on the island about 700 A.D. and are very proud of their aristocratic origin and traditions, well remembering that more than a thousand years ago their ancestors had produced great poets, architects and jewellers.

The women of Lamu are said to be the most beautiful of all Arab women. At night the Lamu belle goes out wrapped in her ample *shiraa* and if she sees a man who pleases her, she takes a jasmine blossom out of her hair and throws it at his feet. This is an invitation to follow her which the chosen one may or may not accept.

To make a living, the population of Lamu cultivate coco-palms, catch fish and collect ambergris. Once upon a time the little island swarmed with Persian, Arab, Portuguese and other merchants. To-day only an occasional, poetically-minded visitor, English for the most, comes to spend a few days there, attracted by the mysterious reputation of the City of Love.

ECONOMIC SELF-SUFFICIENCY

"What should India do for her economic revival?" asks Mr. Dharani Mohan Roy, Zemindar of Royail (Dacca), writing in the *Landholders' Journal* for December and says that she (India) must cease to depend solely on agriculture, take to industries and commerce along with agriculture and attain in every one of them a vastly greater degree of efficiency than now.

The writer says that economic salvation to India lies in the revival of village industries as well as organising industries on modern scale like those of Japan and U. S. A. He writes :

What is needed is a Government with a truly nationalistic policy which would make genuine and strenuous efforts to mobilise and work up the nation's industrial resources. There are a thousand and one ways in which the capital requirements of our industries can be met. Even foreign capital may be imported under certain conditions to meet the deficiencies of the indigenous supply of the same.

MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

S. OF I. SOCIETY & J. P. C. REPORT

The following Resolution embodies the Servants of India Society's views on the J. P. C. Report :—

Having taken into consideration the fact—

1. that the Viceregal declaration of 1929 regarding Dominion Status, subsequently endorsed by the Prime Minister and by Parliament, finds no mention anywhere in the White Paper or in the Report of the Joint Parliamentary Committee :

2. that the proposed constitution will in no way fulfil the expectations raised at the beginning of the Round Table Conference or the requirements of the situation to-day ;

3. that, in spite of a memorandum submitted by the British Indian delegation proposing important modifications in the scheme, the Report omits to make satisfactory provision for the Indianization of the Army or transitional arrangements to prepare for the eventual transfer of the subject of 'Defence'; fails to make any proposals for future progress of the constitution without reference to the Imperial Parliament; cumbers the constitution both at the federal centre and in the provinces with numerous safeguards calculated to cripple the ministers and diminish their sense of responsibility; and proposes the composition of the Federal Legislature in such a way that the anti-democratic and anti-national forces shall dominate it ;

4. that the Report of the Joint Select Committee, which is to furnish the basis of the Government of India Bill, is in several respects more reactionary than even the White Paper, which had met with thorough condemnation at the hands of all progressive political schools in India, e.g., in substituting indirect for direct election to the Federal Lower House, thus striking at the root of popular power; in making the

constitution more conservative by proposing to establish second chambers in Bombay and Madras also; in encroaching on the Fiscal Autonomy Convention; and in making the Indianization of the Indian Civil Service and Indian Police Service more difficult—proposals, which taken together, will reduce the little power that we now have ;

5. that, if the proposed constitution is imposed on the country in spite of the protests of the progressive schools of political opinion, it is bound to promote communal and racial strife, to concentrate the energies of the principal political parties on a struggle for constitutional changes to the detriment of internal consolidation and economic and social betterment, and to embitter further the relations between England and India ;

The Servants of India Society is constrained to record its considered opinion that the scheme embodied in the Report is wholly unacceptable and that, on the whole, it will be better to remain under the present Constitution than to have the new one.

LABOUR AND THE J. P. C.

At the annual meeting of the London University, (Constituency) the Labour Party passed the following Resolution :

That the proposals are a breach of the pledges made to India both in regard to the goal of British policy and the basis on which legislation will be passed. It further asserts that the proposals provide no basis whatever for securing the co-operation of any section of responsible Indian opinion and totally disregards the interests of the Indian masses.

That the Party stands pledged to the settlement of the Indian problem on the sole basis of full self-government and self-determination, as decided at party conference.

SIR S. HOARE'S APPEAL TO INDIA

May I say a word of appeal to my Indian friends in India? said Sir Samuel Hoare, in the House of Commons.

I do not see within any reasonable compass of time any other Government, Conservative, Labour or Liberal, giving the time and trouble and incurring the unpopularity in this country of producing another scheme.

If my forecast is right it means that if no Bill passes in this session, there will be no comprehensive India Bill for many years to come.

I am quite sure that the inevitable result of such a state of affairs would be to drive the problem of Indian constitutional reform into the hands of the extreme right and the extreme left. It would develop into a battle between those extremes and the creation of such an atmosphere as to make it impossible, if not for all time, at any rate for many years, to reconcile all the differences between the two peoples.

H. E. LORD WILLINGDON'S ADVICE

Addressing the Legislative Assembly on January 24, His Excellency appealed to the country to work the reforms:

Let Indian leaders work to secure changes or improvement on points to which they attach importance. But I counsel them in all earnestness to take the scheme as the only path likely in any period of time that we can yet foresee to bring within their reach the great ideal of an All-India Federation.

I look to this country to respond with no uncertain voice to the opportunity offered. It has always been my ambition to see India take her position in term of equality with other members of the British Commonwealth. As her problems differ from those of other parts of the Empire, so too may her constitution take a form different from the constitution elsewhere. But I am convinced that the path to Federation is the path that leads to India's sure advance. The constitutional scheme that takes India on that road is the scheme well worth the exercise of her best exertion.

MR. ANDREWS' BROADCAST SPEECH

Mr. C. F. Andrews made a notable contribution to the series of Broadcast speeches in London on the J. P. C. Report.

I am unable to share either the breezy optimism of Sir S. Hoare or the more cautious expectancy of Sir John Thompson. Both of them appear to think that all will go smoothly, but I bring back from India authentic news that Indian opinion, which I wholly share, is adverse. It finds the Report reactionary, and the bitterness at the reactionary clauses which run through the Report is daily increasing. The Congress altogether rejects it. The Liberals are fully inclined to do likewise, and the great Muslim community, while condemning the reactionary character of the Report, has not yet defined its own ultimate attitude thereto. In a word, ill-will and not good-will towards the Report is the predominant factor.

Mr. Andrews quoted Mr. Ramsay MacDonald's statement of December 2, 1931, that negotiations with India must be carried on until the "proposed agreement was initialled—a well known state in the negotiation of treaties".

They said to me in Calcutta there is not much about initialling treaties between India and Britain in the Report. All that is over now. Sir S. Hoare says: "Take it or leave it."

Mr. Andrews thought that his listeners could not have an idea of the bitterness all this caused in India, and said:

We here touch the focus of the present controversy between the two countries; it is useless crying for peace when there is no peace. India definitely demands status as a nation and will have it.

We must revert to the treaty idea, the idea of mutual agreement, the idea of freedom won through negotiation and not violence. India cannot any longer hand over any of her responsibilities to Britain.

"THE PRIVILEGES OF THE HOUSE"

The Legislative Assembly on Tuesday, the 22nd January, carried by 58 votes to 54, the ten Independents under Mr. M. A. Jinnah remaining neutral, an adjournment motion intended to censure the Government of India for preventing Mr. Sarat Chandra Bose, a detainee in Assam and an elected member of the Assembly, from joining his duties as a member of the House.

The resolution stated that this action of the Government seriously infringed the privileges of the House and deprived the constituency (Calcutta-non-Muslim Urban) which elected Mr. Bose of its right to be represented in the House.

Sir N. N. Sircar, the Law Member, maintained that no subordinate legislature created by an Imperial Statute enjoyed powers and privileges beyond those given by the Statute. Even in England persons detained under a law similar to the Regulation had no privilege of the kind claimed for Mr. Bose.

Sir Henry Craik, the Home Member, supported this argument. He held that no such privilege existed; therefore there could have been no breach of privilege.

Mr. Bhulabai Desai, who made a forceful speech, maintained that the act of the Executive in preventing Mr. Bose's attendance was a sign not of courage but of growing diffidence to let persons duly elected from giving the assistance the House was entitled to have. He concluded:

"May I point out that even in the case of a convicted person, the prison doors are open if the convict is needed to help the course of justice. (Cheers.) Here is a person not convicted and the privileges of this House are not less than those of an ordinary court but greater and higher, and yet the Executive refuses to let one of its members, attend its sitting."

REFORMS TIME TABLE

Morley-Minto Reforms—November 1908.

Montagu-Chelmsford Reforms—1919.

Simon Commission—November 1927.

Simon Report—June 1930.

First Round Table Conference—September 1930.

Second Round Table Conference—November 1932.

Third Round Table Conference—March 1933.

White Paper—March 1933.

Appointment of Joint Select Committee—March 1933.

Report of Joint Select Committee—22nd November 1934.

MR. SASTRI ON THE REPORT

In the course of an article in the *Servant of India*, the Rt. Hon'ble Srinivasa Sastri, criticising Sir T. B. Saprú's statement on the J. P. C. Report, says:

Sir T. B. Saprú chronicles the refusal to admit India's right to Dominion Status in bland phrases. I am yet unable to reach that degree of dispassion. The British Government has given to our demand a silent refusal. Would they treat any other people with this adamant contempt?

The Federation is thin and anæmic, and what responsibility is there is both diminished and marred by a multiplicity of safeguards, several of which are not for the benefit of India and are calculated to both hamper and irritate.

SARDAR MOHAN SINGH

The Secretary of State has appointed Sardar Bahadur Sardar Mohan Singh, a Member of the Punjab Legislative Council, as Member of the India Council. The Sardar Bahadur will take up his duties early this month.

THE EDUCATIONAL CONFERENCE

On the 27th of December last, the All-India Educational Conference met at Delhi under the presidency of Rao Bahadur Thakur Chain Singh. Sir Fazl-i-Hussain opened the Conference. Discussing the educational problem, Mr. Chain Singh emphasised the inadequacy of elementary and secondary educational system. He concluded:

In view of important constitutional developments impending, the extension and improvement of educational facilities assume seriousness which we do not always realise with sufficient vividness. There is not much chance of modern democratic institutions being successful in this country unless we work at the same time for the educational advancement of our people and produce a democracy capable of understanding not only the privileges but also the responsibilities of citizenship.

Prof. Seshadri, Sir George Anderson, Prof. Paranjpye, Principal Harvey of Ludhiana, and Prof. Duraiswami Naidu addressed the Conference.

A WINDFALL TO PATNA UNIVERSITY

The Hon. Maharajadhiraja Sri Kameshwar Singh of Darbhanga has created an endowment to the value of Rs. 2,02,900 which will be constituted into a Trust Fund to be called "The Mithilesh Kameshwar Singh Maithili chair in the Patna University Trust Fund" in memory of his father. The income accruing from the said fund will be used for the purpose of meeting the cost of the chair for research in Maithili at Patna College, together with such expenditure connected therewith as the training of a person to hold the chair, the creation of research scholarships, the purchase of books, manuscripts and other materials for research and other incidental expenses. The Vice-Chancellor of the Patna University and the Director of Public Instruction, Bihar and Orissa, will administer the Trust Fund.

JOURNALISM IN THE UNIVERSITIES

"If some of our universities take up instructions in journalism, they could do much for improving the condition of newspapers and periodicals and indirectly create a large ever-expanding field of employment for educated youth," said Mr. Mrinalkanti Bose, President of the Indian Journalists' Association, delivering a series of public lectures on 'Journalism' under the auspices of the Calcutta University, Mr. S. P. Mookerjee, Vice-Chancellor, presiding. Mr. Bose urged the University of Calcutta with its motto of advancement of learning to give a lead to other Universities in advancing the knowledge of journalism.

FOUR LAKHS FOR MEDICAL COLLEGE

A donation of four lakhs of rupees was recently made to the Dacca University by the executors of the will of the late Jaganmohan Pal of Dacca for establishment of a Medical College named after him.

The Executive Council of the University at an Extraordinary Meeting thankfully accepted the generous benefaction and authorised the Vice-Chancellor to take all possible steps for the utilisation of the money and carrying on negotiations with the Bengal Government for the early fulfilment of the scheme.

TAMIL SCHOOLS IN CALCUTTA

A joint meeting of the various South Indian schools in Calcutta met and unanimously resolved to start a new association known as Mr. N. R. Aiyar Memorial Education Society which, after its registration under the Literary and Scientific Societies Act of 1860, will take charge of all Tamil schools in Bhawanipur, Bow Bazaar, and Howrah, which are now being managed by different bodies.

ORIGIN OF HINDU LAW

Sir P. S. Sivaswami Ayyar delivered the Kamala Lecture on December 13, under the presidency of Sir D. P. Sarvadhikari in the absence of Mr. Shyama Prasad Mukerjee, the Vice-Chancellor. Dwelling on the origin of Hindu law, he said that the Hindu law was based on the Smrities and Sruties, the codes of Manu, the Purans, the interpretations of various commentators on the subject from time to time. Hindu law embraced all the possible fields of human activities in its codes, marriages, inheritance, punishment, sins, rights and duties of both King and his subjects, expiation, etc., etc., and what not.

The speaker, however, admitted that there were many rules in Hindu law which do not and cannot admit of reasons and conscience as evolved with modern civilisation, which was tempted to admit only the laws of nature dictated by common sense growing with ever-changing ideas shaped by necessities—economic and spiritual.

However seemingly rigid the Hindu law might be in the last analysis, it was not a rigid institution refusing adaptabilities. It evolved with time, the speaker asserted with illustrations.

GRAMOPHONE RECORD AS DOCUMENT

It is understood that both the Magistracy and the Police have been instructed to treat a gramophone record as a 'document' under Section 99-A of the Criminal Procedure Code, or under Section 19 of the Indian Press (Emergency Powers) Act when action is rendered necessary in respect of a record reproducing seditious matter or an objectionable speech, song, etc.

THE TOUT

"Never shake hands with a tout. Don't be on loving terms with him. Sternly forbid him your office," says a writer in the *Bombay Law Journal*. This is the advice given to young lawyers who, in their inexperience, genial disposition, and work-thirstiness, form a favourable pool for fishing by a tout whose ways and means are always dishonest.

"You may plead a thousand grounds in extenuation of touting and the employment of touts by junior members of the profession. I refuse to believe them. No amount of special pleading or argument will convince me that the evil should be tolerated for a moment. On the other hand it would be doing the greatest kindness to juniors to open their eyes on the threshold of their career to the chasm yawning under their feet, from which once fallen there is no coming out. There can be no compromise with evil. Better to starve than to damn one's soul for ever. You may have to wait for work to come to you. You may find it difficult to make both ends meet. You may observe your equals and your juniors getting more work and becoming more prosperous, your fingers will itch to grasp at the alluring offers that the tout will make to you. Resist them all. Steel your soul against them."

CEYLON'S FIRST LADY ADVOCATE

It was an interesting ceremony in the Supreme Court when Miss Ezlynn Obeyesekere, daughter of Mr. Obeyesekere, Speaker of the State Council, was formally enrolled as Advocate in the Supreme Court before the Chief Justice. Miss Ezlynn, who was called to the Bar from Inner Temple in November last year, is Ceylon's first lady Advocate. The enrolment ceremony attracted a large gathering.

INSURANCE IN HINDU LAW

At a recent meeting in Calcutta, Mr. Pankaj Mukerjee, an Advocate, initiated a debate on the above subject. He said that the laws of property, as found in the Hindu codes, indicate that insecurity or danger to life arising from age, infirmity, feeble-mindedness or otherwise was carefully considered by the authorities. He said further as follows:

Baudhayana's law devised measures for the provision of financial security to minors as well as the blind, idiots, the incurably diseased, etc. The benefits covered food, clothing as well as shelter. Insurance is implied in the law of Yajnavalkya to the effect that children and widows must have to be provided for. According to Harita, as cited in the "Mitakshara", the benefits are to be enjoyed by the widow even if she becomes untractable. The idea of pension for the widow is implied in the text of Katyayana, as cited in "Saraswati Vilasa", which says that the widow is to enjoy her undivided share until death. The family was held in the conception of Hindu law-givers to be an insurance group, so to say, for the mutual benefit of its members, and property a fund for common benefit of all, no matter which or how many members contributed to it by actual service.

NEW INSURANCE LEGISLATION

A new insurance law adopted in Latvia maintains the bar against the operation of foreign insurance companies in Latvia, and invests the authorities with far-reaching power of supervision of home companies. It also provides that 25 per cent. of all fire insurances written shall be re-insured with the insurance department of the Ministry of France. All companies, with some few minor exceptions, must deposit 10 per cent. of their premium income and 50 per cent. of their additional policy fees with the Ministry of France.

MANAGING AGENCIES

A writer in the *Insurance Herald* states that every one will agree that insurance companies with managing agencies should at least for the future incorporations be prohibited by law. If there is any excuse held out by the advocates of managing agency system with its long lease of life and hereditary rights, the same is based on the most doubtful and dubious argument to the effect that they were necessary in case of industrial, i.e., manufacturing concerns for the purpose of finance. "I have repeatedly in the past exposed the hollowness of this argument even when applied to cases of industries such as the textile industry, the cement industry, etc. The insurance companies certainly do not require any financial assistance and thus the only prop on which the agency system tries to justify its existence is happily absent in the case of insurance business. I would submit that the law should prevent new insurance companies being formed with managing agencies and should put such checks and limitations in case of those companies which have such agencies annexed to them as would make them function with the least harm."

INDIAN ASSETS

The total assets in India of non-Indian companies amount to 37½ crores. The bulk of this amount—32½ crores—represents the Indian assets of companies constituted in the United Kingdom and 5½ crores those of companies constituted in the Dominions and Colonies. The Indian assets of the American companies amount to 2½ lakhs, those of the Continental companies to 7½ lakhs, of the Japanese to 7½ lakhs and of the Javanese to ½ lakh. Out of this total amount of 37½ crores, 33½ crores represent Indian assets of companies which carry on life assurance business in India.

INDO-BRITISH TRADE AGREEMENT

The Indo-British Trade Agreement was signed on the 9th January in London by Sir Walter Runciman on behalf of His Majesty's Government, and Sir B. N. Mitra on behalf of the Government of India. The Agreement provides *inter alia* that when the question of the grant of substantial protection to Indian industry is referred for inquiry to the Tariff Board, the Government of India will afford full opportunity to any industry concerned in the United Kingdom to state its case and answer cases presented by other interested parties.

The Government of India further undertake that, in the event of any radical changes in the conditions affecting the protected industries during the currency of the period of protection, they will, on the request of His Majesty's Government, or on their own motion, cause an enquiry to be made as to the appropriateness of the existing duties from the point of view of the principles laid down in Article III, and that, in the course of such an enquiry, full consideration will be given to any representations which may be put forward by any interested industry in the United Kingdom.

Criticising the Agreement, Mr. Kasturbhai Lalbhai, President of the Indian Chambers of Industry and Commerce, says: "The agreement has been drawn wholly or solely in the interest of the United Kingdom and for the benefit of her industries."

BRITISH TRADE RETURNS FOR 1934

Substantial increases in Britain's trade are revealed by the Board of Trade returns for 1934 with imports amounting to £732,330,000 and exports £396,107,000 or increases, compared with 1933, of £57,814,000 and £28,198,000 respectively.

THE INDIAN ECONOMIC CONFERENCE

The Eighteenth Annual Session of the Indian Economic Conference met at Patna on the 26th December under the presidency of Prof. C. N. Vakil, University Professor of Economics, Bombay. Prof. Vakil briefly surveyed important parties and methods responsible for the formation of economic opinion in India, and said that agricultural opinion was not given the attention it deserved. Concluding, he said:

"The formation of a right economic opinion should be of vital importance to any country, even in normal times. Its importance to our country at the present juncture is of much greater moment, because we are passing through a period of transition and because economic policy once formed and adopted may take such roots that it would be difficult to change it. It is therefore wiser to think of the policy beforehand and shape it in a manner calculated to serve the best interests of the country."

Economic planning in India was the main subject discussed in the Conference. Fourteen papers were submitted to the Conference on this subject, out of which ten were read by the respective authors.

A NEW TECHNICAL INSTITUTE

To promote industrial and technical education, the Government have decided to establish an institute for weaving, dyeing and calico printing in Delhi.

The institute will be the first of its kind in Delhi, and no fees will be charged from students belonging to the Delhi Province during the period of training. Free accommodation will be provided to students desiring to live in the hostel.

WOMEN AND THE REFORMS

The social and political position of women in India in relation to the Reforms was discussed by Lady Layton in the series of broadcasts on the Select Committee Report on Indian reforms arranged by the B. B. C.

Lady Layton stated that, despite the stupendous handicaps, a rapidly growing band of women in India was bringing about social revolution on peaceful lines.

The attitude and the activity of the Women's Indian Association, the National Council of Women, and the All-India Women's Conference were changing the face of India, challenging the Government to carry out the long-needed measures of reform in education, conditions of labour, etc.

The presence of low-caste women as delegates sitting next to Brahmins of the highest rank, and Moslems, Sikhs, Christians and Untouchables, all voting as Indian women, irrespective of caste and creed, was the sign of women's determination to break ruthlessly through the old world barriers and build up a national unity never reached before. Undoubtedly the growing desire for national freedom had brought a social consciousness to thousands of women and given them determination to make India worthy of the world's respect.

FIRST WOMAN PRESIDENT

At the presidential election in the Letpadan Municipality, held on December 21 of last year, Daw Khatoon was returned unopposed, her rival withdrawing in her favour. This is the first instance of a lady becoming a President of a Municipality in Burma. Daw Khatoon who is a Burma Muslim, is a leader of the Progressive Women's Association.

WOMEN'S CONFERENCE

The All-India Women's Conference met at Karachi on December 29, under the presidency of Mrs. Rustomji Fardoonji. In the course of her address, the President said:

The women of India have suffered in silence for generations and have fulfilled their greater mission, and the time has come when we now feel that suffering in silence is doing neither us nor our great motherland any good whatever. The time has come for us to take our God-granted position in society, and as citizens of this great land, have equal share with men in doing welfare work.

The President put in a strong plea for *Swadeshi* and observed:

If you want a healthy India, if you want a wealthy India, if you want a mainly self-supporting India, buy Indian goods, support home industries and thus add to our people's resources.

After the presidential address was over, several delegates including Mrs. Homi Mehta, Mrs. Sarojini Naidu, Dr. Maude Royden and Mrs. Corbett Ashby, Mrs. Margaret Cousins, and others made spirited speeches demanding the removal of legal barriers under which women have been suffering, assertion of the right of inheritance to family property and warm support for Gandhiji's scheme of Village Industries Reconstruction. Resolutions were also passed unanimously on these questions. A resolution urging the enforcement of Sarda Act was also moved by the chair and passed unanimously. Ten other resolutions on compulsory primary education for girls, removal of *purdah*, right of divorce, etc., were also passed unanimously.

The next year's Conference will meet in Trivandrum.

LITERARY

CHARLES DICKENS

It was Charles Dickens's love for a lady and his failure to win her that made him famous, says Mr. Hugh Kingsmill in the *Sentimental Journey*.

When he was a parliamentary reporter he met Maria Beadnell, a bank manager's daughter, with whom he fell in love. But her family prevailed upon her to look higher than a penniless journalist and Dickens was rejected.

This, says Kingsmill, quickened his determination to rise in the world and win fame. He soon wrote "Pickwick Papers" which raised him to a height from which it would have been a condescension to have accepted Maria.

THE BEST PAID JOURNALIST

No journalist is to-day receiving such widespread publicity for his writings as Richardson Kent, the political reporter to the *Baltimore Sun*.

Pledged to no party, his daily notes on "The great game of Politics" evoked such universal admiration that no less than 42 first line newspapers have secured its right of publication, which makes Kent the best paid journalist in the world.

Now 57 and grey-haired, Frank Kent lives in Baltimore, rides the train to Washington daily (55 min.), reads newspapers going, and writes his column returning.

THE IMPERIAL PRESS CONFERENCE

The London Journalists' Association has passed a resolution protesting against the non-inclusion of any Indian Editor among the representatives to the Imperial Press Conference in South Africa. It also denounces the idea of securing representation of the Indian Press through some non-Indian editors.

INDIA MONTHLY MAGAZINE

The new year number of this sumptuously got up magazine opens with a charming picture of the Princess of Travancore. We welcome the delightful new feature—Women's Section, containing chats on Eve's adventures, Fashion suggestions, Home Notes and other light and finely written articles of special appeal to women—all admirably illustrated. We wish Miss Padmini Satthyanathan, the new Editor, every success in her venture.

PERSONAL

THE LATE SIR ABDULLA SUHRAWARDY

We regret to record the death of Sir Abdulla Suhrawardy, M.L.A., at Calcutta on the 13th of last month. He was one of the oldest members of the Central Legislature and was very prominent in public life. Sir Abdulla Suhrawardy represented Muslims of Western Bengal in the Legislative Assembly and was the founder of the Central Muslims' Party in the Assembly. For three years from 1923 to 1926, he was the Deputy President of the Bengal Legislative Council.

ACHARYA GIDWANI

Acharya Gidwani died on the 14th January. He was one of the young men who gave up a brilliant career to follow Gandhiji's path of national service. Before he joined the non-co-operation movement, he was the Principal of the Hindu College, Delhi. He then became first the Principal and then the Vice-Chancellor of Gujarat Vidyapith. He was imprisoned in the campaign of 1920-22. During the Akali struggle, he advocated the Sikh cause with great ability, and a few years ago, he became the Educational Officer of the Karachi Municipality. His loss is a great national misfortune.

THE LATE MR. ABHYANKAR

"The death of Mr. Abhyankar is a great calamity for the country. He was a great commander and never gave cause to lower the prestige of the Congress flag," was the resolution passed at a public meeting held at Delhi recently under the auspices of the Congress.

Mr. Gandhi in a message sent through Mr. Mahadev Desai said: "The best way in which his countrymen could respect his memory is to emulate the fearlessness and the devotion of the late Mr. Abhyankar, whose death is a bad thing for the country."

A DELHI PHILANTHROPIST

We deeply regret the death on the 22nd January of Mr. Madan Mohan, father of Mr. Shri Ram, a Director of the proposed Reserve Bank, at the age of 70.

A noted philanthropist, Mr. Madan Mohan had given over Rs. 2,50,000 to various charitable institutions. He was a Municipal Commissioner of Delhi for 16 years.

We offer our sincere condolences to the bereaved family.

THE ALL-INDIA MEDICAL EXHIBITION

The All-India Medical Exhibition as an auxiliary of the Medical Conference was held in Delhi on the 26th December. Sir Fazl-i-Hussain opened the Exhibition. Dr. B. M. Sharma, Secretary of the Exhibition Committee, read the report.

In declaring the Exhibition open, Sir Fazl-i-Hussain said :

"India may well be proud that things for which she not very long ago entirely depended on foreign countries can now be supplied to an increasing extent by Indian manufactures."

Referring to the necessity of ensuring the purity of drugs, Sir Fazl-i-Hussain said :

"The weapon to be employed in combating the disease must be the very best, otherwise not only success is doubtful but the results in some cases may be even disastrous. If any drug is to produce any desired result, it must essentially be of the requisite strength and quality."

HYDROPHOBIA AND RABIES

Stringent measures to combat rabies in India were advocated by Mr. K. R. K. Ayyangar, I.M.S., Director of the Pasteur Institute of Southern India, Coonoor, at the Indian Science Congress recently held at Calcutta.

By far the largest proportion of persons who go to anti-rabic institutes for treatment, he said, had been bitten by dogs.

If rabies amongst dogs were to be practically eliminated, he declared, not only would the greater number of deaths from hydrophobia in man be prevented, but also a large number of cattle and domestic animals would be saved.

NOISE

Lord Horder, the famous physician, in his talk on Noise Abatement in the B. B. C.'s National Programme, said : "Doctors are convinced that noise wears down the human nervous system, so that both the natural resistance to disease and the natural powers of recovery from disease are lowered.

To succeed in the campaign of noise abatement, we must get it into our heads that making a noise is a form of bad manners—one of the things that aren't done."

PAPAYA FOR VITAMINS

The papaya possesses extraordinary nutritive values. It is richer in vitamins than almost any other fruit known. It is particularly notable for its richness in Vitamin A, one of the most important of all the vitamins, the chief sources of which are dairy products and greens.

There are very few fruits which contain so fine an assortment of vitamins as does the papaya. Its general introduction and liberal use throughout the country will surely have a lowering effect on the death-rate.

The free use of the papaya by children would undoubtedly result in an increase in the stature in the next generation, and a notable increase in the number of centenarians.

SUGAR AS FOOD

Sugar has a place in the diet of both children and adults, but because of its pleasing taste it is apt to be used to the extent that it is harmful. Its greatest harm when used to excess is in the fact that it dulls appetite and lessens the consumption of the necessary body-building foods. Supplying energy for body activity only, it has little to offer for proper nutrition. For this reason it is easy to see that excessive sweets are especially harmful to children. Quantity of foods is fully as important as the kind, and if the appetite of the child is continually deadened by sweet, it is highly improbable that essential foods will be taken in sufficient amounts.

DAILY GLASS OF WATER

One can get rid of the effects of tobacco poisoning by abstaining for three days, but not so the poisons working in the system by habitually drinking tea, coffee or alcohol, says a writer in *Health*.

Coffee drinking affects the heart and alcohol upsets the liver.

The evil effects on the stomach by drinking tea for a number of years are permanent.

A glass of cold water in the summer or hot in winter, taken by every one the first thing in the morning as well as at bed time, helps to preserve life long and healthy.

FINANCIAL BASIS OF THE REFORMS

In a broadcast speech on January 8th, Sir George Schuster made a careful survey of India's financial condition and emphasised the financial result of over three worst years of depression till March, 1934 was that the Government of India not only met all current expenses from the revenues but set aside a surplus revenue of £6,000,000 for deduction of her debts after providing a great sum last year against the earthquake damage. He contended that this showed that the financial system was fundamentally sound.

As regards the transfers of responsibility, Sir George Schuster said that attention in Britain had been concentrated on risks and safeguards. He emphasised that the safeguards were a negative side of the plan which, he hoped, would remain in the background.

He concluded that there was good ground for anticipating that the minimum obligatory needs for establishing Federal and Provincial Governments in financial equilibrium would be met without jeopardising the financial stability of India.

FINANCIAL AID TO INDUSTRIES IN U.P.

The first (preliminary) meeting of the Industrial Finance Committee appointed by the Government with Sir Sorabji Pochkhanwalla, Managing Director of the Central Bank of India, to inquire into the question of giving financial aid to industries and consider *inter alia* the recommendations of the Industries Reorganisation Committee on the subject was held on December 17th at Lucknow.

The Committee, after general discussion on the scope and method of enquiry, decided to issue a questionnaire to the Chambers of Commerce, Banks, Joint Stock Companies and some prominent industrialists in the Province.

BANKING IN CEYLON

The Ceylon Banking Commission, of which Sir Sorabji Pochkhanwalla was Chairman, has recommended a State aided bank for Ceylon with a capital of one crore, of which 80 per cent. will be contributed by the State. The Commission has made interesting recommendations such as the formation of a marketing board and an economic council.

HOURS OF WORK ON RAILWAYS

Mr. Jamnadas M. Mehta sailed by the *Victoria* for Geneva on January 10 to attend the forthcoming meeting of the I. L. O. Conference. Interviewed by the Press before his departure, Mr. Mehta said that he was going to fight the cause of 3,80,000 railway workers, regarding the interpretation by the Government of India of the Hours of Work Convention. According to the Geneva Convention, said Mr. Mehta, all railway workers were to have uniform eight hours work, but the Government of India, having ratified the Convention, had failed to enforce it uniformly on all railways. The position was that while the G. I. P. Railway workers had to work only an eight-hours day, other company-managed railway workers had to do ten hours work. Such discrimination, added Mr. Mehta, had been challenged by him at the last meeting of the International Labour Conference and the Governing Body of the I. L. O. had accepted his interpretation of the Convention, namely, that it should be applied uniformly to all railways.

ROAD RAIL TRANSPORT IN INDIA

Addressing a meeting of the Transport Advisory Council at New Delhi recently, Sir Frank Noyce, Member for Labour and Industries, Government of India, referred to the growing competition between road and rail transport in India.

Sir Frank said that it would be profligate administration if the Government of India and the Provincial Governments should spend, or allow private agencies to spend large sums of money in developing motor transport in such a way that it would increase the losses of railways and still leave large tracts of the country with no proper means of communication.

BRITISH RAILWAYS

British Railways had a much better year in 1934 than 1933, according to the traffic returns for four great groups. Receipts totalling 149 million sterling showed an increase of over five millions. All the groups benefited in both the passenger and merchandise sections, the most notable increase being on the London Midland and Scottish Railways of over two million sterling.

THE LATE MR. E. B. HAVELL

Mr. E. B. Havell who died on December 31, was a well-known authority on Indian Art: He was Superintendent of the School of Arts, Madras, and later Principal of the Calcutta School of Art and Keeper of the Government Art Gallery. He reorganised art education on Indian lines and helped to form the new school of Indian Painting. In addition to his work in the field of art, he also initiated a movement for the revival of hand-loom weaving and took an active part in the Calcutta University reform.

He was the author of several publications relating to Indian sculpture, painting, art and architecture.

In him India has lost a sympathetic exponent of Indian art.

SOUTH INDIAN MUSIC CONFERENCE

The South Indian Music Conference met in Madras on the Christmas day. Mr. V. V. Srinivasa Iyengar who presided, suggested the following reforms:

Troupes of itinerant musicians performing all over India, to arouse interest in music;

A new impetus for the composition of original music, with the abolition of rigid conservatism;

Luxurious music halls and opera houses in all the big cities and

Schools or institutions for the conservation nurture, and scientific training of the human voice, apart from the teaching of music.

TWO AMERICAN PLAYWRIGHTS

Ben Hecht and Charles MacArthur, author-producers of *Crime Without Passions* have been invited by the Soviet Government to make a picture in Russia. The Americans have not yet decided, but the offer is taken as a sign that Russia is giving up its policy of purely propaganda pictures in favour of entertainment.

MR. ASIT HALDER

Mr. Asit Halder, an Indian artist and Principal of the Lucknow Government School of Art, whose paintings are now being exhibited in the New Burlington Galleries in London, has just been elected a fellow of the Royal College of Arts. He is the first Indian artist to be so honoured. Mr. Halder began his career in Calcutta.

BOARD OF CONTROL FOR CRICKET

At an emergent meeting of the Board of Control for Cricket in India held on January 18 at the Maiden's Hotel, Delhi, Sir Sikandar Hayat Khan presiding, it was decided that the Maharajah of Patiala and Mr. R. E. Grant Govan who would be visiting England should be India's representatives at the Imperial Cricket Conference.

The meeting considered the provisional programme of the Indian Cricket Team's visit to England in 1936 which is as under:

Three Test Matches:

Seventeen against First Class Counties.

One vs. M.C.C.

Two vs. Universities (Oxford and Cambridge.)

One vs. Scotland.

One vs. Ireland.

One vs. Minor Counties.

Two festival Matches and two practice Matches.

It was also decided that final of Cricket Championship of India should be played at Bombay on February 22, 23, 24 and 25.

THE INDIAN HOCKEY FEDERATION

The Council of the Indian Hockey Federation met at Delhi on December 31.

The Council considered the report of the Sub-Committee and framed rules regarding the selection and management of the tour of the Indian Hockey team in foreign countries. Sir Joseph Bhore was re-elected president of the Federation, while the vice-presidents are: Mr. S. D. Moin-ul-Huq, Major Tinney, Mr. Gateley, Col. Bhonsle, Mr. B. N. Roy, Mr. L. E. Brocq, Col. Woodhouse and Nawabzada Rashid Uzzafar.

Decisions of far reaching importance were reached in the meeting. The Central Indian Hockey Association, comprising the States in Central India Agency, was affiliated. The Bhopal Hockey Association was, however, allowed to continue to retain its membership of the Federation. Sir Joseph Bhore and Dr. R. Sen were nominated to represent the Federation on the Federation de Internationale de Hockey of Europe.

THE INDIAN SCIENCE CONGRESS

The Indian Science Congress met at Calcutta on the 2nd January. Dr. J. H. Hutton presided. H. E. the Viceroy opened the Conference. In the course of his speech, His Excellency said:

The example of the late Sir Jamshetji Tata, of the late Sir Tarak Nath Palit and of the late Sir Rash Behari Ghose should be an emulous stimulant to private benefactors. Only then can the universities and leaders of science satisfactorily enrich the stream of scientific work that flows from the various centres of scientific activity.

Mr. Shyama Prasad Mukerjee, Vice-Chancellor of the Calcutta University, welcomed the delegates. Addressing the Scientists, he said:

India expects you to utilise your attainments in such a way as to benefit your country and humanity at large. To enable you to fulfil this noble mission, you are justly entitled to unstinted assistance from the people and from the Government.

Dr. J. H. Hutton, President, in his speech referred to the work of the Academy Committee appointed last year and the controversy with the Bangalore Academy and said the Committee recommended that that body initiated by the Science Congress should be called the National Institute of Sciences in India and should co-operate with the three existing bodies of academy status in different parts of India.

NATIONAL INSTITUTE OF SCIENCES OF INDIA

Inaugurating the first session of the National Institute of Sciences of India on the 7th January at the Senate House, H. E. the Governor of Bengal traced the sequence of events beginning with the establishment of the Asiatic Society of Bengal which, he said, was the first step.

Wishing the Institute success, His Excellency said: I can see no limit to the field of usefulness which this new Institute can cultivate, for its purpose is to co-ordinate the work of such academic bodies as have already been created in the various parts of India and would be created in future.

PAUL ROBESON

Paul Robeson, the famous Negro actor and singer when addressing the League of Coloured Peoples in London, expressed that the future of the Negro race was bound up with the peoples of the East—not with the West.

I am soon leaving England, he said, for I refuse to live under the sword of Damocles all my life.

I want to be where I can be an African, not have to be Mr. Paul Robeson every hour of the day. I am not sure where I will go. Africa is the place to go to. For myself I belong to Africa; if I am not there in body, I am there in spirit.

After tracing an affinity between Chinese culture and African, Mr. Robeson continued, no one can discuss the position of the Negro in the modern world without touching on modern problems. I definitely believe that the future of the African is tied up with the people of the East—not with the West.

SIR OLIVER LODGE

Sir Oliver Lodge, the 83-year-old scientist, has set up an "endurance" record while making a film at Elstree, in which he plays the sole part. Standing under the glare of the 3,000-Watt arc-lamps, he spoke before the microphone and camera for seven minutes, thus doubling the previous record for an uninterrupted "take" set up by Mr. George Arliss. The film is for the Institute of Electrical Engineers. In it Sir Oliver makes prophecies that will cause great controversy in the world of science.

FILM OF OLIVER CROMWELL

The UFA Company are planning to make a film describing the early life of the great composer J. S. Bach, whose 250th anniversary will be celebrated next year.

Oliver Cromwell is to be the subject of another film scheduled in the production programme of this company for 1935.

ARMAMENT FILMS

Films about the armament industry are increasing in number. The latest to be announced is *War is a Racket*, to be produced by an independent American company.

THE MOTOR TRADE

The British Society of Motor Manufacturers record a steady increase in production during last year when 256,866 private cars and 85,633 commercial vehicles were manufactured, compared with 220,779 and 65,508 in the previous year. The export trade also increased but not sufficiently to satisfy the manufacturers. They anticipate their export trade would be greatly helped by the 25 per cent. reduction from the beginning of this year in the British Horse Power Tax, which should increase the home demand for bigger cars and thus enable reductions in price to be made both for home and export trade.

COMPULSORY BACK-VIEW MIRRORS

The latest addition to the Motoring rules for Bihar and Orissa insists that all automobiles except motor cycles in this province should be fitted with back-view mirrors. This compulsory provision calls for regulation of glaring headlights as a necessary corollary. Upshooting headlight of cars approaching from the rear is likely to dazzle the driver near the back-view mirror. It is to be hoped that the attention of the Government will be drawn to this fact and necessary regulations made before long.

CARS WITH CHARCOAL FURNACES

Japan has an annual consumption of 150,000,000 gallons of petrol, but in spite of the efforts of the two petroleum concerns in that country—the Japan Petroleum Co., and the Ogura Petroleum Co.—her output of petrol does not exceed 30,000,000 gallons yearly. And these two petroleum concerns have also to import crude oils. Japanese industrialists are out to improve this situation, and an automobile fitted with charcoal furnace is the proposition that is engaging their serious attention now.

FORD'S NEW PLANS

Mr. Henry Ford has announced that his 1935 program to build one million cars called for expenditures of no less than \$415,000,000. Through rushing expansion of his own steel plants, he will buy \$53,600,000 of steel in the open market. Tyres will cost \$22,500,000. Freight bills for hauling Ford supplies from 6,008 widely scattered concerns will foot up to \$74,000,000. Biggest item in the Ford budget is \$100,000,000 for bodies from outside builders.

AIR-MINDEDNESS

We are certainly living in days that are making history: this year 1935 will see wonderful advance in the air services of many countries. Sir Philip Sassoon, Under-Secretary of State for the Air Services, outlined in the House of Commons recently a far-reaching scheme of British air mail development. He said:

The scheme envisages the following schedules:

India in just over two days.
East Africa in two and a half days.
Capetown and Singapore in four days each.
Australia in seven days.

There will be four, possibly five, services weekly to India, three to Singapore and East Africa, two to South Africa and Australia.

An integral feature of the scheme is the comprehensive programme of the development of ground organisation of the Empire air routes, enabling the services to cater both to passenger and mail traffic operating night and day.

WORLD'S FASTEST CIVIL AIR CRAFT

The fastest commercial aircraft in the world has completed its trials in Germany, where its performance has astonished experts. The aircraft is the Heinkel He. 70, and it has a top speed of 220 m. p. h. In appearance on the ground there is nothing remarkable about this machine, which is a single-engined low-wing monoplane, seating a pilot and five passengers in its cabin. Once in the air, a mechanism operated by the pilot withdraws the undercarriage into cavities in the wing, so reducing air resistance and permitting the attainment of high speed.

WORLD'S LARGEST FLYING BOAT

What is claimed to be the largest flying-boat in the world is to be launched soon at Toulouse.

The giant amphibian will carry 70 passengers, and will have a commercial flying speed of 150 miles an hour.

It will be fitted with a dozen de luxe cabins of the same size as those on Trans-Atlantic liners, each having two bunks and its own toilet fittings.

The plane is intended for Southern and North Atlantic services.

CATTLE FODDER IN U.P.

Half-a-dozen Government schemes for various researches including one for practical research into feeding cattle, spread over 5 years and involving an expenditure of about Rs. 2 lakhs was considered at a meeting of the U.P. Agricultural Research Committee to be recommended to the Imperial Council of Agricultural Research for being financed.

The schemes related to the undertaking of cotton seed crushing and the supply of decorticated cake for educative propaganda, investigations of nutritive values proteins, principal nitrogenous food crops sown and consumed in the country, finding out scientifically the merits of medium and small Hadi bels claimed to be specially suitable for developing village sugar industry.

CENTRAL MARKETING BOARD

The Constitution of a Central Marketing Staff as attached to the office of the Imperial Council of Agricultural Research consisting of an agricultural marketing adviser, 7 senior marketing officers and 10 assistant marketing officers was announced on the 19th January in a resolution of the Government of India in the Department of Imperial Council of Agricultural Research.

These officers will be allotted to commodities and groups of commodities of chemical and physical characteristics such as oil-seeds, grains, fruit, etc., besides the testing of grading technique and equipment under practical conditions.

THE LAND REVENUE CONCESSIONS

The Madras Government have decided to repeat the land revenue concessions of last year in the current fasli, except in respect of wet assessment and water charges on ryotwari lands, regarding which the concession has been reduced by a quarter of an anna in the rupee. The concession will take the form of suspension of the collection of 1½ annas in the rupee in the case of assessment on ryotwari wet lands and water charges for ryotwari and proprietary areas. This applies to all areas resettled after 1918-19. In other areas the suspension of collection will be 1½ annas in the rupee. As regards dry assessment, the suspension of the collection will be one anna in the rupee.

ALL-BURMA INDIAN LABOUR CONFERENCE

The First All-Burma Indian Labour Conference met in Rangoon on 31st December under the presidency of Mr. E. P. Pillai, M.L.C. The Conference passed resolutions extending fellowship and goodwill to Burmese Labour and recording disappointment with Burmese Labour, and at the unsatisfactory recommendations of the J. P. C. Report.

The Conference opined that the remarks made in para 473 of the J. P. C. Report were unfounded and the right of free entry should be extended to Indians and Indian States' subjects in the same manner as that proposed for British subjects domiciled in the United Kingdom. Arrangements must be made to provide at least three seats for Indian Labour.

Later, on January 12, Mr. N. M. Joshi presided over the Burma Provincial Indian Labour Conference. He advised Indian labourers to co-operate with the Burmans in securing for either country, adoption in the fullest form of self-government, maintaining that the surest protection in point of interests of the minority lay in assimilating its interests as near as possible to the interests of the majority. In reviewing the general labour conditions in Burma, Mr. Joshi regretted that the Government of India and the Provincial Governments, including the Government of Burma, had not done much to give effect to the recommendations of the Royal Commission on Indian labour.

THE NATIONAL TRADES UNION FEDERATION

The General Council of the National Trades Union Federation met at Bombay recently under the presidency of Mr. Jamnadas Mehta and adopted several resolutions. The following official statement about the meeting has been issued:—

The Council passed a lengthy resolution on the Joint Committee's Report on Indian Constitutional Reforms characterising it as retrograde and unacceptable, and appointed a Committee to draft amendments to the proposed Government of India Bill to be submitted through the British Labour Party.

The Council recorded the report of the Indian delegation to the Asiatic Labour Congress held at Colombo, and the report of the work done by Mr. Jamnadas Mehta as Indian workers' delegate at the last International Labour Conference at Geneva.

KING'S SILVER JUBILEE FUND

H. E. the Viceroy, in the course of an appeal to the Princes and People of India, reminds them that Monday, May 6, 1935, will be celebrated as the 25th anniversary of the King-Emperor's accession to the throne.

His Majesty has been graciously pleased to approve the proposal that, in commemoration of so auspicious an occasion a fund should be raised in India for charitable purposes and that it should be devoted to the Indian Red Cross Society, St. John Ambulance (Indian Council), the Countess of Dufferin's Fund and the Indian Soldiers' Benevolent Fund. It will be noticed that the four institutions specially selected are of an all-India character and are well known to all classes in the country as a constant source of relief to cases of suffering and want. Any monies which may be received, excepting sums actually expended on the organization, will, in accordance with Their Majesties' express desire, be expended on relieving distress and suffering in this country.

H. E. Lady Willingdon has been appointed President of the Fund. Committees will be appointed in every province to collect Funds. All monies collected will be pooled in a Central fund.

May 6, 1935, will be a public holiday.

THE SAAR PLEBISCITE

The total area of the Saar is 737 sq. miles. The estimated population on January 1, 1932, was 815,907 (409,709 males and 406,198 females). In the Plebiscite held last month, the inhabitants had to decide whether they desired to:

- (a) unite with France,
- (b) return to Germany or
- (c) remain under the administration of the League of Nations, under which the Saar Basin was placed by the Treaty of Versailles

The results of the Plebiscite are as follows:

For Germany	... 4,76,089
For status quo	... 46,613
France	... 2,083

The voting represents 92 per cent. in favour of Germany. Invalid papers totalled 901, and blanks 1,256. No commune voted against the return to Germany.

BOOKS RECEIVED

SOUTH INDIAN CELEBRITIES. VOL. I. Sketches by K. M. Balasubramaniam, Solder & Co., Madras. The writer has obviously confined himself to certain leading figures in the non-Brahmin community and offers some piquant yet very appreciative sketches of Sir R. K. Shanmugham Chetty, Dewan Bahadur Ramaswami Mudaliar, Kumararaja of Chettinad and five others including Mrs. Muthulakshmi Reddi.

THE JOINT COMMITTEE REPORT. By K. R. R. Sastry, M.A., M.L., Madras. Mr. Sastry subjects the J. P. C. Report to a searching criticism and lays bare the fallacies alike in its arguments and its conclusions. But apart from mere criticism, Mr. Sastry offers some valuable suggestions.

RURAL RECONSTRUCTION. A Note by F. L. Brayne, M.C., I.C.S. Printed at the Mufidian Press, Lahore, Price 4 As. In this short note Mr. F. L. Brayne, I.C.S., Commissioner on special duty for Rural Reconstruction, Lahore, details a scheme of rural reconstruction which may be read with interest.

SACRED THOUGHTS. Compiled and published by Ramanadasa K. S. Seshagiri, 198 Brodies Road, Mylapore. Price 8 Annas. Thoughts of some of world's great men are collected in this booklet.

THE TRAGEDY OF GANDHI. By Glorney Bolton. George Allen & Unwin, Ltd., London.

THE CASE FOR FAITH-HEALING. By J. D. Beresford. Preface by the Very Rev. H. R. L. Sheppard, D.D. George Allen & Unwin, Ltd., London.

THE ROMANCE OF REALITY. By Janet Chance. With a Preface by Olaf Stapledon. George Allen & Unwin, Ltd., London.

THE HINDU CONCEPTION OF THE DEITY. By Dr. B. Kumarappa. Luzac & Co., London.

A BRIEF SKETCH OF AGRICULTURAL AND COMMERCIAL HISTORY. By W. J. Claxton. Macmillan & Co., London.

MEDITATIONS OF MAJAZI. By Syed Shahansha Hussain, B.A. Upper India Publishing House, Lucknow.

INDIA'S HIGHER CALL. A Plea for True Swaraj and World Harmony. By M. K. Acharya. Huxley Press, Madras.

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THE GOVERNMENT OF INDIA BILL

By Dr. Sir P. S. SIVASWAMY AIYER, K.C.S.I., C.S.I., C.I.E., LL.D.

It is with considerable hesitation that I comply with the request of the editor of the *Indian Review* to express an opinion upon the Government of India Bill which has been introduced in Parliament and is now under scrutiny in the committee stage. In a previous issue of this journal, I expressed my views upon some of the salient features of the Joint Select Committee's report. Since then we have seen the bill and the draft of the instrument of instructions. Still more recently the resolutions arrived at in the conference of Indian Princes and their ministers have seen the light of day and there has been a most important and valuable debate in the House of Commons on these resolutions.

I have been able to go through the bill only once; but a single reading is not sufficient for a full comprehension of its provisions. It has been truly stated that never in the history of the British Parliament has it had to deal with a more complicated problem or consider such an elaborate and comprehensive measure. I wonder if Parliament has ever had to consider before now provisions so involved and intricate and bristling with safeguards, provisos and exceptions. It is due to features inherent in the conditions of the problem as figured by the British Government. If the British Government had attempted to introduce a measure of constitutional reform for British India alone with its religious and other minorities, the problem would have been sufficiently arduous and heavy. But the desire to bring the Indian States within the orbit of the new constitution has enormously added to the burden of the task. And it has been still more aggravated by the desire for the protection of British interests and the continuance of British control in a practically unimpaired form. The bill is the outcome of

conflicting interests and motives and of the desire on the part of the British Government to reconcile widely divergent interests. There was in the first place the demand of British India for self-government, subject to such temporary reservations and safeguards as were necessary in the interests of the people; there was the demand of racial and religious minorities for the protection of their interests; there was the demand of the Indian Princes for the protection and maintenance of their treaty rights; and there was the demand of British commercial interests for the maintenance of the privileged and dominant position which they had acquired in India. The primary object of the Princes in joining the Round Table conferences was to secure safeguards for the maintenance in their integrity of their rights of sovereignty against possible encroachments by a self-governing British India. They expressed their willingness to join an all-India federation with central responsibility in the hope that they would be thereby able to restrain any attempts by the representatives of British India to interfere with their rights and powers. The Imperial Government gave their hearty support to the proposal not merely because they wished to give the Indian States their just place in a united India, but because they hoped that with the co-operation of the Princes as members of a federation endowed with sufficient weightage of representation in the federal legislature, they would be able to put an effective brake on the pace of democracy in India and provide adequate safeguards for British interests. The proposed federation is intended to cement the alliance between the Princes and the British Government for purposes of mutual defence against the inroads of democracy in British India. It is no wonder that the constitution which has been devised to meet

these objects and serve such conflicting interests should be a structure so elaborate, so artificial and so unprecedented that the like of it has never been seen in the world. It may no doubt be urged that the political conditions of India are so diversified and unique that they demand a constitution with boldly novel features. Every attempt has been made by the framers of the bill to consult the wishes and susceptibilities of the Princes and allow them a wide latitude in regard to the terms and conditions of which they are willing to accede to the federation. It is strange that in spite of such solicitude on the part of the British Government, the Princes should shy at the federation and ask for further safeguards and amendments of the bill. Some of these demands are probably due to a misapprehension of the provisions and effects of the bill. The assurances given by Sir Samuel Hoare in the House of Commons and the promise to introduce drafting amendments should go far to allay the doubts and misgivings of the Princes. It is from the point of view of British India that the clauses relating to federation are open to criticism. The choice given to the Princes to specify the matters mentioned in the federal legislative list in regard to which they are willing to accept the competency of the federal legislature and the conditions to which their acceptance is subject are so wide that there is a great danger of vast heterogeneity in the accepted lists of federal subjects. Any constitution which would seek to embody widely divergent lists would prove a harlequin federation and provoke derision. There is no provision in the bill requiring His Majesty to accept every instrument of accession, however unworkable its terms and conditions and however ill it may fit into the framework of any decent federal constitution. Sir Samuel Hoare has made this intention clear in his speech. The most weighty contribution to the debate in the House of Commons on the Princes' resolutions was made by Sir Austen Chamberlain. He did well to point out that he would not allow the House to be driven from what it thought right, or enter a Dutch auction for the sport of the Princes. He did well also to point out that the Parliament had immensely greater responsibilities to the people of British India and to utter a warning that the rejection of federation by the Princes at

the present moment would not mean the negation of central responsibility to British India by itself for all time. The House of Commons would be driven sooner or later, and sooner rather than later, to establish responsible government at the centre for British India alone.

I will now refer to some of the objectionable features of the federation clauses of the bill. It was rightly argued by the Joint Select Committee that central responsibility was a necessary and logical corollary of provincial autonomy and that it must, for reasons of policy, be coupled with federation of the Indian States. But it is curious that instead of facilitating federation, the scheme proposes to make its establishment dependent upon the double condition that the number of States acceding to the federation must be so many as to represent at least half the population of the States and also as would be entitled to choose not less than 52 members of the Council of State. It is possible to understand the condition as to population, but it is not so easy to understand the other condition. It is hardly reasonable that the wishes of the States representing a majority of the population should be ignored on account of the unwillingness of the rest of the States. It is of course possible to adduce specious explanations for this proposal, but it is neither logical nor reasonable. I may here draw attention to the second schedule of the bill which sets out the provisions of the Act the amendment of which is not to affect the validity of the instrument of accession of a State. The enumeration of these provisions in the different chapters is coupled with saving clauses. The interpretation to be placed upon these saving clauses is apparently that if any of the matters referred to in the saving clauses is amended, the instruments of accession will become invalid. To give an instance, if the provisions relating to the making of rules by the Governor-General for the transaction of the business of the federal government were amended, the instrument of accession would become invalid. The bill does not make it clear whether if the instrument of its accession became invalid, a State would *ipso facto* cease to be a member of the federation. Nor does the bill declare what would happen to the responsibility of the Government at the centre, if the instruments of accession of a

large number of the acceding States became invalid for one reason or another. The Act does not contemplate the voluntary withdrawal of States from the federation. But it does seem to contemplate the possibility of the instruments of accession becoming subsequently invalid.

Another provision which seems open to criticism is clause 143 requiring the federation to defray the expenses of His Majesty incurred in discharging the functions of the Crown in its relation with the Indian States. As the relations of the Crown with the Indian States are outside the scope of the Government of India Bill and are meant to be exercised at the desire, and for the benefit, of the Princes, the burden should legitimately fall upon the shoulders of the Princes and not upon the revenues of the federation, more especially after the contemplated abolition of the tributes and contributions by the States.

Let us now see what each of the three parties to the federation stand to gain or lose by its materialisation. The people of British India obtain a shadow of responsibility in the central government and may indulge in the hope that at some distant date in the course of a few generations the shadow may be transformed into a substance. Federation or no federation, they cannot expect any transfer of control in respect of the reserved subjects of defence and external affairs. The Indian Princes will obtain a voice in the management of the central revenues, in the central legislature and the central government and will be guaranteed in the exercise of autocracy under their claim to the protection of their sovereign rights by the British Crown by virtue of their treaties. The British Government will continue to exercise their powers of control from behind the screen of a responsible federation. One cannot help feeling that one dominant motive behind the new scheme of reforms is how to make the future Government of India safe for British interests, commercial and otherwise, and for the Indian Princes. Far be it from the minds of the people of British India to injure either British interests or the interests of the Indian States. But the aim of every patriotic Indian will be how to make the people of India as a whole united and prosperous and enable a united India to attain full Dominion Status.

The draft instrument of instructions to the Governor-General is fairly satisfactory so far as it goes. It provides for the formation of a cabinet in consultation with a Prime Minister, for the encouragement of a sense of joint responsibility among the ministers and for joint consultation between the counsellors in charge of the reserved functions and the ministers. It impresses upon the Governor-General the need for exercising his special responsibilities in such a manner as not to weaken the sense of responsibility of the ministers or enable them to rely upon his special responsibilities in order to relieve themselves of their own proper responsibilities. How this nicely contrived system of checks and counter-checks will work remains to be seen.

I pointed out in my previous article * that the provisions of the new reforms which prohibited discrimination would prevent the encouragement of Swadeshi industry and trade. So far as tariffs and fiscal policy are concerned, the instrument of instructions allows the Governor-General to interfere in tariff policy only when the main intention of the policy is to injure the interests of the United Kingdom rather than to further the economic interests of India. But at the end of paragraph 14 of the instructions, the Governor-General is required to bear in mind the partnership between India and the United Kingdom and the mutual obligations arising from it. This clause is vague and obscure and it is more than likely that it contains a lurking pledge of imperial preference. The question of preferential tariffs for goods of British origin must be allowed to be decided upon the merits of each case, instead of being treated as a matter of course and general obligation. Import tariffs are only a negative method of fostering the industry and trade of a country. The use of the positive method of encouragement by bounties or subsidies has been severely restricted by the provision forbidding discrimination against British companies, shipping and industrial, who are the most formidable competitors in the field. The provisions of the bill for reciprocity afford absolutely no protection for the development of Indian industries and manufactures.

* *Indian Review*, December 1934.

IS THE DEPRESSION LIFTING ?

By MR. K. J. CLEETUS

THE economic depression has been with us for so long and people have so adjusted themselves and their affairs to the new circumstances that they have almost forgotten to inquire whether it is coming to an end. Rents and rates of interest, wages, prices and profits have become so firmly adjusted to the new levels of lower economic activity that any increase in them is being looked as fortuitous gains. Even so, memories of the prosperous times before 1930 are still strong in the minds of people and the hope is ever there that we may yet return to those spacious days. In recent months the feeling has become somewhat general that a turn in the tide is near at hand. While most of us are only too anxious to welcome any sign of a real economic revival which is but natural after a prolonged period of unprecedented economic hardship, the more optimistic and enterprising among the business community have already begun to think out their plans for the future on the basis of larger demand and higher prices. Happy thoughts of redeeming mortgages, paying up arrears of interest, releasing frozen capital and receiving higher wages and salaries spring to one's mind. But before we can translate them into our books of accounts, it is necessary to assure ourselves that these hopes and anticipations are well founded. It is necessary to find out whether they have any basis in economic facts, whether they are susceptible of verification by statistical data.

PRICES

The level of wholesale prices may be considered a fairly reliable index of general economic conditions. Falling prices have been the most disastrous expression of the economic blight and therefore no reliance could be placed on any helpful economic factors until these latter become definitely reflected in the price level.

CALCUTTA INDEX NUMBER OF WHOLESALE PRICES

Annual Average		Annual Average	
		January 1934 ...	90
		February ..	89
		March ..	88
1929 ...	141	April ..	89
1930 ...	116	May ..	90
1931 ...	96	June ..	90
1932 ...	91	July ..	89
1933 ...	87	August ..	89
		September ..	89
		October ..	89
		November ..	89

In 1931, there was a drop of 20 points in the prices. In 1932, prices dropped but 5 points. In 1933, the fall in prices received further check. They declined by 4 points only. The trend of prices disclosed further resistance to depressing factors in 1934. During the first ten months of the year wholesale prices dropped by one point only. In July and August 1932, a slight upward tendency was discernible, but it was too short lived. Prices continued to drop from September 1932 right up to March 1933, after which they spurted up till July and sagged again. From August 1933 to November 1934, the level of wholesale prices in India may be said to have been fairly steady. In fact, these 16 months were the steadiest on record since the autumn of 1929; the fluctuations were confined within two points. Although a general definite upward march of prices has not yet materialised, there are reasonable indications to warrant the belief that the period of falling prices has perhaps come to an end. In fact, the general feeling among the business community is that the long-expected upward turn in prices is near at hand.

Examination of particular commodities provides interesting side-lights. Commodities so dissimilar as pulses and raw jute have been fairly steady in 1934—pulses which are commodities consumed almost exclusively at home and raw jute which is predominantly an article of export. In spite of the Restriction Scheme, tea has been falling and so have jute manufactures, hides and skins and metals. It is significant to note that all these are mainly export commodities. On the other hand, cereals, oil-seeds, raw cotton and

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IS THE DEPRESSION LIFTING ?

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cotton manufactures have been rising, cotton manufactures more than cereals and oil-seeds.

CUSTOMS REVENUE

Customs revenue is usually considered an indication of economic prosperity, although it has its own limitations as a guide to the general economic health of the country. As it depends upon the import of goods into the country in a sense it may be said to reflect consuming capacity.

INDIAN CUSTOMS REVENUE

Eight months ended November.

Crores of Rupees.

1932	1933	1934
35.8	32.3	31.9

After the discouraging shrinkage in customs revenue in 1933, the recovery in 1934 is especially welcome. The Budget estimates for 1934-35 were but slightly above the actuals of 1933-34; but if we may judge from current receipts, the actuals for 1934-35 are likely to disclose slight improvement on the estimates for the year and considerable improvement on the actuals for 1933-34. A more heartening feature for our purpose is that nearly the entire improvement is due to increased receipts from revenue duties; and, more significant still, the total receipts from protective duties has declined perceptibly, a fact which may be interpreted to mean that an increasing proportion of the country's requirements is being captured by the products of Indian industries.

CLEARING HOUSE FIGURES

Clearing House Statistics are the barometer of business activity within the country. Prices of commodities and securities are very often influenced by anticipations and other speculative factors. Clearing House figures on the other hand represent actual transactions negotiated and concluded and are, therefore, a safer guide to economic activity. The total volume of cheques cleared during the year 1934 upto 8th December amounted to 1,674 crores as against 1,588 crores during the corresponding period of 1933. An increase of 86 crores is certainly impressive and is an important signal of improving trade conditions, the more so because Calcutta, Bombay, Madras, Karachi, Lahore and Cawnpore have all participated in this increase.

FOREIGN TRADE

Shrinking foreign trade was one of the most disquieting features of the period of depression. The year 1933-34 marked some recovery in the exports of Indian merchandise, but imports continued their downward trend, although the rate of decline had apparently slowed down. During the seven months ended October 1934, however, the value of imports registered the remarkable increase, as compared with the corresponding period of 1933, of 8 crores or 13 per cent. The total exports including re-exports disclosed an increase of 2.1 crores or 2 per cent. The total foreign trade including imports, exports and re-exports registered an increase of 10 crores or 7 per cent.

A clear analysis of foreign trade discloses many interesting features. In imports grain, pulse and flour have gone up, but sugar has declined for the obvious reason that an increasing proportion of India's requirement is being met by internal production, a fact which is an index to the development of Indian sugar industry and a justification of the Government's policy of discriminating protection. On the export side food, drink and tobacco declined, mainly owing to reduced exports of tea, which was inevitable under the Tea Restriction Scheme. Exports of raw materials and articles mainly unmanufactured increased, but nearly the whole of the rise is attributable to the remarkable increase in the exports of raw cotton to Japan. Otherwise there was a fairly widespread shrinkage in trade as compared with the corresponding period of 1933, raw hides and skins, oil-seeds, raw jute and raw wool being the principal commodities that suffered. It is very clear, therefore, that the rise in the total export trade is not a reflection of a general increased export activity covering a wide range of export commodities, but is the result of unusually heavy foreign demand for a few of them only. This particular fact would seem to indicate that forces working for economic revival have not exerted universal influence, but are really confined to certain areas and commodities.

We should not, however, bestow undue importance upon foreign trade figures or magnify their significance. It is well to remember that India's internal trade is by far more important from the point of view of her economy. We have reasons to believe

that internal trade has been recovering at a much faster pace as will be evident from the examination of such factors as railway earnings and freight loading, clearing bank statistics, industrial production, etc.

RAILWAY EARNINGS

The total approximate gross earnings of all State-owned Railways from 1st April to the 10th November 1934, amounted to 52·5 crores, which was 2·7 crores more than the actuals for the corresponding period of the previous year and 3·7 crores more than the actuals for the corresponding period of 1932-33. Railway earnings have not only been rising but rising more or less steadily during the last two years, which is more significant from our point of view. Increased earnings were registered in the case of every State-owned Railway without exception, inspite of increased competition from roadways. During this period there was an increase of 6·54 per cent. in the freight wagon loadings on the broad gauge and an increase of 5·34 per cent. on the metre gauge. As carriers of goods and passengers such sustained and universal increase in earnings and freight loading of railways is the most unmistakable indication of accelerated economic activity within the country.

INDUSTRIAL PRODUCTION

Statistics of industrial production in India have not advanced to the point of calculating a general index number, and in the absence of such an index one is forced to fall back on the figures of output for each industry. The production of cotton piece-goods during the first seven months of the year 1934 was estimated at 1749·5 million yards as compared with 1681·8 million yards in the corresponding period of 1933. A much larger increase would have been registered had the general strike in Bombay not intervened. The stock position is not perhaps as encouraging as it might have been; but on the whole the cotton industry is working in anticipation of better times in the immediate future and there is a strong undercurrent of hopefulness in the markets.

The jute industry has generally been working at a slightly higher capacity and the total production during the first nine months of the current financial year disclosed some improvement on the production for the

corresponding period of the previous year. In the same period cement showed a rise of 20 per cent. and pig iron 25 per cent. which should be considered very encouraging. The steel industry has been operating at a much larger productive capacity than ever. Even coal, one of the darkest spots on the industrial map of India, is slowly raising its head. The production in 1933-34 was slightly in excess of the production in the previous year and during the last ten months raisings have been at a higher level than during the previous two years. Although it is regrettable that figures of production of such an industry as sugar are not available, reports of the Sugar Technologist and Indian Sugar Mills Association confirm that production has been increasing at an encouraging pace. While the output of the industry has been steady with a marked upward tendency in the more recent months, flour-milling and mineral oil industries have been working to enlarged production schedules.

COST OF LIVING

The cost of living for working classes has been showing a rising tendency right through the current financial year. Such distant cities as Bombay, Nagpur, Patna, Monghyr and Jamshedpur, influenced by dissimilar circumstances, have all participated in it. In more ways than one, it is a reflection of increased industrial activity within the country and of higher commodity prices. On the average there has been a rise of approximately six points.

SECURITY PRICES

Security prices, besides being an index of current activity, constitute a fairly reliable indication of the business community's estimate of future prospects. During the twelve months October 1933-September 1934, there has been a rise of nine points in Government securities and a rise of as much as 17 points when we compare prices in September 1934, with the average for 1926-29. Non-speculative industrial shares (consisting chiefly of preference shares and debentures) rose by 11 points or 10 per cent. between October 1933 and September 1934. From our point of view, the phenomenal rise in the security index number of speculative shares is even more significant. Between October 1933 and September 1934, the index number

registered a rise of as much as 38 points or 23 per cent. That securities backed by such dissimilar aspects, influenced by such varying conditions, subject to the action of such entirely different forces, and held and dealt by people with such entirely different aims and purposes should all reveal a common and remarkable upward trend is the surest indication of the quickening of the economic pulse of the nation. Herein is reflected not only current conditions but more, the investor's estimates and hopes of the future. It is this latter factor—so pronouncedly psychological—that is extremely significant as evidence of economic revival.

THE ASSEMBLY'S VERDICT

BY MR. S. SATYAMURTI, M.L.A.

THE verdict of the Legislative Assembly on the Joint Parliamentary Committee's report has been variously interpreted by various people, more or less according to their political inclinations. But certain facts need to be stressed in order that the verdict may be appreciated in its true perspective. Without Government's participation in the voting, which really amounted to about 38 votes, the verdict of the House would have been perfectly clear. For one thing, neither the Government nor any of its supporters dared to put forward before the Assembly, as one of them did in the Council of State, any resolution or amendment for the acceptance of the J. P. C. report. The reason is obvious. They knew, none better, that such a resolution would have been defeated by an overwhelming majority. The Congress resolution for rejection had the support of a distinct majority of elected members of the House. If Mr. Jinnah's party had remained neutral, we would have carried it. As it was, we lost by about eleven votes and therefore the verdict of the Assembly which was elected directly on the issue of the acceptance or rejection of the J. P. C. report is perfectly clear.

Coming to Mr. Jinnah's amendment, it may now suit the Government or its supporters to suggest something else; but, during the time of discussion and even during the time of voting, frantic attempts were made by the Government spokesmen,

If further evidence is required, it is easily and convincingly furnished by the increase in the volume of currency necessitated by increased economic activity. During the last three years the volume of notes in circulation has been rising slowly. Between 15th December 1931 and 15th December 1934, the increase was 14 crores or 8 per cent. If the exigencies of the Government's financial position and the Government's determination to maintain an over-valued rupee exchange had not been allowed to influence their internal currency policy, we should have witnessed an even greater increase in the volume of currency in India.

particularly by the Law Member, Commerce Member, and the Home Member, to make it clear to the members of the Assembly that the acceptance of Mr. Jinnah's amendment meant rejection of the scheme and that, in fact, there was no difference between Mr. Jinnah's amendment and Mr. Bulabhai Desai's amendment. With that point of view clearly before the House, the members of the House inflicted a crushing defeat on the Government by carrying Mr. Jinnah's amendment. The Government had a minority consisting of 38 "electrified automatons", as one Honourable Member called them, 9 Europeans, and just a few others. So the verdict of the Assembly is clear that the Government of India Bill is not wanted.

The attitude of the Congress on Mr. Jinnah's amendment to accept the Communal Award has been misinterpreted in some quarters. But the fact is forgotten that the Congress Party tabled an amendment neither accepting nor rejecting the Communal Award, but that that amendment was defeated by the Government and the Mussalmans joining hands. After that defeat, it is but natural that the Congress should remain neutral on any motion either to accept or reject the Communal Award. I concede that it was possible for the Congress to vote against its acceptance, but the Congress would have done so if a resolution or amendment had been on the order paper asking the House to reject the Communal Award. The Congress would have voted against both. It

would have been preferable, since there was no amendment to reject the Communal Award, if no amendment had been tabled to accept the Communal Award; but under the circumstances, the Congress did its best to carry out its well known attitude of neutrality on the question of the Communal Award.

Events have on the whole justified the Congress attitude. There is every reason to hope that there will be a communal settlement and that the Indian political progress will be accelerated thereby. As a result of

this verdict, the Government of India should advise the Secretary of State to drop the Government of India Bill. The Secretary of State should drop the Bill. It does not look likely he will. Let him pursue his own course. But Indian political parties and their leaders have made it perfectly clear to Great Britain that this constitution is not wanted, and that the responsibility for enacting it in the teeth of Indian opposition is that of His Majesty's Government. Indians are free to pursue any course of action in respect of the forthcoming Constitution.

THE BUDGET

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AS we go to Press, Sir James Grigg's first Indian budget is published. We do not at this stage propose to anticipate the debate on the Finance Member's statement in the Assembly or subject his proposals to a critical examination. We must content ourselves with merely indicating the leading features of his budget. Sir James was able to report a surplus of 327 lakhs in the revised estimates for 1934-35 as against 10 lakhs anticipated in the budget estimates. The surplus is mainly due to increased yield on customs and reduction in expenditure. The total surpluses in hand at the end of the current year will amount to Rs. 3,89 lakhs in all.

The budget estimates for 1935-36 on the existing basis of taxation are as follows:

Revenue	...	Rs. 90,19 lakhs
Expenditure	...	Rs. 88,69 lakhs
Surplus	...	Rs. 1,50 lakhs

DISTRIBUTION OF SURPLUS

The accumulated surpluses of 1933-34 and 1934-35, said the Finance Member, will be devoted to the extent of Rs. 1,00 lakhs for rural development, such as distribution to the Provinces for expenditure on approved schemes, including the co-operative movement.

Rs. 40 lakhs will be given as a special contribution to the reserve in the Road Development Fund.

Rs. 25 lakhs will be set aside for development schemes, especially roads, in the N.-W. F. Province,

Rs. 20 lakhs will be spent on the development of broadcasting. It is proposed shortly to construct a large transmitting station in Delhi, and a new station at Madras.

The remainder of the accumulated surplus is set aside for the civil aviation programme (Rs. 93 lakhs), and the transfer of the Pusa Institute to Delhi (Rs. 36 lakhs), and the reduction of debt.

The surplus anticipated in 1935-36 is available for tax reduction.

The duty on silver is to be reduced to two annas an ounce.

The export duty on raw skin is abolished. The Finance Member also announced a welcome reduction by one-third of the surcharges on income-tax and super-tax.

SURCHARGE ON INCOME-TAX

In making this announcement, Sir James pointed out that the removal of the surcharges on income-tax and super-tax altogether would cost Rs. 3,34 lakhs a year while the removal of the tax on incomes between Rs. 1,000 and Rs. 2,000 would cost a further Rs. 75 lakh. "Clearly, with the surplus of Rs. 1,42 lakhs only," he added,

"we cannot remove the whole of the two surcharges and the quasi-surcharge, but what we can do is to reduce them all by one-third, and this is what I, in fact, propose. The cost will be Rs. 1,86 lakhs, leaving us with a purely nominal surplus of Rs. 6 lakhs."

The Co-operative Marketing of Farm Produce

BY

DR. J. G. SHRIKHANDE, M.SC., Ph.D. (London) A.I.C.

QUESTIONS relating to the marketing of farm products are receiving greater attention than ever before. The farmer realises that production is only a part of the farm business and that proper marketing is equally important. He, except in a few cases, no longer markets all his produce directly to the consumer. Middlemen's services are required, but as the farmer notes the number of steps in marketing and the difference between the price he receives and that paid by the consumer, he frequently doubts that his products are distributed in the most direct and economical way.

A most effective method of enabling the cultivator to secure a full premium for his produce is organisation for the purpose of sale. Group marketing must be more efficient than individual marketing, especially under Indian conditions where the individual producer is such a small unit. The key to the problem lies in co-operative effort as is practised in Europe and America. The Royal Commission on Agriculture suggested the organisation of co-operative sale societies as the best method. They observed that these societies will educate the cultivator in production and preparation for market of his produce, will provide a sufficient volume of his produce to make efficient grading possible and will bring the Indian produce into direct touch with the export markets and with the large consumers in this country like the cotton and jute mills. Co-operative sale societies represent a small beginning in this direction. Such societies can well be assisted by the agricultural department in the grading of produce.

General agricultural organisations have been important factors in creating greater interest in co-operative marketing and crystallising this interest into action. Co-operative marketing may be defined as working together for mutual benefit in solving marketing problems. Co-operative marketing organisations are business enterprises and a comparison of the plan of organisation and operation of a co-operative marketing association with those of ordinary business corporations may be made to understand some

of the most outstanding features of co-operative enterprise. A co-operative organisation is a democratic institution in which the voting rights of the members are usually equal, whereas the general business corporation customarily grants the stockholder a vote for each share of stock which he owns. A stockholder of a corporation can thus control his activities by acquiring more than fifty per cent. of its capital stock.

Mention is frequently made of the Rochdale principle of co-operation in discussing co-operative marketing. They derived their name from the town of Rochdale in England, where a small group of weavers in 1844 organised a co-operative store based on these principles. Although the original Rochdale association was one of consumers and not of farmers and had for its object co-operative purchase and not sale, yet farmers' marketing organisations are often referred to as being established on the Rochdale plan. Marketing is business, and carrying on marketing through a co-operative organisation does not remove it from the sphere of business.

Although marketing conditions vary with different provinces, yet in spite of the diversity of the system under which agricultural produce is marketed in various parts of India, certain broad generalisations can be made as a whole. It has almost been well established that where the cultivator is in a position to dispose of his produce in a market, however limited in scope and badly organised, he obtains a better price for it than when he disposes of in his own village, even when the cost of transport is taken into account. Hence the importance to him of properly organised markets. The importance of such markets lies not only in the functions they fulfil but also in their reactions upon production.

The following are some of the common disabilities under which the Indian farmer labours in selling his produce:

1. Deductions for religious and charitable purposes.
2. Taking away of large samples without any payment.
3. Manipulation of scales, measures

and weights. 4. Bargains between his agent and the negotiator of the purchaser are made secretly. 5. The broker whom he employs in the market is inclined to favour the purchaser with whom he comes in daily touch. 6. The same broker may act for both the farmer and the purchaser. To bring, therefore, to full fruition the work of the agricultural departments, regulated markets of the Berar and Bombay type should be established.

Reasons for undertaking co-operative marketing by farmers are found in the need they feel for improvements in marketing methods. This need, besides the above mentioned disabilities, may be the result of several other causes. One local purchaser in a community may have no competition and take advantage of his position. Agreements among local buyers to restrict competition may exist, or be suspected. The grower may feel the need for united effort in grading and standardisation, in studying markets, in economical transportation, and in meeting other problems more or less closely connected with marketing. The farmer must necessarily devote most of his time to his work on the farm. He has neither the time nor the facilities for making a careful study of markets and marketing methods.

Co-operation among growers of vegetables and fruits solves the problem of the package by making it uniform and standard and ensures uniformity of grade. Co-operative action enables the co-operators to act as an independent individual, and since they employ a uniform package, a standard pack, and uniform grades, a given product of a community can be shipped in cartload lots at a lower rate than is possible by local freight or express, thus effecting a decided saving. Uniform package and a standard pack and grade give a product a standing in the market, which enables it to be sold for what it actually is worth because of the guarantee of the association behind it.

The distribution of products to many consuming centres rather than congestion in a few is one of the most valuable results obtained by co-operative action. Cities large enough to handle a single commodity in cartload lots, when it is purchased from the producer, receive their goods direct rather than by a diverted shipment or reshipment.

The product reaches the market quicker and in a better condition, and the price to the consumer or to the handler in a small town is reduced by one freight charge and sometimes by the cost of commission or jobber's profits.

Under the system of independent action, producers are creatures of circumstances over which they have no control. As a rule, the dealers see to it that reports of crop prospects are high enough to enable them to buy the harvest at a reasonably low price. It is never discovered that the crop is a little short until after it has left the hands of the grower.

The farm, in a certain sense, is a factory and the farmer is a manufacturer. A well equipped sales department is usually an important part of the business. A co-operative marketing association can take the place of a sales department. By combining products from a large number of farms a sufficient business can be built up.

Co-operative action with storable products enables the producer to distribute the product throughout the consuming period in such a way as to meet the requirements of the market without overloading it and depressing the price. Under such circumstances the storage products should never be compelled to beg a market. The demand will always find the supply.

The chief advantages, therefore, of a co-operative action are standard grades, standard packs, uniform packages, shipment and cartload lots, a controlled rate of dispersal, pre-determined destination, dispatch in the settlement of claims and regulation of rates of transportation and of sales, so as to give each produce a standard price for a standard product.

The benefits of co-operative action cannot be fully realised in growing, transporting and selling farm produce unless the members of the association each and severally consider themselves delegated to protect the interests of the association from criticism or internal dissensions. This would tend to limit the usefulness of the association and they should also safeguard their community interests by discouraging the formation of rival organisations, because co-operative competition is as bad as individual competition.

Awakening of Asia

By MR. SYED MAHOMED NAQVI, M.A.

SUCH a thing as a History of Asia is supposed to be an anomaly. Europe has got a history of its own and many valuable lives have been spent in writing out a consistent narrative by searching out the hidden treasures of obscure archives. Europe is a historical unit, ethnographically homogeneous, and a political, cultural and religious whole. Asia evidently has no political and religious unity but surely it is a cultural whole and the West has taken the East as a cultural whole from ancient times and now the East is keenly alive to the fact. There was a time when, blinded by the scintillating currents of Western culture, the Asiatic nations forgot that they had a common history. Now when the period of stagnation and decay is over, various historical and archaeological researches are bringing into light new evidences to show that the Asiatic nations had a common civilization.

Till very recently by education and training, every Asiatic nation was prone to think that there is a wide gulf between it and the other nations of the same continent. To an Asiatic, European countries were mentally nearer than the Asiatic countries. Besides other circumstances, there were geographical obstacles also but when the communications have become easy and cheap, the Asiatic nations have learnt to recognise the common bonds between them. The spirit of western culture has now been digested by the East and now it is the duty of the leaders of thought to teach the people to effect a happy fusion of the two cultures. This point is being impressed on the minds of the people and our own Rabindra Nath Tagore has done much in this connection. Even Mr. Gandhi who thinks that westernism is a more dreaded tyrant than the westerner, also turns to the past with a new spirit which is distinctly western in origin. In fact the new intelligence of the East is more modern in spirit and thought than the average westerner. We are free from most of the superstitions while the people of the West still have their narrow religious outlooks, their worship of wealth and their race-prejudices.

The philosophy of the pragmatic school so prominent in the programme of Kuomintang and which holds that only that which is demonstrated to be beneficial can be accepted

as a guide, is unconsciously capturing the imaginations of the culturally minded Asiatics. The nations of the East are wide awake to their potential strength and are smouldering with the co-operant zeal so necessary for bringing about eventual political, economic and cultural liberty of Asia. "We note that the Chinese minister to America takes his vacation in Turkey; nationalist China makes treaty with Afghanistan; Japan establishes an embassy in Turkey and opens permanent industrial exhibition at Constantinople; Gandhi plans a lecture tour in China, Tagore is eager to break the cultural isolation of India and travels extensively in the Orient; the Indian National Congress passes resolution in sympathy with the Nationalist Party of China in its triumphant march to Peking, and Japan lavishly entertains Assamese Princes and shows in all her public schools the Indian-made film of the Buddha story, 'The Light of Asia'".

Europe is regarded as a political unit in the sense that the European nations possess some common political ideas which govern their relations with other nations; and they cannot disentangle themselves from the political ties that bind them with one another. Asia is also fast approaching this ideal of political unity and amazing evidences confront us that Turkey, Persia and China are leading the movement to make Asia politically homogeneous. Recognition of the aspirations of awakened Asia by the western nations is not entirely wanting. American idealism continues to be a factor in the sympathies of the American press with Asiatic nationalistic aims. Severance from the 'concert of powers', policy and alliance with Asiatic nations on the basis of equality and reciprocity are openly advocated and being followed in many cases. Since the days of Columbus, Asia always dominated American destinies, and the New World has again recognised the fact that the 'Far East' is the 'Near East'. The grant of self-government to the Philippines is an evident gesture in this way.

The crucial test of Great Britain's ability to meet new Asia must come in India just as America's must come in the Philippines. Both the powers have got resources to direct the present high tension in Asia to peaceful

channels. Evidence of the fact is not wanting that the British statesmen have recognised the disintegrating forces of the rise of educated intelligentsia in Asia, the ruinous effect of economic boycott on commercial nations, the disorders of European nations, and Russia's determined plan to help Asiatic self-assertion. The assertions of British statesmen clearly point to their determination to make their vassals into nations, grappling them with steel hoops of friendship in place of the iron bonds of militarism, and to have assured unto itself the same glorious place in the new era of enlightened imperialism that it enjoyed in the now closing age of political domination. Britain has realised very clearly that to survive she must transform her vast empire from an empire of the sword to an empire of commerce. John Bull and Uncle Sam, though sticklers for principle, do not hesitate to change their mind when faced with such circumstances. It must be admitted that the change in the attitude of Britain is not *volens volens*. By general admission in England, the time has come for the Parliament to share its power with those whom for generations it has sought to train in the art of self-government.

Russia, ostracised by Europe and America for a long time, thought it best to turn her eyes to Asia, and her alignment with the Asiatic peoples have been made easy by her cultural background. Russia belongs to the West by her history but to the East by sentiment. With a keen sense of Machiavellian practicality, she with China thought of making a continental unit as against the maritime system formed by Great Britain and the United States of America. To counteract the schemes of capitalist powers against her, she boldly introduced a new game and threw her lot with the Asiatics and joined the fraternity of the 'snubbed'. She was mainly instrumental in helping the young intelligentsia in Turkey, Persia, Afghanistan, and China to hoist Woodrow Wilson's banner of self-determination. When, on May 31, the first equal and reciprocal treaty between China and a white power Russia was signed, a very famous American student of international politics remarked: "It is the most portentous piece of enlightened international philanthropy since France helped to make America a nation.

Cast out of Europe for political and economic reasons, the Russians tried to find a mental kinship with the Japanese suffering from snubs to their racial pride administered by the United States. For a time this new game seemed to succeed but intensive industrialism as the method of caring for Japan's large population having failed, expansionism again came to be the policy. Thus the interests of Japan and Russia are clashing with threat to World peace. China and Russia also could not go any longer hand in hand due to the fundamental difference in their political creed.

The circumstances have thus become very complex and it requires rare honesty and courage to save the World from a great war unless Russia renounces her destructive designs, Japan her expansionism, and China her anti-foreignism. In these sacrifices, Britain and the U. S. A. must also join hands in regard to their dependencies. Thus through mutual sacrifices can World peace be made secure in this age of all-round awakening.

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India's Banking Resources

By MR. C. H. DIWANJI, A.I.L.B.

ON the eve of the inauguration of the Reserve Bank of India, it would be both interesting and instructive to recapitulate the banking progress of the country from the time of the War. For this purpose, we shall divide the country's banking into five sections: (1) The Imperial Bank of India; (2) The Exchange Banks; (3) The Indian Joint Stock Banks; (4) The Co-operative Banks; and (5) The Postal Banks.

THE IMPERIAL BANK OF INDIA

This bank came into being as a result of the amalgamation of the three Presidency Banks: The Bank of Bengal, the Bank of Bombay and the Bank of Madras in 1921, and, therefore, the pre-War figures to be taken for our purpose will be the amalgamated figures of the three Presidency Banks. The Imperial Bank of India is given a place of honour when recapitulating India's banking progress; because since its inception, not only has the Imperial been sole bankers to the Government of India, but the Bank has to a very great extent served as the central bank of the country in the absence of a Reserve Bank and as such worked as Bankers' Bank for nearly 14 years. We shall now take up the figures of the paid-up capital, reserve, deposits and cash balances of the bank for 1915, 1921, 1922, 1931 and 1932 in thousands of rupees as under:

Year.	Paid-up capital.	Reserve.	Deposits.	Cash Balances.
1915	875,00	37,250	434,986	146,524
1921	56,224	37,779	725,800	136,023
1922	56,250	41,454	711,630	150,747
1931	56,250	51,405	721,775	110,395
1932	56,250	54,296	754,330	209,700

We find from the above figures that the capital of the bank has increased from Rs. 8,75,00,000 to Rs. 5,62,50,000 during the period running from 1915 to 1932. The increase took place in 1921 and that is due to the amalgamation of the three Presidency Banks during that year. The Reserves have increased from Rs. 3,72,50,000 to Rs. 5,42,96,000 during the same period and this may be considered the result of a very wise and conservative policy of the management as, particularly prior to 1932, the bank had to provide very large sums on

account of depreciation in gilt-edged securities. In spite of this, the management constantly aimed at increasing the Reserves and did not even hesitate to reduce the dividend to shareholders from 16 per cent. to 12 per cent. in 1931, so as to enable them to increase the Reserves. The deposits during the period have increased from Rs. 434,986,000 to Rs. 754,330,000. In this increase of deposits, Government deposits have not played an important part but private persons have increasingly patronised the banks. The private deposits which stood at Rs. 386,119,000 in 1915 rose to Rs. 683,635,000 by 1932. Not only have the deposits increased but the people's faith in the bank has also strengthened and the result of this is found in the fact that in spite of such a voluminous rise in deposits, the cash balances have not increased in the same proportion. In 1915, the cash balances were Rs. 146,524,000 and has been raised to Rs. 209,700,000 only by 1932. The proportionate increase in cash balances is thus only about 43 per cent. as compared with an increase of about 74 per cent. in deposits during the period 1915-1932.

EXCHANGE BANKS

The name "Exchange Banks" does not necessarily mean banks dealing in foreign exchange only and the banks classed as Exchange Banks entertain all kinds of banking business. The name Exchange Banks has possibly come to be applied to all banks with whom business of foreign exchange could be transacted and this business was originally restricted to banks with their Head Offices in London. In course of time, all foreign banks came to be known as Exchange Banks, irrespective of the country of their origin. The foreign banks have formed their Association, known as the Exchange Banks' Association, and whether the foreign banks are members of the Association, or not, all foreign banks are generally known as Exchange Banks. As we are not concerned with their deposits in their own country as well as their Capitals and Reserves, we shall restrict our comparison to their Indian business only taking into account the same years as we have taken in the case of the Imperial Bank of India.

Year.	Number of Banks.	Deposits in India (000).	Cash balances in India (000).
1915	11	335,456	76,013
1921	17	751,961	235,674
1922	18	733,844	161,763
1931	17	674,726	88,073
1932	18	730,656	95,999

The above figures show that the number of reporting banks in this section has increased from 11 to 18 during the period under review, while their deposits have increased from Rs. 335,456,000 to Rs. 730,656,000 during the same period. If we take into consideration their cash

balances, we find that the same have increased from Rs. 76,013,000 to Rs. 95,999,000 that is to say that while their deposits have increased by nearly Rs. 40 crores, their cash balances have increased by only Rs. 2 crores during the period. If we may judge the position of the Exchange Banks from the consolidated balance-sheets of the important five of them: The Chartered Bank of India, Australia and China; the Eastern Bank Ltd.; the Mercantile Bank of India Ltd.; the National Bank of India Ltd.; and the P. & O. Banking Corporation Ltd., we find that during the five years these banks' investments and advances have fluctuated as under:

	1928	1931	1932
Investments in Government and other securities	£37,156,000	£39,892,000	£47,977,000
Bills discounted and Loans and Advances	£55,646,000	£47,348,000	£39,613,000

Thus the major Exchange Banks have been continuously consolidating their position during the period of the last five years by decreasing their lending and increasing their investments in gilt-edged securities. It may be generally surmised that a large part of the deposits collected by this class of banks is not of material importance and assistance to

the trade and industries of this country, but is mainly utilised to finance foreign trade of India with the respective countries of origin of the banks concerned.

INDIAN JOINT STOCK BANKS

In this case also, we shall take up the same five years as has been done for the two preceding sections, in thousands of rupees:

Year.	Number of reporting Banks.	Capital.	Reserves.	Deposits.	Cash Balance.
1915	45	32,677	16,638	187,864	41,942
1921	65	101,585	32,404	801,565	160,942
1922	68	88,524	28,930	650,136	125,990
1931	84	86,054	46,659	660,729	81,643
1932	83	86,186	77,986	761,604	104,055

We find from the above figures that the number of reporting banks during the period under review has increased from 45 to 83. The capital which stood at Rs. 32,677,000 in 1915 rose to Rs. 101,585,000 by 1921, went down to Rs. 88,524,000 by 1922 and remained steady at Rs. 86,186,000 by 1932. The sudden rise by nearly Rs. 7 crores during the seven years since 1915 can be accounted for by the floatation of banks with large capital during the boom period. The subsequent fall is attributed to the amalgamation or liquidation or reduction of capital of a few banks. As compared with 1915, there is an increase of nearly Rs. 53,500,000 in the capital of the banks. The Reserves have increased from

Rs. 16,638,000 to Rs. 77,986,000, i.e., a rise of nearly Rs. 62,000,000 and in course of time, the Reserves are likely to be equal to if not more than the capitals. This policy of the Indian joint stock banks to increase the Reserves and thus strengthen position augurs well for the future of Indian banking. The deposits which were Rs. 187,864,000 in 1915 rose to Rs. 801,565,000 and this rise is attributed to the effects of the War time boom in trade and industries. After this, the deposits went to Rs. 660,729,000 by 1931 and then gradually rose to Rs. 761,604,000. The rise in 1932 is attributed to the release of a large amount of funds on account of export of gold from India since 1931 when England

abandoned the Gold Standard. The latter rise is likely to be maintained, especially because the inauguration of the Reserve Bank will create greater confidence in the existing Indian banking institutions. As compared with the rise in deposits, the cash balances have not risen in the same proportion. The cash balances have risen from Rs. 41,942,000 to Rs. 104,055,000 by 1932 and this proportionately small rise in cash

balances is due to increased confidence of the public in the Indian joint stock banks, which has enabled these banks to work with lower cash on hand. Another reason that can be attributed to this is that such banks have increased their investments in gilt-edged securities and this has also to an extent minimised the necessity of large cash balances.

CO-OPERATIVE BANKS

Their progressive figures are as under:

Year.	Number of Reporting Banks.	Paid-up Capital. (000) Rs.	Reserve and other funds. (000) Rs.	Deposits and Loans received. (000) Rs.	Cash Balances. (000) Rs.
1914-15		8,887	2,500	50,319	
1921-22	68	10,709	2,671	64,568	3,913
1922-23	77	13,231	4,234	84,307	6,279
1931-32	204	37,438	25,058	318,216	18,934
1932-33	216	39,010	31,095	370,239	35,372

The figures of co-operative banks, where available, show us that as the movement was in its teens till 1922-23, the progressive figures are not very remarkable; but since 1931-32, the marked increase in the number of banks, Capitals, Reserves, Deposits and Cash Balances is very rapid indeed. The number of banks that stood at 77 in 1922-23 increased to 216 by 1932-33, i.e., nearly tripled. Similarly, the paid-up capital rose from Rs. 13,231,000 to Rs. 39,010,000 during the same period. The Reserves show a very remarkable progress from Rs. 4,234,000 to Rs. 31,095,000 during 10 years, while the deposits have also a tale of remarkable rise to tell from Rs. 84,307,000 to Rs. 370,239,000. The rise in deposits must likewise affect the cash balances and so we have a big jump of nearly of Rs. 3 crores therein. The increase in cash balances is also accounted for by the lower advances due to the effect of depression resulting in low prices of agricultural products.

POSTAL BANKS

We now come to the Postal Banks, including the Cash Certificates:

Year.	Postal Savings Deposits (000).	Postal Cash Certificates (000).
1914-15	Rs. 150,000	Rs. ...
1921-22	Rs. 220,000	Rs. ...
1922-23	Rs. 231,900	Rs. 31,300
1931-32	Rs. 382,000	Rs. 445,800
1932-33	Rs. 434,000	Rs. 556,400
1933-34	Rs. 528,200	Rs. 687,200

The above figures reveal a remarkable increase in Postal Savings Bank deposits which stood at Rs. 15 crores in 1914-15, went up to Rs. 52 crores by March, 1934. Similarly postal cash certificates which stood at Rs. 8 crores in 1922-23 went up to Rs. 68 crores by March, 1934. This tremendous rise in postal banks and certificates, which, combined together, gives us an increase from Rs. 15 crores in 1914-15 to Rs. 116 crores by March, 1934, has not been of very material help to the trade and industries of the country but has largely helped Government finances.

It may be mentioned here that we have selected the year 1915, 1921, 1922, 1931 and 1932 for this review for the following reasons:

The year 1915 has been selected as that marks the complete recovery of the country from the shock of the banking crisis that India had to pass through in 1913, and secondly because the effects of the beginning of the War period on banking may be eliminated. The years 1921 and 1922 were selected because the inauguration of the Imperial Bank in that year is an important event in the banking history of India, and 1922 is the year following that which marks the effects of the inauguration of the new banking system. The year 1931 has been selected as it is the year when England abandoned the gold standard and the year 1932 as that is the year upto which latest banking statistics are available.

Having completed the survey of the five

sections, we shall now prepare a consolidated table of all the five sections to compare the last ten years' progress of banking deposits in particular :

Year	Imperial Bank.	Exchange Banks.	Indian Joint Stock Banks.	Co-operative Banks.	Postal Savings and Cash Certificates.*	Total.
	Rs. (000).	Rs. (000).	Rs. (000).	Rs. (000).	Rs. (000).	Rs. (000).
1922	711,630	733,844	650,136	84,307	263,200	2,443,117
1932	754,330	730,656	761,604	370,239	960,400	3,577,229

* The figures are for the year 1922-23 and 1932-33.

From the above, we find that the total banking deposits have increased from Rs. 2,443,117,000 to Rs. 3,577,229,000 during the ten years ending 1932. During the period of 1922 to 1932, the Imperial Bank deposits have gone up by Rs. 4 crores, the Indian joint stock banks by Rs. 11 crores, Co-operative banks by Rs. 19 crores and that of post offices by Rs. 70 crores, while the Exchange Bank deposits have remained steady at Rs. 73 crores. On the whole, during the years under review, the banking deposits have increased by more than Rs. 113 crores. If the rise in deposits can be judged from the latest figures of post office savings deposits and cash certificates, we can definitely assert that during the recent years, the bank deposits must have gone still higher. The postal deposits have during the year ending March, 1934, risen by nearly Rs. 17 crores and so we may confidently expect a similar rise in other bank deposits also. The deposits can be considered as very satisfactory if we take into account the poverty of banking facilities in India.

If we take international comparison, we get the following interesting table :

Country.	Population in millions.	Bank Offices.	Number of Bank Offices per a million persons of population.
U. S. A.	119	18,067	152
United Kingdom	46	10,066	219
Canada	10	3,772	377
Sweden	6	1,012	168
Japan	61	1,507	25
Union of Africa	8	671	84
France	41	1,857	45
Italy	41	3,547	86
India	319	898	3

The comparative figures of the following four countries will also be of use to show India's poverty in Banking facilities :

Country.	Sq. miles per Bank.	Persons per Bank.	Deposits per head.
U. S. A.	118	3,035	£ 86 0 0
United Kingdom	11	4,816	£ 48 0 0
Japan	23	9,491	£ 7 0 0
India	2,735	484,000	£ 0 10 2

The above two tables have completely exposed the dearth of banking facilities in the country and as compared to this, the banking progress may be considered very satisfactory indeed. Besides, the banking resources already mentioned, we must also take into consideration the indigenous banking system of the country, which is still financing the entire inland trade of the country which is 15 times that of the foreign trade. Unfortunately there are no Government statistics relating to this important banking system of the country, and we have, therefore, to be satisfied with a mere general statement that a very large volume of deposits must have been lodged with these bankers.

We may conclude that India has very large banking resources but they require to be developed and consolidated. Let us hope that the inauguration of the Reserve Bank of India will go a great way in achieving this purpose but the existing banks will have to fully co-operate with the Reserve Bank by developing a net-work of branches throughout the country.

Branch Banking in India. By C. H. Diwanji, A.I.B. Agent, The Central Bank of India Ltd. Jamnagar. With a Foreword by Prof. V. G. Kale, M.A., Rs. 3 (Three) net.
G. A. NATESAN & CO., PUBLISHERS, MADRAS.

On Speakers and Speech-Making

By MR. B. TANDON, M.A.

(Government Intermediate College, Almora)

SINCE the time of Demosthenes and Cicero, the art of speech-making has claimed many and great exponents. In different ages different oratorical methods have been practised, and the modern masters of eloquence differ considerably from their forbears in point of style and technique. For one thing, long speeches have now gone completely out of fashion and people have no patience with non-stop oratory. Time was when prolixity in speeches was considered as a virtue. Did not Pitt and Burke and Sheridan sway big audiences as much by the portentous size of their speeches as by their brilliance? But the present is an age of hurry and speed. The novel has given place to the short story and the theatre has been eclipsed by the cinema.

The modern audience has a great liking for the type of speaker who followed Mr. Burke in the House of Commons and made history by delivering the shortest speech on record—"Sir, I say ditto to what Mr. Burke has said." He resumed his speech amidst thunderous applause. Speaking of Mr. Burke, it must be said that though in erudition, originality and accomplishments he had no rival among parliamentary speakers, yet he did not know how to feel the pulse of the audience, and was found deficient in a great oratorical tact. "In vain," said Moore,

did Burke's genius put forth its superb plumage, glittering all over with the hundred eyes of fancy. The gait of the bird was heavy and awkward, and its voice seemed rather to scare than to attract.

His written speeches are excellent, the very antithesis of Gladstone's efforts. Gladstone's speeches are not read and are almost unreadable but when he spoke, "the passions of his audience were playthings in his hand." What a fine tribute Mr. G. W. E. Russell pays to his genius :

'He talked shop,' it was said, 'like a tenth muse.' He could apply all the resources of a glowing rhetoric to the most prosaic questions of cost and profit; he could make beer romantic and sugar serious.

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And there have been speakers who excelled even Gladstone in brilliance and persuasiveness. In the history of parliamentary orators, Sheridan's name would ever shine with a lustre all its own. Of his masterpiece, Fox said :

Eloquent indeed it was; so much so that all I had ever heard, all I had ever read, dwindled into nothing, and vanished like vapour before the sun.

His impeachment of Warren Hastings was oratory on a grand scale. One might complain of him what Lord Cockburn said of a long-winded advocate that he had not merely exhausted time but encroached on eternity. The remarkable thing is that interest did not flag for a moment and, as the speaker proceeded on, he exhorted the admiration of even his worst enemies. There was at that time one Mr. Logan who wrote a most masterly defence of Warren Hastings and went to the House of Commons prejudiced against the accuser. Sheridan's first speech lasted five hours and ended with a shout from the audience indicative of wonder, terror and pity. Mark the reaction on Mr. Logan. At the expiration of the first hour, he said to a friend: "All this is declamatory assertion without proof;" when the second was finished: "this is the most wonderful oration." At the close of the third: "Mr. Hastings has acted most unjustifiably;" the fourth: "Mr. Hastings is most atrocious criminal" and at last: "Of all masters of iniquity, the most enormous is Warren Hastings."

Sheridan's case was exceptional and belonged to another century. The modern audience has no patience with long speeches. Some excellent speeches have been spoiled because they have been prolonged ten minutes too long. There is the story of Mark Twain which has often been told but which will still bear repetition :

"The pastor is the most eloquent speaker I have ever heard," said Mark Twain once after the service, "he painted such a tragic picture of the benighted heathen that I was induced to offer one dollar for the study of

gospel. The speaker went on and I was tempted to offer five dollars and then ten dollars. I finally made up my mind to offer everything I had in my pocket—20 dollars. Later I thought of borrowing 20 dollars from a friend seated in the pew and offer them also.

"That was the time for the collection.

"The speaker proceeded on, interest flagged, I grew drowsy and when at a late hour the churchman woke me with a knock of the collection plate, I not only did not offer anything but stole 15 cents from the dish."

Very few verbose speakers are really impressive. In India, an exception must be made in the case of Pandit Madan Mohan Malavia. Lord Morley said of Tacitus that he seemed to aim at putting a book into a chapter, a chapter into a page and a page into a sentence. With Pandit Malaviya, according to a critic, it is just the reverse; "there is no end to his mellifluous oratory." Various have been the jokes practised at the expense of verbose speakers. A clergyman preached so long that one after another of his small congregation left. At last only the sexton remained. Still the preacher continued. Finally, the sexton rose, walked to the pulpit, held up the key of the church and said: "Sir, there's the key of the door; when you have finished, you will kindly lock it yourself," which reminds me of another. At the end of an unconscionably long speech, a tedious speaker said rather apologetically: "Well, gentlemen, excuse me. I have spoken a little long. I have got no watch and there is no clock in this hall." "But there is a calendar behind you,"—came a voice from the audience.

A speaker who does not know when to sit down should not better open his lips on any platform. Mr. G. B. Shaw is a consummate tactician. After speaking for some forty minutes at a public meeting, he paused to remark that the time was a quarter past nine and he had intended to finish at 9 o'clock. "Go on" was the shout on all sides when he prepared to sit down. "Do you really wish me to go on?" Mr. Shaw asked. There was renewed cheering and more shouts of "Go on." Great was the disappointment therefore when he replied: "That is the

exact point at which an experienced speaker sits down." And sit down he did.

Not many years ago, Sir Samuel Chapman, M.P., proposed to form a society of members of Parliament who would take a vow not to speak for more than a quarter of an hour at a time on the floor of the House. But as a delectable writer pointed out in the columns of the *New Statesman*: "Most movements to make speeches shorter by law fail, because the men who make the laws generally imagine that while other's long speeches are boring, their own are not." Mr. Joseph Chamberlain was the first eminent statesman who gave the example of never making a long speech where a short one would do. Lord Oxford also for some time practised the same art proving that "genius could come to terms with brevity". But for young speakers none can improve on the excellent advice of John Bright:

Take particular care about the beginning of your speech and particular care about the end—and let one be as near to the other as possible.

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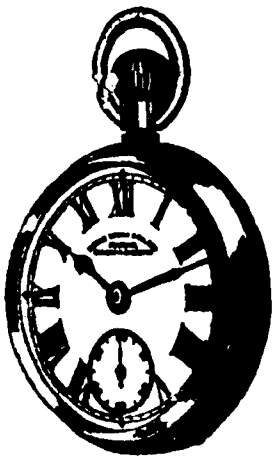
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E. May '35.

THE MODERN NOVEL

By MR. M. ANANTANĀRĀYANAN, I.C.S.

THE novel is perhaps the most flexible and significant form of literature that European civilisation has produced. It almost suffers from an excessive adaptability of structure and content. The closing decades of the Nineteenth Century constitute, in all probability, the golden prime of its growth. The congregation of creative artists of first magnitude, like Balzac, Victor Hugo, Dickens, Dostievsky, Tolstoi and Turgeneff, within that brief compass, is too brilliant to escape mention. But it has still unpredictable possibilities. The social historian, the student of political theory, the chronicler of psychological or metaphysical doctrine and even the scientist are more than likely in future to quarry in the mine of the Modern Novel, for materials for research.

The book* before us is a collection of essays, originally published as a series in the *Fortnightly Review* dealing with recent developments in fiction in seven principal countries of Europe and in America. Some of the writers, like Luigi Pirandello and Jacob Wassermann, are themselves possessed of international distinction, and the latter at least finds it a definite embarrassment to leave himself out of the picture. Mr. Hugh Walpole, also a competent workman in the realm of the novel, contributes the essay on Modern British fiction. The essays were apparently written independently of each other, and hence embody quite different points of view and techniques of approach. The book gains in a refreshing freedom from the sterile planned composition of the usual monographs of academic criticism. Nevertheless it lacks—and glaringly—a competent introduction correlating influences and movements of thought, which may appear disparate to the casual reader, but are in fact not so. This somewhat difficult task has to be accomplished for oneself, and in the case of the Indian reader, the further handicap exists that he is mostly likely to be unacquainted with the work of younger continental novelists.

Mr. Walpole makes entry first, and in an assured and elegant survey, traverses the

* TENDENCIES OF THE MODERN NOVEL.
George Allen and Unwin Ltd., London.

road from Thomas Hardy and Conrad to J. B. Priestley and J. C. Powys. He is admirably easy, but amazingly superficial. He has no point of view, except a hasty and hollow advocacy of the 'ordinary intelligent reader' (whoever that may be), now rescued from the dark sexual occultism of D. H. Lawrence and the turbid vocabulary of James Joyce, by the spacious and sunny cheerfulness of Mr. Priestley's *Good Companions*. But in fact, this is a stupid antithesis. It is not true, and has not even the merit of plausibility. Common sense has not come into his own again, after a temporary dethronement, as Mr. Walpole would have us believe. Mr. Priestley's *metier* is entirely different from that of Messrs. Lawrence and Joyce (who again are profoundly distinguishable from each other), and that is all there is to be said about it. Nor is a cheerful novel dealing with the external lives of work-a-day people in the level, familiar world of our knowledge, a necessarily greater work of art than depressing and introspective books like D. H. Lawrence's *Aaron's Rod* or *Women in Love*, occupied with the troubled springs of sexual behaviourism. These data are irrelevant. Lawrence and Tolstoi, for instance, from diametrically opposing philosophies of conduct, sometimes submerged the creative artist in the evangelist, and nevertheless their essential greatness in the former category, is undeniable. So is Dickens a master in his own right, in spite of appalling deficiencies, and spasms of tub-thumping.

In refreshing contrast is Mr. Miles' highly intelligent estimate of French fiction, and several of the essays that follow, particularly the one on Soviet Russia by D. S. Misky, reveal both lucidity and critical acumen. Mr. Miles—and the present writer believes, with entire justification—takes off from Muriel Proust, who 'died without progeny', but who is the one paramount and pervasive influence of his time. Proust in fact was one of those rare geniuses who influence both minutely and in magnitude, who provide both a technique of art and a mode of life. Moreover, he clearly stood, as Oscar Wilde would have said, in symbolical relation to his epoch—in his work its native habits of thought and its deepest currents are focussed

as the sky and trees are focussed in the pupil of the child's eye. He has an extremely solvent effect, because he has no obsessions of character, circumstance or crisis. Psychological analysis in the novel became infinitely more pliable and realistic, as it was freed from moral preoccupation and the legend (from the Proustian angle) of continuous individual determination. Jules Romains' work *Les Hommes de Bonne Volonte*, a vast planned but unfinished novel, with Paris as its main person, and its impersonal depiction of diverging or coalescing lives, unified by the simple circumstance that the entire work deals with Paris on the morning of October 6, 1908, is in lineal descent, and so is Jules' *Ulysses*, surely the most amazing record of a duration of twenty-four hours, in the world's literature.

Further disintegrating influences are visible in the modern Soviet novel, and we seem indeed strangely and fearfully far from the 19th century, in these sombre records of immense political and economic seismic movements, where individuals are caught up, forced and crushed, without pity or significance of intense interest to the uncompleted "History of the Factories"—a collective enterprise inaugurated by Gorki—which aims at being "the great epic of the Soviet Proletariat" and still to retain precision and scientific rigour of truth. We may well interrogate whether such uncouth and monstrous births can be termed 'Fiction' at all, and whether art can survive where such doctrinal vigilance and fanaticism exist, but it is the unadventurous mind that sticks to a label, and we have to approach such developments with a critical but receptive intelligence. In any event, I venture to think that some of the formal conventions of the 19th century novel have permanently disappeared; whether for good or evil is a matter of opinion. Belief in the violent mobility of what we may term the ego—so powerfully implicit in Proust's work—has destroyed much of the incentive to create rounded, distinguishable human personalities in fiction. The convention of censorship, of the admissible in explicit language, has largely exploded. Elizabethan frankness never went as far as Mr. Joyce. He has not even the excuse of Elizabethan hilarity. He is most serious, when he is most obscene.

I have only briefly indicated impressions of an occasionally tedious and academic, but nevertheless a substantially interesting and vigorous book. Of the future of the Modern Novel, none in this book have dared to prophesy. Indeed we ask in vain of any major form of literature—*quo vadis?*—and in spite of bizarre journeyings, I have faith that the Modern Novel might progress on a road of broad and satisfying achievement. Those particularly who have adopted the novel as an art form in Indian vernaculars and who expect to make similar contributions in them, should read this book. It would clear their minds of Cant. Art is the sternest mistress. The fine creative artist must accept all experience to infuse the selected elements into a work of loveliness. He cannot evade disharmony in life or be bewildered by it. He can afford neither the irrelevant indulgence in mere Pornography nor the estimable, but wholly inartistic, enthusiasm for inculcating sound morality. The world of Art is in essence a world of blinding truth. We can carry no banners there and preach no slogans.

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PLANT GENETICS

BY DR. S. N. MITRA, I.A.S.

THE term "genetics" embraces the problems of heredity as well as other subjects interrelated to it as that of variation, growth and reproduction. It has its relation both to biology (botany and zoology) and agriculture. In a broader sense it deals with the origin of individuals and varieties of plants and animals in contrast to the related studies in evolution which in itself deals with the origin of species and races. In fact, genetics as a science is looking forward to solve the problems related by descent so far as the resemblances and differences concerned between the living plants and animals to their offspring from generation to generation. Its application to crop plants, commonly known as plant breeding, is a great art which serves our economic needs. The methods involve the production of better crops without any additional expenditure to the farmers and thus automatically adding to their profits.

The best examples on the improvement of crops in India are the early Pusa wheats and the Coimbatore sugar-canes. The former are the results of long-continued studies of the Howards (now Sir A. Howard and late Mrs. Howard) at Pusa, which made a considerable improvement of the wheat in North India. The credit for the latter is due to Dr. Barber and his associate Rao Bahadur Venkataraman (now Imperial Sugar-cane Expert). The Coimbatore canes are now distributed all over India with more or less success in one place or the other.

AIM OF PLANT GENETICS

Within the last 20 years, the science of genetics has developed to a stage where it is capable not only of furnishing a rational explanation of the phenomena of variation and heredity but also in guiding the plant breeders. At present the manufacturing industries dealing with the raw agricultural produce look for quality in the market. In his persistent efforts, the plant breeder has partially been able to meet this demand in wheat, jute, cotton, etc. He also tries to get some types of crop plants that

can adapt themselves to particular climatic and soil conditions in a locality. The Bureau of Plant Industry in U. S. D. A. (America) is the best example of its kind which has introduced the date palm in Arizona, fig and pomegranate in California and a host of other economic crop plants in different parts of U. S. A. Furthermore, the plant breeder also takes up the problem of growing crops which are immune or less susceptible to insect pests and fungus diseases which sometimes become limiting factors to crop production. This has notably been successful in cotton and wheat.

PREVIOUS WORK

Man's search for better plants and animals is found in the records of ancient Chinese for rice, and Arabs for horses. Perhaps the free bulls, dedicated to the Deity Siva, helped to develop the well known breeds of Indian cattle.

The work of plant breeding in its beginning was taken up by the florists, horticulturists and agronomists who, by force of necessity for commercial success, tried their best to improve them on empirical lines according to their knowledge and theory. The biologists of the pre-Mendelian period passed through many changes in theory, such as the "pangenesis" and "natural selection" (Darwin), "inheritance of acquired characters" (Lamarck), "germplasm" (Weismann), and "mutation" (De Vries). Although the above theories were propounded by the eminent scientists and naturalists of the time as different schools of thought, nothing was definitely known until the re-discovery of Mendel's laws in 1900, his original papers being published in 1865. By the year 1910, Mendel's laws were taken up by cytologists (Wilson, Morgan and others) and embryologists (Brooks, Conklin and others) who have verified the laws by practical breeding work. It is now an established fact that the chromosomes, the granular bodies in the nucleus, are the real carriers of heredity. Plant breeders follow the work on the knowledge of these genetic principles to meet the 20th century need in agriculture.

RECENT ADVANCES

The possibilities of improving the status of agricultural crops by pure line selection and cross breeding is in reality, though a proven fact to-day, yet there are many who seldom realize the significance of it. The methods of genetic principles are being adopted in all the civilized countries of the world to-day and India is not lagging far behind in this art.

The advent of the 19th century marked a marvellous progress in researches which gave an impetus to plant breeding in general. The activity started in Europe was taken up by America and only very recently by Russia. The methods that are adopted for the improvement of crop plants may be discussed under pure line selection and hybridization.

(a) *Pure line selection*.—A variety of plants is very often found to contain more than one pure line in nature which, when isolated, are known as "strains", "bio-types" or "sub-species". Unless they are isolated, they will continue to produce a mixed progeny by self-fertilization which, although might look alike, will differ in their germinal constitution. Genetic selection on the basis of individual differences brings about a continual progressive alteration in a desired direction to suit the need of the breeder. It may also be mentioned that in the case of a sexual reproduction as that of potato and sugar-cane where the reduction of chromosomes does not occur owing to lack of fertilization, the offspring become alike in germinal constitution and so remains a pure type or strain.

The improvement of commercial varieties of self-fertilized staple crops by head or plant method of selection is an easy but tedious process and several years' continuous work is necessary to reach the desired end in view. Pure line selection has thus served a great purpose in isolating desirable types of wheat, barley, rice, jute, cotton, etc.

(b) *Hybridization*.—Natural cross-fertilization is a common phenomenon in our cultivated fields which brings about diversification and is the main cause of origin of many of our cultivated varieties of rice, jute, mustard, etc. In fact, the common fruits,

flowers, and vegetables have multiplied in innumerable varieties by recombination of factor units or genes in the process of natural cross-fertilization which involves the reduction of chromosomes in producing new forms. By hybridization no new factors or genes are created in a form, but new forms are produced by the recombination of old factors or genes existing in the parents and the possibilities of these new forms are unlimited. The standard Mendelian method of hybridization is to be followed to attain the success. This tool in the hands of the plant breeder has given a new stimulus to the improvement of plants.

WORK IN INDIA

At present intensive work on systematic breeding is being continued at Pusa on wheat, oat, barley, linseed, tobacco, arhar, mustard, gram, *urid*, *mung* and chillies. Rice breeding is being taken up by almost all the provinces. The work on jute is the monopoly of Bengal. The breeding of millets in Madras, cotton in Central Provinces, Bombay, and the Punjab, and sugar-cane in Coimbatore is well known. Apart from the above various agricultural problems in Plant breeding are being handled by various institutes, of which the Plant breeding station at Indore deserve special mention. The organization of the Imperial Council of Agricultural Research (1928) has changed the course of agricultural activities in India on a new avenue. The liberal grants from this Research Council have stimulated the work in all the provincial departments of Agriculture and also in a few Native States.

The growing appreciation of the importance of plant breeding has led to organized efforts in certain lines in each province in India and Burma. There are still some needs for better co-ordination among them. The Imperial Bureau of Plant Genetics in England has served a great purpose in bringing all the workers both at home and abroad in close touch by its publications in plant breeding abstracts. There is ample scope for an organization of a section of plant genetics in India in co-operation with the Provincial Departments of Agriculture and those of the Indian States with its headquarters at New Delhi as an adjunct to the Imperial Council of Agricultural Research.

FUTURE OF INSURANCE IN INDIA

BY MR. R. VENKATASUBRAMONEY AYYAR

FIFTY years of intensive insurance propaganda have overcome the Indian's superstitious objections, and insurance as a form of investment has caught the public mind especially when other fields are wanting. These explain the huge increase in the number of insurance companies in recent times. Even the funds of the oldest companies have not yet become stationary—and every year brings new surplus. In India there are only a few fields for investments and of these Government securities stand foremost—in fact they are the mainstay of the insurance companies. But the recent rise in their prices and their insufficiency for the increasing demands of the investors have put insurmountable difficulties in the development of Indian insurance.

I do not wish to enter into a detailed discussion of the causes of this rise in prices of Indian securities. Mr. William Penman's remarks in one of his papers submitted to the institute of actuaries about banks and the indirect influence which they exert in this consummation of things are quite applicable to this country. The fall in agricultural prices and consequent uselessness of investments in lands gave rise to a large number of shareholders' banks with big sums at their disposal, and Sir George Schuster's experiments to feel the pulse of the investing public got a sudden response from these quarters. Within a year securities had appreciated and the yield had come down to $3\frac{1}{2}$ per cent. The latest stunt is the short dated new 3 per cent. loan at 99—and it is even feared that the rate may go lower down. Banks, going in for the gilt-edged, can afford to pay more. The dividends realised by them are not directly taxed. Only their net profits deducting the interest they pay on deposits are subject to income tax. But insurance companies stand in a different footing and they could value the securities only on a higher rate of interest. Hence the difficulties.

I am presenting here a comparative table (though roughly) of the investments of a select number of premier insurance companies in India, and an average of English

companies extracted from Mr. Penman's table :

	Indian.	English.
Government and Municipal Securities	75%	42%
Freehold and Leasehold	4%	5%
Loans on Policies	9%	4.5%
Other items	12%	48.5%

While even the standing companies which have least cause to be nervous of their finances have resorted to this form of investment, it is not necessary to speak of the younger companies which still have to pave their way for public confidence by investing only in Government securities which alone are considered sound. As for real properties, India is not a big industrial country, towns are very limited in number and even in them buildings do not pay. The public mind has not yet received confidence in such investments. It is worth recalling that a Company which has decided to invest a large sum on a building in Calcutta out of the Policyholders' trust fund was even dragged to Court by the Directors who were elected by the policyholders. Deposits in Banks only aggravate the difficulties because Banks too have to invest the funds somewhere and become only unconscious agents in increasing the prices of Government securities. As for agricultural lands, the yield is practically *nil* in these days of depression. Indigenous industries are very few and it may be said that a very thriving North Indian Company, which wanted to develop India's natural resources by giving loans to Swadeshi enterprises, soon got itself into a sorry tangle and was forced to strengthen its reserves by rushing in for Government securities. No help is rendered by Government to aid the Companies in collection of such loans—even the barest legislation as is made in some Indian States to help co-operative societies, is denied in British India to the insurance companies. But the most popular form of investment in India to-day is loans on Policies. While in England it is only 4 per cent., in India 9 per cent. of the total assets are in such loans. It is needless to say that it is the worst thing that the insurance companies should

promote from a moral view point. Insurance is provision for the future and not one to be raided for present use.

The problem is serious and must engage the attention of every student in India. The older companies which had long ago invested in securities may feel assured of a large surplus by the rise in prices and may draw upon it in times of depreciation. But even for them, they are not perpetuities and the problem to be faced is not the problem of market values but that of the stable yield. For infant companies the trouble is immediate. It is no wonder therefore that when a Madras Company some months back even voluntarily offered a private loan to a corporation at 4 per cent. only, the offer was rejected.

I cannot better describe the financial stagnation in India than quote from a local paper: "Sooner or later, the ultimate contingency ought to be faced. The rate of interest must always be in direct proportion to the wealth of the peasantry which is mere land value. For some years past, the latter had fallen miserably low while interest alone had remained ascendant." Not to speak of this low yield, the insurance companies have to face iniquitous laws of income and super tax, by which profits are measured by the revenue account and without reference to the fact that premium extras with profit policies are only capital. All these will clearly show that the market rate of interest in India is very near 3 per cent. in spite of the boast of individual companies that they earn 6 per cent. and more.

And herein begins the difficulty. Premiums, however much they are loaded for expenses and mortality, are all based on different rates of interest to the extent that we can even find a difference of Rs. 5 per annum between the highest and the lowest in non-participating policies. The older companies have as a rule maintained their old rates which were calculated when insurance was in its infancy and therefore with all caution on a very low yield. But consequent to the war-boom, interest rose to even 9 per cent. newly started companies were forced to adopt lower premiums and the valuations of the older

companies were also done on a higher yield in a spirit of competition and to keep in touch with the times. Even an eminent actuary so late as 1927 wrote in his report to a Company: "Think it fit to adopt $4\frac{1}{2}\%$ as the present valuation rate as the actual rate is $1\frac{3}{4}\%$ more and there is no downward tendency." It is no exaggeration to state that almost 80% of Indian companies have based their valuations on more than 4%.

I do not suggest that this state of affairs is sure to bring a run on Indian companies. Other factors are favourable, expenses and mortality are very low. It is only feared that if this state continues, the companies will be forced to draw upon their reserves, if they have any, for declaring bonuses or stop declaring bonuses altogether. Or is it better to draw up new scales of premiums for future policies? But these steps will tend to decrease future business. The situation on the whole is ominous and it is high time, insurance law is brought up to date to provide for such unforeseen times.

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MODERN TRANSPORT*

BY MR. G. G. ARMSTRONG, O.B.E.

ONE of the commonest human desires today—if you like, one of the commonest human failings—is the craze for speed. Since the first men we have a record of, there have been races between men, races on foot, in chariots, on horseback and in boats, but these were tests of athletic strength. Now we race on motor-bicycles, cars, trains and aeroplanes; not athletic tests these, but tests of machines which we are urged to make by the passion for sheer speed of movement along the ground or through the air.

This craze dates back to the beginning of mechanical transport, a little more than a century ago. Before that time speed (except for sailing ships) depended on strength of limb. The invention of the railway, the locomotives of George Stephenson, opened the new mechanical age in which we have increased our speed of movement to the colossal one of 300 or 400 miles per hour of which aeroplanes are capable. I quote from a recent paper read to the Institute of Transport in London:—

"In Ohio, in the year 1828, when a School Board was asked for permission to hold a discussion in the school house as to the use of the new steam power on railroads, it gave its answer in these historic words: 'You are welcome to use the school room to debate all proper questions, but such things as railroads are impossibilities and rank infidelities. If God had designed that his intelligent creatures should travel at the frightful speed of 15 miles per hour by steam, he would have foretold it through His holy prophets. It is a device of Satan to lead immortal souls to Hell.'"

Well, I am not now considering the destination of our immortal souls, but I will quote an advertisement mentioned in the same paper:—

"A new, powerful car, effortless to handle, giving an easy 70, costing less than £400."

"A new two-seater at £199-10s-0d. plus 12 guineas for *de luxe* equipment, is capable of over 60 miles per hour on third, and 80 miles per hour on top."

That shows a little difference in our ideas of speed, doesn't it? Mind you I am not talking

for the moment of trams and buses. I do not want them to go any faster in Madras, but for motor cars on great trunk roads and for railway trains these speeds are nothing unusual. Soon we shall be touching the 100 miles per hour as a regular thing whether it is good for our souls or not.

Now I want you to go back in imagination to what transport in Madras was like in the year 1834, a hundred years ago. On the sea catamarans, masula boats and sailing ships; in the city hand carts, bullock-carts, and probably palanquins, juktas and some kind of carriage. There were no steamers, no railway trains, no trams, buses, motor cars or bicycles. Madras was not then a more or less continuous mass of houses and streets. There was the Fort and there was George Town. Outside were villages such as Tondiarpet, Egmore, Triplicane and Mylapore. Madras people must in those days have lived a much more restricted life than they now do, though even now I have heard it said that many of the poorer people in the city have not seen the sea. The first dawn of modern transport appeared with the Railway. On June the 28th 1856 the Railway line from Royapuram to Ambur was opened; but that could have made little difference to transport in the city. The great change there I think must have come with the push bicycle in 1892 and the first electric tramways in 1895; these were followed by the motor car at the beginning of this century and by the motor bus about 1920. Last but not least we have the electric trains which started running in Madras in the year 1931. I would ask you to notice how very recent all these things are.

A hundred years ago people stayed in their villages. San Thome did not know Vepery, Royapuram was not interested in Chetput. To-day the trams and buses run from end to end of the city and all these villages call themselves Madras.

The same change that has taken place in Madras has taken place all over India. A hundred years ago Delhi was a foreign city to Madras, now it is only 48 hours away by rail and much less by aeroplane. Calcutta and Bombay were so to speak in different countries and it took many weeks to cover the journey between them; but I myself

* Prepared for the Eversleigh Boys' Club.

have visited Bombay, Calcutta and Madras in a tour of six days. Bangalore was remote from Madras. It must have taken near ten days good travelling to cover the journey which is now made by train or road in one night.

Now to go outside India. England was so remote from and so out of touch with India in 1884 that no Indian, practically speaking, ever went there. English people came to India, but they had to do so by sailing ship round the Cape of Good Hope and often took six months on the voyage. Now the mails take only fourteen days from Bombay to London by sea and land. A hundred years ago people in Madras ate the food of the country, wore the clothes of the country and seldom thought of going anywhere else. Now we look all over the world for the interests of life. Where do you get your typewriters from or bicycles? How many of the articles in the eight anna store come from many thousands of miles away? This is entirely owing to modern forms of transport, steamers, railways and motors.

Madras from a collection of villages has become a unit, a large city, and not only that, it has joined up with the other parts of India, while India herself has joined up with the rest of the world, and the terrestrial globe itself is now becoming one small world.

Practically speaking no large area of the world now remains unexplored. This is a very new situation. Even in my youth maps of Africa had a large blank space in the middle labelled 'unknown parts'; Central and Northern Australia were unknown; Central Asia was unknown and so were large parts of South America. People were ready to believe the most exaggerated stories of these "unknown parts" but it is impossible to surprise people now-a-days with any natural phenomenon. There is nothing of which we have not heard or read or which we have not seen on the cinema, apart from what we have seen with our own eyes. In one of the large English Cathedrals there is a very old map, and in old maps the gentlemen who made them, drew pictures of interesting objects suitably placed in those parts of the map which they were supposed to frequent; and on this map there is shown in the middle of Africa a picture of a man without a

head but having his eyes, nose and mouth in the middle of his chest. This no doubt was the effort of some traveller who was carried away with enthusiasm at the thought that no one could check his statements. But you can't take us in like that now-a-days because we have seen pretty well everything. Thanks to steamers, trains, motors and cinemas.

I have not yet mentioned aeroplanes. Where trains have reduced a ten days journey to one night, aeroplanes have reduced it further to 4 hours. Where steamers have reduced a journey by sea from six or eight months to six weeks, aeroplanes have actually reduced it further to three days. I refer of course to the journey between England and Australia.

Now all this speeding up cannot fail to affect people like ourselves. I quote from another paper read to the Institute of Transport:—

"There never was a period in the history of this country when constructive effort was more needed in every form of industry, yet there never has been a time when events crowd upon each other with such rapidity that there is often too little opportunity for that mature reflection which is so necessary, if we are to build well for the future.

Transport bears a great responsibility for this quickening of the manner of living. From the beginning of things until the invention of steam locomotion, man had never been able to move or convey a message quicker than a horse could travel, or a boat scud before the wind. In the space of a hundred years, by cable and by wireless, we can now transmit our thoughts, instantaneously, to the uttermost parts of the earth, and we can fly above its surface at a speed of 450 miles per hour. At this distant date it is difficult for us to recapture the revolutionary changes in the life of the people which followed the invention of steamships and railways. We can best picture it all by reflecting on the changes which have happened in our own time, by the invention of electric traction, motors, wireless and the aeroplane."

The world is shrinking rapidly and what about us? Are we just the same people as a hundred years ago? I think that, but for

very small differences in language, habits and customs, we are precisely the same. We of the present day can confidently foresee the time when we shall be able to visit any part of the world in a few days and we do now actually see pictures of what is happening in every corner of the world. A hundred years ago a man thought it quite a big business to go from Madras to Pondicherry, and people in Madras had probably not the least idea of what Trichinopoly was like, or who lived there or what was happening there, and, what is more, had not the slightest interest in finding out. But today, if there were a riot in Ootacamund, we should know all about it, who has done it and who was to blame within a few hours. And yet we are the same people. That is a very extraordinary thing. It is only reasonable to assume that, as compared with people who knew nothing outside their village, we who know the habited world as we do should be infinitely wiser, stronger, kinder and more sympathetic than our forbears. Are we?

You would suppose too, that our general political and economic ideas would have advanced, that they would be on a much bigger scale than they were a hundred years ago. You would think that, as all the different parts of the world had been drawn so much closer together, we should have dropped the idea of little separate countries as out-of-date, and should have realised that the whole world hangs together and that you cannot plan for little bits of it at a time. Yet what do we find the nations of the world doing today? Our scientific and mechanical knowledge has made colossal strides in the last hundred years, but on the whole, our political and economic ideas have lamentably failed to keep up at all. Tiny little countries, as science now teaches us to regard size, insist on regarding themselves as individuals with interests apart from those of the rest of the world, insist on erecting customs barriers round themselves, on preparing for wars against each other. It is just as if Vepery were to make all kinds of laws keeping out people and goods from George Town, and were to declare that it could not be secure unless it were armed against a possible attack from Egmore. That is not so silly as it sounds only out-of-date; less than 300 years ago the merchants of Fort St. George had a great deal of trouble with the Naik of Ponnammallee,

and still more with the neighbouring settlement of San Thome. We think that funny now, because our ideas are on a larger scale; but in the present age of speed, it is just as ludicrous that one country, on grounds of national sovereignty, should be allowed to lay claims to the little patch of air just above it and so turn the great airways of the world off their direct route. Yet that is done today. To quote the *New Statesman*:—

"Imperial Airways has been telling us recently how air development is everywhere retarded by the absurdities of nationalism. It seems impossible that this ludicrous claim to national sovereignty over little stretches of air should survive when aeroplanes can hop over a whole country in half an hour. The recent race enforces the great lesson of this age—that we have at our disposal technique for an international air service and a world air police, and that we are wantonly throwing away our chances and running into the vast destructiveness of war, because our minds remain fettered by the jealousies and trivialities of the past."

What we have to do, then, is to try and bring our political ideas to the stage already reached by mechanical science. Transport shows us the world as it might be if we were not so obstinate in sticking to our little ideas of nations and communities, which are a hundred years out-of-date. We are all members one of another, and if one member suffers, all the members suffer with it. We began to see that a little with the recent world-wide slump, everything that happens now-a-days affects everybody, and no group of people can keep itself to itself, however many barriers it may erect. The great transport organisations of the world, notably Imperial Airways, are clamouring for the petty national barriers to be dropped, and for the world to realise that it is now one. Our great hope is that the young men and women of the coming generation will grow up without these wretched little ideas which are so hampering and endangering the world of today.

The Menace of Ruralisation

BY MR. M. N. PHADKE, BAR.-AT-LAW.

THE Government of India have decided to transfer the Pusa Research Institute to Delhi ostensibly in the interests of Indian agriculture. The logic behind this transfer is somewhat like this; that other modes of helping the agriculturist not being possible, the Government of India could take advantage of the cheap money market, and permit expenditure on capital works; besides conducting research with a direct bearing on agricultural prosperity, the new Institute will involve a considerable, and perhaps, therefore, useful expenditure. It could not be doubted that this particular object of capital expenditure is the least deserving under the present circumstances. But the principle of undertaking capital outlays as a mode of relieving agricultural distress ought to meet with unqualified approval. Legislation, either compulsorily scaling down the farmer's debts or enlarging the mortgagor's rights and equities of redemption is also recommended in some quarters as a mode of helping the ryot. But all these remedies for improving the lot of the Indian cultivator are mere palliatives and tend to obscure the main issues involved in the matter. The disease that is eating up the economic structure of this country, is not, either agricultural indebtedness, unemployment, low price of agricultural produce, or the impecunious habits of the people—many of which are the symptoms rather than the cause of the disease—but the increasing ruralisation of India. The one effective method of making agriculturists prosperous is to reduce the number of agriculturists.

Even the Montague-Chelmsford Report recognised the fact that agriculture in India is a precarious occupation. There must exist alternative and additional industries to balance the financial position of the cultivator. These industries must grow also, with growing population; otherwise every increase in the population would mean an additional burden on agriculture. But what has actually happened? During the past twenty years the population of India has increased by about 38 millions, while according to the census of 1921, the percentage of population dependent on industries of all kinds was

10.49 per cent. the corresponding figure for 1931 being 9.95. That is not only industrialisation has not kept pace with growth in population but that it has actually diminished since 1921. There is also clear evidence to show that auxiliary rural industries which supplemented the earnings of the cultivator in the past, have been destroyed in the competition with machine-made goods, manufactured, both at home and abroad. This by itself would not have been a cause for anxiety had the growth of Indian industries absorbed both the increases in population and those formerly engaged in cottage and other minor industries. As it is, the pressure on agriculture has increased to a degree at which agriculture, however scientifically done, cannot be profitable. The abnormally low standard of life in India and the chronic rural indebtedness are due to this pressure on land which is about 73 per cent. of the total population. And as long as this pressure continues and in fact it threatens to increase, no amount of legislation will be of any avail.

What is needed is that a comprehensive and bold scheme of industrialisation should be in the forefront of a National programme, to which end all the combined energies of the people and the various Provincial and Central Governments would be directed. Such a five-year plan would be preceded by an All-India Economic Survey, which would place all the necessary economic information before the Government and the industrialists. But there is something which the Government can do to give immediate redress to the agriculturist, viz., programme of capital expenditure. For example, large amounts are spent abroad every year on the purchase of Railway plant, Rolling stock, Arms and ammunition and other military stores. Why not invest money, which is perhaps spent in a single year on these items, in starting Government workshops, with requisite plant and machinery, and necessary expert staff (engaged for a short period till Indians are trained to take their place) and make India self-sufficient so far as these supplies are concerned. There may be other equally deserving objects for capital outlay. But it is clearly the duty of the Government to progress from expression

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of platitudes to an active policy of industrialisation.

As regards present rural indebtedness, the best thing to do would be to utilise the existing legislation; any further legislation in the direction of scaling down the agricultural debts would destroy rural credit. As was pointed by the Royal Commission on Agriculture, the Usurious Loans Act is practically a dead letter in every province. They were of the opinion that if its provisions were fully utilised, it would go far to remove the evils of uncontrolled usury. Then there are the provisions contained in the Schedule 3 to the Code of Civil Procedure, which enables the Collector to help the agriculturist against permanent and harsh alienations of his land. It would be better if our legislators, instead of wasting their energies on anti-money lenders Bills, set before them the work of industrialisation. There is much that could be achieved even by Provincial action, by taking local industrial surveys and sponsoring schemes of capital outlay or giving subsidies or loans to industries which already exist.

Agriculture is a necessary industry in every country supplying food for its population,

raw material for its industries and the surplus products for Export. But the tendency of all countries is to be economically self-contained. No Nation in modern times has become rich by agricultural pursuits alone. Industrialisation is synonymous with civilisation (at any rate one that is absent in India), wealth and political power. A purely agrarian population is comparatively more conservative, superstitious, ignorant and less capable of an organised and corporate activity. Industrialisation, forging as it does, links of a new and common objective, acts as a powerful salve against communal antagonisms. A great and yet mainly rural India is a mirage; and the sooner our politicians cease running after it the better for all concerned.

It is true that the Government and our leaders share the pious desire that India should be industrialised and have made spasmodic efforts in that direction. What they fail to realise is that industrialisation is not only the only road to national prosperity, but that it is also the one indispensable method by which agriculture in this country can be turned into a reasonably remunerative occupation.

Modern Oriya Literature

BY MR. MAYADHAR MANSINGH, M.A., D.Ed.

ORISSA, the neighbour of Bengal, has had her own share in the general renaissance among Indian vernaculars. It is true that compared with her sister provinces she lags far behind in this as well as in other fields. But considering the disabilities under which the Oriyas have had to live for the last two hundred years, the amount of original literature both prose and poetry, which the Oriya mind has put forth, is far from negligible. In Orissa, English education began to spread nearly half a century later than in Bengal; and what with the presence of Native States which comprise three-fourths of Orissa, and what with the poverty of the people and their dismemberment in four different provinces, in each of which they have long remained a neglected minority, the progress in education has been far from encouraging. Consequently, literature has suffered, the writers and the

publishers having ever complained of want of a sufficient reading public.

The modern Oriya literature had a painful birth and was a child of many prayers and petitions. In the middle of the last century, there began an unseemly attempt from the Bengalee officials in Orissa, who were vastly influential at that time, to abolish Oriya altogether from all schools in Orissa and introduce Bengalee in its place. A Bengalee Pandit at Calcutta had actually published a book with the title "Odiya swatantra vasa nay"—'Oriya is not a separate language'—and great efforts were made in high official circles to prove that Oriya is but a dialect of Bengalee and should, therefore, be abolished to make room for its Parent-language. Fortunately for the Oriyas however, Mr. John Beams, the then District Magistrate of Balasore, to whom the matter was referred, decided in favour of Oriya

language, which was thus saved from the guillotine of narrow racialism. It is gratifying to note, however, that among those who fought for Oriya as against Bengalee in the public press in Orissa at that time was a Bengalee, long domiciled in the land—the late lamented Gowri Shankar Roy who, as the editor of *Utkal Dipika*, fought valiantly to prove the integrity of Oriya language and literature.

FAKIRMOHAN

Just at this juncture, there met at Balasore three young friends who, with their original genius and untiring effort, were soon to recreate a new literature in an ancient language. The 'trio' were the now famous Radhanath, Madhusudan, and Fakirmohan, who by chance had gathered at Balasore which, by their presence, now became the fountain-head of the new literature in Orissa for years. Of the three, Fakirmohan had the nimblest brain, which has displayed itself in hundred and one ways, including literature. The tug of war between Oriya and Bengalee began and ended when perhaps he was within his teens and even in that young age, his activities had shown rare intellectual gifts and that untiring energy, which his later achievements proved beyond doubt. His education was but little—he had passed only the middle vernacular course of those days and was so poor that he had to begin life as a teacher in a primary school with Rs. 2 a month. But his thirst for knowledge was almost insatiable, and mainly by dint of his own efforts, he in his lifetime could master several languages including Sanskrit and English. While at Balasore, he was well known to Mr. J. Beams, the District Magistrate, as a young and intelligent lad, and Mr. Beam's important decision was not a little due to his influence. He was the first man to make efforts to start an Oriya printing press, and although he failed at first, later on he not only set up a press but started a weekly journal which, for years, was the main vehicle of the new literature.

Fakirmohan, however, is more famous for his novels than for anything else and is often compared with Bankim Chandra by critics in Orissa. But although they trod on the same ground, their ways lay in different directions, and their only affinity lies in the versatility of their talents. As a novelist, Fakirmohan's genius is more akin to Dickens' than to that of Scott, with whom

Bankim Chandra is often compared by Bengalee critics. The vastness of Fakirmohan's genius may be clearly understood when we come to know that besides writing his famous novels, he has translated the whole of the Ramayan and the Mahabharat in verse, written a large number of lyrics as well as an original epic, written text-books on history, on mathematics and other subjects and numerous articles in magazines besides.

He has written a lot of short stories also. He was the first short story writer as well as the first novelist in Orissa which have a homely touch of their own, although they never have that universal appeal nor the delicate artistry of Tagore's short stories. He has written one historical novel also, the best in Oriya literature, describing the activities of marauding Bargees in Bengal and Orissa, who had their conflicts with the forces of Nawab Ali Vardy Khan. It is gratifying to note that most of his novels have been translated into Hindi and are widely read.

RADHANATH AND MADHUSUDAN

Radhanath and Madhusudan often remind us of Wordsworth and Coleridge so far as their literary friendship goes. They met at Puri, where Radhanath was a teacher in the local High School, and Madhusudan the best boy thereof. The acquaintance picked up there ripened into a friendship that has become famous in the land. But it is surprising to find that their mental equipment as well as their personal character were widely divergent. Radhanath was a true poet, sensuous to a remarkable degree, while his student was a Bhakta and a Sadhak, having little sensitiveness to the physical beauty and to the colour and music of language.

While at Balasore, both the student and teacher put their heads together and published a collection of poems that went by the name of 'Chanda Mala' which captured the intelligentia of Orissa by storm. It was to all intents and purposes the Lyrical Ballads of Oriya literature, inaugurating a new epoch in an ancient language. It was at once introduced into schools and its poems were on the lips of every educated Oriya.

The majority of these poems came from the pen of Madhusudan. Radhanath's

genius was rather epical than lyrical, he having produced a number of long poems which are rich in imagery and ringing with music. What was most remarkable in the poetry of both the teacher and his student, was the freedom from ornamentation which was the bane of medieval Oriya poetry, and the expression of ideas in an elegant way suiting to the new-fangled taste of the English educated. Apart from the manners of expression, they also introduced an altogether new note in the literature. It was the poetry of nature which is conspicuous by its absence in old Oriya poetry. Radhanath loved nature with the sensuous perception of a Keats and has made the wonderful beauties of the dales, the moors, the forests, the mountains, the lakes, and the rivers of Orissa, immortal in immortal lines.

MADHUSUDAN'S DEVOTIONAL POETRY

His student was Wordsworthian in his conception and saw the Divine Power immanent in objective nature. His poems, lyrics, and sonnets remind us at every step the presence of an All-pervading Spirit who is ever guiding our destiny. He was a Brahmo by religion, and his hymns, rich with emotion, are sung not only at Brahmo services but in all schools and hostels of Orissa. His poem 'Rishi Prane Devabataran'—God's descension unto the soul of a saint—is really a matchless masterpiece, wherein nature and human soul are depicted mingling in cosmic harmony in a language that recalls the Vedic Chants and calls up a comparison with Miltonic sublimity. This poem was translated into Bengalee and was published in the *Bharti* which was then being edited by Rabindranath, and the great poet himself showered on it his feeling encomiums. For the strong devotional note in his poetry, Madhusudan is generally known in Orissa as the 'Bhakta Kavi'.

RADHANATH'S CONTRIBUTION

Radhanath's poetry is rich in Beauty, but sadly deficient in Truth and Goodness, for which he is lately being criticised by many. His contribution consists of metrical romances with sensuous description of Nature and man, written in faultless rhymes but lacking in those delicate touches that in poetry strike the innermost chords of human heart. It is no wonder that he had immense fascination for the masses as he took up semi-historical legends prevalent

in the country and described the natural beauties as well as the historical glories of ancient Orissa. He had wonderful precision of expression which has made many of his lines pass into proverbs. His "Chilika" describing the dreamy beauties of the famous lake of that name is a masterpiece of word-picture, and one is never tired of reading it again and again for its rolling music of words and lines. No other poem of his stirs the mind of an Oriya so much as this matchless lyrical outburst, which may be taken as a splendid hymn to Mother-Nature.

On the whole, however, the credit of beginning a new age in Orissan poetry goes surely to Radhanath. Like the Romantics of English literature, he has opened our eyes to the wonderful beauties of our own land and has left behind an amount of nature-poetry that can safely challenge comparison with anything of its kind in any literature.

OTHER WRITERS

Around Radhanath, Madhusudan and Fakirmohan, there were many lesser lights imitating the masters and producing a considerable amount of poetry and prose. Of many, two names stand out as prominent—those of Nanda Kishore Bal and Gangadhar Meher. Gangadhar was a weaver by caste, poor in education and poor in money. But out of the pool of poverty and in the twilight of no-education blooms forth the lotus of his poetry, with the fragrance of an original genius. Being unadulterated by English education, his poems possess a colour of their own, classical in their dignity, strong in their conceptions and delicate in their perceptions. At many a passage, he reminds us of Kalidas whose poetry he knew well, and some fragments of whose genius this poor weaver of Sambalpur seemed to have possessed. Had he had an English education, we know not how his genius might have blossomed forth, but whose possibilities can be perceived by any intelligent reader. In fact, in point of absolute originality Gangadhar's is the greatest poetical genius in modern Oriya literature. But poor that he was, it withered away with immense possibilities giving out only a fragment of what was expected of him.

NANDA KISHORE BAL

Like Crabbe in English literature, Nanda Kishore Bal may be taken as the poet of the village. He belonged to the Khandayat

caste which, in Orissa, has served as a militia in times of war during Hindu period and as tillers of soil in times of peace, and thus has been strongly bound up with the soil of the land for centuries. Nanda Kishore and Fakirmohan both belonged to this caste, and in the writings of both, we find the heart-beats of the rural masses who live and die in the poor tiny villages of Orissa, loving intensely their home and hearth and intensely united to the soil as children to their mother. Nanda Kishore's 'Pulli-Chitra' is a poetic pen-picture of the Oriya village with their peculiar old-world atmosphere, their manners and institutions including such as the priest, the house-wife, the barber as well as the temple and the village school. His "Nirjhariny" is a collection of poems which have the ancient folk-songs of the land as their basis and which recall strange memories of Home and Childhood in every Oriya's mind. Nanda Kishore has written a large number of lyrics and poems, many of which are but imitations of Radhanath and Madhusudan. His chief contribution lies in the rural associations that he has introduced into the Oriya literature.

MODERN PROSE

In prose, Fakirmohan undoubtedly stands foremost as a writer of prose fiction. But prose of common kind also has advanced considerably and has, had a few masters. S. J. Gopal Chandra Praharaj had made an enviable name as a prose satirist, possessing a style replete with telling colloquialism. But the name, that is the greatest in prose of modern Oriya language, is that of Pandit Gopabandhu Das of hallowed memory. Pandit Gopabandhu started his public career as a poet, and till he left college, had produced a number of poems that had attracted the kind attention of Radhanath. But soon after, he found it impossible to stick to an indolent literary career in the face of the misery of his fellow-countrymen. His sacrifices in the services of his people are well known to people outside Orissa to be mentioned here. To educate the masses on proper lines, he started a weekly named the *Samaj*, which has ultimately become the most widely read paper in the province. As its editor, he began to write leaders and other articles which were eagerly read by every educated man throughout Orissa.

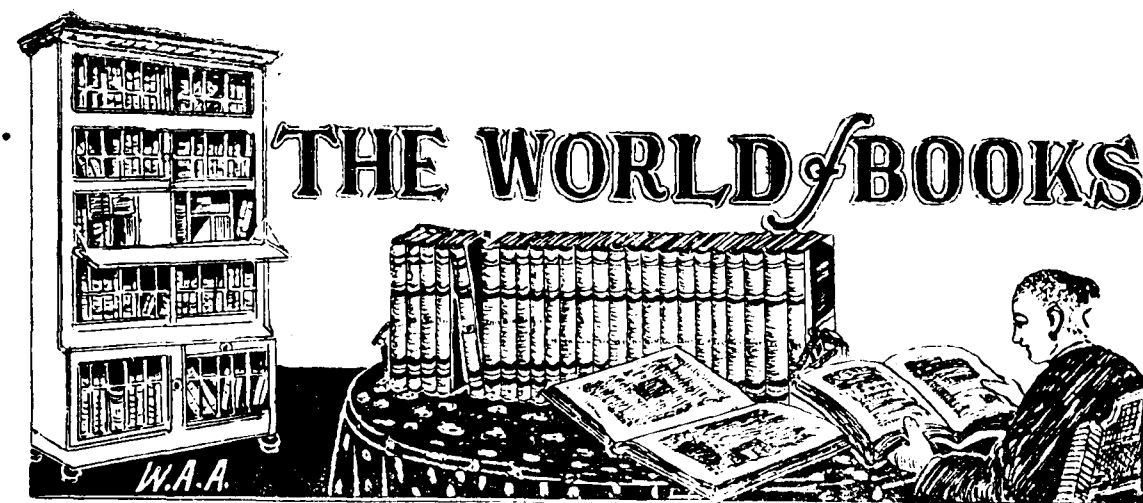
They have become standards of a prose style which has had a host of imitations but no parallel. What with the ringing sincerity of a noble soul, what with the rich sentiments of a poetic heart, what with the fine mingling of classical dignity with colloquial freedom, his prose has become a thing of beauty and a joy for ever.

SATYABADI SCHOOL

It was again from the Satyabadi School, an Orissan Santinekatan which Gopabandhu founded, that there grew up a school of poetry, having the Orissan folklore and history as its basis that has brought fresh treasures into the Oriya literature in the shape of historical plays and poems, and matchless ballads from the pens of Messrs. Nilakantha Das and Godavarish Misra, who were serving as teachers there.

This, in brief, is the story of the modern Oriya literature. The old masters have departed for near about two decades. By the time they all left us, modern Oriya literature was something to reckon with. The educated Oriya had by that time in his hands a few works of Prose and Poetry that he could place in his book shelf without hesitation along with those of a Byron or a Tennyson, or with those of Michael Dutta or Nabindhandra. Monthlies and weeklies had been published and were eagerly read. A literary atmosphere with vehement and lively criticisms on ancient and modern poets had already been created—there having been a craving for literary glory on the part of every educated young man.

In the meantime new forces have come up, mostly inspired by the dazzling genius of Tagore and the rich sister literature of Bengal. The leaders are mostly young men, whose achievements are still in the embryo of the future. However what little the Oriyas as yet have produced in the field of literature in half a century is far from negligible. With their cruel dismemberment into four provinces that has crippled their national life for centuries, with a lamentably narrow reading circle; with three-fourths of the land being occupied by Native States, where national life is practically non-existent, what more could be expected of the Oriyas?



ECONOMIC AND SOCIAL ASPECTS OF CRIME IN INDIA. By Bejoy Shanker Haikerwal. Foreword by R. Mukerjee. George Allen and Unwin, London. 10s.

India's criminal tribes and castes number about four millions. Crime in India is somewhat different from what it is in the West. It is much less violent; is not so well organised and answers quickly to economic and social conditions. But on the other hand there is in India a class unknown in any other country, in which crime is an hereditary profession with a well-organised code of discipline and even ceremonies. It was to the investigation of this class that Mr. Haikerwal set himself, and he has produced a fine piece of work, well documented, and a pioneer in this kind of literature in India.

In discussing the causes which lead to criminal life, Mr. Haikerwal mentions feeble-mindedness and states that in England, according to medical and prison reports, 80 per cent. of crime can be traced to those of feeble-minds, while in India this cause accounts for 20 to 25 per cent. With numerous illustrations, the author shows that difficult economic conditions are responsible for a good deal of crime in India. Next in order as a cause of crime comes social

conditions, as poverty, poor and inadequate housing, ignorance, all of which lead to much crime.

The most important part of the study is where the author outlines the means of reformation. He criticises the present jail methods as being more bent on punishment than on reformation; he says that our jails need a thorough overhauling; for they obviously fail to achieve the reformation of the criminal. Nothing short of a complete overhauling of the social and economic system can stamp out crime; the author advocates the Borstal system of dealing with crime in India. In a word, the prevention of future crime and the reformation of the present criminal class should, whenever possible, be our chief aim.

MYSTICAL PSYCHOLOGY. By R. Dimsdale Stocker. L. N. Fowler & Co., London.

This is a stimulating contribution to a byeway in experimental psychology. The following excerpt will suffice: "A new conception of psychology is indeed a conception that transcends all deterministic interpretation and which finds its final explanation in self and whose name is love." The theme is handled somewhat dispassionately, but none the less the outlook is novel.

THE LIFE-LONG DRAMA. By Andrew Saldana. Published by Andrew Saldana, Allahabad, India.

Mr. Saldana has drawn freely on his vast store-house of human experiences and has produced a book replete with practical wisdom, calculated to guide the ordinary man and woman on the uncharted sea of marital life. Punch gave his famous advice to those about to marry and said: "Don't." Mr. Saldana says: "Anyhow, you have married. Well, make the best of it." He proceeds to tell how to do so, according to his view-point. All may not agree with everything he says. But it is a thought-provoking book on a vital subject,—the science and art of home-craft. Success or failure in marriage is as the partner-actors in the life-long drama make it. Mutual sympathy and understanding, leavened with common sense, would appear to be the secret of happiness in married life, as, perhaps, in all life.

THE METAPHYSICS OF BERKELEY. By G. W. Kaveeshwar. Published by Mrs. Ashavati Kaveeshwar C/o Headmaster, Government High School, Khandwa, C. P.

Mr. Kaveeshwar in the book under notice has given importance to the value of comparative study in philosophical elucidations and expresses his own estimation of Berkeley's idealism. He compares Berkeley's philosophy with those of Vijnanavadins and Samkara. The author strongly opines that Berkeley's philosophy can more properly be treated as objective than subjective idealism. The book is carefully written and will be very helpful to the students taking up a course in modern European philosophy. We are very much gratified to find that books emphasising the resemblances and differences in Western and Eastern philosophical thoughts are coming into the field.

FOUR MONTHS IN EUROPE. By Rao Bahadur Govindbhai H. Desai, B.A., LL.B. Published by the Baroda State Press. Price Rs. 2.

The author, a retired Government official, was deputed to attend the Sixth International Congress of Local Authorities at Lyons (France) in July 1934, as a delegate from the Baroda State. During the four months he was in Europe, he toured in England, Holland, Belgium, France, Switzerland and Italy, studying the civic life and work in these places. He gives a brief account of the International Union of Local Government Authorities at Brussels, The League of Nations, and the International Labour Organisation at Geneva. He has collected and carefully set out a mass of useful and interesting information on a variety of municipal topics—Local Government, agriculture, education, voluntary social service organisations, etc.—in several of the important towns in England and Europe. The chapter on the Code of Napoleon deserves special mention. It is based on the yet unpublished Tagore Law Lectures (1922) on the subject by Prof. Solus of the Faculty de Droit de Paris and Mr. Henry Cachard's English translation of the French Civil Code. In view of the acute controversy that is going on in the Legal circles for and against codification of existing law, this resume of the famous Code of 1804 is very instructive. Napoleon is said to have boasted: "I shall go down to Posterity with the Code in my hands." In the last chapter of the book, the author gives his impressions of the family life in England and on the Continent. The work will be found to be of immense help to all social and municipal workers in India.

THE MAHABHARATA: A critical Study. By Rai Bahadur Pramatha Nath Mullick. To be had of the author at 129, Cornwallis Street, Calcutta. Price Rs. 6.

The book is full of very interesting and original matter. An entirely new angle of vision has been brought to bear upon this dear old book of verses. We do not intend to go into every original thesis of the learned author. A few instances will suffice. Says he: "During the Moghul rule in India, some of the worst interpolations took place as the kings of India were forced to make intermarriages with the Moghul family and in order to justify such alliances, the Yabanas were described as the descendants of the Poru family in the Great Epic." Now, what are his reasons for thinking so? How does he conclude that interpolations occurred here at all? One would think that the Bhandarkar Oriental Research Institute of Poona, in preparing a critically established edition of the Mahabharata, were not a moment too soon in the field. An authoritative edition of the Great Epic based on the available manuscripts collected from all the various sources throughout the Indian Continent can reasonably demand that its views on interpolations be seriously considered. The author is well advised to await completion of that monumental task. His theories may then be confirmed or revised.

FOR BELIEVERS ONLY. By Madan Lal Obroi. E. C. Gould, Publishers, Oxford.

This is a pocket book of 51 pages exposing the inconsistencies of the scientific theologian. It disputes the old heresy that religion and rationalism are reconcilable. It brands as a victim of delusion that man who desperately clings to the religious beliefs and sentimentalities handed down from past ages.

ANCIENT INDIAN TRIBES. By Bimala Churn Law, M.A., B.L., Ph.D. Volume II. Law's Research Series, Pub. No. 1. Luzac & Co.

Dr. Law has supplemented in this small book his account of ancient Indian tribes contained in several of his previous publications. Herein he gives, on the basis of Sanskrit, Prakrit and Pali Literature and other historical material, brief accounts of the Vangas of East Bengal, their neighbours the Suhmas who, according to one version, were the same as the Radhas, the Gaudas who were most prominent in the sixth and seventh centuries and continued to be an important factor till about the 12th century, the Pundras, the Sindhu-Sauviras, the Surashtras, the Mulukas who were perhaps closely related with the Asmakas and several other smaller tribes. The Malawas, however, are treated in their continuous importance and their later migrations and settlements are clearly pointed out. The location of Yaudheyas settlement and of the Sibis and Kekayas and the fortunes of the Abhairs who had spread over both Northern India and in the south are also given. A branch of the Kekayas is said to have been probably an ancient ruling family in Mysore. The location of the places associated with these tribes has been attempted very clearly in certain instances.

LIFE AND SPEECHES OF SIR VITHALDAS THACKERSAY. By H. L. Kaji, M.A., J.P. D. B. Taraporewala, Son & Co., Bombay.

This is a volume of 560 pages, half of which is devoted to an account of Sir Vithaldas's life and achievements and the other half to a record of his public speeches on various occasions. Sir Visvesvaraya in a very appreciative Foreword calls Sir Vithaldas a constructive thinker and worker and a daring organizer "who must be reckoned as one of the biggest Indians of his time".

General

VICEROY'S ADVICE TO THE PRINCES

"I am personally convinced that for Indian States the wisest course is to accept the federal scheme," said Lord Willingdon, opening the session of the Princes' Chamber at Delhi. His Excellency added:

I trust enough has been done to convince you that in the new constitution no efforts will be spared to protect the integrity of the States, and I sincerely hope the Princes, while not unmindful of their own particular interests, will not stand apart from the development that must inevitably affect the greater part of this great country, but will be ready to take their share in promoting the constitutional progress on sound and satisfactory lines and in helping the new political machinery to function effectively to the common good of British India, Indian States, and the Empire.

THE CHAMBER OF PRINCES

The Chamber of Princes met on Jan. 23, at Delhi, His Excellency the Viceroy presiding.

The Chamber thanked the Chancellor for the work done during the past two years and Sir Manubhai Mehta, Sir Liaquat Hyat Khan and Sir Prabbhashankar Pattani for their work as representatives before the Joint Committee.

The Chamber adopted the recommendations of the Standing Committee regarding radio broadcasting and the constructing of dams in Indian States.

The Chamber then proceeded with the election of office-bearers.

The Viceroy informed the House that both the Maharao of Cutch and the Maharaja of Jaipur had decided that they did not wish to stand for any office or membership of the Committee.

The Chamber held an election by ballot and elected the Maharaja of Patiala as Chancellor and the Maharaj Rana of Dholpur as Pro-Chancellor, each receiving 81 votes. Both were elected unanimously.

Hyderabad

H. E. H. THE NIZAM'S FORCES

The Irregular Forces of Hyderabad, which form a relic of the past ages and are still maintained as a separate arm of the Hyderabad army, were recently reviewed by Prince Azam Jah Bahadur, the Commander-in-Chief of the State Forces, when an address was presented to the Prince by Nawab Quadrat Nawaz Jung Bahadur, the Commander of the Irregular Forces, who is closely related to the ruling family. The Prince's reply made clear the need for reorganizing the forces, so as to derive adequate benefit from the amount spent upon them. He gave the assurance that it was not intended to overlook the hereditary claims of the forces, so that co-operation should be offered all the more willingly to the reorganization scheme.

HYDERABAD WIRELESS STATION

It is understood that Mr. Mahoob Ali's experimental wireless station will be formally converted into a Government wireless station. The three lakhs scheme with a central station in Hyderabad and sub-stations in Warangal, Aurangabad and Gulbarga for broadcasting in Telugu, Marathi and Kanarese automatically came into effect recently, for which an elaborate programme had been arranged. Mr. Mahoob Ali is the first Director of the Government station.

AVIATION IN HYDERABAD

A correspondent writes that the provision of landing grounds in every important place throughout the State for enabling the air-plane tourists to visit Ajanta, Ellora and other places of interest is under the consideration of the Hyderabad Aviation Board. In addition to subsidising Tata's Airmail Service from Karachi to Madras via Hyderabad, the Hyderabad Government will start a flying club for training the public.

Mysore

MYSORE EDUCATIONAL SYSTEM

Presiding over the Tenth Session of the Mysore State Education League Conference at Bangalore on Thursday the 3rd January, Dr. E. P. Metcalfe, Vice-Chancellor of the University of Mysore, criticised the present system of education in the State and in British India. He attacked the tendency among students to cram and memorise, and criticised teachers for encouraging students in that direction instead of developing intellectual independence, initiative and originality.

Dr. Metcalfe said that the present standard of tests adopted by the educational department was perhaps partly responsible for the present state of affairs and admitted the need for changing such tests with a view to discouraging cramming and memorising, which were unsuited to modern conditions.

ELECTRIFICATION IN MYSORE

Now that Government have given sanction for the running of a Transmission Line from Mysore to Bhadravathi in order to give power to the Mysore Iron Works to enable the works to proceed with the Steel Scheme, for which the Legislative Council sanctioned in December Rs. 18 lakhs, schemes for the electrification of towns *en route* from Mysore to Bhadravathi are being got ready. Prominent towns to be electrified are: Krishnarajanagar, Holenarasipur, Hassan, Belur, Chikmagalur, Tarikere, Shimoga and Davangere.

FRUIT RESEARCH

The Imperial Council of Agricultural Research in India have sanctioned a sum of Rs. 46,000 to be spread over a period of 5 years for research in fruit cultivation in the Mysore State.

Baroda

HARIJAN UPLIFT IN BARODA

Recently, the Harijans of the New Colony in Baroda City gathered together in their temple in response to the invitation of their leaders. Mr. Nadkarni, the Dharmadhikari, and Mr. Powar, the Registrar of Co-operative Societies, Baroda State, had an instructive conversation with the Harijans assembled. They advised the Harijans to observe cleanliness, to give up drinking, and to minimise unnecessary expense on caste dinners, nuptial rites, etc., and generally to live in harmony and co-operation with all other sub-sections of the Antyaj community. A Harijan Uplift Fund was started at the meeting, to which a number of Harijans themselves contributed.

BARODA LIBRARIES

There is one feature of the Baroda Administration Report to which we should draw special attention. The Report states: "The system of village libraries is a necessary adjunct to the system of compulsory education in the State." At present, village libraries serve a population of 1,212,080 out of a total village population of 1,857,929. The Government had passed orders for establishing 100 new libraries every year until every village having a school was provided with a library. These orders had subsequently to be modified owing to the difficulty of finding funds, but the principle still holds good, and it is laconically recorded that "the village libraries are effective in preventing lapse into illiteracy among those who have received education under the Compulsory Education Act". The village libraries are supplemented by the travelling library section of the central library.

BARODA STATE RAILWAYS

Mr. R. A. Rasid, of the East Indian Railway, has been appointed Traffic Superintendent in the Gaekwar's Baroda State Railways.

Travancore**COCOANUT INDUSTRY**

During question time in the Sri Mulam Assembly (the Lower House of the Travancore Legislature) on January 27, Rao Sahib Dr. N. Kunjan Pillai, Chief Secretary to Government, stated that the Government had pressed on the attention of the Government of India the necessity for protecting the coconut industry in Travancore. The matter had been referred to the Imperial Council of Agricultural Research, whose recommendations were being considered by the Government of India.

TRAVANCORE TRADE AGENT

A number of questions were asked about the work of the Trade Agent appointed by the Government of Travancore. The Director of Industries replied that the Trade Agent was trying to find markets for Travancore Products. Local merchants were benefited by his activities. He had found new markets for cashew-nuts, coir and ivory.

Patiala**PRINCES AND THE VICEROY**

The Chamber of Princes, before concluding its session, thanked the Viceroy for his address. The Maharajah of Patiala, the Chancellor, in the course of his speech, said :

" Your Excellency alluded to the allegations against Your Excellency of using undue pressure on the Princes and coercing and cajoling them into acceptance of the Federal scheme. A free and frank discussion of the subject on constitutional reform should show how unfounded and baseless these charges are. We fully realise the annoyance of such irresponsible statements caused to Your Excellency, and we take the opportunity of publicly stating in most emphatic terms that the allegations are utterly without truth."

Gwalior**GWALIOR INDUSTRY**

An Enquiry Committee, which was appointed under the presidentship of the Hon'ble Lala Ramsaran Das, C.I.E., by the Government of Gwalior State, with a view of improving the Chanderi gold-laid cloth industry, has after a year's investigation submitted its report to the Durbar, unanimously recommending the formation of a Joint Stock Company by the State to help the industry financially by loaning money at low interest.

Jaipur**AVIATION IN JAIPUR**

His Highness the Maharaja Sahib of Jaipur is, as a progressive ruler, contemplating the maintenance of an efficient aerodrome in Jaipur. A suitable site has been selected for the purpose near the Singaner Railway Station, about five miles from Jaipur City. It is also intended to have four or five landing grounds in the different districts of the State.

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E. Jan. '36.

INDIANS OVERSEAS**South Africa****SIR KUNWAR'S IMPRESSIONS**

Sir Maharaj Singh, Agent of the Government in India in South Africa, who has returned to India, in an interview on the present situation of Indians in the Union of South Africa, said the Indian position was much improved both educationally and socially.

The attitude of Europeans towards Indians had changed for the better. In fact, there were signs of a growing friendly relationship between the two communities.

The Governor-General and other officials often attended Indian social functions and the South African Government gave grants for Indian education.

For the first time in its history, the Johannesburg University admitted an Indian under-graduate.

General Smuts was most sympathetic and he had refused to deport Indians for technical offences under the Insolvency Act.

The rigours of the Liquor Licences Act were also mitigated by him.

Sir Kunwar said before his time the Transvaal Asiatic Land Tenure and Transvaal Licences Control Act had been passed, both adversely affecting Indians, but the Government had now appointed a Commission which was looking into the question of land tenure, and he expected the report would be sympathetic.

Sir Kunwar regretted the division among Indians themselves into two camps, the South African Indian Congress and the Colonial Born Indian Settlers' Association which, under the leadership of Mr. Alfred Christopher, seceded from Congress in 1933 on the question of colonisation.

SYED RAZA ALI'S APPEAL

On the eve of his departure to South Africa, Syed Raza Ali, the new Agent-General to South Africa, entertained at Bombay, said in the course of his reply that the people with whom they had to deal in South Africa were mostly Dutchmen, who were frank and outspoken. It was extremely difficult to convince them that the course they were adopting was wrong, but once they were convinced they had not the least hesitation in changing their attitude.

In conclusion, he appealed to the Press in India to take greater interest in the South African question—not in a spirit of unhelpful criticism which always had an adverse effect on the Boer mind—but to stand by the Government of India in all measures they proposed to take; for it was impossible to achieve anything in South Africa without the whole-hearted co-operation of the Government of India and the people of this country.

AN INDIAN'S GIFT TO S. A.

Owing to the generosity of an Indian merchant, Mr. Mahomed Ibrahim Lakhi, the European sportsmen of Greytown have a pavilion and a sports ground.

The foundation-stone of the pavilion was laid by Sir Kunwar Maharaj Singh before a large gathering of Europeans and Indians.

The gift, the first of its kind to the Europeans from an Indian, is regarded as a very friendly gesture to the Europeans.

TRADING LICENCES

We learn that the Johannesburg Municipality is refusing to grant renewal of existing trading licences in case where the owner of the business is temporarily absent and the business is conducted by the power holder. This is presumably done under the terms of the Transvaal Licences (Control) Ordinance.

Zanzibar

INDIANS IN ZANZIBAR

Mr. K. P. S. Menon was deputed by the Government of India, on August 6 last, to proceed to Zanzibar and enquire into and report upon the effect on Indian interests of certain Decrees passed by the Zanzibar Government.

Indian opinion has expressed itself strongly against the series of anti-Indian legislation.

After careful enquiries, Mr. Menon came to the following conclusion which embodied in the Report published on the 28th January :

(a) The Land Alienation Decree is unobjectionable provided—(i) the racial distinction at present drawn between African and Arabs on the one hand and persons who are not Africans or Arabs on the other is replaced by the more rational distinction between agriculturists and non-agriculturists, and (ii) the Decree is not allowed to affect the rights arising from past transactions relating to land. As already stated, a Commission has been appointed to enquire into this problem; an action may be deferred pending the receipt of its recommendations.

(b) The Money-lenders' Amendment Decree which enables the Courts to reopen any transaction in which goods are sold on credit to an Arab or an African and to give relief on grounds of equity and fair dealing is, in my opinion, justified.

(c) The Agricultural Produce Export Decree and the Adulteration of Produce Decree need not be objected to provided they will not be operated under the overshadowing influence of, and pressure from, the Clove Growers' Association.

(d) The Clove Growers' Association Decree, 1934, and The Clove Exporters' Decree, 1934, are in my opinion calculated to cause irretrievable damage to Indian interests and will practically oust the Indian trader from Zanzibar. I would therefore urge that the strongest possible representations may be made for their removal from the statute-book,

Australia

IMMIGRATION LAW

"Though the Immigration Law is strictly enforced against the Asiatics, the Indians settled in Australia do not seem to suffer from any political disability and are well treated generally," observed Mr. Abdul Matin Chaudhry, Deputy President of the Legislative Assembly, in a recent Press interview.

INDIANS IN WEST AUSTRALIA

At a recent meeting of the local Legislative Assembly in Western Australia, a Bill has been introduced to remove disability against Indian residents from being registered as electors for the Assembly.

As Western Australia is the only State in the Commonwealth in which the disability exists, the move for its removal is warmly welcomed here. At present all natives of Asia are disqualified. Hereafter, Indians will not be so disqualified.

FALLING SICKNESS?

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E. Nov. '35,

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Reforms Debates

THAT the House of Commons, constituted as it is, would pass the Government of India Bill was a foregone conclusion; and we are not surprised at the rejection of the Labour amendment by a House so predominantly Conservative. But the humour of the situation was the fact of Mr. Lansbury and his colleagues voting *en bloc* with Mr. Churchill and the diehards against the Bill for diverse reasons. The outstanding feature of the debate was, of course, Sir Samuel Hoare's re-affirmation of the pledges which was endorsed by the Attorney-General. Every effort is made by Liberal and Labour amendments to make the scheme more acceptable to Indian public opinion, but the Government seem more anxious to palcate diehard opposition than to pacify reasonable demands.

Whatever the Commons may do, opinion in India is pretty unanimous. Congressmen and Independents may have differences of opinion on other matters, but they are one in their condemnation of a Bill based on the J. P. C. Report. In voting solidly for Mr. Jinnah's amendment, the Assembly has shown itself of one mind in the matter. Let there be no mistake about it. Mr. Jinnah's amendment, if anything, is as unequivocal in its condemnation of the Bill as the Congress amendment itself.

The Pledge again

After all, the universal outcry against the attempt to get over the plighted words of the past has drawn from the Secretary of State a definite statement committing the Government to the declarations of August 1920, and Lord Irwin's (now Lord Halifax) interpretation thereof. It is

astonishing that they could not find room for a short preamble in a ponderous document of 451 clauses running into 323 pages. The reasons are not convincing.

It would be idle to contend, as Sir P. S. Sivaswami Aiyar has truly observed, that there is no distinction in solemnity or legal validity between a pledge or declaration embodied in a statute and one acceded to by Parliament but not so embodied. It is a well understood principle that speeches and debates in Parliament cannot be relied upon in the construction of a statute.

Nor will the Indian public be assuaged by the mere promise of Dominion Status. In the words of Major Attlee: "India's right to Dominion Status and the control of her own affairs must be recognised"; and there is no recognition of either in Sir Samuel's declaration or elsewhere.

Sir Samuel's brusque Answer

In answer to a question in the House of Commons, Sir Samuel Hoare is reported to have replied brusquely that the Government of India had decided not to accept the motion recommending the denunciation of the Indo-British Agreement and that the validity of the Agreement would remain unaffected in spite of the Assembly's verdict. This may be very consoling to the diehards in the Commons and those outside the House, who are clamouring for commercial safeguards. But to us the answer is a complete vindication of the demand for self-determination. It shows how well justified is Prof. Laski when he condemned the Report as "a supreme example of the technique of economic imperialism in action". It is yet another proof, if proof were wanted, of our impotence under an imposed constitution, and the urgency of the need for the freedom and power to give effect to the people's will

Prof. Keith on Federation

Prof. Barriedale Keith is no more enamoured of the J. P. C. proposals than Indian politicians. In a private letter to an Indian correspondent, this well known authority on Constitutional Law express the futility of the Government's speaking with two voices :

It desires to satisfy the people of India that it is conceding responsible government and the Conservatives of England that it is imposing such checks as will render responsible government innocuous by depriving it of the characteristics of true responsibility.

The Professor's condemnation of the nominated *bloc* in the future Federal Assembly is equally strong :

I am satisfied that the system of construction of the Federation, under which the nominees of autocratic rulers are to have a powerful voice in both Houses of the Federation in order to counteract Indian democracy, is quite indefensible. Whether in practice it works out as the Government and the Princes hope may be doubtful, but the whole project seems to me indefensible. I should have proposed Federation only for units which were themselves under responsible government and have admitted the Princes only on condition that they gave their States constitutions leading up to responsible government.

The Late Mr. Govindaraghava Aiyer

The passing of Dewan Bahadur Govindaraghava Aiyer leaves a void which it would be difficult to fill. For some years past, he has not been very much in the front but there were days when his ponderous style of eloquence used to draw large gatherings of young men and old. He was a fine type of an old-world gentleman, once leader of the Bar and a stalwart Liberal, and always distinguished by his gentle bearing and boundless hospitality. It was such men he had in mind when the wise Vauvenargues made that excellent aphorism : "Magnanimity owes no account of its acts to prudence."

Mr. Menon's Report on Zanzibar

The Government of India have at last released Mr. K. P. S. Menon's report on the Zanzibar question. The report, as correctly anticipated by the Indian public, makes out a strong case for our countrymen in that colony. We wish it had been published months ago, so that the Government of India may have behind them the benefit of a strong united public opinion on the question, which would have gone far to strengthen their position in negotiating with the Government of Zanzibar :

The cumulative effect of the recent Zanzibar legislation is the squeezing out of the native of India from regions in which he has established himself under every security of public faith.

says Mr. Menon in his report. Indian interests in Zanzibar demand attention not merely because of their magnitude but their historical importance. There is reason to think, says the Report, that the first British Consulate was established in Zanzibar primarily to safeguard Indian trading interests. Even Mr. Winston Churchill had to admit in his book "My African Journey" that :

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

Village Work for Muslims

- H. H. the Aga Khan is not a Congressman nor a Gandhite, but his advice to his countrymen, especially his fellow religionists, is much the same as Gandhiji's. He too realises that "politics is a means to economic ends", and in that sense the village must loom large in the future.

The main work of the future now lies in the country-side in promoting or undertaking a scheme of economic amelioration by supplementing the efforts of the cultivator and the urban labourer by making it possible for him to develop cottage industries and thereby increase his income. It is no use thinking of politics unless it be to subserve economic ends. The surest way to command the vote is to serve the voter, and unless our organisations are ready to serve the voter, they cannot hope to claim to have a bright political future before them. This work is humanitarian no less than political, but when dealing with the masses, all things tend to merge into one another.

That certainly reads like a passage from the Mahatma's statement on the Village Industries Association !

Progressive Travancore

Sir Mahomed Habibullah, Dewan of Travancore, in his address to the joint session of the Popular Assembly and the State Council, adumbrated important proposals for the economic development of the State. Sir Mahomed said :

Any measures, designed to improve the economic condition of our people must aim at a simultaneous development of industries along with improvements in agricultural conditions.

This is to be accomplished by strengthening the machinery of Government and providing a separate Department for co-ordinating the various activities of the State. The reforms, both administrative and economic, will doubtless be welcomed in the interest of efficiency and progress.

The Ban on Khudai Khitmatgars

The whole non-official body of the Assembly was practically unanimous when the resolution urging removal of the ban on the so-called Red Shirts of the Frontier was debated. The Khudai Khitmatgars are sworn to non-violence and their leader is a pronounced disciple of Gandhiji. Every one of their defenders in the House bore testimony to their excellent character and discipline. Dr. Khan, brother of Frontier Gandhi, rebutted the allegations against the volunteers and recounted the trials and hardships to which the good social workers were subjected. No wonder the House was in full sympathy with the sufferers, and the motion was carried by 73 against 48.

Mr. Horniman Vindicated

Many are the woes of the Indian journalists : but a brave Editor always does his duty irrespective of reward or penalty. Mr. Horniman has courageously stood up for a public cause, and the Magistrate, Mr. Brown, of Dadar, did himself honour in vindicating an act of public service on the part of Mr. Horniman. In exposing the evils of betting and the demoralising effect of the doings of certain characters in Bombay, Mr. Horniman must have known that he was risking himself. But as a journalist, he chose to face the annoyance and vindicate himself. We are not concerned with the fortunes of what the Magistrate called "the notorious bucket shop-keeper" but journalists in India will welcome the Magistrate's pronouncement :

It would be a serious menace to journalism in Bombay if an editor could be intimidated by threats of prosecution into silence or acquiescence in the face of a growing social evil.

WORLD EVENTS

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

THE SAAR PLEBISCITE

THE most important world event for this month is the result of the Saar vote; as was expected there was overwhelming vote of the people in favour of a return to Germany, because the population was largely German. The thing, however, which was uncertain, was: Would the vote be taken peacefully and impartially; that it has passed off quietly and without trouble relieves a tension and apprehension in Europe for which we are all thankful, and it also is a good augury at the beginning of the year for a like settlement of some other big problems which will have to be considered this year. The League of Nations has handled the situation very well, which fact will add to the prestige of the League.

IRISH FREE STATE

The New Year opens with good news from the Irish Free State. An Anglo-Irish Free State trade agreement has been concluded, whereby in future Ireland agrees to take all her coal requirements from Great Britain, about one and a quarter million tons or £1,000,000 worth in exchange for 150,000 head of Irish cattle over what is now being taken. As the British market for Irish cattle is of great importance to the Irish farmers, and as that much coal taken will materially help the coal industry in England, giving steady employment to a large number of coal miners, both sides are satisfied. This may prove to be the beginning of the end of the economic war that has been raging between the two countries for over a year. It may be that economic pressure has come to remove political misunderstanding between the two countries, and that new better feelings and more co-operation will come between the two peoples. We hope so.

WEST AUSTRALIA SECESSION

The dispute between the State of Western Australia and the Federal Government has been carried a long step forward by West Australia sending a Secession Delegation to England with a huge petition stating the history and causes of their plea for secession. Copies of the petition have been presented to His Majesty, the King, the House of Lords, and the House of Commons. The petition states:

In consequence of the burden of the Federal Tariff, the economic structure of Western Australia has already become seriously jeopardized and with the continuance of such burden, the State of Western Australia, the primary producers, and the people of that State are faced inevitably with national bankruptcy and ruin.

The only effective means whereby the people and the State of Western Australia can be relieved from the burden, and the wrong can be removed, is the withdrawal of the people of the State of Western Australia from the Commonwealth of Australia and the restoration of Western Australia to its former status as a separate and distinct self-governing colony in the British Empire.

BECHUANALAND

One of the smaller Native States in South Africa is the Bechuanaland Protectorate whose Chief is Tshekedi Khama. It will be remembered by some that this Chief came into prominence in 1938, because he ordered a European to be flogged for some alleged wrong done. A year ago General Hertzog suggested that the three Protectorates—Bechuanaland, Basutoland and Swaziland be transferred from colonies of the British Government and administered by the British Government to the Union Government of South Africa. The idea was to unify and bring under one supreme Government of

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South Africa all the territories of that part of the country.

But this suggestion has not met with the approval of the Native States; they are quite satisfied with their present status and government under Great Britain, and they fear their treatment under the South African Government will not be so considerate and satisfactory to them. Chief Tshekedi Khama is taking a leading share in requesting that the views of the natives themselves should be obtained before any transfer is attempted. He asks that a Commission be set up to find out the views of the people concerned.

I would venture to suggest that, in order to enable the British Government to ascertain the native feelings in the matter, an impartial Commission should be sent from England to hear their views, as it is considered that mere expression of the feelings of the tribe through their representatives is not sufficient to judge the position in the light of the Union Government.

OIL PIPE LINE

Kirkuk is an oil centre situated far inland in Iraq near Mosul; it is 600 miles across five countries to the Mediterranean Sea, and yet two lines of pipes have been laid that whole distance of 1,200 miles to carry oil to the nearest seaport. A stream of oil will thus flow from the Mosul oil-fields to the Mediterranean Sea across a barren waterless desert through large steel pipes, which cost some £10,000,000 to make and put into position.

The huge undertaking has been constructed by the International Iraq Petroleum Company for the world oil trade, in which British, French, American and Dutch nationals have interests. It is expected that as much as 4,000,000 tons of crude oil will be delivered to oil ships at Mediterranean ports each year through the pipes. It is a wonderful piece of work.

UNITED STATES PROGRAMME

Mr. Roosevelt's recent message to Congress spoke of the need of establishing a new order based upon "social justice", and to show the relationship between recovery and reform. He said:

In spite of our efforts and talk "we have not weeded out the over-privileged, and we have not effectively lifted up the under-privileged". Though "no wise man has any intention of destroying what is called the profit motive"—the right to work to earn a decent livelihood for selves and families—"Americans must forswear that conception of acquisition of wealth which, through excessive profits, creates undue private power over private affairs, and to our misfortune over public affairs as well."

The President's recommendations include—housing, unemployment insurance, old-age insurance, benefits for children and mothers, and other aspects of dependency.

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TRADE AND FINANCE

By "SRIVAS"

RAILWAY FINANCE

THE seasonal crop budgets would leave little room for other topics which might otherwise have filled these columns. The Railway Budget claims the pride of place on account of its All-India importance. On the whole it is a cheerful picture. But it just removes the gloom and brings no radiant brightness. As Sir Joseph Bhore said in his speech to the Assembly: "Though our progress has been slow, it has been steady, and the set-backs, though not entirely absent, have been on the whole few and of no serious magnitude."

The figures bear out this claim: A year ago, the Railway Member anticipated that the revised figures for 1933-34 would show a loss of Rs. 7.78 crores. The actual loss was Rs. 7.96 crores. The difference was, it is pointed out, due entirely to the increase in the interest charges being Rs. 18 lakhs and to the fact that the holidays in the last week of March were responsible for throwing forward Rs. $\frac{1}{2}$ crore of railway earnings into the next financial year. The budget estimate for 1934-35 provided for a deficit of Rs. 5 $\frac{1}{2}$ crores. The revised estimate places the deficit at Rs. 4 $\frac{1}{2}$ crores. For 1935-36 the budget estimate anticipates a deficit of Rs. 1.90 crores which is really attributable to the strategic lines. On commercial lines, the result is expected to be a small surplus of Rs. 7 lakhs. The deficit in the next financial year will thus be less than half of that in the current year, less than a fourth of the deficit in 1933-34 and less than a fifth of that in 1932-33.

BENGAL BUDGET

The Bengal Budget for 1935-36 is interesting as being the first for a long time to avoid a deficit of Rs. 2 crores. The grant

of the Central Government has had its effect on the previous year also; and it may be said that Bengal has lived down the period of chronic deficits in the Budget.

The opening balance for 1933-34 was Rs. 13 $\frac{1}{2}$ lakhs, and in the Revised Estimates the total receipts on Revenue and Capital account, inclusive of the opening balance but not of the advance to be taken to cover the deficit, were estimated at Rs. 975 lakhs. The actual receipts at Rs. 972 lakhs were less by Rs. 3 lakhs, the decrease being large due to a fall of Rs. 2 lakhs in the recoveries of loans and advances. On the expenditure side, there was a fall of Rs. 18 lakhs from the Revised Estimate of Rs. 11,32 $\frac{1}{2}$ lakhs. The net result was that, after providing for the Famine Relief Fund, the deficit in the year stood at Rs. 156 lakhs at which figure it shows an improvement of Rs. 14 lakhs over the figure of the Revised Estimates.

In the Budget Estimates, the receipts on Revenue account were put at Rs. 9,19 $\frac{1}{2}$ lakhs. In the Revised Estimates the figure has risen to Rs. 10,51 $\frac{1}{2}$ lakhs. Out of the increase of Rs. 1,32 lakhs, Rs. 1,11 $\frac{1}{2}$ lakhs is accounted for by the grant of half the jute duty, calculated on an 8 months' basis which the Provincial Government hope to receive from the Government of India, and the balance of Rs. 20 $\frac{1}{2}$ lakhs represents a small improvement in the receipts under the provincial heads of revenue. To give the more important details, Land Revenue is expected to be better by Rs. 17 lakhs, Forests by Rs. 2 $\frac{1}{2}$ lakhs and Registration by Rs. 5 lakhs. Account must also be taken of an anticipated decrease under Excise of Rs. 5 lakhs.

As for the coming year, apart from an increase of Rs. 46 $\frac{1}{2}$ lakhs in Bengal share of

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the jute export duty, the budget figures for receipts on Revenue account follow closely the revised figures for the current year.

On Capital account also, exclusive of the advance to be taken to cover the anticipated deficit, the estimate of the total receipts on Revenue and Capital accounts stands at Rs. 11,60 lakhs as against Rs. 11,12 $\frac{1}{2}$ lakhs during the present year.

As regards expenditure, the Estimates provide for an expenditure on Revenue account of Rs. 11,71 $\frac{1}{2}$ lakhs. The increase of Rs. 54 lakhs over the Revised Estimate of the present year is explained in large part by the restoration of the 5 per cent. cut in pay, the restoration of the provision for the reduction of debt, the cost of preparing electoral rolls, the increase in the additional expenditure thrown on the province by the terrorist movement, the increase in interest and pensionary charges and additional expenditure on roads from the Central Road Development Fund and from the proceeds of the taxes on motor vehicles account for Rs. 50 $\frac{1}{2}$ lakhs out of the total increase of Rs. 54 lakhs.

It will be seen that the change in Bengal's finances is due to the grant of the Central Government made possible by the excise duty on matches. In the new constitution, Bengal's right to at least half the jute export right has been guaranteed by the Government of India Bill. While the other provinces may acquiesce and even rejoice in this in consideration of the financial position of the Bengal Government, Mr. Woodhead's claim to the whole of the jute export duty and a share of the Income Tax will be regarded with dismay.

BIHAR AND ORISSA

Another Provincial Budget which has been received so far up to the time of writing is

that of Bihar and Orissa. It is necessary to note the outlay on the earthquake reconstruction before proceeding to the Budget proper. It is learned that the Government of India have met in 1933-34 expenditure on this account amounting to Rs. 9 $\frac{3}{4}$ lakhs. It is also estimated that they would be required to meet in 1934-35 Rs. 66 lakhs and in subsequent years expenditure amounting to Rs. 101 $\frac{1}{2}$ lakhs. The Provincial Government for their part have met in 1933-34 expenditure amounting to Rs. 3 lakhs, and it is expected they will have incurred an additional expenditure of Rs. 66 lakhs by the end of the current financial year. It is necessary to add that as a result of the earthquake, the Government have also suffered a loss of Rs. 6 lakhs.

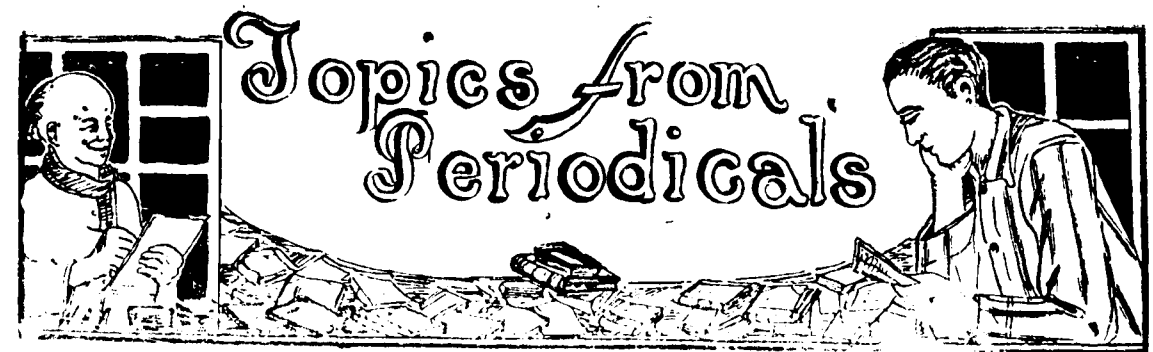
As for the budget, the opening balance for 1934-35, which was put at Rs. 8 lakhs in the revised estimates of last year, was actually $\frac{1}{2}$ lakh less. This deficiency was due to the earthquake. The earthquake, therefore, worsened the financial position for 1933-34 both by increased expenditure and loss of revenue by about Rs. 8 lakhs; but the actual opening balance suffered a decline from the revised estimate of only Rs. $\frac{3}{4}$ lakhs, as the receipts from Excise was Rs. 1 $\frac{3}{4}$ lakhs more and ordinary expenditure in the Police, Public Works and Irrigation Departments was less by Rs. 5 $\frac{3}{4}$ lakhs.

As for the current year, the Finance Member budgeted for a deficit of Rs. 4 $\frac{1}{2}$ lakhs and a closing balance of Rs. 8,76,000. The revised estimates point to a closing balance which is about Rs. 13 lakhs in excess of the budget figure. In fact, the closing balance for the current year would show an increase of a lakh over the opening balance though, of course, there would be a reduction in the Famine Relief Fund,

Diary of the Month

—:o:—

- Jan. 26. Mr. M. S. Aney is elected leader of the Nationalist Party in the Assembly.
- Jan. 27. The All-India Muslim League condemns the J. P. C. Report.
- Jan. 28. A deputation of Hindus led by Pandit Malaviya waits on the Prime Minister of Nepal at New Delhi.
- Jan. 29. Mr. K. P. S. Menon's report on the recent anti-Indian legislation in Zanzibar is published.
- Jan. 30. The Indo-British Trade Agreement is rejected by the Assembly by 66 to 58.
- Jan. 31. Mahatma Gandhi in a message to the workers of Ahmedabad Mills urges them to call off the strike.
- Feb. 1. The India Bill is published.
- Feb. 2. The Congress Party adopts an amendment on the J. P. C. Report.
- Feb. 3. Rt. Hon. John Henry Whitley, Chairman of Labour Commission, is dead.
- Feb. 4. The J. P. C. Report is discussed in the Assembly.
- Feb. 5. Akil Chandra Dutt is unanimously elected Deputy President of the Assembly.
- Feb. 6. Babu Rajendra Prasad opens the All-India Swadeshi Exhibition at Allahabad.
- Feb. 7. The Congress amendment on the J. P. C. Report is defeated and Mr. Jinnah's amendment is passed by a majority in the Assembly.
- Feb. 8. At the annual convocation of the Benares University, the honorary degree of Doctor of Letters is conferred on Dr. Tagore.
- Feb. 9. Kunwar Sir Maharaj Singh arrives in Bombay from South Africa.
- Feb. 10. The Second Reading of the India Bill is approved by the House of Commons.
- Feb. 11. The Delhi Session of the Council of State begins.
- Feb. 12. The ex-King of the Hedjaz is dead.
- Feb. 13. Bruno Hauptmann, the German murderer of Col. Lindberg's child, is sentenced to death.
- Feb. 14. Mr. Yamin Khan's amendment on J. P. C. Report in the Council of State is carried by 32 votes against 14.
- Feb. 15. Instrument of Instructions to Governor-General and Governors is published.
- Feb. 16. Syed Raza Ali is accorded cordial reception by the Natal Congress.
- Feb. 17. Sir Joseph Bore presents the Railway Budget in the Assembly.
- Feb. 18. Mr. M. A. Jinnah appeals for communal unity.
- Feb. 19. The Commons Committee begin detailed consideration of the India Bill.
- The Viceroy lays the foundation-stone of the new building of the Imperial Council of Agricultural Research at Delhi.
- Feb. 20. Ministers of Indian States meet in conference at Delhi to examine the Government of India Bill.
- Feb. 21. Johannesburg welcomes Mr. Syed Raza Ali, the new Indian Agent.
- Feb. 22. Burma Council passes the motion for the removal of the President.
- Assembly passes Mr. Bhulabhai's motion for the reduction of the demand for the Railway Board, by a huge majority.
- Feb. 23. All-India Anti-Communal Award Conference meets in New Delhi under the presidency of Mr. C. Y. Chintamani.
- Feb. 24. Sir Frank Noyce opens the All-India Industrial Exhibition at New Delhi.
- Paraguay withdraws from the League.



SWARAJ AND DOMINION STATUS

The *Indian Social Reformer* considers that Dominion Status is not a suitable ideal for India. It argues that "her legitimate position, if she is to stand with Britain, is that of an equal partner in an Indo-British Union". The *Reformer's* reasons for preferring the word "Swaraj" are stated in its issue of December 29.

We have from the first held that "Dominion Status" is not the right relation that India should aim at to Britain; because apart from constitution and status, there are other implications of that term which are wholly alien to the history and conditions of India. "Dominion" is a "daughter state" which is nonsense to apply to this country with a history and civilisation extending far beyond the establishment of British rule. We are, therefore, disposed to endorse the words of the Archbishop of Canterbury that India's position in the British Empire should be one of honour, quite as distinct and recognised as any Dominion's. As a matter of fact, India's relation is only to Britain. She has nothing to do with the Dominions, all of which differing from each other in most things are united in excluding Indians from their territories. The existence or dissolution of the Commonwealth is a matter of little concern to India. As a fact, India will be in a better position to negotiate with the Dominions as foreign countries than as component parts of the British Commonwealth. When the Transvaal was under a Boer Government, Britain found in their treatment of British Indians a legitimate cause for waging war on it. Now that Transvaal is part of the British Commonwealth, Britain is absolved of all responsibility for the anti-Indian policy of South Africa, which was far less stringent in the days of Kruger.

THE NEW INDIAN CONSTITUTION

The success of the New Constitution, says Lord Meston in the *Contemporary Review*, will depend on the Indian leaders using their new powers with moderation and on the existence of complete mutual confidence between them and the British administrators. Lord Meston goes on to add:

If men of extreme views seize power and ride for a fall, the constitution will fall with them. If on the other hand the leaders will work patiently through the period of transition and will dismiss the suspicion that Britain is holding India for its own gain and the aggrandisement of its sons, then the constitution will make steadily for national unity and strength.

The time has come, says the Committee, for Parliament to share its power with those whom for generations it has sought to train in the arts of Government. In making that decision, Parliament will be launching a vast experiment, perhaps the biggest of its kind in history; and the success of the experiment can only be proved by the results.

Many anxious questions, both of principle and of detail, have yet to be answered, many doubts to be resolved. But the one point on which doubt cannot be entertained is that, as the Committee say, the time has come and the forward step must now be taken. The risks are undeniable; but with co-operation and common sense they can be faced. The risks of standing still are far greater.

Lord Meston, of course, presumes that a great step in advance is being taken by the introduction of the new Government of India Bill, a presumption with which many Indians do not agree.

RECONVERSION

Prof. D. R. Bhandarkar, M.A., Ph.D., writing in the January Number of the *Hindu Mission*, justifies reconversion to Hinduism from other faiths both on historical and social grounds. The practice of *shudhi* is in fact a mere revival of the old cult very much in vogue during the Middle Ages in India. The Arya Samajists have but adopted a very old practice prescribed in the Smritis:

The sage Devala, we are told, was staying on the banks of the Sindhu, when the ascetics and saints approached him and questioned him on this subject of *shudhi*. This is how the Devala-Smriti opens: "How, oh! blessed one," they asked, "may the Brahmans, Kshatriyas, Vaisyas and Sudras, who have been carried away by the Mlechhas, attain to purification? What ablution, what purificatory rite, what penance may be prescribed? What observance may they follow? Explain all that to us in detail." The answer to this question constitutes the end and scope of the Smriti which is a neat and tiny composition not exceeding 90 verses.

Now who are the Mlechhas referred to in this Smriti? To all appearances they are Muhammadans. In the first place, even a cursory perusal of this Smriti leaves the impression on the mind that, in that period the forcible carrying away of the Hindus had become a matter of common occurrence. The inference is supported in a twofold manner:

In the Smriti, there is a distinct reference to the cases of persons whose father or mother had embraced the Mlechcha religion. In such cases, the son is advised to offer *pindas* neither to his father nor to his mother who has been so converted, but to his grandfather and other forefathers. Surely, no Indians are known to have espoused the Mlechcha religion till the Muhammadan conquest. Many foreign hordes poured into India and occupied the different parts of the country. But they

all became Hindus and were absorbed into the Hindu population. The phenomena of a Hindu becoming a Mlechcha arose for the first time when the Muhammadans began to penetrate into this country. That this is the plausible view may be seen also from the fact that the Smriti speaks of Mlechcha Sabha in one place and enjoins expiation on Hindus who have touched or remained together for a long time with the Mlechchas in such an assembly. With this may be coupled the fact that in another place the Smriti lays down an atonement for a Hindu who has been snatched away by the Mlechchas but has thereafter returned to his country.

Dr. Bhandarkar goes on to show that there was a time when any foreigner could become a Hindu. Whatever foreign tribes entered India, they became Hinduised and gradually lost into the Hindu masses. Even the self-complacent Greeks who were proud of their Hellenism and branded all foreigners as barbarians, were glad to become either Buddhists or Vaishnavas.

This state of things continued till in the seventh century A.D. the tide of Islamic invasion broke upon India, and the Hindus themselves were being converted to the Muslim faith. Even after this cataclysm, which threatened Hindu society, Hinduism began and continued wonderfully to tide over for centuries by reclaiming all Hindus that were converted to Muhammadanism. But disintegration set in, and a time came, not yet determined, when Hinduism ceased to be virile. The proselytising activity of Hinduism, which was once noted for its overwhelming force and extended sweep, began gradually to ebb and contract till it is now completely extinct, and the slogan is repeated *ad nauseam* that a Hindu to be a Hindu must be born a Hindu. What is worse, the ranks of Hindu society are being thinned away by the fervid missionary fervour of the rival religions—Christianity and Muhammadanism. It is, therefore, no wonder if the Hindu society is now in a moribund condition.

It is for the Hindu leaders to devise the means to galvanise the race into activity.

DEFENCE OF INDIA

Prof. K. T. Shah, in the course of an article in *Contemporary India*, a new Quarterly Review of Indian affairs published in Lahore, analyses the main ingredients of the problem of India's national defence giving weightage to considerations in their historical, economic and political perspective. Writing about the economic and financial aspect of the problem of Indian defence, Prof. Shah observes that public opinion in India has, ever since it became conscious of such matters, regarded the Military Budget of the Government of India as excessive.

The wealth of the country as a whole, estimated at some 1,200 crores of rupees at the present level of prices of Indian produce, barely suffices to afford the average Indian one meal a day of the crudest kind and meagrest quantity without any provision for clothing or shelter and much less for other primary needs of the human organism, without of course any margin for the amenities and comforts of a decent civilized life. To spend 50 crores per annum out of 1,200 crores worth of total income of a people, whose average annual income cannot even be £8 per head, is much more burdensome and a greater sacrifice than to spend 117 million out of a total wealth of some 8,000 million pounds per annum, even though the crude percentage may seem to be the same. A tax of 4 per cent. on an income of Rs. 40 per head is much heavier burden than the same tax on an income of £50 per head. Whereas the larger income in the United Kingdom leaves room for a much higher standard of living, from which the deduction on account of Defence is in the nature of a fair price for service rendered, in the case of India the same proportion means a much greater drain on ordinary

cost of living to the people thus taxed for an unproductive and overvalued service.

A substantial proportion of the recent increase in our Defence Budget, says the writer, is due to recent innovations and mechanical changes in the equipment and transport of the armed forces which could not probably have been avoided under any conditions. To the question which is often asked whether all this reorganization and re-equipment in the manner in which, and at the pace at which, it was accomplished, are really needed, Prof. Shah answers:

India is not quite the best ground for trying out such experiments in a hurry. We are too poor to afford them as experiments, too peculiarly situated to require them as a necessity. Every department of a country's life ought to be kept up as up-to-date as possible, if the people concerned desire to be progressive. But even though we accept that position, we cannot refuse to see the absurdity of maintaining an up-to-date army with no modern industry to speak of.

Finally, India spends, admittedly, a very small amount on her Naval Defence. There is, however, no Naval power yet within striking distance of India; and the coasts of India are—bar a few ports—almost everywhere defended by mountain ranges which would make even the modern long-range ordnance relatively ineffective. Still, we need a more effective navy than we have to-day. But the disproportionate cost of our Imperial Army makes any—the most necessary—outlay on a National Indian Navy out of the question for the present. Unless, therefore, the entire Defence Budget is radically recast, unless the claims of the various Arms of Defence are simultaneously considered and reasonably apportioned with due regard to India's national economy, the provision for defence will be lop-sided, uneconomic, impolitic and unpopular.

THE MENACE OF OVER-POPULATION

"Has population outstripped production?" asks Dr. P. J. Thomas in the February Number of the *New Review*, a high class Catholic monthly published by Macmillans at Calcutta. Recent developments have falsified the gloomy forebodings of Malthus and his followers; and curiously enough the problem of to-day is not the menace of over-population but of over-production. For, since the time of the industrial revolution in England, there has been an enormous increase in productive power. And almost all the advanced countries of the world share this productive power. Nor is this abundance confined to manufactures only. Agricultural production has been revolutionised recently by the use of the tractor and the combined reaper and thresher, and mechanised production costs have fallen drastically. What really is troubling the minds of statesmen and economists in most advanced countries to-day is, not the *growth* of population but its *decay*—the fact is, population has not outstripped the means of subsistence but rather that production has increased at a faster rate than population. How then would you account for the persistence of unemployment and starvation in spite of increased production?

Dr. Thomas answers:

While wheat and coffee are destroyed in America, millions of people in China and India live without a square meal a day and eke out a miserable existence. Even in the United States, the wealthiest country in the world, there were, according to official statistics, 18 million people unemployed in 1933, whilst other accounts give higher figures.

True, there is a great deal of unemployment and misery in the world even in the most

wealthy countries, but that is due not to increasing population but to serious economic and political maladjustments. The point to be noted is that unemployment is due not to growing population but to maldistribution of income. The remedy, according to the writer, does not lie in restricting population but in a more equitable distribution of resources between the different classes in the same country and between different countries.

There is need for a more rational ordering of the world's economic resources. America has a surplus of foodstuffs; Eastern Asia has a shortage of food. Either normal trade must enable Eastern Asia to obtain the corn of America in exchange for its goods, or the Asiatic must be allowed to migrate to America to obtain the foodstuffs in exchange for his services. Otherwise America will have over-production and China will starve for lack of food. If the incongruities and inequalities of the present world economy are removed, not only will the whole of the world's population be able to live in comfort, but there will be room for a much larger population than at present. If this issue is not squarely faced, slumps and depressions will continue to recur and there will be no peace between man and man, between country and country.

THE INDIAN FEDERATION

Mr. J. R. Glorney Bolton writes in the *Fortnightly* in connection with the proposed constitutional changes in India:

A federal government responsible to the legislature must have the fullest freedom consistent with the wishes, express or implied, of the legislature. Otherwise, responsibility becomes a farce, and we ought not to confer upon India the travesty of self-government.... It will not be a pleasing spectacle if the first decade of federal government in India is marked by constant friction over safeguards which have been unnecessarily imposed.

ART AND NATIONALISM

Mr. O. C. Gangoly, in the course of an appreciation of the late Mr. E. B. Havell and his contribution to Indian art, writes to the *Modern Review* for February that as a practical educationist, Mr. Havell's finger marks have left their blessings on the Calcutta Government School of Art.

The Fine Art Section of the Indian Museum for which, with rare courage and fine connoisseurship, he collected a magnificent gallery of old master-pieces of Painting and Sculptures—valuable documents of the brilliant history of Indian Art hitherto inaccessible to the prejudiced eyes of antiquarians filmed with tapes, charts, and estampages. For Indian school boys, he designed and published a series of Drawing Books, using the finest examples of old Indian models and decorative designs.

Architecture was not neglected. In his first volume on *Indian Architecture, its psychology, structure and history* (1913), Mr. Havell demonstrated how the historic building traditions of India met the demands of varying conditions of life at different periods of history. In his famous pamphlet *The Building of the New Delhi*, he demanded the employment of the living Indian craftsmen whose ancestors had built the Imperial Cities of Delhi and Agra under the liberal patronage of Akbar and Shah Jahan, and who are still capable of designing a New Delhi for the British Raj.

His deep and abiding faith in the basic principles of Indian civilisation is very typically expressed in his own words.

No nation has ever grown to greatness by compromising. India has sunk in the scale of nations, because she has been false to her highest ideals, and India will rise again when she holds up for herself and for humanity higher one than modern Europe now brings her.

In fine, the writer observes:

As an interpreter of Indian culture of rare and profound insight, as a connoisseur of Indian Art in all its phases of rare

vision and acumen, as an unprejudiced student of the basic principles of Hindu religion and polity, as a worshipper of the finest ideals of Indian civilisation of unshaken faith and devotion, as a true and passionate friend of Indians of rare power of sympathy, as an educationist of liberal and sincere outlook and as one of the foremost prophets of Indian nationalism, Mr. Havell's personality and works shall ever occupy an honored throne in the hearts of all Indians and shall be cherished in loving and grateful memories in all future developments of Indian culture, for the study of which he has provided such valuable and enduring inspiration. From his own countrymen he has richly deserved, if he has not actually earned, the richest tribute for the inestimable services that he has rendered to the cause of international understanding in indicating the way to a spiritual *rapprochement* between the East and the West, for which events have been slowly but surely working out a divine fulfilment.

THE EDITOR'S TASK

"The more we think about the production of a newspaper, the more we must feel that it represents a triumph of organisation," writes Prof. J. H. Jones in the *Accountant*. "The flow along all the converging streams is one that is created and continuously directed by human beings.

Every evening there must be a large surplus of news, a heavy task of selection, constant watchfulness lest errors creep in or the law of libel be infringed, rapid correction of proofs from the machines, spacing of columns and pages, as well as other tasks necessary to produce a journal that is well balanced from the journalistic point of view and consistent with the general outlook and policy of the editor.

This many-sided enterprise must preserve a flexibility and a reserve of resources that makes it unique. The editor has to carry a heavier public responsibility and a more varied assortment of technical responsibilities than any other individual I can think of in the sphere of private enterprise."

A MISSIONARY'S EXPERIMENT

In a recent issue of *World Dominion*, Dr. Katherine Harbord, a medical missionary, gives her experience among the poor class patients in India. She explains how by dressing and living like her poor Indian neighbours she has been able to be of real service to them. After considerable experience in hospital work, she opened a dispensary of her own in which she lived alone in Indian style.

I rented one of the ordinary village houses, the verandah of which I used as a dispensary, had an Indian woman to cook for me, and made for other servants the same arrangements as do better class people in the village.

My food was just what could be obtained in the bazaar: rice, fruit, vegetables, unleavened bread and *ghi*, the Indian substitute for butter. Tinned things could be bought in the town 40 miles away, but they were expensive and I found I did not need them. I had as little as possible in the way of furniture, chairs such as are used in the local bazaar, a few straw mats on the mud floor for visitors to sit on, and cupboards and tables made out of packing cases.

I wished for nothing that would make the women shy and afraid to come in and out freely. I wore Indian dress or not as I felt inclined, as I wanted them to feel that dress makes no difference. Undoubtedly I find they like us to wear it.

It is seven years since she started this life—a pretty long period to assess the result of her experiment.

I would like to say at once that I have never regretted the step I was led to take, and my great desire is to be allowed to continue to live in this way. I can honestly say that I think I can do more in six months, living as I do now, than in two years living in European style. If this is so, should we not be ready to take the extra risk involved?

Undoubtedly this mode of life seems to be worth while, for in this way one gets down to the facts of life.

We no longer go to the people as visitors, but we live among them. They soon find that we really care for them and are ready to help them when even their own people will not, and they, as a community, give up hiding things from us. What one person does not tell you another does. And so we get down to the facts of their lives.

THE TRAGEDY OF THE PEASANT

Mr. B. H. Mehta writes to the January Number of the *Cavalcade* on the above subject.

Indian labourers live in a perpetual state of want, fulfilling their purpose of life in joyless toil and thoughtless breeding of innocents who continue to bear the yoke of their fathers.

They eat rice gruel or coarse cereals or pulses with onions, salt and chillies, and often wild vegetable and roots. Their children wander naked and the bodies of the elders are covered with rags or a bare loin cloth.

They suffer from chronic unemployment. Agriculture depends upon seasons and work does not become necessary all the year round, especially as the peasants work with primitive implements following unscientific, slovenly and age-old methods. The services of the labourers are only necessary for breaking the clods and weeding before the monsoon, for sowing, transplanting and ploughing after the first showers, and then for gathering, cutting or harvesting and threshing, winnowing and stacking at the end of the season.

Agricultural labourers are of two kinds—day wage-earners and permanent farm servants.

The former are paid day wages in money and kind, the actual wage varying in different parts of the country according to local conditions. This wage varies from two annas a day in the forest villages to ten or twelve annas in villages with fertile soil near the towns, or where through some reasons there is a scarcity of labour.

The condition of the permanent servants is somewhat different.

Their employment is secure, but their lives are exposed to worse treatment, heavy toil, and a condition of dependence is thus created which is not unlike the relations between a master of old and his slave. There are masters, especially in the peasant-proprietor class, who are truly humane and considerate, who treat their servants as members of their families, who sit and eat with their servants and whose sons and daughters are married at the master's expense. But this treatment depends upon the class difference between the master and the servant.

In concluding, the writer points out :

The White Paper which presumes to bestow democracy on India, does not give a single vote to these four crores of India's most useful sons. Nor do they receive any direct, just or adequate representation. There are no statutes to protect these ignorant labourers even like the miserable Factory Laws which presume to protect the workers in the towns. Their chronic unemployment, which also means a criminal waste of national energy, must be the immediate concern of the Government.

There is no attempt to industrialise the country, to adjust production to demand, and to use surplus labour for further production, even though India's credit stands the highest in the world.

Must the genuine tillers of the soil in their large numbers remain without the land and allow the money-lenders to thrive on their toil—and these without a square meal or decent clothes, or a home to live in? Such menacing questions have to be courageously faced lest the nation must face greater tragedies. The State and the Society must devise means in fairness to the most elementary principles of justice, to give the true producers their bare reward in wholesome food, decent living, education and relief in times of distress like unemployment, famine, illness and old age.

DEMOCRACY IN INDIA

Lord Peel, writing in the *Empire Review*, urges his countrymen to go forward with the reforms for India in spite of risks.

It is true that we cannot predict what will be the cost of evolution of democratic institutions in India, says His Lordship.

They may take strange forms unknown to us in Western countries. It may be that further experience will show that these forms of government are not so attractive as they appear. But there is no doubt that they have for the present captured the imagination of political India.

We cannot leave the government as it is. It has been useful as a training in the arts of rule; it is marked 'provisional' in the constitutional lists. We must choose between a resumption of authority or an extension of self-government. The history of our Empire and its traditions point one way: in spite of risks and forebodings, we are bound to follow it.

INDIA IN PERIODICALS

AN ECONOMIC COUNCIL FOR INDIA. By Dr. A. Appadorai, M.A., Ph.D. [The New Review, January 1935.]

TWENTY-FIVE YEARS OF CONTEMPORARY INDIAN PAINTING. By Asit Kumar Halder. [The Raj Herald, December 1934.]

MINORITIES PROBLEM IN INDIA. By Sivaprasad Mitra, M.A. [Onward, January 1935.]

INDIAN FEDERATION AND FOREIGN AFFAIRS. By Mr. T. S. Ramanujam, M.A., LL.B. [Advance India, January 1935.]

BURMA'S POLITICAL FUTURE. By L. J. S. [Cavalcade, January 1935.]

THE ECONOMIC POSITION AND PROSPECTS OF HYDERABAD. By R. W. Brock. [The Asiatic Review, January 1935.]

COMMUNAL RESERVATION IN PUBLIC SERVICES. By Jatindra Mohan Datta. [The Twentieth Century, February 1935.]

IS INDIA OVERPOPULATED? By H. Sinha, Ph.D. [The Modern Review, February 1935.]

DOMINION STATUS

In a letter written to the *Labour Official Monthly*, Col. Josiah C. Wedgwood, M.P., observes :

Of course, Dominion Status is not immediately practicable for India. In the Dominions there are no British officials and no British army and no control by Parliament. I do not know what Sapru, Polak and Graham Pole mean by Dominion Status, but I am quite sure Hindus and all minorities in India except possibly the Moslems would be terrified if we cleared out of India before we have made democracy there possible, stable and safe.

Pious nonsense about Dominion Status in the Preamble will only annoy India more, as showing that we are still wilfully blind to their real objections to the Bill—still treating them as silly children to be humoured by words.

Let me state their objections once more : They object to being handed over to Rajahs, landlords and millionaires. They object to communal representation, because (1) they are afraid of Moslem-Nazism in the four provinces; (2) it finally divides India for ever; (3) they see that the worst Anglo-Indian bureaucracy will shelter well behind Princes and Moslems; and (4) they know it to be fatal to democracy.

Let me state clearly too what is the reason for this Bill—the real reason. It is to protect things as they are in India from the working classes, whom they have deliberately refused to educate.

INDIA AND THE COLONIAL QUESTION

Dr. H. B. Morgan, Ex-M. P., writing in a recent issue of the *Indian* on India and Colonial questions, says :

Every attempt made to dissociate the Colonial Indian or his descendants from his African or Negro confreres has been defeated. Common sense and daily experience have prevailed against the emotional appeal of prejudice and racial bias. Gradually the Indian mingling with a British (but British Imperial) civilization and environment has been shedding, perhaps after decades of years, not his Mohammedan religion or Eastern philosophy but certain restrictions of mental outlook, e.g., caste. There are no Indian untouchables in the

West Indies. The progeny of the former Indian indentured labourer on the lowest economic scale himself has shared the low standard of life of the ordinary Carribean worker, predominantly Negroid. Even individuals who have risen, have sympathetically thrown in their lot with the poor worker and the democrat. . . .

The Indian observes this situation and wonders. He is with democracy, is indeed part and parcel of Colonial democracy. When will there be some democratic progress? When will the powers that be, yield to sane, steady, sober representations? Unashamed, flagrant exploitation by favoured financial interests are apparently supported by indirect official influence.

GANDHIJI'S GREATEST SERVICE

In a thoughtful article in the first Number of the *New Review* published by Macmillans in Calcutta, Mr. M. Ratnaswami, M.A., of the Madras Public Services Commission, observes that

Gandhiji's greatest service to India is that he has brought politics to the doors of the masses.

The writer goes on to add :

Politics which in the days of the old Indian National Congress was the privilege of the leisured classes, has now become the concern of the masses. It is Mr. Gandhi that has taught rural India, which till recently had been ignorant of such things, to think of India, national progress, freedom, the Government and the State. He has made the village and the villager the *motif* of all political endeavour. The health of the village, the sanitation of the village, the economic prosperity of the village have been brought into the programmes of ministers and councils. He has also brought a note of sincerity, of directness, of seriousness into Indian politics. Asking nothing for himself, he has found it possible to insist on the essentials of progress in India. No place nor power is his goal, as was the goal of the Indian National Congress before he came to dominate it. But rather the welfare of the rural masses is the objective of his political activities. To strengthen political life in and through the masses of India's country-side is his one memorable contribution to Indian politics.

MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

THE PLEDGE OF DOMINION STATUS

The following statement was made by Sir Samuel Hoare, Secretary of State for India, during the course of his speech on the second reading of the Government of India Bill in the House of Commons, on Wednesday, February 6, 1935 :—

The House will observe that the Bill like most modern Bills contains no preamble. There have, it is true, been important Acts in the past, among them the Government of India Act of 1919, to which a statement of policy and intentions was prefixed by way of a preamble. There is, however, no need for a preamble in this case as no new pronouncement of policy or intention is required. The preamble to the Act of 1919 was described by the Joint Committee in their report as having, "set out finally and definitely the ultimate aims of British rule in India". The Committee after full consideration further asserted that, "subsequent statements of policy have added nothing to the substance of this declaration", which they then proceeded to quote in full in their report, as [in their own words] "settling once and for all the attitude of the British Parliament and people towards the political aspirations" of India. If the Committee were justified in these statements—and Government consider that they were fully justified—there is surely nothing to be gained by reiterating words which have "settled once and for all" the attitude of Parliament to the Indian problem.

Moreover, in Government and above all in the Government of the Indian Empire, continuity of policy is of first importance. No Government and no Parliament can treat lightly any statement issued under the authority of their predecessors. But once the aim of a policy has been clearly determined and accepted, significance

attaches not to its reiteration but to concrete measures taken in pursuance of it. The position of Government, therefore is this :

They stand firmly by the pledge contained in the 1919 Preamble [which it is not a part of their plan to repeal] and by the interpretation put by the Viceroy in 1929, on the authority of the Government of the day on that preamble that "the natural issue of India's progress as there contemplated is attainment of Dominion Status". The declaration of 1929 was made to remove doubts which had been felt as to the meaning of the preamble of 1919. There is, therefore, no need to enshrine in an Act, words and phrases which add nothing new to the declaration of the preamble. In saying that we stand by our pledges I include of course not only pledges given to British India and to Burma as part of British India but also our engagements with Indian States.

THE INDIA BILL IN THE COMMONS

The Government's motion for the second reading of the India Bill was carried in the House of Commons on the 12th February. The Labour amendment was defeated by 404 votes to 133. The amendment ran as follows :

In the opinion of this House no legislation for the better government of India will be satisfactory, which does not secure the goodwill and co-operation of the Indian people by recognising explicitly India's right to Dominion Status and providing it with the means of its attainment and which by provisions as to franchise and representation, does not secure to the workers and peasants the possibility of achieving by constitutional means their social and economic emancipation.

THE PREMIER ON INDIA

"India must be dealt with constitutionally and sympathetically if we are to retain the allegiance and confidence of the Indian people," declared Mr. Ramsay MacDonald, the Premier, in a speech at Luton last month:

It will be folly and blindness on our part, after having educated them, when the moment comes for making good our promises, to back out and keep them under English domination forcibly.

Mr. MacDonald said:

You cannot do it. It may be a risk to go on, but the risk in giving more and more freedom is much less than the risk in coercing, controlling and dominating. I take the risk of freedom rather than the risk of domination.

MR. DESAI ON THE AMENDMENTS

Mr. Bhulabhai Desai, in moving the Congress amendment in the Assembly, pointed out that in fact all amendments to the Government's motion were virtually or rejection.

Here is an offer of a constitution the terms of which you have before you both in the Report and in the Bill. All the amendments taken together will in any court of law and in any court of common sense must necessarily amount to rejection. We may pretend that we do not reject but in the eye of the law and in the eye of common sense, if you do not give an unqualified acceptance to the offer, if you make a counter proposal, then it cannot be anything less than the rejection of what is offered. Therefore in order to give, if I may without any presumption, the lead for future discussion whether my friends say: "I do not like so much or I do not like so much more or I do not like so much more and more or I do not like it at all," each one of them at all events rejects the offer made. That I am sure even the legal head of the Hon. mover must necessarily concede to me.

Therefore, so far as the differences between us are concerned, they are only

differences of degree, but degree in this matter is a matter of no consequence. What matters is, that all of us are agreed for one reason or another and on one ground or another for more or for less, that the constitution as offered is not acceptable to the bulk of the people of India if not to the entire population of India.

SIR THOMAS INSKIP ON THE PLEDGES

In the course of the debate on the Government of India Bill in the House of Commons, Sir Thomas Inskip, the Attorney-General, observed:

All our pledges to India are pledges relating to the future development of India within the Empire, as the Preamble says—an integral part of the Empire. It was so stated in Lord Irwin's declaration and would apply, even if not so stated, as that declaration had been put forward and put forward only as an interpretation of the Preamble. Quite obviously these pledges do not include any promise of status outside the British Empire or a constitution intended to be used to take India out of the Empire.

MR. JINNAH ON THE J. P. C. SCHEME

Speaking on his amendment in the Assembly, Mr. Jinnah quoted from the J. P. C. Report showing that Provincial Autonomy would come into being immediately and Federation was conditional upon the fulfilment of certain conditions which, if they did not materialise, His Majesty's Government would take steps to review the whole position in consultation with Indian opinion. Mr. Jinnah continued:

My reply is, I have seen your Federal scheme. I don't want to wait for these conditions. The scheme is thoroughly rotten, fundamentally bad and totally unacceptable. Withdraw it. Between the conditions laid down by the Princes and the iron wall safeguards, I am nowhere.

J. P. C. REPORT IN THE ASSEMBLY

After three days' debate, the Indian Legislative Assembly adopted an amendment to the Government's motion endorsing the Communal Award as set out in the Report of the Joint Parliamentary Committee, 68 members voting in favour and 15 against, the Congress Party numbering 48 abstaining from voting. Government supporters voted for the amendment.

The amendment was moved by Mr. M. A. Jinnah, and the second part of his amendment, demanding modifications in the scheme of Provincial Autonomy and proposing that the Federation Scheme be dropped in favour of new proposals giving complete Responsible Government of the Centre was also carried by a majority of 16.

MR. JINNAH'S AMENDMENT

Mr. Jinnah's amendment touching the J. P. C. Report was as follows:

As regards the scheme of Provincial Governments, this House is of opinion that it is most unsatisfactory and disappointing inasmuch as it includes various objectionable features, particularly the establishment of second chambers, extraordinary and special powers of the Governors and provisions relating to Police rules, secret and intelligence departments, which render real control and responsibility of the Executive and the Legislature ineffective and, therefore, unless these objectionable features are removed, it will not satisfy any section of Indian opinion.

With respect to the scheme of Central Government called "All-India Federation", this House is clearly of opinion that it is fundamentally bad and totally unacceptable to the people of British India and, therefore, recommends to the Government of India to advise His Majesty's Government not to proceed with any legislation based on this scheme and urges that immediate efforts should be made to consider how best to establish in British India alone real and complete responsible government and with that in view take

steps to review the whole position in consultation with Indian opinion without delay.

The Congress resolution rejecting the Report was defeated by 72 votes to 61.

THE CONGRESS AMENDMENT

The amendment which was moved by Mr. Bhulabhai Desai was as follows:

This Assembly is of opinion that the proposed scheme of constitution for the Government of India is conceived in a spirit of imperialist domination and economic exploitation and transfers no real power to the people of India and that acceptance of such a constitution will retard, instead of furthering, the political and economic progress of India, and recommends to the Governor-General-in-Council to advise His Majesty's Government not to proceed with any legislation based on the said scheme.

Their other amendment proposing an attitude of neutrality on the communal award was also defeated by 40 votes.

Mr. Jinnah's Independent Party showed that they were the deciding factor in the divisions. Sir N. N. Sircar, Law Member and Leader of the House, remained neutral in both divisions pertaining to the communal award.

INSTRUMENT OF INSTRUCTIONS

The draft of the Instrument of Instructions to the Governor-General of India on the conduct of his office under the new constitution has been issued for the approval of Parliament.

It gives directions on the spirit of the principles in which the Governor-General is to exercise his powers and responsibilities, and repeats the present instructions to the Governor-General that his trust should be so exercised that "the partnership between India and the United Kingdom within the Empire may be furthered to the end that India may attain her due place among the Dominions".

DR. TAGORE'S CONVOCATION ADDRESS

"By asserting our national unity with vehemence in our political propaganda, we assure ourselves that we possess it and thus continue to live in a make-believe world of political day-dreams," said Dr. Rabindranath Tagore in his address to the Benares Hindu University Convocation on February 8.

He continued:

The fact is, we have a feeble human interest in our own country, we live to talk about politics and economics; we are ready to soar into the thin air of academic abstractions, or roam in the dusk of pedantic wilderness; but we never care to cross our social boundaries and come to the door of our neighbouring communities, personally to inquire how they think and feel and express themselves, and how they fashion their lives.

Until India becomes fully distinct in our mind, we can never gain her in truth; and where truth is imperfect, love can never have its full sway. The best function of our Education Centres is to help us to know ourselves, and then along with it, her other mission will be fulfilled which is to inspire us to give ourselves."

EDUCATIONAL RECONSTRUCTION

The Government of India have addressed all Local Governments and Administrations, including Aden, inviting opinions on the problem of educational reconstruction in view of their recent decision to revive the Central Advisory Board.

The Government of India, though recognised the expression of dissatisfaction with the present system of education in India in various legislatures and conferences, felt that, under the existing constitution, educational questions came within the purview of local Governments and that it would be unconstitutional and inadvisable for them to seek to impose a rigid and uniform system of education throughout India.

THE LATE MR. SIVAKUMARA SASTRI

We deeply regret to record the death of Rao Sahib T. V. Sivakumara Sastriar, aged 70, in Madras on the 16th February.

An educationist of outstanding merit, he retired as Principal of the Teachers' College at Saidapet. Mr. Sastri was greatly respected as an ideal teacher.

STUDENTS FAVOUR WAR

Under the auspices of the Mysore University Union an interesting debate was held recently, the subject being "That in the opinion of the House the present crisis of the world can be solved only through a world war." The motion was accepted.



MR. V. D. CHITALE

Mr. Chitale, a distinguished scholar of International Affairs, was recently on an All-India Lecture Tour. He is the first Indian to address the Indian Universities on the different aspects of International Politics. In the Allahabad and Lucknow Universities, Doctor Beni Prasad and Doctor Rama honoured him by requesting him to engage the M. A. Classes in Specialised Politics. He recently spoke in the Bombay University School of Economics and Sociology on "China's Position in World Politics" under the presidency of Principal C. N. Vakil.

HINDU WOMEN'S INHERITANCE BILL

The Hindu Women's Inheritance Bill, writes the *Bharat Dharma Mahamandal*, very seriously affects economic and financial phase of Joint Hindu Family, and in times of commercial depression as at present such a Bill is apt to lead to great pecuniary hardships for families carrying on their own trade. For the stability of family, business at every marriage of a daughter will be jeopardised and the source of family income will ultimately be ruined. The Bill thus places the male members at a great discount. Again, the power of alienation of Joint Hindu Family property by a father or a manager of the Joint Hindu Family is most seriously affected by this Bill. The Bill is totally an one-sided measure, says the *Indian Social Reformer*. A son has a pious duty to pay his father's debts and has got to fulfil various other obligations, not only religious and moral but purely legal also, while the daughter is quite free from all such liabilities and consequent disabilities.

"F. E.'S" WIT AT THE BAR

Many stories are told of "F. E.'s. (Lord Birkenhead's) wit at the Bar, alike in his examination of witnesses and in his reparties to the Bench. The *Bombay Law Journal* quotes some interesting titbits. Smith gave early promise of success at the Bar and what is more, fulfilled expectations by the rapidity of his rise. Called in June 1899, he took Silk in February 1908, barely nine years after. He was the youngest of the King's Counsels. When Smith went to see Lord Loreburn, the Lord Chancellor said:

"Mr. Smith, I predict that you will one day sit in the seat which I now occupy." He replied at once: "Lord Chancellor, if I do, I shall always try to be as kind to young men as you to-day have been to me."

That is Smith, the friendly and amiable Junior of the Bar. But he soon came into collision with the Bench on many occasions.

Once he was opening a case before Mr. Justice Ridley.

When Smith rose to address the Jury, the Judge most unjudicially observed: "Well, Mr. Smith, I have read the pleadings and I do not think much of your case." Smith replied quickly: "Indeed, I'm sorry to hear that, m'Lud, but your Lordship will find that the more you hear of it the more it will grow on you!"

Yet another story brings out F. E.'s pugnacity. Smith had been briefed for a Tramway Company, which had been sued for damages for injuries to a boy who had been run over.

The Plaintiff's case was that blindness had set in as a result of the accident. The Judge was deeply moved. "Poor boy, poor boy," he repeated, "blind. Put him on a chair so that the Jury can see him." These remarks from the Bench were highly prejudicial to Smith's case, and he said coldly: "Perhaps your honour would like to have the boy passed round the jury box." "That is a most improper remark," said Judge Willis angrily. "It was provoked," said Smith, "by a most improper suggestion." A pause; then the Judge said: "Mr. Smith, have you ever heard of a saying by Bacon—the great Bacon—that youth and discretion are ill-wedded companions?" "Yes," came the reply, "I have. And have you ever heard of a saying of Bacon—the great Bacon—that a much talking Judge is like an ill-tuned cymbal?" This retort had long lain pigeon-holed in his mind, but he had never anticipated such a heaven-sent opening. The Judge replied furiously: "You are extremely offensive, young man," to which Smith replied with a shrug and a sneer: "As a matter of fact, we both are, and the only difference between us is that I am trying to be, and you can't help it."

After a long squabble with "F.E.", the same Judge asked upon a point of procedure:

"What do you suppose I am on the Bench for, Mr. Smith?" "It is not for me," answered Smith suavely, to attempt to fathom the inscrutable workings of Providence."

CONFERENCE OF INSURANCE COMPANIES

At a preliminary meeting of the Indian Insurance Companies in Bombay, it was unanimously decided to convene a Conference of Indian Insurance Companies during the third week of March.

Mr. L. S. Vaidyanathan, Consulting Actuary to the Oriental Insurance Company, presided.

Mr. K. S. Ramachandra Iyer and Mr. K. C. Desai, the organisers of the meeting, explained the object of the meeting and said that the idea underlying was to place before the public information regarding what Indian Insurance Companies had done and what insurance itself had been doing in the economic domain.

Reception and Working Committees have been formed.

WORKMEN'S COMPENSATION INSURANCE

Country-wide workmen's compensation premia for 1938 of New York Companies amounted to \$114,448,015 and losses to \$82,414,304—a loss ratio of 72 per cent. Expenses were \$47,587,976 (41.6 per cent.) giving an underwriting loss of 18 per cent. The figures are taken from a report by Mr. G. S. Van Schaick, Superintendent to Insurance for New York State.

POSTAL INSURANCE

The last valuation of the Post Office Insurance Fund made on 31st March 1932 has disclosed a surplus of Rs. 74 lakhs, of which 47½ lakhs were allocated to policy-holders for payment of reversionary bonus at the rate of 1.2 per cent. per annum on whole life and endowment policies.

FREE INDIA GENERAL INSURANCE

The Free India General Insurance Co. Ltd. was inaugurated at Karachikhana, Cawnpore, the Company's headquarter recently, and the Company is said to have secured business worth Rs. 2,00,000 on the spot. We wish the new Company success.

INSURANCE OF AVIATION RISKS

A company which will specialise in aviation risks and be entitled 'the Aviation and General Insurance Company Limited' has now been formed by 12 leading British Insurance companies and two firms of brokers with a capital of £50,00,000.

GERMAN INSURANCE COMPANIES

The *Eastern Underwriter* says that German insurance companies transacting business in foreign countries have formed a union called the "Vereinigung deutscher Auslandsversicherer," as a centre for the furtherance and centralisation of their efforts to increase their overseas business.

NOSE INSURANCE FOR £2,000

An Arab of royal descent, who values his nose at £2,000, has arrived in Britain.

He is El-Haj Sheik Jalal Qurashi, direct descendant of Omar the Great, second Caliph of Islam.

His object is to produce an exquisite perfume for the Duchess of Kent.

For years he has lived the life of a wandering perfumer, and his travels in search of rare flowers and scents have brought him many hair-raising adventures.

BENGAL PROVIDENT SOCIETIES

The Government of Bengal has deputed Mr. S. N. Banerji, G.D.A., to Comilla to enquire into the workings of some provident societies of Bengal.

GANDHIJI ON VILLAGE UPLIFT

"If the Government succeed in taking the wind out of my sails, I should be immensely pleased," observed Mr. Gandhi when interviewed by the Press recently regarding a report that, parallel to his activities in connection with the village industries association, the Government too began to evince greater interest in village uplift work.

"If the Government help me," continued Mr. Gandhi, "I would show miracles, but it must be help given in the right spirit. In other words, the Government should understand and appreciate the secret of the programme."

INDO-BRITISH PACT

The Indo-British Trade Pact was subjected to a severe criticism in the Legislative Assembly recently, which accepted Mr. Gauba's amendment urging the Government to terminate forthwith the Agreement by 66 to 58 votes.

Mr. M. A. Jinnah contended that the policy of the Government of India had been the policy of a subordinate entity and Mr. N. M. Joshi described it as politically unwise and economically inequitable.

TATA IRON WORKS

The magnitude of the Tata Iron Works is well brought in the *Tisco Review*. Here are a few facts:

The Works at Jamshedpur are the largest and the best equipped in the Empire.

Sixteen trains steam into the Works daily bringing in raw products.

Eleven trains steam out daily to distribute the manufactured product all over India.

A third of the total traffic on the B. N. R. is provided by the Company.

BRITISH INDUSTRIES FAIR

Preparations are actively proceeding for the British Industries Fair. Over one million square feet of actual stands space have already been allotted to the Exhibition, which is a 25 per cent. increase on the last record total. The Fair will be held in two sections, and this time the Heavy Industries Section at Birmingham has been arranged to open on May 20 almost immediately after the celebrations of the King's Silver Jubilee, in order to permit overseas buyers to combine their visit with holidays in the United Kingdom. Other sections of the Fair will open in accordance with precedent in London.

CONTROL OF FOREIGN RICE

The Legislative Assembly adopted without a division Mr. Satyanarayan Sinha's resolution asking the Government to take steps to prevent or control the importation of foreign rice, especially from Siam and Indo-China.

The Government did not oppose the resolution but explained that its decision would be announced shortly relating to the competition of imported broken rice with the better type of rice produced in South India.

WOOLLEN INDUSTRY

Representatives from all Provinces of the distributive side of the woollen, worsted and hosiery industries met in conference at Cawnpore, the cradle of modern woollen manufacture in India last month to consider the varied and difficult problems with which the industry is now confronted.

In an interview, Mr. Lewis said that "to benefit fully from improving trade conditions it is essential for manufacturers to concentrate on finding, developing and maintaining markets for their products."

INDIAN WOMEN'S UNIVERSITY

Prof. D. K. Karve, in the course of an appeal to the public to help the Indian Women's University, says that an annual contribution of Rs. 10 will entitle a graduate of any University to become a member of the Graduates' Electorate while a yearly contribution of Rs. 5 will make any person a member of the General Electorate. His account of its work during the 18 years of its existence must speak for itself.

Its most important feature is the use of the mother-tongue as the medium of instruction both in the secondary and higher stages. Besides restoring Indian languages to their natural position in the scheme of education, the study of the literature of the mother-tongue is a compulsory subject in several examinations. English language is a compulsory subject throughout and proper attention is paid to its study. Another equally important feature is the introduction of Fine Arts, viz., Drawing and Painting, Music, Needle-work and Embroidery as well as Domestic Science and Hygiene in the curriculum so as to make the course suit the needs of generality of women, paying at the same time sufficient attention to secure the acquisition of general knowledge by including subjects like History, Geography, etc.

CEYLON'S LADY BARRISTER

Ceylon's first lady barrister, Miss Ezlynn Obeyesekere, the only daughter of Mr. W. A. Obeyesekere, Deputy Speaker of the State Council, will commence practice in Ceylon Courts of Law early next year. Miss Ezlynn, who is a member of the Inner Temple, is 26 years old and had a brilliant career at Oxford gaining the B. A. degree and being elected President of the Geldart Society (Law), which is an Under-graduate Association. She passed with honours the Jurisprudence examination last year and the Criminal Law Procedure examination recently.

Mrs. NAIDU ON ENGLISH

A spirited defence of the English language as a medium of instruction was put up by Mrs. Sarojini Naidu during the discussions in the Students' Conference at Lahore, when the subject of the debate was "Some Aspects of University Reform".

Mrs. Naidu said that the introduction of English had been a boon to the people of India, and Macaulay had done a great service to us by teaching us English. If it had done nothing else, it had brought within our vision true ideals of liberty. A common language was perhaps the greatest solvent of communal differences, and if to-day we are able to protest our grievances with a united voice from Peshawar to Cape Comorin, it was because our common bond was English.



SRIMATHI K. B. SUNDARAMBAL

Sri. K. B. Sundarambal, the famous stage artiste, makes her first appearance on the screen in *Baktha Nandanar* of Asandas's Classical Talkies, to be produced by the East India Films, Calcutta.

THE INDIAN PRESS

Opening the Press Exhibition, Mr. Sachchidananda Sinha, Editor, *Hindustan Review*, said that he felt that a stage of development in Indian journalism had been reached and it was incumbent on journalists to establish and conduct on sound lines the organisations dealing with different aspects of press and journalism. "An annual conference, to my mind," remarked Mr. Sinha,

is absolutely essential to protect the interests of the Press, especially in view of the recent enactment of very repressive legislations which have seriously crippled the liberties of the Indian Press and agitate for their repeal without which it would be impossible for Indian journalism to grow and develop on sound and healthy lines.

Concluding, Mr. Sinha said:

The political and economic advance we are enjoying to-day is due in a very large measure to the development of the Indian Press, which has been a very important factor in the growth and expansion of public opinion in this country. As such, its existence and influence cannot be safely disregarded even by the most bureaucratic Government, and as it continues to maintain a steady improvement, so it shall gain greater influence and prestige until backed by the solid weight of Indian public opinion, which will become as free as the Press in the advanced countries of Europe and America.

SHAW AND ELLEN TERRY

Mr. George Bernard Shaw has presented the letters he received from Ellen Terry to the British Museum.

A short time ago when some of them appeared in a book, they created widespread interest. Those referring to living people will not be made public.

PROF. AMARANATHA JHA

Professor Amaranatha Jha, Head of the Department of English Studies and Dean of the Faculty of Arts, Allahabad University, has been invited to become a Corresponding Honorary Member of the Institute of Literature at Artistique de France and that he has accepted the invitation.

A RECOLLECTION OF LORD SINHA

"To others, besides Gokhale, life has brought trials as well as triumphs," observed the Rt. Hon. V. S. Srinivasa Sastri in the course of his first lecture delivered in Mysore recently in referring to the trials of Mr. Gokhale during his early career in public life. "Occasionally at the moment of one's signal triumph, one has also to face reverses of a severe character. Laughter and tears seem to come together to most men and women. I remember Lord Sinha saying to me in a voice choking with tears towards the end of his days. 'I am particularly remarkable for this: The great distinctions and prizes that come to Indians have come mostly to me in the first instance. My pride and satisfaction therefore should have been exceeding. On the contrary I say to you as a friend that upon no occasion was I allowed to remain for a moment either proud or self-satisfied; for upon each occasion the honour or distinction came along with public attacks or criticisms, not merely ignorant and prejudiced but positively inimical, hostile and uncharitable. Every time the sweet and bitter was so mixed that I could not be happy'."

AN INDIAN MAYOR IN FRENCH INDIA

For the first time after the lapse of about 50 years, an Indian Mayor was elected to the Pondicherry Municipal Corporation.

To fill up the vacancy caused by the death of Montbrun, late Mayor, an election was held among the Councillors of the Corporation when 17 out of 18 members were present. Mon. Joseph David, Acting Mayor and one of the prominent Advocates of the French Indian Bar, was duly declared elected by 15 votes.

MR. A. C. CHATTERJEE

Mr. A. C. Chatterjee's death in tragic circumstances will be deplored by many friends in India. As a member of the *Associated Press*, he was respected in Bombay during his long tenure of service, and when he joined the League of Nations in Geneva, he carried with him the best wishes of his colleagues and friends. His work in Europe as publicity officer was successful, because of his genial traits of comradeship, and he evolved in all a spirit of brotherly understanding about every task he undertook.

GOLD AS CURE

Doctors are now using injections of gold as a cure for rheumatism.

They have been tried with women patients in the Royal Waterloo Hospital, London, with remarkable success. But they are not suitable for every rheumatic patient. Only in certain selected cases is the treatment used.

"Many patients who were completely crippled are now walking about without any disability," reports one of the specialist physicians to the hospital committee. The gold is introduced in solution which is injected in small quantities into the muscles.

Usually, treatment takes ten weeks, in which half a dozen injections are given. Both in-and-out-patients are treated.

The cost is between £2 and £3 a course.

The hospital is for children and women, but so far the treatment has not been tried for children, though the hospital receives more rheumatic children than any other institution in the country.

CURE FOR MALARIA

The malaria epidemic in Ceylon has led to the discovery of what is claimed to be a new cure for malaria.

It is the Walhabarala Yam, a wild plant found in abundance throughout Ceylon. There are no after effects of this cure and tests are now being made by doctors. Those who advocate its use are urging the population to boil and eat as much Walhabarala as they can.

The authorities fearing that so much use may exhaust the existing crop, are considering means of cultivating the plant, which takes about three years to mature.

INDIAN MEDICAL SERVICE

It has been decided, states a Press *communiqué*, with the approval of the Secretary of State that any person possessing Indian Medical qualifications recognised under Section 11 (1) of the Indian Medical Council Act 1933 and registered in British India under one of the Provincial Medical Acts, is eligible for appointment to Indian Medical Service.

BIRTHS AND DEATHS

During the week ending December 8, 1934, the number of deaths recorded in 152 towns in India with a population of over 30,000 and with an aggregate population of 14,391,247 amounted to 8,641 which yielded an annual rate of 31.2 per thousand of the total population. Births in an equal number of towns amounted to 11,487 which yielded an annual rate of 41.5 per mille of the aggregate population. The following towns returned a death-rate of over 50 per thousand of their population: Benares 63.30; Knurja 63.25; Muttra 61.10; Hathras 60.29; Virdhunagar 59.74; Ajmer 55.42; Pilabhit 53.71; Tuticorin 53.38; Sambhal and Ahmedabad 52.96; each, Nagpur city 52.10; Budaun 51.62; Trichinopoly 51.3; Madura 50.91; and Nellore 50.85.

THE EVILS OF THE TOBACCO HABIT

The Berlin correspondent of the *Journal of the American Medical Association* recently reported a discussion before the Frankfurt-on-Main Medical Society of a question which should be discussed before every medical society in the country. Dr. Strooman called attention to the success of an association which has for some years been trying to produce a variety of tobacco with a reduced nicotine content. The doctor declared: "It is time for the medical profession to raise the question as to whether nicotine should not be renounced in the interest of public health. Attention was called to the effects on the heart and blood vessels which result from smoking, especially damage to the vessels of the heart, which is found in more than one in four of smokers who ask for medical aid at clinics and hospitals."

TOLL IN SICKNESS

Dr. Alfred Cox, lecturing at the London Institute of Hygiene recently declared that sickness costs Great Britain not less than £300,000,000 a year; every one on an average has some sort of illness for 9 days each year, expectation of life has risen in the last 100 years from 41 to nearly 60, and in every 100 persons, 3 are away from work every day on account of illness. The terrible toll taken by the Great War had been greatly under-estimated, the lecturer continued. One way or another and excluding the millions who died of famine in Russia, the war had cost 41,500,000 lives.

INDO-COMMERCIAL BANK

The Indo-Commercial Bank is a recent entrant to South Indian banking world; but its growth has been steady. The paid-up capital has been recently increased to Rs. 4.85 lakhs. Deposits at Rs. 46.80 lakhs are an index of the credit it commands. This is the more remarkable as its Head Office is in a mofussil town which can hardly be described as a business centre. Government securities held by the Bank are Rs. 19.42 lakhs. Cash stands at the substantial figure of Rs. 5.22 lakhs. The liquid assets are thus nearly Rs. 25 lakhs, which works out to over 50 per cent. of deposits. There are no bad debts nor debts due by Directors—a pleasing feature. Net profit at Rs. 75,723 is quite satisfactory. The dividend distribution was 6 per cent. for the first half-year and 7½ per cent. for the second half-year.

INDO-CARNATIC BANK

Yet another bank has been opened in Madras—the Indo-Carnatic Bank. The Raja of Kallikote, one of the Directors of the Bank, in requesting Sir P. S. Sivaswamy Ayyar to declare the Bank open, explained the object of the institution:

"Our policy will be to help the development of commerce and industry and to do so on safe and conservative lines. The stability of the bank and the security of the depositors' money shall be our foremost consideration. We also propose to open branches at an early date both in this Presidency and outside. We hope and trust that the public of Madras will extend their patronage to this new institution and so help to make it a success."

BANKS IN INDIA

India has, including the Native States, 2,316 towns and 685,665 villages, and out of these, the total of places served by banks is only 319. The total number of bank offices is 898 and India's area is 1,805,000 square miles, and the average number of bank offices per 1,000 square miles comes to '49. While taking India's population of 318,942,000, we get 2.82 bank offices for every ten lakhs of persons.

THE RAILWAY BUDGET

Railway estimates presented by Sir Joseph Bore (Railway Member) in the Legislative Assembly and Sir Guthrie Russell in the Council of State forecast final deficit in 1934-35 of about a crore less than originally estimated. For 1935-36 the budget anticipates a deficit on commercial and strategic lines taken together of nearly 2 crores. For the first time, however, in recent years commercial lines alone are able to show a balanced budget for 1935-36.

Revised estimate of deficit on Railways in 1934-35 is 41 crores against 8 crores last year. Improvement is entirely due to increase in goods earnings. Passenger receipts are still falling, but increase during the present year both in number of passengers carried and average miles travelled by each passenger justifies the hopes of improvement.

The total traffic earnings of State lines are expected to reach 90½ crores—over 4 crores better than last year, though still 4½ crores below receipts of 1930-31, which was the first year of depression. Total working expenses amount to nearly 64 crores, including 18½ crores for depreciation and are ¼ crores in excess of last year's figures.

NO CUT IN RAILWAY EMPLOYEES' SALARY

News has been received by the management of the South Indian Railway that the Home Board has accepted the suggestion of the Railway Board that the 5 per cent. cut in the salary of employees of all State railways, which was in force during the past two years, should be restored from April 1.

The Home Board has accordingly instructed the management of the South Indian Railway to restore the cut in the salary of the employees of the railway from April next.

This involves an additional expenditure of about Rs. 4 lakhs a year.

REDUCTION IN RAILWAY FARES

The 60 per cent. reduction in fares on the German railways, which was announced for the Winter, Easter and Summer periods, is to be granted without intermission until the 31st October next. This reduction applies only in the case of visitors from abroad staying seven full days in Germany.

THE STAGING OF "JUSTICE"

"It is not tragedy when we witness the conflict of right against wrong. True tragedy arises when right is in conflict with right, when a well established 'good' is up against a 'better'," declared Sir S. Radhakrishnan, Vice-Chancellor, Andhra University, addressing a gathering of students and the public of Waltair.

The occasion was the staging of Galsworthy's "Justice" by the members of the Andhra University Dramatic Association. A well-equipped stage was constructed for the purpose, Mr. R. Kapur of the English Department and Mr. Mukherjee being responsible for its erection. Great skill was displayed in the technique of stage construction.

THE ART OF MENAKA

Mr. J. W. F. Werneus Buning, writing in *De Telegraaf* of Amsterdam recently about the star Menaka (Leila Sokhey), observes:

"A gracefulness like this must have required centuries of refinement so as to grow and to become immortal. It is recognised with the first gesture of the hands, the first tinkling sound of the silver anklets; it is recognised by the manner in which it is presented . . . the highest gracefulness is her strength and then, in her own sphere, the Indian dancer is one of the greatest of our day and one whom we hope to see again soon and often."

THE AMERICAN SCREEN

Sinclair Lewis, one of America's greatest novelists and winner of the Nobel Prize for literature several years ago, has chosen Miss Katharine Hepburn as the finest artist of the American screen.

This is the tribute the distinguished author pays to Miss Hepburn:

"She has rhythm, she moves, there is a mobility about her as constant as the flow of a river. She has poise that is arresting. She is never, as so many of the screen stars are, static."

SPORTS AT DHARIWAL

At Dhariwal in the Punjab on the 17th January 1935, a very happy little ceremony was performed by Mrs. G. V. Lewis, the wife of the Managing Director of the famous Dhariwal Woollen Mills. The occasion was the opening of three Tennis Courts, a Badminton, and a Deck Tennis Court which have been provided for the use of the Indian Staff by the Management of the Mills. The Courts are situated amidst pleasant surroundings and the gift has been greatly appreciated by the employees of the Mills.

WATERLOO CUP

Waterloo Cup, the blue-riband of the Coursing World, was won by Mr. Dennis's Deerock beating in the final course Mr. Ranks' Joker's Resort.

Deerock was joint favourite with Tugela at 100 to 12 before Joker's Resort beat the latter. The final odds were 7 to 2 on Joker's Resort but Deerock won comfortably.

Harold Wright trained both the finalists.

Mr. Dennis had twice previously won the Cup in partnership with his brother. Deerock won the Waterloo Purse two years ago.

BOXING IN CALCUTTA

The final of the All-India Railway boxing between the East Indian Railway and the G. I. P. Railway, held at the stadium at Fort William, Calcutta, concluded on February 15 before a large number of spectators. So keen was the boxing that it ended in a draw of 18 points all. The special contest which was arranged between Rowlands of the E. I. R. and G. King of the G. I. P. was the deciding match for the championship and Rowlands won.

East Indian Railway thus won the championship.

A GERMAN ACROBAT

Max Reinecke, a German acrobat, jumps backward from one pedestal to another, balancing on his head.

The *Sunday Express* says that at no time during his performance does any part of his body except his head touch the pedestals or the floor.

INDIAN ACADEMY OF SCIENCES

The sixth scientific meeting of the Indian Academy of Sciences was held at Bangalore on January 26, under the presidency of Dr. Sir C. V. Raman. Forty-three papers on scientific matters from scientists from all over India were read.

Dr. Sir C. V. Raman in the course of his remarks congratulated the authors of the papers and the results of researches of great interest they embodied. He was glad to notice that there was an increasing appreciation on the part of scientific workers from all over India of the great publication facilities offered by the Indian Academy of Sciences. And already most of the European and American learned societies had entered into exchange relations in regard to the publications of the Indian Academy of Sciences.

PETROLEUM INDUSTRY

Just as the coal-tar industry of the last generation, which gave us a variety of useful products by the way of dye-stuffs, explosives and drugs, the petroleum industry of the present day promises to offer us a wide field for the exploitation of its products. The cracking process of petroleum yields products corresponding to Toluol, etc. which are used in times of war for the production of explosives like T. N. T. When paraffin wax is oxidised at high temperatures by air acids like those from the vegetable oils are obtained which can find application in soap industry. These soaps of petroleum origin have better cleansing action than the vegetable oil soaps and can be used even with hard water and even sea-water.

SULPHURIC ACID

Two Russian scientists, Samarski and Ziberlich, as a result of their experiments announce that this acid, which is the key-stone of all modern industries, could be prepared by a new process called 'the one-tower chamber process' at a cost of about 1/20 of the old processes.

WATER STERILISATION

Dr. G. A. Krause, of Munich, proposes to sterilise water by minute traces of metals, particularly silver. Methods have been developed to sterilise drinking water, water in swimming pools and in ice-plants. It is also applicable in food and pharmaceutical industries.

A COMPLIMENT TO BRITISH FILMS

The British film "Man of Aran" has won the prize awarded by the American National Board of Review for Motion Pictures for the best film of the year. This is the first time a British film has been chosen, and the decision was reached after the Committee had voted on ten American and five European productions.

The Gaumont British Company's officials are delighted at the distinction awarded to the "Man of Aran". "It is a great compliment to a British company and to Mr. Flaherty, the director in particular, since this is Gaumont British's first year in the United States," one of the chief officials stated.

"It proves that here is no bias in favour of American films. If a British film is good it is recognised. British films are now showing in every State, and 'Man of Aran' is still drawing packed houses in Boston, Philadelphia and elsewhere."

DRAKE'S LIFE TO BE FILMED

A new historic film of Sir Francis Drake, the notorious Sea-Dog of Elizabethan days, is planned by the British International Pictures.

Matheson Lang will play the pirate.

"But how will Drake be portrayed as a patriotic Empire-builder, or pirate, or both?" asks the *Daily Herald* film critic.

A silent film of Drake's life was made before the War, and four years back there was another suggestion to make it with Ronald Colman, at which Colman grew very indignant.

FILMS IN SCHOOLS

Over two thousand schools in Germany have been equipped with installations for the showing of films. This is part of the plan of Herr Rust, the Reich Education Minister, to supplement book-learning by a form of instruction which appeals more vividly to the child's imagination. He intends to have all the 50,000 schools throughout Germany equipped in the same way during the course of the next four or five years. Already ten instructional films have been 'shot', and 6,500 copies made. Eighty more such films are planned for production this year.

PRICE OF PETROL

The prices of petrol in France, Germany, England, Canada, and the United States of America and at Lahore, Bombay, Madras and Calcutta on or about January 1, were given by Sir Joseph Bhore, Railway and Commerce Member in the Legislative Assembly on February 20, when answering a question put by Sardar Sant Singh (East Punjab—Sikh).

Sir Joseph Bhore said that petrol was sold at Paris at the end of November last at 2s. 7½d. per gallon; at Berlin at the same time at 1s. 11½d. per gallon; in London on January 2, 1935 at 9½d. per gallon, at Toronto in October last at 7½d. per gallon; and at New York on January 3 last from 2½d. to 2¼d. per gallon.

The price of petrol on January 1 at Lahore was Re. 1-8 per gallon; at Bombay from 14 to 15 annas per gallon, and at Madras at the end of December the price was Re. 1-5-6 to Re. 1-6-6 per gallon; while the price at Calcutta on January 4 last varied from Re. 1-3-8 to Re. 1-6-6.

FORD'S WORLD OUTPUT

Figures of the Ford industry show that the Company's output of cars, trucks and commercial vehicles for the first eight months of 1934 was about twice those of last year. The figures are: total world production for the first eight months of 1934, 696,070 vehicles; for the first eight months of 1933, 352,405 vehicles—an increase of 343,665 or 97½ per cent. Production in foreign countries where Ford has Plants, has shown substantial increases. Mr. Ford has announced that he would produce one million vehicles in 1935. This is the largest production since 1930 and nearly 50 per cent. more than the present year.

MOTOR INSURANCE

In the year 1933, motorists paid fifty leading Insurance Companies a total of £21,511,540. The claims paid and outstanding in the year totalled £12,177,081. Commission and expenses respectively amounted to £4,051,933 and £4,866,824. The Insurance Companies profits on this huge turn-over averaged only 3½ per cent. for the Tariff Companies and a half of one per cent. for non-tariff concerns.

CIVIL AVIATION

For the development of civil aviation in the Madras Presidency, the Government of India asked the Government of Madras to select sites for the construction of aerodromes. The Madras Government accordingly deputed district officers to select sites. Their decisions were communicated to the Government of India.

It has now been decided to construct an aerodrome at Cuddaph on the Secunderabad-Madras air route and steps for the acquisition of the necessary site there will be taken before March 31.

There will be an aerodrome in Madras City as near the railway stations as possible, and in this connection the Collector of Madras-Chingleput has been asked to examine four or five sites.

Sites have been selected at Kavali on the Madras-Calcutta route; at Villupuram and Rameswaram on the Madras-Colombo air route; and at Negapatam on what will probably be the Negapatam-Singapore route.

LAHORE-SRINAGAR SERVICE

A revolutionary change in the mode of transport between Lahore and Srinagar is promised by the aerial service between the Punjab and Kashmir which the Himalayan Transport and Survey Limited are organising. At present, the journey by train and car takes at least 20 hours, and the usual time taken by train and bus is about 30 hours. Air service will do the distance in 135 minutes, and two services will be run daily between Lahore and Srinagar, one of which is expected to link up with the Karachi-Lahore Aerial Service.

WOMAN FLIER'S RECORD

Miss Amelia Earhart landed on January 14 making the first solo flight from Honolulu to California.

Ten lives were lost in attempting the feat. The flight was made in the face of strong opposition by the United States Navy owing to the recent disaster which befell Ulm.

AERODROME FOR JAIPUR

It is understood that the Jaipur State Council has sanctioned Rs. 1,00,000 for the construction of a new Aerodrome and four landing places to be used for emergency purposes.

JUTE RESTRICTIONS

Bengal's problems are concentrated in jute, and jute has been in doldrums for years. The more enlightened sections of the public have been insisting for a long time that the remedy lay in improving the price of raw jute through a restriction of production. But such restriction is more than what private agencies can secure, and the Government had been unwilling to lend their aid, partly from old world notions of *laissez faire*, and partly out of deference to the consuming interests who believed, though wrongly, that their profit lay in the lowest possible price of the raw material. But it is to the credit of Sir John Anderson that he broke these fetters and declared for a Government propaganda for restriction. The Government have put their hands to it, and the scepticism, what was formerly entertained about the efficacy of purely voluntary scheme of restriction, has now been dispelled. But there was the apprehension that under pressure from the consuming interests the Government would declare a low percentage, which would nullify the effects of restriction was set at rest by the declaration of a 5 annas reduction.

PLACE OF EDUCATION IN AGRICULTURE

If one thing is more necessary than another for the uplift of the cultivators it is education. By education we do not necessarily mean the education that is imparted in our schools and colleges. My idea of educating the cultivators, says Mr. J. N. Bhattacharjee in the *Onward*, is to teach them how to live within their means: "They should be taught to cast a balance sheet of their assets and liabilities—they should know the difference between gross and net income of their holdings. In many cases I have seen the cultivators being allured by the gross income of his newly acquired holding without taking into consideration of the rent of the holding interest of the borrowed money that was required to purchase it, the contingency of the failure of crop or fluctuation of price, the capital to be invested in the form of cattle, implements and seed. Under the circumstances many cultivators have been ruined for no other cause than buying a new plot of land on borrowed money. So the cultivator should be taught to judge whether a deal is economic or not."

HOURS OF WORK

The Governing Body of the International Labour Office, dealing with hours of work in industry, adopted at a private session a resolution declaring that "having regard to the considerable time that had elapsed since the ratification of the 1919 Convention (dealing with rail workers) by the Government of India in 1921, the Governing Body notes the Government of India's undertaking to press forward their programme of gradual extension with the least possible delay and hopes that as a result of this undertaking, effects of the Convention would be extended at an early date to such workers in the Indian Railways as do not yet enjoy them".

Mr. Jamnadas Mehta, who had bitterly complained of delay in applying the provisions, interviewed by *Reuter*, said that workers in India could be sure that the moral pressure involved in the resolution would have the effect of expediting the observance of the Convention in all railways in the near future.

UNIFORM LABOUR LEGISLATION

In reply to a communication from the Government of India (Department of Industries and Labour), asking the Employers' Federation of India to supply them data regarding industries in the Native States, whose industrial development is resulting in a serious set-back to industries in British India, the President of the Federation draws the Government's attention to the textile, sugar, coal mining and sericultural industries and requests the Government to take action to ensure that labour legislation and conditions of labour administration in the States are made identical with those in British India.

The President recommends that the 54-hour week should be introduced in the States as soon as possible.

He points out that in the case of textile industry, which is rapidly growing in the States, there were in 1919-20, 405,000 spindles and 8,000 looms, as against 6,300,000 spindles and 109,000 looms in British India, while in 1932-33 the States had 11,000,000 spindles and 21,000 looms as against 8,500,000 spindles and 163,000 looms in British India. This expansion in the States is attributed to lower scale of wages and taxation and inferior labour conditions.

A PHILOSOPHER'S WARNING

The old, old truth that man liveth not by bread alone was emphasised by Sir Radhakrishnan in his welcome address to the Indian Philosophical Congress at Waltair. Deploring the self-complacency of our age, he pointed out that "mechanical efficiency and scientific ruthlessness are receiving our admiration", while the position once held by philosophers and theologians is rapidly passing into the hands of scientists and economists. Sir Radhakrishnan sounded a well needed note of warning:

The mechanised Utopias of cheap food and easy virtue like the 'proletarian paradise' of Lenin or 'universe limited' of Mr. H. G. Wells, if achieved, will be perfect like Orlando's mare. Only they will have the defect of being not alive. Human beings should have not only physical efficiency and intellectual power but delicacy of mind and beauty of soul. We are aghast when there is famine for food in the country. But the more important famine of spirit passes unnoticed.

Sir Radhakrishnan then broke into a strain of fine eloquence and in words that recall the wisdom of our ancestors, declared:

When the light of the soul is extinguished, darkness of mind breeds animalism and corruption, the tiger and the ass appear in men's faces and efface the divine signature.

We have lost our moorings and there is no central purpose in life to-day to give us "poise and dignity". And so

when the physical supports and mental consolations are withdrawn, we look like lost souls foundering in an empty universe.

The purpose of philosophy to-day is to restore the lost 'soul' to human life.

SALARIES OF GOVERNMENT SERVANTS

The Government of India have decided not to reimpose the cut on salaries of Government servants when it expires this year on March 31. This decision covers All-India Services and all the other employees of the Government of India including those whose pay is debited to Defence and Railway services.

BOOKS RECEIVED

TWO SERVANTS OF GOD. By Mahadev Desai. Published by *Hindustan Times Press*, Delhi. Contains character sketches of Dr. Khan Sahib and his brother Khan Gaffur Khan, better known as the Frontier Gandhi. Mr. Desai has given an intimate study of the Khan brothers, while Mahatma Gandhi in a Foreword pays a tribute to their "transparent sincerity, frankness and utmost simplicity".

STEPPING-STONES TO ENGLISH. Book III. By Arthur Stamp. W. & R. Chambers, Ltd., London. 1s. 9d. In this the senior third book there are thirty lessons and each lesson is followed by a copious selection of exercises for the intelligent study of given passages, for increasing the pupils' knowledge of words and developing the power of understanding.

LE PREMIER SHAMPOING D'ABSALON. Edited by Mr. N. W. H. Scott. Messrs. Macmillan & Co., Ltd., London. 1s. 9d. This is the latest addition to the Modern French Series issued under the general editorship of Mr. H. F. Collins.

GITA KA VYAVAHARA DARSANA. (Practical Philosophy of Gita). By Sait Ramgopalji Mohata. Chand Press, Ltd., Allahabad.

DIRECTIONAL ASTROLOGY OF THE HINDUS AS PROPOUNDED IN VIMSHOTTARI DASA. By V. G. Rele, L.M.&S., F.C.P.S. D. B. Taraporewalla, Sons & Co., Bombay.

HEREDITY MAINLY HUMAN. By Eldon Moore. Chapman & Hall, London. 15sh.

FIT OR UNFIT FOR MARRIAGE. By Th. H. Van de Velde, M.D. Chapman & Hall, London.

A TEXT-BOOK OF CIVICS AND ADMINISTRATION. By A. Bhagavan Doss, M.A. Bharati Publishing House, Allahabad.

THE WORLD'S GOODS. By Marie Bayne. W. & R. Chambers Ltd., London.

THINK FOR YOURSELF. By T. Sharpe Knowlson. T. Werner Laurie Ltd., London.

INDIAN MASTERS OF ENGLISH. By E. E. Speight, B.A. Longmans, Green & Co. Ltd. Calcutta.

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THE DANGER ZONE IN CENTRAL ASIA

BY SIR ALBION BANERJI, C.S.I., C.I.E., I.C.S. (Retd.)

(Sometime Foreign and Political Minister in Kashmir)

RECENTLY some information has been given by Press political and diplomatic correspondents regarding manœuvres of the Soviet Government in Turkey connected with the re-militarisation of the Dardanelles. By means of British intervention, these manœuvres were foiled, and Turkey, apparently to prevent further intrigues, made an announcement at Geneva early in June, that proposals in this behalf would not be pressed. It has to be remembered, however, that Turkey, under the recent Balkan Pact, has agreed not to participate in any conflict against her big neighbour, Soviet Russia. Thus the Foreign policy of Soviet Russia has very cleverly spread its tentacles in the near East.

The object of this article, however, is to deal with a danger zone in Central Asia. Although fragmentary reports have appeared in the newspapers during the last six months about happenings in Central Asia, sufficient public attention has not been drawn to what I may describe as "The Kashgar Menace". Kashgar is situated not more than 150 miles from the Soviet boundary, and the recent attempts made to establish a Moslem republic there have a deeper significance than appears on the surface. There is as yet no justification for anyone looking far ahead, or one fairly conversant with the Central Asian intrigues to assert that this manifestation of Moslem imperialism, however small in scale it may be, is only the beginning in disguise of the Pan-Islamic movement in Asia. Certain facts, however, have to be faced,

especially at the present time, when a new federal Government is being evolved in India as a result of seven years discussion on its internal political and constitutional problems. Opinion, both in England and India, has to be enlightened by careful study of those facts. I am no expert on the problems of the north-western frontier of India. Many books have been published on the military aspects so far as the larger question of defence of India is concerned. But now certain developments are taking place over extensive regions in Asia beyond the limits of geographical boundaries. An attempt to connect them from the historic standpoint, as well as from the point of view of future possibilities, may not be untimely.

While all the countries of Europe are in a state of economic war, and the futile discussions of the Disarmament Conference have only emboldened European nations to improve their military strength to the utmost possible extent, we have seen in 1934 two historic meetings, one in Rome, and the other in Angora, between a pair of Dictators who have within a very few years succeeded in changing the whole condition of things in their respective countries, by their masterful personality, and sweeping changes in the methods of Government. I refer to the visits of Herr Hitler to Signor Mussolini in Rome, and of the Shah of Persia to Kemal Pasha in Angora. It is believed that the Gazi is now contemplating a return visit to Persia, and grand preparations are being made by the Shah for his reception.

It is relevant in this connection to remember the extraordinary speech that Mussolini delivered a few months ago about his dreams for the expansion of Italy, and the possibilities of extending the arms of Italian influence to the East, conjuring before the eyes of the world the example of such intrepid and ambitious conquerors as Alexander the Great. We have before us now the Franco-Italian Pact relating to the cessation of territory in North Africa to Italy.

History may repeat itself, and who knows that a new Roman Empire may not evolve in less than a century from now, penetrating the Near East and through those regions and also East Africa into the very heart of Asia? Any union therefore between two European Dictators at the present time, both of whom are burning with zeal for colonisation and expansion, has a very deep significance, deeper than a superficial observer cares to give credence to, as to what may happen in the near future in the Near East and in Asia.

The Shah was invited to visit the Dardanelles, and it has been alleged in the Press that a new alliance is being discussed, which will form the foundation for an Eastern Pact, comprising Turkey, Persia, Iraq, and Afghanistan. Economic treaties are being discussed and arrangements for the expansion of trade and commerce are also in progress in so far as the existing state of affairs are unsatisfactory between those countries and Soviet Russia. The meeting of the two Asiatic Dictators is of momentous importance, for the history of the relations of Turkey and Persia during the past century or more is not such as to create in the minds of the Turks or the Persians a desire to join hands, unless it be for a common purpose outside their own geographical boundaries. Ostensibly the meeting and discussions are intended for economic understandings between the two countries, but it is easy to see deeper meaning which the diplomatic world would only surmise rather than have tangible proofs for questioning, as between the conflicting interests of its component parts.

The meeting of Hitler and Mussolini in Europe, and the meeting of the Shah and Kemal Pasha in Asia, make a strange coincidence; a spectacle that gives the thinking world

cause to ponder what is to happen next. The Russian Bear, a proverbial designation of that vast empire which is now quivering with new enterprise and life, having risen from centuries of stupor under the oppression of Czardom, is now shaking its head right and left, watching these developments. The frontiers of the Soviet Republic abut on the south-western borders, the extreme northern frontiers of Persia, Chinese Turkistan, Afghanistan, and even the North-Western frontier of India above Chitral and Gilgit. It has also over a thousand miles of frontier between itself and the whole of the Chinese Republic, through which the Soviet influence has penetrated, straight through Chinese territory and Manchuria, now under Japanese influence, to the Far Eastern Seas. Recently a Japanese news agency reported something of a Soviet intrusion into Chinese Turkistan. Japan is attempting to create unrest in the minds of the British, as well as the Indian peoples, owing no doubt to her policy of aggrandizement, by circulating rumours of the wildest kind. Three such rumours were broadcast from Tokio. One was the supply of arms and ammunitions to the new Moslem Government in Chinese Turkistan; the second, the finding of a Moslem State in these regions directly under Soviet influence; and the third, the establishment of a base of operations in these regions for Communist activity in India and Tibet. In my recent book "The Indian Tangle," I foretold certain events in the Indian sub-Continent by referring to the possibilities of a Pan-Asiatic movement led by Japan from the East and a Pan-Islamic movement organised by the Moslem Kingdoms in the West. As between the two, Bolshevik emissaries in Central Asia would probably play a part to seek their own ends according to the exigencies of the moment.

I have before me a leading article published sometime ago by the *Madras Mail*, the leading British Journal of Southern India, with the title "Japan looks to India", which lends support to at least a part of these forebodings. The writer quotes a letter said to have come from an authoritative source in Tokio, in which the following statement appears: "The application of Japan's policy to Eastern Asia demands an answer to the

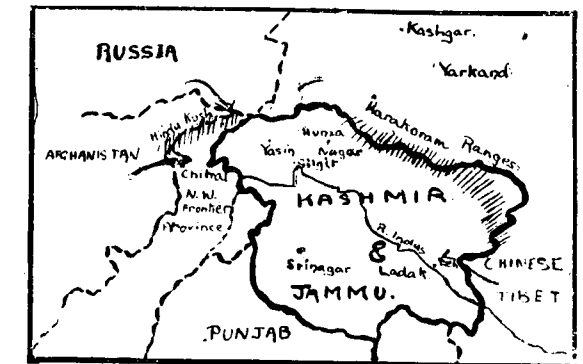
question: what is meant by Eastern Asia in the Japanese mind, which includes all countries east of India as well as India." The writer asserts that Japan's Monroe Doctrine for Asia intended to prevent Western nations from interfering with the independence of Asiatic nations, so as to leave her a free hand to do as she pleased in Asia, where she rightly or wrongly contends, she is the only country that has paramount interests. The *Madras Mail* says that India will not be safe if she attempts to stand alone, thereby implying that the alarm regarding Japanese invasion of India is not altogether fantastic. We recently saw a Press notice of Pan-Asianism—a movement started in Japan which declares that the Manchuko is the beginning of a Pan-Asiatic movement, the object of which is to diffuse Japanese civilisation in all Asiatic countries.

The question now arises whether one would be right in supposing that the seat of future conflicts between nations will be in the Eastern hemisphere. If so, should not preventive measures be taken to avoid a serious conflict which may involve England and also some of the European countries, and in which India will be the pawn or the main bone of contention?

In an article on the problems of Kashmir, which I published two years ago in the *Nineteenth Century and After*, I indicated some of the dangers underlying the present frontier policy of the Kashmir State, and I suggested that a new treaty should be entered into between the British Government and the Kashmir Maharaja, according to which the present divided responsibility over the Kashmir frontiers proper and the Moslem States lying beyond, now under the suzerain power of Kashmir, might be substituted by supreme British control. The recent Kashgar rebellion, which may or may not have been influenced by Bolshevik intrigue, has caused an unrest amongst the several Moslem kingdoms of Central Asia. If British policy in the south-west frontier and Kashmir is not suitably revised to meet the present situation and future developments, this unrest will grow and the region over which it spreads will be the hunting-ground

of rival intrigues from the East as well as from the West.

From the frontier outline of Kashmir, as indicated in the following Sketch Map, some conclusions may be drawn. While the



north of the State is well guarded by the high Karakoram Ranges, no one can say with certainty how far Kashmir can defend herself along her eastern and western frontiers, should a conflict take place in Central Asia. The political district of Gilgit, which, as a part of Kashmir proper, is under the dual control of His Highness's Government and the Government of India, has the Hindu Kush Mountains in the north, which separate Afghanistan from the Kashmir territory, and on the west lies Chitral. Gilgit itself has a very interesting history in the past. It is the military as well as administrative headquarters of the political agency, which comprises within its jurisdiction the States of Hunza and Nagar, the Republics of the Chilas district, and Yasin, as well as the governorships of Kuh-Ghizr and Ashkuman. These States are subsidized both by the British and the Kashmir Governments, having accepted joint control and promoted free passage of military and political officers through their borders. They also undertook to put an end to raiding on the Yarkand road and elsewhere. Their political history has not been a tranquil one. Hunza and Nagar especially, who pay small tributes to the Maharaja of Kashmir, have by their past conduct clearly shown that they can be easily won over by outside pressure and anti-British intrigues, which might develop not only in the north towards Yarkand, or in the Chinese frontier, but also in the western region bordering on

Afghanistan. After the rebellion of 1891 in Hunza and Nagar, revised Sanads were granted by the Maharaja to the Mirs of these two States.

Chitral is not now Kashmir territory, though it is under the suzerainty of Kashmir, and there is a political officer in Chitral, which is now under a separate agency. Occupying a highly strategic position east of the Afghan borders, it is now entirely under British military control, and is garrisoned with British Indian troops. How far the past political history of these semi-independent territories under the joint control of the British and the Kashmir Governments justifies the present system, is a question that naturally arises. There are many matters connected with the military administration of these tracts and the apportionment of expenditure of frontier defence, transport, and garrisoning, which frequently rouse controversies between the two Governments. The forces employed in the Gilgit agency are Kashmir forces, armed by the British Government in India, which bears half the cost.

It is evident that should a conflict arise out of disturbed conditions in Central Asia, the pressure will come from the Afghan borders on the west, the Yarkand borders on the north, and the Chinese Turkistan borders on the east. The Karakoram Mountains guard the main portion of the northern frontier of Kashmir, but as there is a high road from Central Asia through Leh and Ladak to Srinagar, Kashmir is vulnerable at many points, should a strong military organisation concentrate itself in Kashgar, or in Chinese Turkestan. Needless to say, the Gilgit agency, including these subordinate kingdoms, is also vulnerable from the Afghan, as well as from the Russian side; for the Russian Pamirs are within about two hundred miles from Gilgit itself, and much less from the actual Kashmir frontier line.

In a remarkable book "The Restless Pacific" published in 1928, Nicholas Roosevelt makes many pertinent remarks, especially in the chapter "Conflict of Policies", regarding the designs of Japan on the one side, and Russia on the other, for the mastery of Asia. He quotes the famous Russian General Skobeloff, who said: "The stronger Russia becomes in Central Asia, the weaker will England become

in India, and the more accommodating in Europe." The author also expressed the opinion that the seeds of future wars in Asia lies in the problem of Manchuria, which is vital to Japan and Russia, and of still more importance to China. Those who have been watching with care the developments during the last two years in Manchuria, including the withdrawal of Japan from the League of Nations, and the establishment of an independent kingdom more or less under the control and supervision of Japan in Manchuria, can have no doubt as to the direction in which Japan intends to develop her future policy of expansion.

I should like to quote here a significant passage in Mr. Roosevelt's book, as regards Russia's dominant motive towards Asia. He says: "Russia, the great Continental power, European in origin, but Asiatic by destiny, dreams of restoring the Empire of the Moghul Khans, and her strength based on the wealth of old Asia, taking her place as leader in world affairs." It would thus appear that eventually at some point or other, Russia and Japan are bound to come to a clash regarding mastery of Asia. Moreover, Russia will so reorganise her Eastern policy, and consolidate her own internal affairs with a view to its fruition, that some day she will find herself ready to wipe out old scores against Japan, which she is still harbouring after her ignoble defeat in the Russo-Japanese Wars. Nothing has happened in history during the past hundred years which has so diminished the prestige of European nations in the eyes of the Eastern peoples as Russia's defeat and Japan's victory. Here we are able to trace the real significance of Russia's expansion through China, and her opposition to the establishment of a Japanese stronghold in Manchuria. It would seem to me unlikely that the confederation of Moslem States will so surrender their own Pan-Islamic dreams as to come under the sway of Soviet Russia in the near future; on the other hand the probabilities are that there will be a triangular contest between the Moslem Confederation, Soviet Russia, and Japan for supremacy in Asia, with the ultimate object of driving England out and taking possession of India.

These developments may come very soon, or they may take years to mature. In either

contingency, the future of India, her constitutional advance, and the achievement of a federal form of Government for all India which are now receiving the anxious consideration of both Houses of Parliament, cannot be precisely determined without serious consideration being paid to the problems of Asia as a whole, and the storm clouds gathering in Central Asia, that may one day bring about a deluge. The immediate solution is no doubt of paramount importance and that can only be found in suitable changes in the Treaties and Sanads between the British Paramount Power and the independent Ruling Princes of India in the first instance. These existing understandings are of no avail in regard to the Central Asian problem. The major Princes ought to be given a higher status similar to that given to Nepal by which they would be equal partners, and be jointly responsible for the defence of India as a whole against every kind of foreign aggression, be it from the East or the West, be it under the influence of Soviet Russia or Japan, be it through a strong confederation of Moslem States outside.

Furthermore, England should aim at encouraging a broader sense of nationalism amongst the Indian peoples by every means in her power, and she should endeavour also to remove the slightest suspicion of the policy of *divide et impera* playing one community against another. If Hindus and Moslems do not come to a compromise about most of the vital problems of India to-day, there is going to be a cleavage, which will

endanger the very peace of all Asia, and India in particular. Japan may cajole Hindu sentiment, promising independence and restoration of Buddhism to the land of its birth. Similarly, the Pan-Islamic movement would cajole the Moslem States with a stronger force of religious fanaticism, promising to the States an independent status similar to that they themselves enjoy, with a view to restore the ancient glories of the Mogul Empire. Heavy responsibility therefore lies on England at the present moment. Apart from the question of the stakes she has in Asia, she has a responsibility towards India, through a political and economic connection lasting more than a century and a half. Diplomacy, as well as sound military judgment are both needed to-day to do the correct thing. England cannot afford to adopt a *laissez-faire* policy in Central Asia to-day. Internally she should secure the support of the Indian Princes, and the political leaders of the two sections of the Indian peoples, both Hindu and Moslem.

Both the external and internal foreign policies of India require to be co-ordinated without further loss of time, and without waiting for the establishment of a federal constitution. The danger of a Pan-Asiatic as well as a Pan-Islamic movement can be adequately met only by united action, in which the Indian Princes and peoples, setting aside their differences, should co-operate with Great Britain for the protection of their joint interests for the integrity of India as a whole and for conserving peace in the whole Asiatic Continent.

Planned Economy for India

BY DR. P. S. LOKANATHAN, M.A., D.Sc.

ECONOMIC Planning is a heavily over-worked term. Its advocates have used it in widely varying senses and with very diverse aims. While the inspiration has often come from Soviet Russia, the concrete proposals have been the outcome of the catastrophic conditions of the world since 1929. The desperate attempts of some governments to save themselves from the collapse of national economy and the opportunist policies of others to secure a favourable balance of trade under the influence of

economic nationalism and self-sufficient economy have been characterised as experiments in Economic Planning. Again, partial schemes of economic reconstruction, desirable in themselves, have been elevated into a system of Planned Economy, as if the adoption of the first directly leads to the second. In our own country a plea for greater efficiency in the machinery of Government to cope with its increasing responsibilities and duties for a redistribution of the portfolios of members of Government or for

a widening of the functions of the Tariff Board has been advocated as a great step in Planned Economy.

It would appear that in most cases the implications of a system of Planned Economy have been very little understood. Those who are not, are now believers in planned economy. In the words of Prof. Lionel Robbins of the University of London: "We may not all be socialists but we are certainly (nearly) all planners." According to many of its sponsors planned economy does not imply any great change in the existing system of capitalistic economy. They would create an economic council which should chalk out a programme of action for a limited period, to be carried out by the industrialists and agriculturists in the country. In countries, however, where representative organisations of industry exist, it is argued that each industry may be asked to work out its own plans subject to the supervision and co-ordination of a central organisation.

Now this view of the possibility of economic planning without public control does not seem to rest upon a proper understanding of the nature of planned economy. Planning implies a definite and a central control to secure that end. It implies an attempt to organise production all along the line in such a way that the economic resources of the country may be put to maximum advantage. Under the existing system the distribution of resources in capital and labour is effected through the play of consumers' preferences expressed in terms of prices upon the costs of production. But under a system of planned economy, nothing but the authoritarian decisions of the planners can effect this distribution. There is here no room for private capitalists to decide in relation to the influence of prices on costs. Planned economy and private ownership and control of industry are mutually contradictory.

So long as planning is negative and merely asks people to refrain from doing this or that, it can succeed without involving any breach in the existing economic order. But if planning implies also the power to say that this or that plan must be carried out, as surely it does, it logically leads to control and possibly of ownership of the means of production. The view that each industry

may be made the starting point of economic planning rests upon the misapprehension that the problems confronting the organisers of a particular industry do not differ except in a degree from those confronting the organisers of a planned economy. To give each industry the power of self-government is not planning; it is syndicalism. It will result in the creation and growth of sectional interests, each pulling in opposite directions and destroy the essential content of any comprehensive plan. In the end the community will be "more planned against than planning".

Those in India who are, however, in favour of economic planning do not aim at creating a system of planned economy in the sense described above. They are impressed by the deplorably low standard of living of the people of the country and feel that by organised efforts, the national dividend of the country can be multiplied within a short period of time. They realise that there are gaps in the industrial mechanism of the country; that some industries have had an arrested development while the basic industries have been thoroughly neglected; that there is a lack of balance between the growth of agriculture and industry and that by conscious and organised co-operation, a more equal distribution of the employed population may be effected between agriculture and industry, at the same time improving and industrialising agriculture itself. One of the earliest, if not the first, to put forward a scheme of partial reconstruction in India was Mr. N. S. Subba Rao of Mysore who, in his brilliant Presidential Address before the Indian Economic Conference at Allahabad in January 1926, suggested a plan of development to make up industrial deficiencies, and an organisation to study, review and advise. Since then we have had a crop of suggestions to similar effect, but it cannot be said that in all cases the limitations of economic planning or the special difficulties in a country like ours have been properly appreciated. The appearance therefore of a comprehensive book on Planned Economy by Sir M. Visvesvaraya* is most opportune as it

* PLANNED ECONOMY FOR INDIA. By Sir M. Visvesvaraya, Bangalore Press. Price Rs. 6. Available of G. A. Natesan & Co., Madras.

affords one an opportunity to test the scope and content of economic planning that may be practicable in India.

The qualifications of Sir M. Visvesvaraya to write a book of this kind are almost unique. No one combines in himself to the same degree as he does the rare qualities required for being a brilliant engineer, a great administrator and a practical economist. His experience of industry is of no ordinary kind, and by his extensive travels in Japan and America, he has acquired an unrivalled knowledge of the conditions of industrial life in those countries. He is a great optimist, and not all the failings and mistakes and inertia of the people and government of the country have served either to dishearten him or diminish his enthusiasm for the economic reconstruction of India.

The essential content of his plan of reconstruction—for it is a plan of reconstruction in India, not of recovery as in other countries—is that the income of the country should be doubled within a period of ten years, and the appalling poverty of the country appreciably reduced. To this end he would constitute a network of organisations in the country, starting from the centre and going down through provinces to the districts and villages. The main features of the organisations that he proposes are on familiar lines. There is to be a Central Economic Council with Provincial and Local Economic Councils with Committees of experts to enquire and advise. The work of planning is to be entrusted to a Planning Commission, but the execution of the plans is to be left to the Development Departments at the centre and in the provinces. There is to be a General Economic Staff to be associated with the Development Minister at the Central Government, who are to constitute something like the 'Brain Trust' well known in America under Roosevelt's regime.

Sir M. Visvesvaraya is impatient of criticism that is not helpful. The lack of initiative and adventure which he notices amongst the Indians is attributed by him to the one-sided development of their faculties, the critical and not the constructive faculty. He points out that "in these days, it is easier to secure opposition and resistance than agreement to constructive proposals". But as he must be fully aware his philosophy

of life is at variance with that held by some others whose influence on the masses is great. Hence at the very outset he is likely to encounter opposition to the substance of his plan. According to him "a community should not be made to believe, as is often done in the country, that to be content with a low standard of living is a virtue, or that agriculture ought to be the principal, if not the only, occupation of the people" (p. 215). Again, "any country which needlessly continues to use human labour while machinery can do the same work at a much reduced cost" is not doing the right thing.

"The neglect to use machinery till now has been extremely harmful to India" (p. 244) and "the policy in India in the immediate future should therefore be to utilise up-to-date tools, machinery and power to the fullest extent permitted by its resources". One can only hope for a quicker appreciation of the validity of the above ideas and a more favourable attitude to economic progress than has been the case so far in this country.

Those who advocate a central economic organisation to plan a programme of economic reconstruction, do so under the belief that not merely the main structure but even the details of reconstruction would be on the lines laid down by themselves. But this belief is a delusion. Even if there be agreement on the end of economic policy to be reached in India, it is not likely that the measure of agreement will extend to the actual methods of securing that end. Take the question of self-sufficiency for India. Sir M. Visvesvaraya is a firm believer in economic nationalism and would have no hesitation in putting very high tariffs on all goods that can be manufactured in India. In one sense there is no commodity which cannot be produced in any part of the world. It is all a question of costs. But is it likely that he will be able to persuade an economic council to accept his proposal of taxing heavily all imported textile and steel goods to the point of excluding them?

The scheme of agricultural and industrial development which Sir M. Visvesvaraya outlines may not therefore receive universal acceptance in all its details; but his plea for filling the serious gap that now exists in the industrial system cannot be easily set aside. He places among the forefront of his

recommendations the development of basic industries, i.e., the development of heavy chemicals, the manufacture of machinery, railway plant and rolling stock, etc. The development of electric power in India has not been commensurate either with the country's resources or needs, and therefore he urges that within the next ten years at least 50 per cent. of the potential 27 million horse power said to be available in India should be actually developed and utilised.

Sir M. Visvesvaraya is quite prepared to propose the heavy expenditure which his schemes would involve. The magnitude of the financial proposals of his plan may seem staggering to some. The capital outlay needed for the actual development is 500 crores of rupees and it is proposed to raise this by loans in India and outside, although he expects that in later years a portion of the capital may be found from the surplus profits of the industry. The operation cost of his schemes is estimated by him to be annually Rs. 10 crores (2 crores to be borne by the Central Government and Rs. 8 crores to be met by the Provinces), part of which is to be raised by loans. Considering the fact that he is willing to let Governments assume responsibility for starting and maintaining large scale industries even at the risk of loss (p. 66), it may be doubted if the loans floated by Governments for the purpose would be subscribed for by the public.

Sir M. Visvesvaraya is not himself unaware of the difficulties which his scheme is likely to encounter with the Government of India constituted as now and even as it may be in the coming years. Hence he proposes that in case Government does not establish a planning commission, the public should take it up and devise machinery for economic planning. His suggestion to buy out British vested interests by paying them compensation of about 10 crores of rupees per annum for a period of 20 years is highly interesting, but impracticable at least for the next 10 years which is all that he has in view.

Some of his schemes of reconstruction are also likely to knock against certain fundamental difficulties even at a fairly early stage of their execution. Thus from the point of view of productive efficiency alone, the planners will have to face vital problems like land tenures and indebtedness and encounter

the opposition of vested interests in industry, Indian and British. The relation between landlord and tenant and between capital and labour will have to be readjusted.

But without a fairer and juster distribution of income, it cannot be said that an increase in national dividend can either be rapidly brought about or bring contentment to the masses of the population. This is therefore an aspect which will have to receive attention at the hands of planners. But those who advocate planning in India are not prepared to face this issue yet; and indeed who can blame them? For, on every side, they see the helplessness and handicaps of Government. The Government of India's power is seriously curtailed on the side of currency, Reserve Bank, trade and tariff matters by constitutional and other limitations, and on the side of land tenures and other agrarian questions by the vested interests of the landed classes. If the prospects of successful economic reconstruction on strictly limited lines are thus not very bright, the talk of planned economy in India in her present economic and political conditions is somewhat premature.

For any immediate plan of reconstruction, however, no better guide can be found than this book which is the outcome of the vast experience and intimate knowledge of economic conditions gained by a distinguished son of India. Neither the author's economic ideas nor his concrete programme may be wholly acceptable to everyone; but the main lines of the country's economic development are clearly marked out with a wealth of useful data for all those who would reconstruct.

PLANNED ECONOMY FOR INDIA

BY

SIR M. VISVESVARAYA, K.C.I.E.

This book is, perhaps, the first systematic exposition we have of the Indian economic problem in all its varied aspects, based on unassailable facts and remarkable for the powerful and passionate plea it puts forth for organizing India in the economic field on a thought-out cohesive plan.

Price Rupees Six.

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

THE INDIAN GENIUS

BY PROF. K. A. NILAKANTA SASTRI, M.A.

THE need for revaluation in History was never so great, as it is to-day. "Dives and Lazarus rub shoulders." The rich and prosperous West is beginning to see that there may be other ways of approaching the East than those of patronage and exploitation; the East, no longer dazed by the success of the scientific and methodical West, is developing a new self-esteem and beginning to look the West in the face. Humanity is becoming a closely knit family in which the joys and sorrows of any one member necessarily affect the rest. Only the family feeling is not there and is yet to come. The best hope for the future lies surely in finding the middle path between the passionate acquisitiveness of the West and the resigned indifference of the East.

On any intelligent estimate, the significance of the ancient civilisations of India and China for the history of humanity can hardly be overrated. They are the expressions of life and thought, the native genius of a good part of the human race; their fundamental conceptions present marked differences from those of the Western Nations; and they fall behind no other civilisation in 'the brilliance or originality of certain manifestations of art and thought'. It is therefore with genuine pleasure that we welcome the appearance of the volume on India in the well known French series *L'Evolution de l'Humanite* and of its translation in English* in the corresponding English series, *The History of Civilisation* issued under the editorship of C. K. Ogden.

French scholars as a rule have generally shown a great capacity for sympathetic understanding and convincing interpretation of the forms of Eastern thought and art; when we find the name of Masson-Oursel taking the place of honour on the title page of a work on India, and when we learn further from the Editor's Foreword that Professor Sylvain Levi, 'invisibly present', has collaborated in the planning of the work, we naturally start reading the book with great

expectations, and we may say at once that these expectations are indeed fulfilled in a very considerable measure. The collaborators have steadily kept in view the central aim that should dominate a work of this nature, viz., to present clearly before the reader's eyes 'the attractive personality of India'—the phrase is that of the French editor, Henri Berr. Confusing and insignificant details are eschewed, and attention is given to all the broad and significant trends of development in the various fields of national life, particularly in religion, philosophy and art. Even the most familiar facts are often presented with a touch of originality and placed in a new light. And there is no lack of that sparkling epigram which forms such a characteristic of the French writing at its best, especially in the first half of the book contributed by Masson-Oursel.

Ancient India is taken to come to an end with the death of Harsha, though some later developments are briefly alluded to where this is required to complete the elucidation of a topic. The most striking feature of the work is the emphasis it lays on the social and cultural history of the country, the narration of political history occupying only sixty out of a total of four hundred pages; even of these sixty pages, a third is given to a sketch of the geography and ethnology of the land, which leaves only forty pages to what is usually called political history. In such a summary account, specialists will no doubt be able to pick a quarrel with particular statements; but the account serves very well the purpose for which it is intended and forms an adequate introduction to the more interesting and instructive studies that follow.

But two general observations require to be made before we leave this part of the book. The first observation is that, being primarily a student of Indian philosophy, Masson-Oursel has obviously had to work up the political history without sufficient opportunity for reflection; and if one may venture a guess, he seems to have been reading the first part of the report of the Simon Commission rather more than is good for a historian of Ancient India. He asserts at the outset; "In India, history

* ANCIENT INDIA AND INDIAN CIVILISATION. By Paul Masson-Oursel, Helena De Willman-Grabowska and Philippe Stern. Kegan Paul, Trench, Trubner & Co., 1934, London.

is reduced to unconnected genealogies" (p. 22), and again at the end: "That world of ancient India, we must repeat, is a chaos, because of differences of race and language and multiplicity of traditions and beliefs. Only in our own time have the reduction of distances by rapid communications and the imposition on all these alien peoples of a common tongue, English, given some homogeneity to the country" (p. 59). This is a superficial view; it is good enough, nay it is necessary, for the work of a Royal Commission on Indian Reforms. But we in India know that British rule in India has not always worked for the liberation and encouragement of factors making for unity among the different parts of India or among different sections of the population in the same part; and we also know that for all the genealogies and wars of royal dynasties, ancient India was fundamentally one and not many, and that what survives of unity in India to-day derives in no small measure from the great work of civilisation that went on in the centuries of which Masson-Oursel and his collaborators write in this volume.

The other observation is that Masson-Oursel exaggerates the debt of India to the rest of the world and is apt to under-rate the other side of the account. He cites with approval Smith's hasty conclusions on the Mongolian origin of the Buddha and the Indian republican clans. Then he says: "It is a thing to be noted, that whenever a power extending to Iran or Serindia predominates in India, there is a recrudescence of Buddhism, and when a purely Indian dynasty comes to the fore there is usually a Brahmanic reaction" (p. 45). This neat generalisation has unfortunately no foundation in facts. It ignores the history of Buddhism in the Eastern parts of Hindusthan, and in the Deccan and South India; and it misinterprets the fact that, as a rule, the message of the Buddha appealed more strongly to peoples who were comparatively less advanced in their spiritual culture than to the people of India; within India, Buddhism was only one of the several experiments made in the laboratory of religious experiments, and not the one particular lodestar of conduct and faith, that it became to many peoples outside.

Religion is, in India, the common basis of all the factors that make up social life, and

the study of Indian society in Part II of this work constitutes a fairly systematic account of the social influence of religion. The chapter on Caste is a succinct summary of the great controversies on the interesting and enigmatic history of this all-pervasive institution, but makes no advance on the earlier theories. In the study of polity we come across the striking, if somewhat doubtful, statement: "There is nothing more remote from Aryan usages than hereditary sovereignty and extensive kingdoms." The Arthashastra is placed by Masson-Oursel in the fourth century A.D., and attention is drawn to the *a priori* and scholastic character of the treatises on government as of those on aesthetics, erotics, and the drama. The relation between Sastra and practice in India has certain peculiarities which it is not always easy to grasp for a student who is not an Indian by birth; the Sastra aims at a certain ideal of completeness and often concerns itself with matters of only very remote or no practical importance, and a writer like Vatsyayana (of the *Kamasutra*) often states explicitly that one should not think of putting into practice everything that one finds in the pages of a book. The failure to grasp fully this side of Indian scholasticism is evident in a remark like the following, *viz.* "Man's conscience in this country, which rises so high in religious experience and meditation, falls below the average, to our European eyes, in the domains which have been purposely kept apart from moral and transcendental ends" (p. 100). The curious suggestion that any domain of national life was purposely kept apart from moral ends flatly contradicts what Masson-Oursel has himself stressed elsewhere, *viz.*, that religion suffused the whole of Indian social life; it shows how difficult it is even for the most sympathetic foreign students of Indian culture to present a correct analysis of its elements.

In the chapters of Part III on the Spiritual Life of India, we see Masson-Oursel at his best. He writes with an intimate knowledge of the history of Indian religion and philosophy and his criticism is generally shrewd and sound. After Barth's great book on the Religions of India, we have not read anything so well-informed and so cogent as these pages. How fully our author comprehends the truths discovered by the spiritual teachers of India

is seen from statements like the following: "The knowledge which is at once most objective and most satisfactory, not only to Europeans but to all mankind, will doubtless have in the future to take into account the spirit contributed to it by non-Occidental minds, which are more sensitive than ours to certain aspects of reality." Again, "there is myth all through the chemistry, the physiology, and even the anatomy of the Hindus. But a tradition of thousands of years of practice cannot be wholly fallacious; the power is often greater than the knowledge. Just as Leibniz found gold in the dung-heap of scholasticism, a science yet more critical than our own will one day extract the ingredient of success and true data from the asceticism of a Yogin or the magic of the Tantras". Or lastly, "in her philosophies as finally established, it is not true that India merely sought deliverance, negatively; she seeks to achieve liberty, positively".

The Aesthetic Life of India is studied in two sections in Part IV, the first given to Literature and the second to Art. There are traceable here occasional divergences from the positions held by Masson-Oursel in the earlier parts of the book; this is to some extent inevitable, and the general editor is right in his statement that while the three collaborators whom he has had the fortune to bring together stand at different points of view to study India, they have one and the same object, which is to understand India. The section on Literature by H. Willman-Gabrowska provides brief and adequate summaries of epics, plays and stories, and its literary estimates will generally be read with approval. Take this about Kalhana, for example: "Kalhana often reminds one of Tacitus. . . . He has poetry in him, but he is not a poet; he is important to history without being a true historian." "Jayadeva," again, "is content to be a poet without aiming at philosophy"—an estimate that may not command such universal approval, but quite correct. Effigies of dead kings and celebrities receiving divine honours were not unknown in India as the author, commenting on Bhasa's *Pratima-nataka*, seems to suppose (p. 303). Philippe Sterne's study of Indian art-forms is very suggestive in spite of its admittedly sketchy character. The author's plan has been to show the evolution

of æsthetic tendencies in Indian art by 'sometimes simplifying greatly, at the risk of being incomplete and slightly distorting the facts' (p. 340). He has certainly done well to study tendencies rather than attempt a systematic history in a work of this character. His comparisons with Western art forms on the one side, and those of Indo-China on the other are very helpful. His suggestion that the Hindu representation of Gaja-Lakshmi arose out of a misunderstanding of a Buddhist sculpture form is worth noting, though it may not find acceptance without further evidence. The illustrations have been confined to a minimum but they are obviously chosen and produced with great skill.

These sections on Literature and Art furnish a necessary corrective to the distorted view that is generally held of the character of the Indian people. That they were not all of them, nor all the time, plunged in dreams and mystic contemplation, and that 'we are too much inclined to forget that India was one of the greatest marine and colonising powers of the past' are among the valuable truths demonstrated by this brilliant book.

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The Plight of Indian Coal Industry

BY MR. HANUMAN PROSAD PODDAR, M.L.C.

(Member, Bengal Board of Economic Enquiry)

THE action of the Government of India in rejecting *in toto* the restriction scheme sponsored by practically the entire coal industry of the country, after taking such a long time to ponder over it and after protracted negotiations and 'careful considerations', is indeed very unfortunate. It may be somewhat amusing to those who are not directly interested in the industry to note that while both the industry and the Government are agreed that "coal is a commodity the supply of which is very vital to the economic structure of the country", the former should deduce that in restriction alone lies its salvation and the Government should come to a diametrically opposite conclusion. After having taken nearly 30 months to consider, the Government observe that the restriction scheme does not command the approval of the majority in India, since of the major provinces only Bengal and Bihar and Orissa are in favour of restriction. This observation is indeed amazing. It is something like an international conference on coffee production dismissing a scheme for the restriction of the output on the score that only Brazil was in support of it! It appears from the precedent set by the Government of India, if they were approached for the restriction of the jute production in India, they would summarily dismiss it on the plea that only Bengal is clamouring for it, no matter that it grows 90 per cent. of the jute crop in India!! If the solicitude for consumers is the only consideration in deciding whether there should be any restriction or not, as the Government of India appear to think, logically speaking there should not be any restriction of production in any commodity, and the Government of India themselves should not have lent their aid in restricting the rubber and tea production of India.

Government in now rejecting the scheme for restriction appear to base their opposition on a matter of principle that restriction of output of any commodity as a rule cannot bring any lasting benefit either to the industry or to the country. This is in a marked divergence to their previous attitude. When they gave their views on the subject nearly a year ago, the Government appeared

only to dislike the particular scheme submitted to them in December 1933 and not opposed to restriction of the output of coal as such. They then made much about the lack of unanimity in the coal industry in regard to the restriction scheme. The so-called lack of unity in the industry when closely sifted proved to be entirely illusory and the coal interests lost no time in pointing out to the Government that nearly 95 per cent. of those responsible for the production of coal in British India were agreed as to the need for restriction of the output and the only difference that existed amongst the coal interests was due to a small disgruntled group demanding more seats than they were entitled to in the proposed Coal Restriction Control Committee. The amount of unanimity that is evident amongst the colliery owners is no less than that existing in the tea industry. It is really surprising that while the Government should have immediately gone to the relief of tea, they have turned a deaf ear to the wails of coal.

The public in general are agreed that the coal industry is in urgent need of aid from the Government and that the Government themselves are responsible for a greater part of the misfortune which has now overtaken the industry. The strength of feeling in the country in regard to these matters was manifested during the debate in August last in the Legislative Assembly when Mr. A. H. Ghuznavi moved a resolution recommending the appointment of a Committee to enquire as to what length the depression in the coal industry was due to the working of the State Railway collieries and the levy of surcharge on coal.

The Railways are one of the principal customers of the coal trade. Formerly they used to buy from the market a major portion of their requirement. The Railway Board, however, decided about a decade back to raise more coal from the mines owned and controlled by themselves and to buy as little as possible from outside. This caused a loss of custom of more than a million tons and it has not been compensated by the expansion of the existing demand or the creation of any new demand. The injustice of the State interference in private enterprise which has

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not conducted itself in any improper manner, has been dwelt very often and need not be dilated at this juncture. It is true that the Railways have lately slightly increased their purchase from the market. But then, this increase in purchase is nothing but a fraction of the total custom lost by the trade on account of the policy pursued by the Railway Board.

The levy of a surcharge of 15 per cent. on railway freight on coal has been another contribution by the Railway Board in bringing about the present parlous condition of the industry. In this country, the demand for industrial consumption of coal is highly elastic. If the cost of transport increases or decreases, there has been fairly a corresponding decrease and increase in the demand for coal. When in April 1926, the freight rates on long distance were reduced to a certain extent, in all the succeeding years, there was an increased traffic in coal. Similarly ever since the freight rates were increased by the levy of surcharge in January 1932, there has been a fall in the quantity of coal carried by the Railways.

The Government of India in their last *communiqué* issued a few weeks back have most magnanimously offered a reduction of the surcharge by 2½ per cent. from April next! The surcharge of 15 per cent. was imposed primarily according to the Government to make up the deficits in the Railway Budget. The Government have also repeatedly stated that it would be abolished as soon as the earnings of the Indian Railways improve. Now that the Indian State Railways for the past few months have been making good improvement in their revenues, it was expected by the industry that the Government would make good their oft-repeated promise and do away with the surcharge altogether. The public are aware how strongly the unjust imposition of the surcharge is resented throughout India. The niggardly reduction by only 2½ per cent. in the surcharge is not likely to prove of any appreciable help to the industry especially in its present crisis.

As the Government of India have announced their final decision not to give their sanction to any scheme of restriction, it is their duty to help the industry to rehabilitate itself by other ways. Merely pointing a finger of scorn at the industry and telling it that it itself is responsible for all the kicks it is now receiving and that

it jolly well deserves what all it has got is not going to benefit either the industry or the Government. Closing of the State Railway collieries and insisting on the Railways buying from the market and the abolition of the surcharge alone would materially help the industry. The adverse effects from the foreign competition is being felt more and more acutely. Japan has ousted India from the Far Eastern markets, South Africa, not content with capturing India's market in coal in Ceylon, Straits Settlements and other places, is trying to invade India and is proving a formidable rival in the western parts of India. Unless some measure of protection is devised by the Government, in all likelihood, the foreign coal is likely to make serious inroads into the Indian market also. It need not be added that the preservation and development of a basic industry like coal is vitally necessary to carry on the existing industries as well as for further industrialisation, and no Government at any time could afford to say that it will sit aloof and watch the vicissitudes of the industry with an Olympian detachment.

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INDIANS IN CEYLON

BY DR. MUFTI MUHAMMAD SADIQ

CEYLON—the Garden of Eden—is a veritable cornucopia ever pouring forth a delicious stream of the rarest fruits and vegetables. This Island of Spices is situated in the Indian Ocean and is separated from India by a narrow strip of sea called the Palk Strait. This Island is joined to India by an under-sea ridge which assures us of the belief that Ceylon in not far-off days was a part of our country. In those days when Ceylon was part of India, the inhabitants of both the countries were the Dravidians. Times rolled on and the face of mother earth was changed by eruptions, erosions and devastations. As a result of these changes, the isthmus connecting Ceylon and India was submerged and Ceylon permanently got separated physically. Ceylon became an Island—self-supporting—and led an extremely isolated life till Valmiki in his immortal epic Ramayana sings of the Hindu Hero-God Rama who went to Ceylon then known as Lanka, the domain of Ravana in search of his spouse, Sita. Judging from his account, Ceylon seems to have been in a fairly flourishing condition of civilization with a capital city of Lankapura embellished and ornamented most extravagantly. Rama was a fair-coloured Aryan, but his faithful ally Hanuman was a dark skinned Dravidian of South India. This is the reason why he is referred to as a monkey.

We lose sight of further connections with Ceylon for another epoch for a time till a great Teacher of our country, Sakiya Muni, went over to Ceylon to preach his religion and lead the Ceylonese to light and learning. The Ceylonese should be grateful to us—Indians—for giving them the (Dhamma) high philosophy which made them civilised out of the Yakkas and Nagas (aborigines of Ceylon). This Indian Saviour (Lord Buddha) of Ceylon left his foot-prints on the Rock of Ages on Avanis peak and prophesied that the Island would be one where his teachings will be well received. He further prophesied of the Buddha Maitry, who would rise in India and urged his Ceylon followers to accept him too.

Long before the advent of Lord Buddha but after the severance of Ceylon, India was overrun by the Aryans. The last two

Indians, Rama and Sakiya Muni, were both Aryans; but Ceylon as a result of its insularity was Dravidian. Rama's visit did not concern the Ceylonese much. Lord Buddha's influence worked wonders though not at once. There was another spell of time till an Aryan Vijaya, a prince of North India, who was exiled by his father, reached Ceylon in 543 B.C. with 600 of our countrymen. They were tempted by the climate and they settled permanently.

This Aryan Prince married a Dravidian among the Ceylonese and became the Ruler. Vijaya's love of his country and his people was intense, and he wished to re-establish his connection with India again. He divorced his Ceylon wife and married a Princess from Madura in South India. Vijaya's children by the Ceylon wife were opposed by the Ceylonese and they fled to the jungle and their progeny is called the Veddhas. The Veddhas are at present a wandering race. They do not come in touch with the civilised people. Explorers have gone into their country and studied their lives. They are Indians.

The Princess from Madura went with 600 noble ladies, and they were married to the Prince's 600 companions. This is the inception of the Ceylonese race now known as the Singhalese. Vijaya died and left no issue by his Indian wife, and a nephew of his was taken from India to rule Ceylon. Vijaya's landing in Ceylon is commemorated annually.

The progress of Ceylon commenced with the Indian rule and the original inhabitants dwindled off. An impetus to the onward march of Ceylon was given by the introduction of Buddhism from India by Mahinda in 308 B.C. during the reign of Devanampiya Tissa (Tissa the believer in God).

Anurajapura was founded and made the Royal city, and Ceylon enjoyed a regime of peace.

In 231 B.C. another section of Indians tried to extend over Ceylon. Urged by greed, not by chance, the Malabar Tamils invaded Ceylon and for a short time usurped the rule, but Vijaya's successors drove them away. Some went back to India and others created chieftancies in interior districts.

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There were quite a succession of Indian invasions during the Singhalese regime. Prince Elava, an Indian Tamil, invaded Ceylon and ruled Ceylon for about 50 years and endeared himself even to the Singhalese of the city of Anurajapura. His chivalrous death in a single combat with his Singhalese rival claimant to the throne is remembered to this day. Each of these invasions left a few Tamil chiefs, who betook themselves to the North and North-East of the Island. These parts of the Island were not populated by the Singhalese owing to the unsuitable climate. With the elapse of time these chieftains grew mightier till they had established an independent Tamil kingdom in the North.

While the Tamils were gaining ground in North and North-East of Ceylon, the Singhalese who were not a sea-faring race, took no steps to guard the coast. The Arabs who were the masters of the Eastern Waters, were attracted to Ceylon by the various spices found in Ceylon, and due to their regard for Adams Peak where the first Prophet Adam is believed to have rested. They landed at Berberyn now known as Beruwela and established a colony. Their descendants are known as Moors. They were satisfied with the Singhalese rule, which extended to them all the freedom they required. Their relation with the Singhalese was very cordial. They were in the service of the kings and were rewarded with land tenure. The Singhalese king even married a Muslim lady and the son of this lady—king Vathemi Bahu—ruled Ceylon for a short time. These Arab or Moor traders found favour with the Muslim king. They used to trade in cloth, and the king suggested that they should bring the weavers, from whom they obtained their clothings to Ceylon. The weavers were in Cholathesam in South India and the Muslims took the weavers into their sailing vessels and set sail to Ceylon, being carried on the shoulders of the Moors at times in their journey. They are known as Salagama Singhalese. In like manner also many of the Indians were forcibly taken to Ceylon.

The European rulers came in later and the power of the Indians waned along with the Singhalese. The Portuguese held the maritime garrisons for a century. The Dutch came in and held the maritime provinces for

another century. The descendants of the these two European races did not treat the Indians fairly. The English came in about hundred years ago and held the coast for a time till they came in touch with the Indian king of Ceylon at Kandy—Kandasamy of Madura—who assumed the name of Sri Rajasingh and was ruling to the discontent of some aspirants to the throne. . . . The throne on which this last Indian king of Ceylon sat, has just been returned to Ceylon from England by H. R. H. the Duke of Gloucester. . . . The Singhalese and Tamils of Ceylon were originally Indians, the rest of the Ceylonese trace their descent to Europe and other parts of Asia. The Moors trace their descent from Arabs. It is a pity that some section of South Indian Muslims are mixed up with the Moors and their identity as of Indian descent is ignored. They are called Indian Moors or East Moors by which name they are not known in India.

Besides the permanent population enumerated above, there is a foreign population of whom 90 per cent. are Indians. These Indians belong to five distinct chief groups. First, the South Indian Tamil labourers who are extensively employed in Estates, chiefly in tea, rubber and cocoanut Estates. These Indian labourers have contributed largely to the prosperity of the Island. They have been in the Island for a considerable time and their number has increased.

Their increase is as follows:

In 1827	about	10,000
.. 1847	..	50,000
.. 1877	..	146,000
.. 1927	..	720,000

There is another class of Indians other than the Tamil coolies—the Tamil Chettiars. They are enterprising merchants like the South Indian Muslims. They came from South India and do a lot of sundry business, dealing principally in grains. They trade under the name of Vilasam Company. That Company is named by the first letter of the name of the individual partner. There are a lot of labourers among them.

The Malayalees in Ceylon are from the coast of Malabar. The majority of them are Hindus, a few are Christians or Buddhists. They are most successful in the competition for petty jobs. A large number of them are employed in Government service as

Railway firemen, office peons, garden coolies, omnibus drivers and night watchers. Their docility, honesty, whole-heartedness, cleanliness and aptitude to improve are not the least qualities that find them work. The same economical reason that applies to Indian coolies applies to them also. They save whatever can be spared. They are ambitious and always progressive. They are benefited by the many night schools, and failing that, they engage a teacher to instruct them, each contributing a small sum as fees. Large houses are engaged and they chum up. They have a newspaper of their own. They inter-marry among the Singhalese. The poorest lot of the Malayalees are toddy tappers. Malayalees number about 17,000.

The Muslims from Malabar are called Moplahs. They were inconveniently called Cochi Moors. Few of them seek employment under others. They are pedlars, tea keisk-keepers, street vendors, and shop-keepers. They deal in sundries, dryfish, sweets, etc. In towns they are wholesale dealers. The chief Moplah in Ceylon is Haji Poothen Bulil Umbitchy, J. P., who owns a large number of properties and has running business, giving employment to many people. He has contributed thousands in the interest of the permanent population, his latest grant being Rs. 25,000 for the extension of Zabira of the business centre of Colombo.

The third class of Indians are those who are wrongly called Moors. They are from South India and are called Shammankarar in Tamil. In India, they are known generally as Mulims and are divided into two sections called Libbes and Marahakayars. They are proud in their Indian lineage. They are very good business men. The majority of them do independent business, or work under their own kind. They are very enterprising. They start on any petty trade and build up. The trade of the Moors has recently passed into their hands. They are grocers, jewellers, etc. and grain dealers, and 90 per cent. of the sundry bontiques in the Island are run by them. They do business in almost all the Ceylon produce. The woman folks of these people do not accompany them, but a large number of their women are found in Ceylon having gone there independently—all engaged in some work. They do not observe purdah, Young and old go about from

house to house grinding chilly, pounding rice and preparing ingredients for food. Now they are penetrating into factories, tea works and coir manufactories. They intermarry with the Moors and there are centres where they predominate. Hambanwella or Bankshall street is their headquarter in Colombo. A section of these Indians have settled among the Malay section of the Muslims and are passed off as Malays. Beside this clan of Indians, there has been intermarriages among the Malays by Indians of Bengal and others of North India. They always live in their business places. A large mosque was built by them at a cost of some lakhs in Pettah. Siripina Lane Moor streets, New Bazaar and Price Park Quarters are places where these Indians have settled down predominantly. This Indian community have religious Leaders called Shaiks and Alim Saibos. They trade with their religious knowledge which is very fanatical. With the accumulation of wealth they change their form of life and dress and adopt those of the Moors. It is a pity that they are thus losing their Indian identity. This class number about 15,000.

There are the Muslims from Baluchistan who are called Afghans in Ceylon. They are chiefly engaged in lending money at high interest and looked upon with disfavour by the people. Some trade in cloth etc. on terms of instalment with all those un-Islamic inhabitants; at the appointed time they fall down and pray in public parks or at any available space. Their women never visit Ceylon. They have no permanent place of business. Fifty to sixty people chum up in one house, and during day they walk about the city offering money and collecting their dues at the point of their walking sticks. They have isolated from the permanent population of Muslims and non-Muslims. They belong to Hanfi sect and have their religious service performed separately. They are hated by the people. Their victims are poor mercantile and Government clerks and people of the lower strata. The Baluchis number about 200.

The Chettiyars are another class of Indians who lend money on interest in Ceylon. They have amassed great wealth. They are the middle men between the merchants and banks. They live in the busiest business centres in the towns. A few are pawn

brokers. Hindu temples receive magnificent sums from them for maintenance. The capital sunk by them in Ceylon amounts to crores. The Ceylon industry and business are helped greatly by them. Recently they have taken up to some business in wholesale trade. Immovable property is being forced on them by foreclosure sales. Their mode of life is rich. They often import their cattle direct from India.

There are the merchant class of Indians in Ceylon. They are the Borahs, Sindhis, Parsis, Tamils, Memons, Gujaratis and Paravas or Bhavatas.

The Borahs are Muslims of the Shia sect. They carry on extensive wholesale business, principally in grain and live in their business premises. They have no palatial buildings on the sea coast. They are living with their several dependants such as daughters, sons, sons-in-law and daughters-in-law together. Some of them have not been to India for years. They have bought over a large number of properties with estate and houses in the towns. In the heart of the town of Colombo, they have a magnificent mosque in the business centre called Pettah and a Musafar Khana. They have identified themselves with Ceylonese interest, and a merchant prince, Adamjee Lukmanjee Sahib, has gifted Rs. 30,000 for the Colombo Municipality for a creche in the north of Colombo. They are isolated, not even mixing up with the Sunni Muslims. One of the nominated members in the Legislative Council is a Borah and one sat in the Municipal Council also as a nominated member.

They export Ceylon produce. Their children are educated in the Colombo College. Their mode of life is expensive. Except the female servants, the rest of their workmen are all Indians. They own oil-mills and weaving factories. Of the Indians in Ceylon, these are the only people who have gone to the Island's Dependancy—the Maldives—in pursuit of business. The Sindhis in Ceylon deal in curio and silk fabrics. They are expert merchants of good manners and are very successful in their business. Their centre of activity is in Fort and Pettah in Colombo. The Borahs number about 400.

The next class of Indians are the Memons. They are Muslims of Hanfi sect. They are building a magnificent mosque in Pettah as they prefer to follow their own Imam. They deal in piece-goods and rice. They hail from Kathiawar and Cutch. The Memons number about 250.

The Parsis in Ceylon have been well known for their philanthropy. They are business men and hold good posts also. The Khan Clock in Fort is a monument to the memory of a Parsi merchant prince. They have a separate burial ground.

A Parsi temple has been built recently in Coepettya, the residential portion of the sea coast. The Parsis number about 200.

There are a very few Bengalis, who are highly qualified and hold responsible posts.

Some of the Indian community are educated and have a high standard of living and are liberal in their dealings. The savings of the other class of Indians go to help their dependents in their mother country. The Indians in Ceylon start with a small capital and as they improve their business, they are financed by their countrymen. Ceylon is a very good country for Indians to do business. Except for a very small minority of the Ceylonese who dislike the Indians, particularly the businessmen, the rest are very cordial and welcome them. They have consolidated and promoted the business of the Island. They have contributed largely to the financial prosperity of the country and do not look upon themselves as foreigners, while the Singhalese and Tamils being Adi Indians look upon present-day Indians as foreigners.

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

Dhammapada or the Way of Truth. Translated from the original Pali by S. W. Wijayatilake. Price As. 8. To Subscribers of the "Indian Review", As. 4.

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HIKING IN THE HIMALAYAS

BY MR. J. M. GANGULI, M.Sc., LL.B.

EVER since my first hiking adventure in the Himalayas have I wondered why people going to hill stations in summer remain stuck up in one place, playing bridge during the day and walking a little in mornings and afternoons on Mall Roads, and perhaps going to a cinema hall after dusk. That is not indeed the best way of improving health which is often the chief concern of a large number of hill-goers, much less of enjoying the beauties of the Himalayas. Go out, instead, trudging on into the interior wilderness of the Himalayas, up and down hills, along and across fast flowing streamlets, or through pine and deodar forests and you will not only enjoy the romantic beauty of the Himalayas, but when you rest for the night you will have a savage hunger and when you get up the next morning you will feel like a merry bird chirping in the nest and springing with new life. Throwing yourself thus into the arms of wild nature, you will forget the privations and want of artificial comforts on the journey, loathe to think of the luxuries of town life and feel for once what a call that great mountain has for people who have had the æsthetic culture to appreciate real beauty.

I shall narrate here some of my experiences in one of the several hiking trips I have made in the Himalayas.

It was in the autumn of 1931. We—my mother, her sister, and myself—were spending a few weeks at Bagshai, a military hill station about 23 miles from Kalka upon the Kalka-Simla road. On that small hill-top, about 6,000 feet high with a bracing climate, where social engagements are few and the amenities of big cities fewer, one recovers from the strain of a year's metropolitan life in a wonderfully short time. Thus after a month's stay there we felt like skipping. Going up and down the surrounding hills was not enough for my energy, and hiking over long distances with a fishing party on Sundays or alone with a long *khud* stick made one wish for continuing the trips further through the changing scenery of enchanting beauty in the interior of the Himalayas. It was not of course my first visit to the great Himalayas. I had been to

most of the popular hill stations in the past, but not previously had I enjoyed the wild beauty of the Himalayas so much as when I trudged on in my weekly excursions down and up the hills, crossing a murmuring streamlet of cold crystal water here and scaling a steep slope there cool under the shade of pine trees and bedecked here and there with wild fern and fragrant flowers.

Thus it was that I conceived the idea of walking from Dagshai to Simla a distance of about 86 miles and from there proceed to Mussourie on foot. Years back Lord Hardinge had gone from Simla to Mussourie through the hills and the description of the scenery on the route, which I read at the time, had charmed me. I therefore determined to seize the opportunity. But what great difficulty would I have experienced in finding out a suitable route and in making arrangements for the trip but for the ready help and advice which I received from the late Mr. Crump, the then Deputy Commissioner of Simla and later from his successor.

The road from Dagshai to Simla was enjoyable no doubt, but for the dust which resulted from the heavy motor traffic on it. The road, however, was so much frequented that it lacked the wilderness and romance which I was seeking. At mid-day we arrived at Solon, but just as we sat down for lunch our luggage-carrier asked me to make some other *bandobast* as he was not feeling strong and well enough to proceed further. I asked him to get a substitute, and fortunately without much delay I got a man who seemed to be rather keen for the job. But just as we were on our legs again, a shop-keeper of Solon came to my mother and requested her to take with us his wife to Simla. His wife who, we learnt later, hailed from the Mansarobar side, was with him with a small bundle under her arm and she wanted to go to her men at Simla. Leaving Solon thus with increased responsibility we went ahead with a glaring sun overhead and had to pass through a dry region for some miles. Water was scarce and our throats were dry, but we had to

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continue marching as Kandeghat where we could get shelter was nine miles away. The Mansarobar girl was fresher having started from Solon and she was giving us a welcome diversion, when we were looking out in every direction for water, by describing her romantic country to us. By four o'clock we had the sun behind a lofty hill which we were circling and the sight of a snow-white thread of water trickling down the hill on the opposite side of the wide valley we had to go round made us quicken our pace. Never perhaps had we tasted water so sweet. And how soon we were refreshed. The green valley stretched down across the road, sloping down to the zigzag water course which separated the thick pine forests on the other side. A few groups of happy-looking farmer girls were sitting here and there on the field below and while engaged in their work of weeding were humming a sweet tune which seemed to be in harmony with the soft murmur of the falling stream at our back. We liked to sit longer and enjoy the melody and the scenery, but the sun had gone down and it was dark very soon inside of high hills after the sun has descended down the other side. So we got moving again, but when at last we entered the small but very healthy place Kandeghat, we were anxious to find that other travellers had preceded us and occupied almost all the available halting places. I went up to the Railway Station but the waiting rooms there were full. It struck me that I might try at the Post Office, but when I requested the Post Master for permission to sleep in the veranda of the Post Office in the night, he looked up to me in astonishment at having heard the strangest proposal in his life. I returned to my party and we decided to satisfy our hunger first and then think of night's shelter. So under a tin shed where some *sadhus* were burning firewood we unpacked our things, improvised an oven, in which as also in cooking my mother and her sister are great experts, lit up a fire and as we were carrying all necessary things with us the cooking started without difficulty. We ate like hungry tigers that night leaving not a morsel behind. A full meal after over sixteen mile's walking almost at one stretch brings sleep to one's eyes, but I had to get up again in quest of a sleeping place. The rooms which were available were not clean and

ventilated enough for us and so I went to the Post Office again not for shelter so much as for advice this time. The Post Master was away but the Telegraph Master whom I met was most hospitable and practicable. Seeing us stranded with ladies he offered me a room meant generally for inspectors which was vacant, and in a few minutes we were in the room, bag and baggage, stretching our beds and falling thereon as exhausted as hackney cab horses.

Early the next morning just when the dawn was breaking, we were roused by the song of a bird outside, and when we shook up on the bed we felt as light as the bird over there. There was not the least trace of weariness in our body, and when in a few minutes we had come out on the road, we felt like double marching. A refreshing cool breeze was blowing and the landscape was majestic. The several springs washing down the hills which we met on the way added further charm to our environment. We covered about eight miles without feeling it. The sun was now hot enough and so we stopped by the side of a streamlet for our bath, meals, etc. It was a wonderful experience really and so much we enjoyed the novelty of the thing that we never minded the numerous difficulties attending the nomadic life we were leading. In fact those troubles and difficulties made the adventure more romantic.

We arrived at Simla the next morning, and after a week's stay there, during which we felt rather impatient, we started on our long journey to Mussourie. The weather was charming. We went round the outer side of Jaco hill on the road to Phagu which was the first stage on the route twelve miles away. When, however, we reached the place we were in such high spirits that we could not resist the temptation of hiking on further. The western horizon was getting crimson when we entered Theog, the capital of an Indian State of the same name. As we walked through the small bazar we were objects of considerable public curiosity, but what struck us most was the willingness on the part of the local people to help us.

After spending the night comfortably at Theog, we set on the next morning for Kotkhai, but the road which was very good and almost level so far sloped down abruptly

towards the river down below about three miles away. The road was rugged also and so our descent was slow. When we reached the valley, the road became more or less even again. But here one after another thing retarded our progress.

We failed to reach Kotkhai that night, and it was only through the intercession of my mother and her sister that we got the permission of a female shop-keeper to stop for the night on the uncovered verandah in front of her shop. We decided to keep awake by turn but very soon we were all asleep like opiumed men though we rebuked ourselves in the morning for our very risky carelessness. The lady of the house appeared early morning and on our offering rent she nodded so emphatically that we expected her to name a big sum. But when she named the figure as two pice with almost a commanding gesture we could arrest a smile escaping with an effort. But these hill people are so simple and unavaricious—thanks to modern civilisation not having made its inroads there—that they are no good at bargaining. Underneath their pure, white skin there is purity of mind and beauty too which are in harmony with Nature's beauty all around.

Resting at Kotkhai that day we proceeded to Jubbal the next morning through a shady valley along a murmuring rivulet of most appealing beauty. But three miles ahead we crossed it and were faced with steep climbing which was to continue for four miles. But when half way up we rested and turned round to view the landscape we felt more than recompensed. The hill on the other side of the valley had been cultivated from top to bottom and with vegetation of different colours having grown in patches the whole mountainside looked like a huge carpet of beautiful colours spread over in a scenery which was itself romantic. What we saw we shall never forget. Our eyes were feasting upon it when our Cooly reminded us of the journey forward. Toiling up we at last reached the ridge which was 9,600 feet high and known as *Khara Pathar*. Right down on the other side was Jubbal, and as the place was still five miles away we hurried down delighting at the descent after the strenuous climbing we had.

Jubbal is 48 miles from Simla, and the State is ruled over by one of the most charming and enlightened rulers I have met. I had

sent an intimation beforehand, and as I entered Jubbal, I was met by a State official who took us into the State Guest House, which I was surprised to find equipped and furnished in the most modern way.

After two nights' rest at Jubbal, we felt much refreshed and so defying the drizzle of rain which had set in and which delayed our start by about three hours we were on the move again. The weather cleared up and the afternoon was glorious when we arrived at the confluence of two big rivers in the midst of two wide valleys. It seemed as if we were at the gateway of a wonderland where in undisturbed solitude and silence Nature revealed herself in all her wild beauty. But as we sped on almost in ecstasy, we soon discovered that we were entering a jungle area which made our Garwali cooli who knew the dangers of wild animals there better rather nervous. So when fortunately we sighted a small roadside shop, he insisted on stopping there for the night. But as there was no accommodation we decided, as on a previous occasion, to pass the night in the open in front of the shop in company with some other hill men who arrived soon after us. It was an experience which we well remember and which added romance to our adventure. It was drizzling again the next morning but we continued our journey to Tiuni where we stopped in the beautifully situated Forest Rest House. The Forest Officer, Mr. Iknamuddin, was also there, and he not only accommodated us most comfortably but was anxious to help us in whatever way he could. He gave us valuable information regarding the route ahead but what made us most anxious was the inclement weather. It started raining when we were about three miles from Tiuni, but we were inside a thick forest and the Kathiawar Rest House was distant. So we could not risk losing time and be benighted there. We were getting drenched but we had to trudge on. There was not a human being to be seen who could be asked if we were on the right track. Every moment it seemed a wild animal would spring on us, till at last there was actually some sound on the hillside about a hundred yards away. My aunt thought she saw the tail of a bear rushing through a bush. We collected together and proceeded most cautiously, and when after about half an hour we saw a

buffalo grazing we were greatly relieved, thinking that habitation was near. After a sharp turn we suddenly sighted the Rest House and we felt like having reached heaven. But the bungalow rooms were all locked, the durwan having apparently gone to his village for the night. We shouted for him but only the echoes returned from the hills. I thought of breaking open the locks, for the place was extremely dangerous there being very thick forests all around. Eventually we made screens of our clothes, hung them up in the verandah, refreshed ourselves with what little we had and determined to keep awake we merely inclined ourselves a little. How we all fell asleep we did not know, but we thanked God in the morning that we had not been carried away by a tiger who could have devoured us without arousing us. It rained again the next day and when we approached Mundali, which was over 9,000 ft., all wet with rain we were shivering. The first thing we did therefore at Mundali was to ask the Rest House man to lit up a fire in the chimney before which we sat basking ourselves. The weather cleared up the next day afternoon when we were four miles from Deoban bungalow. From there we caught the first glimpse of Mussourie and our toils seemed to have ended. But suddenly our path winded into a dense forest, and as it was dusk now already it was pitch dark within the jungle. The road was very slippery and a small pocket torch was all that we had. I got indeed the fright of my life and did not know what to do. A single false step or a slip meant calamity. The darkness became ink-like very soon and the silence was horrible. Poets seek inspiration in solitude and silence, but have they ever stood engulfed in such solitude and under the weight of such silence as that?

When, however, one stands helplessly in a situation however awe-inspiring it might be, one regains confidence. It happened so with us, and step by step we proceeded onwards with the little torch lighting our way. The progress was extremely slow, but there came into our ears all of a sudden the tinkling sound of bells usually put round the necks of mules from behind. We seemed to have been saved and listening to the sound of the bells we waited for the mules and the mulemen to come up. It was the most

hair-raising experience we have ever had, though this was not the first and the last of our various adventures.

From Deoban onwards the route was safe and easy, for we had left the forest land behind. When we triumphantly descended to Chakrata the next morning the snow-peaks on the north were glittering in the sun. From Chakrata to Mussourie the road lay mostly over ridges of barren hills and it was most welcome to us after our long journey through forests. When at last we entered Mussourie we were hailed by rickshawallas, but we merely smiled at their unknowingly offering to convey people who were coming all the way from Simla to their lodging places in the town.

In spite of all our troubles and hardships that journey from Simla to Mussourie made us enjoy the joys of hiking and the beauties of the Himalayas so much that ever since we have never missed any opportunity (we have had some) of going into that great hilly land of beauty and romance.

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Grouping of Children in Schools

USE OF INTELLIGENCE TESTS

By DR. J. M. KUMARAPPA, M.A., Ph.D.

THE school, being an organization, proceeds by stages from the kindergarten through the high school, and children must pass through these stages in the process of education. This orderly succession of grades has presented an inflexibility which has bothered school administrators and educationists a good deal. How to have a child develop fully and rapidly as his capacities will allow while remaining at the same time a member of a group in a more or less rigid organization is a problem which many progressive educationists have tried to solve. Various devices have been worked out by them for the solution of this problem. The Dalton Plan, the Winnetka Plan, semi-annual examinations, yearly promotions, opportunity classes, special grouping of children, remedial classes,—these are some of the numerous experiments by which the school has tried to adapt itself to individual pupils while still teaching children in groups under an organization. So long as we consider education as consisting very largely of memorizing, large groups of children could be handled together in a class efficiently. But the moment we shift the emphasis from memorizing to thinking and doing and to a clearer understanding of the theory of individual differences as applied to the education of children, we become immediately aware of the need for change in method. This shifting of emphasis has inspired many in the West to attempt to break the prevailing lock-step system in education.

INTELLIGENCE TESTS

The range between the feeble-minded and the child of super-normal ability is so wide that it suggests at once the problem of measuring intelligence, or finding standards by which to judge in what section of the scale a pupil is to be placed. Ever since Binet and Simon set out to investigate whether the backwardness of a child was due to mental defect or some such bad condition as illness, a small army of psychologists have been devising tests by which to grade a child's native ability. Such tests are commonly called

'intelligence tests' and are the antithesis of 'scholastic tests' which are used to find out the use a child has made of class instruction. The invention and development of these intelligence tests made it possible, so claimed their advocates, to group children more or less adequately according to their ability to perform the abstract mental accomplishments in reading, writing, arithmetic and so forth which most schools set as their educational objectives.

In the West, therefore, there came about a period of great activity in mental testing. In a very large number of schools group intelligence tests were given to thousands of children; grouping and school life were determined almost solely on the basis of this measure. This was the heyday of the "genius",—the time of the "slow", the "normal" and the "advanced" classes. Even the "dumbbell" group came into existence. Teachers soon became aware of the fact that this new panacea for educational ills, this new formula for solving educational problems, had certain by-products which were evil. The terminology was modified. Innocuous names were given to the groups. Instead of classifying the groups as "slow", "normal" and "advanced", the children were grouped as A, B, and C classes or X, Y, and Z groups, and the "dumbbell" group came to be known as "an opportunity class".

OPPOSITION TO THE MOVEMENT

This method of separating the scholastic sheep from the goats continued to be applied frequently in the grouping of children but not without opposition from some quarters. The opponents maintained that it tended, not infrequently, to give more attention to children with a high degree of ability in abstract mental accomplishments. Dr. William Bagley of Teachers' College, Columbia University, for instance, opposed vigorously the domination of the school's curriculum by the intelligence testing movement which, he maintained, was based on the deterministic philosophy of education. Further, the new outlook on education also has made

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teachers more cautious in the use of mental tests. In fact, within the last decade, educationists have begun to look upon the education of children from a different angle. They have come to realize that the child is not a mere abstract brain. They have come to see that in addition to a brain, a child has a body,—that he has emotions, that he has æsthetic abilities and a social sense. And so they now talk about educating the "whole child". Further, they have come to realize that a child has a home, a community environment which is also educating him, in some ways perhaps even more effectively than the school.

It seemed as though all these things, as well as his abstract verbal ability, ought to be considered in determining his grouping and his school life. "Perhaps," some of them thought, "there is more than one kind of intelligence, the kind measured by the intelligence tests." The psychologists began to discuss "social intelligence", "æsthetic intelligence" and so on. Research scholars discovered that there is often little correlation between "social intelligence" and "abstract intelligence"; that high "æsthetic intelligence" does not necessarily go along with high "abstract intelligence" as measured by the tests. In short, some educationists began to see the folly, if not the crime, of completely determining a child's educational life on the basis of a measurement which, it began to appear, described, and that not too accurately, only a partial segment of the "whole child", and which measured only one of the many factors that should contribute to his successful adjustment to school life.

WHAT "INTELLIGENCE" MEANS

The question then arose as to what this "intelligence test" really measured. The idea that it measured "general intelligence" came to be doubted, especially since no two authorities could be found who seemed to agree on a definition of "general intelligence". "I doubt," declares L. P. Jacks, "if we shall ever be able to produce an intelligent definition of intelligence." Under such circumstances, it is no wonder if the idea that a homogeneous group could be secured by means of the intelligence test came to be challenged. Dr. J. Ralph McGaughy of Teachers' College, Columbia University,

proved, after experimenting with 4,000 children in public schools, that even the abstract mental abilities in children are highly specific; that even in groups made homogeneous theoretically by the test, there is found extreme variation. A child classified in the "advanced" group might be, and often was, excelled in arithmetic accomplishment by a child classified by the same test in a "slow" group. In fact, so often did these variations occur in this experiment, that Dr. McGaughy now denies homogeneity even in these narrow abstract mental processes, maintaining that a child's abilities are specific rather than general.

After an extensive experiment in the elementary schools in many of the large cities of America, Dr. McGaughy found it necessary to warn American teachers against too great confidence in the use of intelligence test. "We should not forget," he writes, "that the i.q. (intelligence quotient) is an average—that a pupil's accomplishment in several separate performances are averaged together and a single score is given him. Nor should we forget that the intelligence tests we are using are undoubtedly lop-sided,—that they test particularly and almost exclusively an abstract intelligence which is able to react to spoken and written words." It seems therefore that the intelligence tests as now developed are not sufficient in themselves to act as a measure by means of which children in school can be best grouped. Indeed, there are few reputable psychologists who would claim this. On the other hand, since the tests do present an easy formula by which this difficult problem of grouping can be met (not solved), too many schools are either using them entirely to determine the school life of children or are giving them undue weight in arriving at decisions concerning the education of children in school.

NEED FOR INTERPRETATION

Averages at best are dangerous indices upon which to make decisions concerning such variables as children's abilities, especially when the averages are based on only a few of the abilities in a child which the modern school considers significant. Modern schoolmen in actual contact with children recognize a something which has been called

"intelligence". It may be that this intelligence is the total of a large number of specific abilities not bound together by a common factor, as Thorndike maintains, or it may be that it is made up, according to Spearman, the eminent English psychologist, of a factor representing general ability or mental energy common to all performance in a single individual *plus* specific factors, *e.g.*, musical capacity, mathematical capacity, etc., which may vary markedly in amount in the same individual. Whether intelligence test as constituted measure very accurately intelligence in accordance with either of these definitions is at least to be questioned. That the intelligence tests do measure some of the things which make for success in school life is fairly certain. They should be interpreted as giving that measure. It is just as certain that there are also many, many factors making for success in the modern school which the present intelligence tests do not measure.

No doubt, the idea that innate capacity could be measured apart from the influences of education and training has proved barren.

So also the attempt to construct a single reliable test capable of measuring general intelligence has been given up as impossible, and all average measures have come to be distrusted in so far as they obscure significant individual variation. Nevertheless it would be folly not to get from the use of the tests such information as they give. It would be folly also not to recognize that the measure, which they do give, is altogether too inadequate to determine to any great extent the school life which a child shall have. Modern psychology recognizes many kinds of intelligences. As these different intelligences are defined and their characteristics discovered, it may be possible to devise tests capable of measuring more accurately and comprehensively those characteristics which make for success in school and in world's work. Until that golden day arrives, those, who actually do determine what shall happen to children in school, must use the best measure and judgments which are available. With the growing concern over educating "the whole child", the wise use of mental tests becomes therefore a major problem.

SANTINIKETAN SONG

BY SIR RABINDRANATH TAGORE

—: o :—

SHE is our own, the darling of our hearts, the *Santiniketan*.
Our dreams are rocked in her arms.
Her face is a fresh wonder of love every time we see her,
for she is our own, the darling of our heart.

In the shadows of her trees we meet,
in the freedom of her open sky.
Her mornings come and her evenings
Bringing down heaven's kisses,
making us feel anew that she is our own, the darling of our heart.
The stillness of her shades is stirred by the woodland whisper;
her *amlaki* groves are aquiver with the rapture of leaves.
She dwells in us and around us, however far we may wander.
She weaves our hearts in a song making us one in music,
tuning our strings of love with her own fingers,
and we ever remember that she is our own, the darling of our heart.

The Bengali Theatre: Its Present Decadence

BY MR. BUDDHADEVA BOSE

THE Bengal theatre is dying.

At last the time has come to say so. For, although they are running four houses in Calcutta, all of them are eking out a precarious existence—artistically, that is, and not necessarily financially. It is a fact that not one of the houses is doing as well as it ought to, from the practical point of view; but what is worse still, the number of good new plays is apallingly diminishing. For some strange reason, Bengali theatre has not been able to keep pace with its literature. Our literature is alive with bold adventures and novel experiments; it is ever making new encounters, seeking fresh conquests. But our theatre is stagnating; it has virtually remained where it was in the last century. Rather it has fallen off since then; for, in the nineteenth century, a band of great actors and producers with a mastery over their own special art compensated for the poor quality of the average play. For, the plays of Girish Chandra Ghose, modelled on the old *jatras*, have hardly any literary value; and there is much in D. L. Roy's plays that is merely theatrical. Yet that was the golden age of our theatre; that was the time when the Bengali theatre, we can legitimately feel proud of, was built up.

Then in the twenties of this century, Sisir Kumar Bhaduri made his appearance. His name needs no introduction now; he is among the great. An ex-Professor, a man not only highly cultured but also gifted with a superb personality, he came and worked miracles with our theatre. He introduced the subtler and more psychological mode of acting, as opposed to the old declamatory school; he was the perfect producer with a keen eye to such stage-details as was customary till then to overlook; as a trainer and 'discoverer' of latent talents, he was found to be incomparable. His name spread like fire after one or two amateur performances, and very soon he gave up his professorship and started the famous *Natya-Mandir*. His first great success was *Sita*, an indifferent play by Mr. Jogesh Chandra Chowdhuri, himself an actor in the Bhaduri troupe—the tragic name of *Sita* as called out

in that marvellous voice still echoing in the air of Bengal.

But even Bhaduri did not get the good plays he deserved. In the course of the brilliant and not too long career of the *Natya-Mandir*, we saw only two plays which were great dramas also. The first was *Sadhabar Ekadashi*, the masterpiece of Dina Bandhu Mitra, by this time one of our literary classics. It is a farce and more than a farce; it is a comedy and more than a comedy; it is a mirror held up to the entire Bengali life of the early nineteenth century. The other was *Sorashi*, adapted from a novel of our most popular living novelist, Sarat Chandra Chattopadhyaya—the profound tragic point of which was for Sisir Kumar to reveal.

While the *Natya-Mandir* was going strong, Calcutta's oldest theatre, the *Star*, was also rising to unexpected heights under the pressure of competition. Leaving aside such popular successes as *Karnarjun*, remarkable only for gorgeous spectacularity, the *Star* gave us two Tagore plays which will ever live in the national memory. It may be a surprise to some to learn that Rabindranath Tagore is the chief dramatist of Bengal; but a greater comedy than *Chirakumar Sabha* or a greater tragedy than *Griha-probesh* will never be written. And both these plays the *Star* Theatre impeccably produced. Neither of them was a roaring success, commercially; but they remain an unforgettable testimony of the highest that the Bengali theatre can give.

That was the time when hope was rife. The two rival houses of the *Star* and the *Natya-Mandir* were vying with each other in reaching higher and higher degrees of excellence. We were always on the edge of new expectations; unforeseen horizons seemed to glimmer; it seemed that the theatre was taking in the spirit of the century, and an altogether new epoch may not be late in coming. While Deshabandhu Chittaranjan Das was the Mayor of Calcutta, we had heard murmurs about a National Theatre. That idea went out with his death, but we began to hope that the Bhaduri theatre would grow up to be one of our premier national institutions,

While the *Natya-Mandir* was at its apex, roughly five years from now, suddenly Mr. Bhaduri took it into his head to go out on a tour to the United States. Perhaps the idea itself was not very happy; certainly the Company had not all the necessary equipments for taking the West by storm. The primary difficulty of acting in an utterly foreign language before a highly sophisticated audience might have been overcome by other factors not all of which were present. The tour was only a dubious success, and Sisir Kumar came back after some months to find that the lease of the house of his *Natya-Mandir* had expired.

That was the beginning of a decline from which Sisir Kumar, in spite of brave efforts, never completely recovered. For some time after his return from America, he was without a house; for some time he joined the *Rung Mahal*, a newly started house, and after that the *Natya-Niketan* (formerly the *Manomohan*) owned by that veteran of the Bengali stage, Mr. Prabodh Chandra Guha, for many years a co-Director of the Star Theatre, who had lately started on his own. At the *Rung Mahal*, Mr. Bhaduri gave a new play, *Roma*, adapted from another popular novel of Sarat Chandra. It was a good thing, though it had nothing to compare with *Shorashi*.

Meanwhile, another figure appeared in the Bengali theatre, who proved himself to be a factor in rather a short time. Mr. Satu Sen, who had long lived abroad and in touch with the Western theatre, is an admirable light-technician, understands stage-craft, and is a man with ideas. For some time he worked for the *Natya-Niketan*, trying to 'modernise' the theatre with unconventional plays. The experiment fell through, chiefly because good plays were wanting, and realistic stage-settings remained Mr. Sen's chief achievement. Later on, he joined the *Rung Mahal* as a Director where he is still working with a group of young artists. The new plays he has given are many, the most important of which is *Mahanisha*, adapted from a novel of Anurupa Devi, our chief female novelist. A sickeningly sentimental play, abounding in bombast, it is almost enough to cure one of one's passion for the theatre. That it should have proved a good draw is indication enough of the present vitiation of the public taste. Another recent

success is *Manmoyee Girls' School* produced as the *Star* some time ago. Its young author, Rabindra Moitra, who unfortunately died just as the play was running, was a noted vernacular journalist. *Manmoyee Girls' School* is called a farce—it is a farce perhaps in too literal a sense. It is full of stale jokes—of a type that was the fashion in D. L. Roy's time; the situations are ludicrous in a sense rather different from the humorous; it is a play, on the whole, that can please only infantile minds. These recent 'successes' only prove that the Bengali theatre has met with a violent set-back—it has gone back half-a-century. The hopes that Bhaduri and the *Star* together once inspired have gone to pieces, the horizons have closed again, the literary inaptitude of the nineteenth century has come back while the average acting is of a much lower standard than prevailed in those times. We have again all those features that make a play so viciously 'theatrical'—the same heroics, soppy sentimentality, 'tragedy' expressed in terms of the number of deaths that happen on the stage or off-stage, the same moral platitudes, the same churlish 'humour'. Has really our tastes so deteriorated? Or is it that the theatre people are profusely catering to the worst tastes just to keep the show going on? Far away seem to be the peaks attained by *Grihaprobesh* and *Chirakumar Sabha*, by *Sorashi* and *Sadhabar Ekadashi*; at present our theatre is floundering in confusion, without taste, without imagination, without courage.

Nor can we dare to look to Bhaduri for hope. True, he has at last found a permanent house—the *Star Theatre* having closed its doors, he has taken the house and re-named it *Nava-Natya-mandir*. But of the old glory, little more than the name remains. For one thing, the original staff of the old *Natya-Mandir* is mostly scattered all over the stages and film-studios of Calcutta; only a few faithfuls have adhered to their master through all vicissitudes. That excellent teamwork which used to characterise all Bhaduri productions in the old days is, therefore, no longer to be seen. And the return of Sisir Kumar from America seem somewhat to be like the return of Sherlock Holmes; he has never been the same man again. When he

gives revivals of old plays, sparks of his innate genius sometimes break out, but in recent years he has not produced a new play that has really been able to come up to the standard of old *Natya-Mandir* days.

Since the inauguration of the *Nava-Natya-mandir*, however, Mr. Bhaduri has been ceaselessly striving to bring back the magic that once belonged exclusively to his theatre. It has been a regrettably single-handed fight, unaided by good plays or good new actors. Of the recent productions, the most remarkable is *Birajbon*, yet another novel of Sarat Chandra dramatised. It is the best new play Calcutta has seen for years, but that is not saying much. Not a very lively play, it is saved by virtue of one or two tense moments towards the close. But the public did not take to it, though it was a play well worth going to. Bhaduri's latest endeavour, *Bijoya*, opened only last Christmas, ought to be the last of the Sisir-Sarat partnerships. This play, a dramatic version of Sarat Chandra's highly entertaining novel *Datta*, made by the author himself, has proved to be a tremendous box-office success, but has hugely disappointed all those who are not taken in by cheap tricks and claptrap. Like the average Bengali play of to-day, it is a play for provincials, for the naive and the callow. For, the penalty of acquiring a certain degree of culture, as Aldous Huxley has pointed out, is that you will lose your capacity for enjoying much that is popularly applauded. *Bijoya* is not really the sort of play one can sit through. It is long, too long; the dramatisation is absurdly crude and the dialogue monotonous; the characters are left at the end where they were at the beginning; and it can somehow get a footing only by virtue of fairly efficient acting. It is a lesson in how bad a play can be made out of a lovely story. We are hearing rumours about still more Sarat Chandra plays; but let this be the last, Sarat Chandra will not do any longer.

At the *Rung Mahal*, the development is mostly on technical lines. Mr. Sen has introduced the revolving stage and is showing three simultaneous scenes. He has put on an opera *Kajri* with farcical back-stage scenes which has been running for months. Mr. Sen's technical devices and effects of light are always admirable.

So far. But what about the drama? What of poetry? of passion? what of love and

laughter, desire and despair—all the simple and profound things that set all our heart-strings vibrating? What of that perfect illusion, that magic spell which makes us listen and laugh and weep like a two-year-old child? No amount of technical skill will avail if the spirit of the drama is absent. Rather we can afford to dispense with what is known as stage-craft if we get real emotions. It is obvious that the play is more than mostly feigning; if we can always take for granted a room with three walls and accept a man whom we had been chatting with half-an-hour ago for Aurangzeb or Ramchandra, we can easily imagine naked boards to be a battle-field or a lovers' bower. After all, stage-accessories, though they do help in creating the necessary illusion, do not so much matter: the play is the thing.

And the play is the thing that is fearfully lacking in Bengal at present. One or two playwrights, writing entirely for the stage, have attained a certain doubtful celebrity; but their works are like October rains, they come and go and are forgotten. The Bengali theatre will continue to decay till new blood is infused into it, new hopes, new ideals, new inspiration. Along with the new type of plays that must appear as the years roll, a new actor must also come, a man with imagination and courage who will create the public taste and will not leave his work half-finished. This is more than a pious wish; this is the lesson of history—a decadence is invariably followed by a revival. If the Bengali theatre is dying, it is only for a new birth; and the sooner its present shape dies out, the better.

The Indian Theatre: Its origins and its developments under European influence with special reference to Western India by Dr. R. K. Yajnik, M.A., Ph.D. (Lond.) This is a book which should be welcomed by all lovers of the theatre. Price Rs. 7-8.

Scenario Writing as a Career. By V. S. Hignatio. Specially written to meet the requirements of Indian Screen authors. Price Rs. 2-8.

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DR. V. SWAMINATHA AIYAR

BY MR. P. N. APPUSWAMI, B.A., B.L.

AT maturity, the tree of Scholarship stands stately and umbrageous, laden with flowers and fruit. Generations of men look up in wonder at it and gather its fruit and inhale its fragrance. But as a tender plant it is difficult to rear, and needs careful tending to make it grow straight. Adversity

Rarely however—so very rarely—a plant comes out of a hardy stock, grows smooth and tall with leafy branches and fragrant fruit. It strikes its roots deeper and ever deeper and seeks and gains life-giving nourishment. It spreads its branches wider and higher and catches the glorious sunshine that warms all life. It takes years to grow and by a marvel it grows straight! Such a tree—shady, fragrant and sweet—is Mahamahopadhyaya Dr. V. Swaminathier.

He comes of a family of Musicians—steeped in culture and still eager for knowledge. He was lucky enough to find a guru who was profoundly learned and sympathetic and friendly beyond measure. He had the strength to give up, early in life, the distracting charms of music and concentrate whole-heartedly on his one and only love—Tamil. Thenceforward with one aim, one object, one desire, he has marched ever forward, ceaselessly, laboriously, patiently. Is it a wonder then that his conquests have been final and manifold and honours have come to him unsought? His titles would fill a paragraph, and the names of his published works would fill a page.

No easy work was his. The works he has edited are over two thousand years old; and represent a state of society and a view of life and its purposes that are, even now, but vaguely understood by us. Out of this world, so remote from us, come local allusions,

symbolisms, obsolete words and technical expressions that are well-nigh incomprehensible. The errors of scribes, the animosities, personal and sectarian, of scholars, the trickery of knaves, and the worm and the weevil and the white-ant, all these ravages of time have added greatly to the



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dwarfs and stunts it, criticism warps and twists its trunk, and ill winds (of which there are a thousand) make it shrunken and shrivelled. And hence this tree occurs usually as a stunted, twisted, flowerless growth with gnarled stem and prickly branches and heavy with bitter fruit.

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difficulties of the Editor. The writing is faded, the palm-leaf broken, the characters themselves often indistinguishable. One set of symbols may stand for as many as six different sounds, e.g., *செரு*, which may be read as *செரு*, *செரு*, *செரு*, *செரு*, *செரு*, *செரு*. Verse was written continuously, with no spaces to mark off words or feet or even lines. The grammatical structure was highly involved, one sentence sometimes running into two hundred lines. A whole poem and a single sentence may thus be coterminous. Cadjan leaves often had wrong titles written on them and they were strung together anyhow. Recovering a single work from such lumber was like putting together a jig-saw puzzle.

The story of his recovering and editing some of the works reads like a romance.* In one instance he had to rescue and reconstruct letter after letter, the text of a poem, out of the debris of its commentary. No copy of the text was then available. Years after this reconstruction, when by a lucky accident he came across a bundle of cadjan leaves containing the text, what must have been his satisfaction and the world's surprise, to find that the old copy completely bore out his reconstruction? (See Introduction to Pattuppattu.)

The story of another MS. is even more wonderful. A vague condemnatory remark in somebody's commentary on a grammatical treatise, a casual reading of an incomplete, worm-eaten work with a recondite vocabulary, a passage or two therefrom quoted (though under a different title) by some other commentator on some other work, these were the slender clues which led to the discovery of the identity of the famous *Perungathai*, which tells the story of Udayana. An achievement as marvellous as the deciphering of the Rosetta Stone or that of the Rock of Behistun. Truly many treasures hidden by

* The manifesto issued by the Mahamahopadhyaya Dr. V. Swaminatha Aiyar's 81st Birthday Celebration Committee has the following:—

"He has accomplished, single-handed and at enormous personal sacrifice, the work of rescuing, deciphering, editing and publishing the great classics of the Golden Age of Tamil Literature, with the result that our conception of the culture of the ancient Tamils is very different to-day from what it was when he began his life's work. To him more than to any other single individual it is owing, that we have just historical grounds for taking high pride in our past."

our ancestors have been recovered and made available to us by the lifelong labours of this literary detective. Mr. Aiyar began his labours as an editor in the year that Victoria assumed the title of Empress. Ten years later, he brought out *Jivaka Chintamani*, one of the five great Tamil classics, which he published with a critical text, elaborate commentary, notes and indexes in 1887. From that time onward he has been sending out into the Tamil World a long array of critically edited masterpieces.

He is now eighty, but neither looks nor feels that age. His memory is as unfailing as ever, vivid and accurate. His industry and energy put much younger men to shame. He has still in his hands critical editions of many works all ready for the Press. He is still working away at Manuscripts. In him we have a Grammarian with the breezy optimism of a Ben Ezra.

How, piling life on life of work, he keeps so young is a mystery. Can there be some preservative virtue in Old Tamil? Or could it be his sense of humour which has saved him from the shocks and worries of life?

He has the Scholar's exquisite sensitiveness. An inappropriate word, a faulty idiom, an ungrammatical sentence cuts him to the quick.

He was once pressed to attend a discourse on some Purana. The pauranika spouted with fatal fluency words of little sense but thundering sound. His local fame, however, stood high and the organizer approached Swaminathier and said in a proud whisper: "All this is not the result of weary learning; it is a natural gift." Swaminathier smiled radiantly and said: "I thought so, too." The organizer swelled with pride that the great man agreed. But there were one or two near by who understood.

He is a charming talker, with an unfailing supply of fun and anecdote. He is a gentleman to his finger tips. His prose writing is daringly simple.

May he live long and be blessed with health and happiness and give us more and more of the fruits of his wisdom and learning!

DR. SINGH: A NEW INDIAN POET

BY SARDAR SANTOKH SINGH, B.A., B.T.

A new poet with a new music and new outlook has arisen in the Punjab. He is Sardar Mohan Singh, whose first thesis on "Modern Urdu Poetry" was approved for the Doctorate of Philosophy in the Calcutta University and whose second thesis on "A History of Punjabi Literature" has recently been approved for the Degree of Doctor of Literature in the University of the Punjab. He is only 36 and for the last six years has been carrying on research-work at the University Oriental College, Lahore.

With his free-verse and his idealism, Dr. Singh is nearer to Tagore, than to Iqbal. His indebtedness to the Bengalis and Bengali Literature is very marked. His literary association with Prof. Naripendra Chandra Bannerjee, Prof. Jai Gopal Banerjee, Dr. S. K. Chatterjee, the late Prof. Seah Navis, Prof. Rakshit has been very fruitful to him. Isn't it strange that even at the Government High School, Sialkot, as early as 1913-14, he was a favourite student of Mr. Bannerjee, a teacher of English? Here are his glowing, fervent tributes to Tagore and Calcutta, which speak volumes for his acute study of both. My translations are all from his Punjabi poetical anthology *Dhupp Chhan* or *Light and Shade*.

TO TAGORE

(1)

"Like the Zephyr you have passed lightly through many an orchard;
Like a piece of glad news you have travelled over the electric wires round the whole world;
Like a swallow you have flown over all the seven seas;
Verily, you have returned a conqueror of all the Kingdoms, like the hero of the Aswamedh Yoga.

(2)

Returned, indeed,
And brought
The flowers of Companionships,
The paintings of Knowledge,
The marble statues of sea-nymphs and ocean-waves,
The wealth of victory—for the poor, aged, indigent India,

To pour all into his empty lap.
And lo! The old man has regained his youth; how he stiffens his collar-bone;
How he dallies with his beard, clears his throat, puts out his chest,
Tightens his grip on his staff,
And walks once again from untrue selflessness into real self-hood.

(3)

China, Japan,
America, and, at last, Europe,
Are happy to see this Magic display of Bengal.
But I, of the Punjab, alone understand the secret of this Magician;
What in him has captivated all hearts?
A newly-married young girl,
With a long portion of her head-cover pulled down over her eyes,
Wearing Jewellery
Strictly Indian-made,
Created with your powers of Magic
Have you shown them
And intoxicated them all?

TO CALCUTTA

(1)

Where women sell disease,
Where men sell souls,
Where the tram-car and the ship purvey music,
Where dances come from stark naked boys in the street,
Pitch dark,
Where love thrives only in the Theatres,
While secret enmity stalks publicly in the Bazaars,
Where men bear the yoke,
Where beautiful shoes are made from the hides of beautiful animals,
Where Kali is worshipped,
Where Ganga is composed of tears, blood and water in which hides have been washed,
That Calcutta, I have seen.

(2)

But outside that Calcutta there is another Calcutta;
I have seen that too.
There live the poor and the unemployed,
There live those who fear God and the Policemen equally,
Who divide their life equally between Hope and Despair,

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Where the old look older,
Where now and then are seen even Sadhus and Dervishes.
That river journey from Chandar Nagar to Dakhneshvar
The water-course still flows within my soul.
The boat melted away in the contemplation of my dreams;
I closed my eyes
And thought I was moving direct towards that Land
Where the dust and the lonesomeness of the village
Where the smoke, the noise and the dirt of the city
both exist not,
Where women offer fidelity and where men present love."

It will be seen from the above extracts that our poet has been able to assess the Eastern and Western civilizations properly; and what is more important, he has realized what the East to-day needs most to keep pace with the West in the march of Life. To Dr. Singh, Tagore's message consists of assimilation of the new with a reiteration of the oath of loyalty to the old. The Indian city with its modern evils is a gift from the West; the Indian village with its depopulation and dejection is a relic of the ancient East. It should be possible to take something away from the one and put something into the other, to bring up both to the desired level. He is not at all pessimistic.

"The civilization of to-day puts Beauty on the path of Love;
It does want to lessen misery, though, as ill-luck would have it, our sufferings have increased;
It is this which has awakened the latent forces; it's this which has arrested the progress of the enemies of the human race;
Ere it goes the way of its forefathers, it will, indeed, have advanced us far on the path to the Sat-Yuga, the Golden Age."

Such an optimism can only come from an idealistic view of Life. Life is a continuous advance towards self-fulfilment. Many and varied are the ways in which life fulfils itself. The changes that we are witnessing to-day in our ancient religion, politics, literature are inevitable steps in our upward climb. The

poem headed "Life" in which occur the words Light and Shade providing the title of the book, expresses this view in a most original and charming manner.

(1)

"The current of Life is a glorious gift;
Whence and whither, we know not thereof;
We raise the dams of Religion and Business;
it just overflows the banks and the dam alike;
It must show us the whole, must make us taste the Entire: What a grand spectacle it presents!

(2)

Our Life is like a huge mountain;
lights and shades alternate over it every moment;
The cloud rains; the sun shines; we have dry places and wet places at the same time;
There move about both Health and Disease;
the rich and the poor cluster together;
Seeing the old and the young together, I think and think till I rise above them both and shatter my bonds."

Is it not remarkable, in this connection, that the only modern Indian poet whose English poem he has translated is Chattopadhyaya and of all Chattopadhyaya's poems Dr. Singh should have selected Dependence alone? Here is that masterpiece of the gifted Bengali Poet-Dramatist, which sounds the same note as raised by the sturdy son of the sturdy Punjab. I make no apologies for quoting Chattopadhyaya.

"What can He do without the Universal power,
How will He pass His long eternity of Love, Without our aid? He seeks from even the frailest flower
On earth, a little strength to live His life above.
We give him love, we build or break His home of sky,
We tend the gardens of His peace until they flower;
In us He seeks His solace and forgets His cry.
We make Him richer and sublimer every hour."

In making Him richer and sublimer, in glorifying Him, we really enrich and rarify and glorify ourselves, for is He not our Fullest and Highest Self? Chattopadhyaya's treatment of God is in a very delicate manner echoed in Dr. Singh's treatment of Him in a poem headed 'God' in which Man addresses God and says: "Oh well, I have begun to know you and like you; for you are really nothing more than a lover like me; the name of my beloved is *Kamla*, while your beloved is called *Maya*. Being good, honest lovers both, let us co-operate, let us laugh and weep, lose and win together. But one question I must put to you: Is your love really greater than mine?" God's reply is really implied in the poet's question. This brings us to the second important coloured strain of his poetic web, namely, love.

Over a dozen poems detail the poet's view of the transforming powers of love. The subtleties of his free verse and rhyme arrangements and line-lengths are nowhere more resplendent than in his two longer love poems. Never before has much a complex harmony been heard in any North-Indian Vernacular.

(1)

" Love is a sharpening wheel,
It sharpens the Intellect.
Love is an arrow,
It pierces the consciousness of the lower self.
Love is a path
Which is older than life.
Love is a coolness,
Which freezes unholy ambitions and melts
frozen hearts.

(2)

Love links up new ties;
Love breaks up unreal connections;
Love seeks
In its beloved, a new beauty every day;
Love dissuades
From darkness and injustice.

(3)

Love brings knowledge,
Love secures concentration,
Love is the essence of religion,
Love is the honour and glory of action.

(4)

It shortens time and lengthens space,
It lessens distance and expands minutes and
moments into years,
Love is the Beginning-less, Endless Cause,
Love is the beautification of the Self.
Love hardens the skin; softens the heart;
It obliterates suffering; it produces
new pains;
Only the Lover understands Love;
Only the disciplined one values discipline.

(5)

Numberless are your forms, O Love,
And countless are the paths of your approach
towards us.
In what dress will you meet us, in
what country?
At what time; through whose instrumentality
and on what excuse?
Our eyes have stiffened;
Our hopes have sickened;
Your sweet arrival—
May I have witnessed and enjoyed that in
this very birth!
Morning and evening I beseech God for you.
Why should I hesitate to beg the Lord for
real love and pure?"

Our poet does not want weak, anæmic love; he longs for love which like the rays of the sun, warms up the heart, dispels darkness, kills germs and secures unfailing health. He desires his love to become a flood which may sweep away all the dirt of sin, which may overflow all the dams of "No"; again, he wants his love to waft on its wings, zephyr-like, all the sweet odours of virtue, sympathy, gentleness. Let his love become like the magnet and compel response as the sun compels response from the speck of dust or the drop of dew.

Dr. Singh is the poet of young Punjab who, God willing, will before long follow newer paths both in life and letters and giving up communalism and pessimism, will fight the battles of their land and their lives with real hope and faith and charity.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Late Mr. Sherwani

THE premature death of Mr. Sherwani removes, as Mr. Bhulabhai said in a moving speech in the Assembly, another link with Pandit Motilal Nehru and C. R. Das whose steps he followed with a courage and consistency seldom excelled in the history of the Congress struggle with the bureaucracy. Only 47, he towered above his colleagues by his brave and unflinching devotion to the Congress and quickly rose to a position of authority and eminence in the ranks of Congressmen. So great was his influence and so strong the support of the House that he missed the chair by a very narrow margin. Mr. Sherwani had hardly the time to influence legislation in the Assembly but his life was a shining example of devotion to public causes and loyalty to great principles, of upright character and indomitable will. A nationalist to the core, he was resolutely against communalism of any kind. His death at this time is a serious loss, not only to Indian nationalism but to the cause of Hindu-Muslim unity, for which he stood four-square to all the winds that blew. To the aged parents and to the bereaved family, we offer our heart-felt condolences.

Sir Bamfylde's Conversion

Sir Bamfylde Fuller, who has returned Home after a third visit to this country, is evidently impressed by the phenomenal change that has come over the country. While admitting the rapid progress that the nationalist movement has made in India, we cannot ignore the fact that Sir Bamfylde himself has become a convert to the cause of India's freedom. Sir Bamfylde was a die-hard if ever there was one, and when he threatened to resign, Lord Morley—a stern disciplinarian who was then at the

India Office—coolly accepted his resignation, though the services and their patrons in England were furious. The considered judgment of the Cabinet was not to be trifled with by a Lieutenant-Governor. It was a much needed lesson in discipline that Morley gave the I. C. S. men. Though we cannot share Sir Bamfylde's enthusiasm for the Council of Six, which he adumbrates for the governance of India, we welcome his definite statement that the only solution for India's unrest is the grant of Dominion Status by the British Parliament.

The Leader

Our felicitations to the *Leader* and its indefatigable Editor, Mr. Chintamani, on the occasion of its Silver Jubilee! Few Indian papers could be said to have shaped and moulded the public opinion of a Province quite in such an extraordinary way as the *Leader* has done in the U. P. The credit undoubtedly is due to Mr. Chintamani who has fashioned the paper after his own heart, reflecting his patriotism, his public spirit and his undiluted liberalism. But who can forget on such an occasion the venerable founder of this institution—Pandit Madan Mohan Malaviya!

The Late Dr. Ganesh Prasad

The sudden death of Dr. Ganesh Prasad, the great mathematician and educationist, has cast a gloom in the University circles in Northern India. As University Professor in Benares, Calcutta, and Allahabad, he had a brilliant career and counted hundreds of students as his admirers. To great simplicity of life and indefatigable industry, he combined the virtues of profound scholarship in more than one branch of study and extreme kindness and helpfulness to students. The tributes paid to his character and versatility by the citizens of Allahabad the other day give us a measure of the esteem and affection with which his memory is cherished.

Indianisation

The Army Secretary was evidently in a temper when he was heckled with questions in the Assembly. Everybody agrees that there can be no self-government without self-defence; and only the other day the Secretary of State for India emphatically reiterated that the natural issue of constitutional advance in India is the attainment of Dominion Status. And the status would be utterly meaningless without a national army! And yet the Indian Army or the Indian politician is always under an experiment. Who is to judge if the experiment has proved a success? Following the lead of the Commander-in-Chief in the Council of State, Mr. Tottenham went a step further and declined to budge an inch from the position taken up by his leader. It is a pity the Army Secretary should have brought into the august Assembly the language of the barracks. Cornered by a volley of questions, Mr. Tottenham burst out saying:

"None but a congenital idiot could fail to see that so long as the present proportion of the British *personnel* continued, the Indian Army could never be Indianized."

The President then came to the rescue of the Army Secretary by stopping further questions on the point. But the House gave a definite verdict by accepting a cut motion in the Army budget.

The Communal Talks

Yet another attempt at communal settlement has broken down, and the joint statement of Babu Rajendra Prasad and Mr. M. A. Jinnah is regrettable reading. In the meanwhile, the campaign against the Award is going on. Hindus have a difficult problem before them and a deputation to England is in contemplation.

Pension for Inferior Services

In the course of the debate over the Budget grants, Sir James Grigg made pointed reference to the fact that the nominated member on behalf of Labour seldom walks into the Government lobby. That is true, and Mr. Joshi has always acted independently. On the 9th March, Mr. Joshi put in a proposal for fair dealing with inferior grade employees of the Post and Telegraph Department in the matter of pensions. In urging the case of the menial employees, Mr. Joshi took the opportunity to remind the Government that its poorer servants needed greater provision after retirement than the superior or subordinate services. Pension rules were apparently three-quarters of a century old, and Mr. Joshi said if there could be money for building palaces in Delhi, there must be money also to protect the poor man. He demanded a pledge from non-official benches that they will support revision of the pension rules this year.

Sir James Grigg immediately promised sympathetic consideration since the finances of the Government seemed to be improving and as the Delhi correspondent to the *Hindu* puts it: "Mr. Joshi enjoyed the Finance Member's dig into his ribs for being unfaithful to the nominating authority."

The New Home Member for U. P.

We congratulate Kunwar Sir Maharaj Singh on his appointment as Member of the Executive Council of the Government of the United Provinces in succession to Kunwar Jagadish Prasad. Sir Kunwar has had considerable administrative experience and has just returned after a strenuous career in South Africa, where as Agent-General to the Government of India, he had discharged a very onerous responsibility. We wish the Kunwar every success in the new office to which he has been called.

Rural Uplift Programme

From the time of Dadabhai Naoroji and Sir William Wedderburn, it has been a cause of constant complaint with Indian publicists that little is done for the benefit of the peasants from whose toil the Government derive the bulk of their revenues. The old Congress never ceased complaining against the apathy of the Government in regard to rural welfare, while the grants for Military and Civil Services were mounting to inordinate proportions. It is therefore with some relief that the country received the Finance Member's announcement in the Assembly that the Government had decided to set apart a crore of rupees for rural reconstruction work. Considering the vastness of the country and the immensity of the work that lies before it, a crore of rupees is anything but adequate for so gigantic an enterprise as the uplifting of the rural population. But it is a wholesome departure and must be welcomed as a good beginning fraught with great possibilities for the future of the Indian peasant.

The Agent-General's Appeal

On reaching South Africa, Mr. Raza Ali, the new Agent-General to the Government of India, gave the one advice that is most imperative under the circumstances. We may win or lose in the long run, but the one fatal mistake is to be divided among ourselves. Mr. Syed Raza Ali, therefore, gave the wholesome counsel:

I hope my countrymen realize the supreme need of standing together in a country where they have enormous political and other difficulties to contend with.

The Karachi Tragedy

The Assembly showed itself alive to the importance of the issue when it gave assent to the adjournment motion over the question of the firing at Karachi. The officials must have known that there would be trouble over the execution of the Muslim fanatic who stabbed a Hindu in September last. Was every precaution taken to prevent the contingency of mob violence? If so, where was the need for resorting to such terrific firing as to result in the death of 40 and injury to a hundred? The public has certainly a right to know whether firing was absolutely unavoidable and, if so, whether the minimum force was used. Many innocent people should doubtless have suffered in the firing. Humanity and efficient administration alike demand that the matter should be investigated and public apprehensions set at rest.

Educational Progress in Baroda

Education still forms the main head of expenditure in Baroda. The Administration Report for the year shows that the efforts of the Durbar in that direction have been unremitting. Compulsory education in the State has been in force since 1906. Though it has met with fair success, there has been considerable wastage too. But the investigations carried on by Mr. R. Littlehales, now Vice-Chancellor of the Madras University, have revealed certain defects in the system which the Durbar is now attempting to rectify. Mr. Littlehales' recommendations have met with the Durbar's approval, and the age of compulsion is now to be reduced from 14 to 12. The Department has been busy during the year under review trying to eradicate the evils of stagnation.

WORLD EVENTS

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

LLOYD GEORGE'S NEW DEAL

WITH the National Government in Britain losing bye-elections, being greatly criticised over their lack of success in dealing with the unemployment problem, and the fierce fight over the New Constitution Bill for India, it is refreshing to turn to Mr. Lloyd George's New Deal movement to seriously tackle and try to solve Great Britain's economic problems. For many years L-G as he is popularly called has been in retirement; he has been writing and publishing his War Memories, but now the serious condition in his own country has called him forth, and like an old warrior, now over seventy years of age, he is buckling on his armour again, and is entering the fight once more.

In launching his campaign, Mr. Lloyd George has made several great speeches in which he has outlined his plan.

"Now that we have got our tariffs set up, I would use them ruthlessly and to the full as a means of inducing a removal of, or at least a reduction in, the difficulties of trading with other countries.

I would find work for the workless instead of doles. American remedies are not necessarily applicable to this country. I propose that a permanent body shall be set up for the purpose of thinking out and preparing schemes of reconstruction which would provide useful and necessary work. It ought to be a Statutory Council with an independent existence, with definite functions, and with power to act within the limit of those functions. When the Council has reached conclusions, its recommendations should be passed on to the Government as definite plans of action. The final responsibility must rest with the Government of the day."

Mr. George advocates a small Cabinet of Ministers, exempt from departmental pre-occupations similar to the former War Cabinet.

AMERICAN POLICY

Some time ago an independent Commission of Inquiry was set up in America to consider national policy in international relations: its report is of more than ordinary interest, for it advises the U. S. Government to reverse the trend towards economic isolation, and to promote the interchange of goods and services between nations. The chief proposals pertaining to international relations are as follows:

That a Commission be established to settle War debts, with power to accept in payment the defaulted obligations of political units of the United States. These are principally Civil War and pre-Civil War debts of Southern States.

That tariffs be lowered under proper safeguards, or removed altogether, where such action would not increase unemployment in this country. It is suggested that in certain instances tariffs might be removed for the benefit this would have on trade in general, and the small unemployment resulting from such action could be dealt with by paying a dismissal wage to the labour adversely affected.

That the President should declare that, though he intends to retain his power under the Gold Purchase Act, he will not exercise it to change the price of gold.

ARMS TRADE INQUIRY

Following the American example, now comes the announcement of a British Royal Commission to inquire into the private manufacture and trade in arms. The setting up of Royal Commissions is in answer to rather insistent demand; they always follow public opinion. There has been a great outburst of protest against the trade in arms as promoting the possibility of war. The Commission should see how far this is true, and more important how it should be controlled. There are seven members in

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the British Commission, including one lady, two journalists, a professor, a Judge, and one or two business men. It is thus representative and much is expected of it.

Sir John Simon, British Foreign Secretary, says that the inquiry will cover three points:

1. Whether a State monopoly was practicable and desirable.

2. Whether our existing system of licences was satisfactory.

3. Whether, if a State monopoly were rejected, means could be found to prevent undesirable propaganda which the incentive of private profit might produce.

BRITISH LABOUR PROPAGANDA

A General Election is good and is necessary to give life and zest to politics, otherwise members and Governments would go to sleep and let State affairs just drag along. The Labour Party are organising their forces and are beginning to formulate their policy and organise their campaign. Mr. Attlee recently complained that the Government were not sufficiently alive to the meaning of the failure of capitalism; they were not solving the unemployment problem and the fact of much poverty in the midst of plenty; they were also failing in establishing a collective peace system, and they were not bent upon substituting the competitive economic anarchy which makes for war for a system of international co-operation.

TROUBLE IN THE BALKANS

For a long time the Balkans have been regarded as the powder magazine of Europe, for peace does not remain with them very long. Civil war has broken out in Greece. We do not know yet the actual causes except that much dissatisfaction is felt with the present Government. A serious rebellion has developed; war ships have been seized by the rebels, and certain islands as Chos

and Somos and even Crete have been established as headquarters of the revolutionaries. It is reported that M. Venizelos has joined the rebels. The most serious aspect of the trouble is the repercussion which it may have on the near-by countries. Turkey, Bulgaria, and Egypt are preparing against the possibility of trouble in their countries.

The latest information says that the revolt in Greece has collapsed. The fall of Crete and the flight of M. Venizelos have ended the revolt. There may, however, be an attempt to rally the discontents, but it is hardly likely to succeed. M. Venizelos, the former Prime Minister, has fled to Italian territory; the question now is: Will the Italian Government hand him over? The opinion largely held is that he will not be handed over, but will be allowed to remain in the island of Casos as a political refugee.

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TRADE AND FINANCE

By "SRIVAS"

MADRAS BUDGET

THE Madras Budget for 1935-36, the publication of which was just too late for inclusion in these columns last month, enables a review of the experiences of this province during the period of the depression. If we leave aside the year 1929-30 as having been touched by the depression only in the last quarter, we have the five years ending with March 1935. The first year of the depression was in many the worst. For it closed with a deficit of Rs. 105½ lakhs against a budgeted deficit of Rs. 16'61 lakhs and a revised estimate of Rs. 56'39 lakhs. It may be said that during 1930-31, the Government were caught more or less unawares and that the real work of financial reconstruction could be attempted only during the course of 1931-32. At the time of the budget, 1931-32 was expected to end in a deficit of Rs. 9'45 lakhs. In the revised estimate it had to be put up to Rs. 50'74 lakhs. But in the end, owing to the efforts at retrenchment, and the expansion of excise and stamp revenue, the year ended in a small surplus of Rs. 5'41 lakhs. 1932-33 yielded a surplus of Rs. 77'21 lakhs against the revised estimate of Rs. 62'77 lakhs. The same tendency of actuals proving better than earlier revised estimates was experienced in 1933-34, when the actual surplus of Rs. 6'25 lakhs compared with the revised estimates of Rs. '61 lakhs and the budgeted estimate of Rs. 4'08 lakhs. For during the year 1933-34, the actual revenue fell short of the revised estimate by Rs. 25'21 lakhs, the figures being Rs. 16,08'06 lakhs as against Rs. 16,28'87 lakhs. But the expenditure showed a decrease of Rs. 80'85 lakhs from the revised estimate; and as has been said already, the year

closed with a revenue surplus of Rs. 6'25 lakhs. The actual closing balance of the revenue account for 1933-34 which is also the opening balance for 1934-35, comes to Rs. 284'60 lakhs.

As for 1934-35, the revised estimate of revenue stands at Rs. 16,02'57 lakhs against the budget estimate of Rs. 16,48'63 lakhs. Expenditure is expected to be lower by Rs. 17'56 lakhs as compared with the budget estimate. The result is that as against a budgeted surplus of Rs. 4'46 lakhs, the year is now expected to end in a deficit of Rs. 19'04 lakhs.

It is now expected that the year 1934-35 will close with a revenue balance of Rs. 214,76 lakhs.

For the year 1935-36, taking Part I of the Budget only, revenue is put as Rs. 16,48'80 lakhs and expenditure at Rs. 16,11'04 lakhs, representing as compared with the revised estimates of the current year an improvement in revenue of Rs. 46'23 lakhs and a saving in the expenditure of Rs. 10'57 lakhs.

The figures of expenditure (Part I) charged to revenue show a decrease of Rs. 10'57 lakhs as compared with the revised estimate for the current year.

The total net cost of Part II schemes for 1935-36, after taking into account the additional revenue, works out to Rs. 84'29 lakhs against Rs. 89'14 lakhs available. If the anticipations as to revenue are fulfilled, these estimates would leave a small surplus of Rs. 4'85 lakhs.

The estimates for the capital and debt heads provided a sum of Rs. 88 lakhs for existing Part I commitments. Of these Rs. 4'94 lakhs relates to the Cauvery-Mettur project and the balance of Rs. 88'06 lakhs is distributed on other items.

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As regards new schemes, the Government have decided to provide for an expenditure of Rs. 22'25 lakhs, the total amount to be drawn from the revenue balance for capital expenditure will then be: Part I estimates Rs. 54'56 lakhs, Part II estimates Rs. 22'25 lakhs, or a total of Rs. 77'11 lakhs. The Government propose to take no loans from the Government of India in 1935-36.

The closing balance of the revenue account for 1935-36, therefore, works out as follows:

Anticipated Opening Balance in 1935-1936	...	214'76
Add—Anticipated surplus excluding Part II schemes chargeable to Revenues	...	89'14
Total lakhs Rs.	...	253'90

Deduct—

(i) Provision for Part II schemes chargeable to Revenues—

	Lakhs.
Class II schemes (net)	... 33'71
Class III schemes (provided for)	'58
	84'29

(ii) Amount to be utilised for Capital expenditure—

Part I	...	54'56
Part II	...	22'55
		77'11

Revenue Closing Balance in 1935-36 142'50

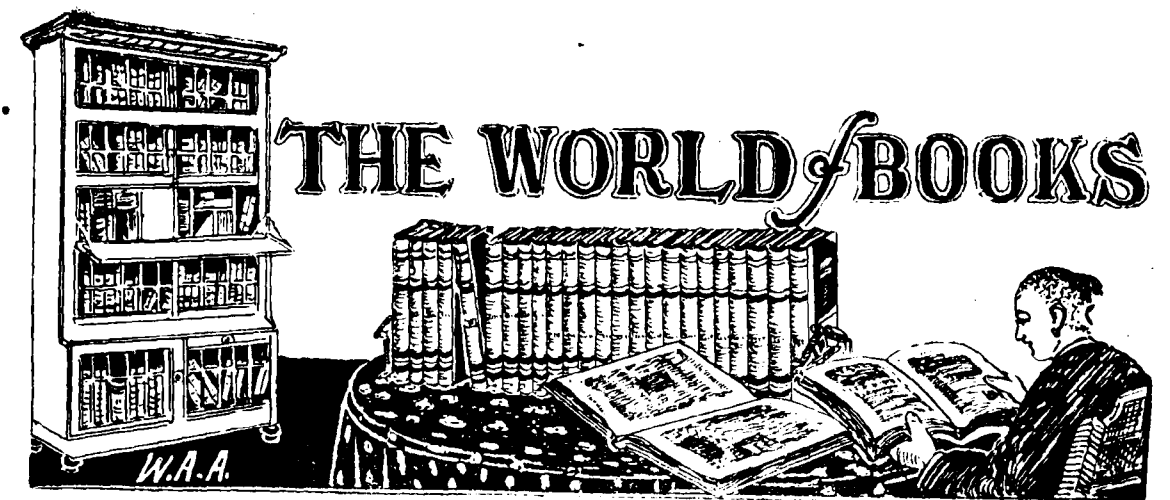
RELIEF FOR RICE

An important legislative proposal in the period under review is the Tariff Amendment Bill introduced by Sir Joseph Bhore in the Legislative Assembly reducing the wheat import duty from Rs. 2 to Re. 1-8, and imposing a duty of 12 annas per maund on imports of broken rice of foreign origin. The reduction of wheat has been proposed in consideration of the fact that since the import duty was first levied, the prices of Indian wheat

has been out of parity with the world prices, and India has not, therefore, been able to regain even in part with her foreign market. The Government members indulged the hope that by restoring the parity, Indian wheat will again be exported. But it is to be wondered whether we are not running the risk of even having the security in the home market impaired by a reduction in the import duty. Those who are directly affected, namely, the wheat growers of the Punjab, have already entered their purchases and it remains to be seen whether the representatives of the people in the Assembly will be able to have a popular voice heard in the Councils of the Government. As for the duty on broken rice, it is well known that South India has for the past one or two years been suffering from the import of Siamese rice. The rice growers have repeatedly urged the Government to levy prohibitive duties on such rice, as it not only entered into competition with the home made production but also threatened to depress prices to a highly uneconomical level. The Government of Madras have also recognised the reasonableness of this demand. The marketing officer has introduced this plea on his own arguments. The crop planning conference also laid great emphasis on the need for regulating the import of rice in India, in order that rice growing may again become profitable. In spite of all this, the Government of India have persisted in the attitude of unconcern, and the measures that have been proposed may be apt to be called a case of adding insult to injury. Even a Tyro could not say that the Siamese exporters will find it the easiest thing to dodge this duty as it is only in reference to broken rice and as the duty is very little compared to the differential prices.

DIARY OF THE MONTH

- Feb. 25. The Princes and their Ministers in Conference in Bombay demand change in India Bill.
- Feb. 26. The Assembly passes the Railway Budget.
- Mr. Churchill's motion for adjournment is defeated in the Commons' Committee on the India Bill.
- Feb. 27. The Council of State adopts a non-official resolution urging the prevention of foreign rice imports into India.
- Feb. 28. Sir James Grigg introduces the Finance Bill in the Assembly showing a surplus Budget.
- Mar. 1. Resolutions condemning the Communal Award and the India Bill are passed at the All-India Anti-Communal Award Conference at Delhi, Mr. C. Y. Chintamani presiding.
- Mar. 2. The King of Siam abdicates his throne.
- Mar. 3. The Military revolt in Greece is overpowered by the Government.
- Mar. 4. The European Group in the Assembly entertains Sir Fazli-I-Hussain and Sir Joseph Bhore.
- Mar. 5. The Assembly discusses the Budget.
- Mar. 6. An Army Officer is appointed as the Joint Magistrate and District Collector of Midnapore.
- Mar. 7. Bombay Millowners' Association submits Memorandum to the Indian Tariff Board urging protection for woollen industry.
- Mar. 8. Mr. Aney's cut motion censuring Government's repressive policy is carried by the Assembly by 68 votes to 58.
- Mar. 9. Assam Council rejects the consideration of the J. P. C. Report.
- Mar. 10. The portrait of the Governor of Bihar is unveiled in the Council.
- Mar. 11. A delegation from Kenya headed by Mr. Shamsuddin arrives at Bombay.
- Mar. 12. Indian Delegation to the Empire Parliamentary Association Conference in London is elected.
- Mar. 13. Mr. Lloyd George forwards his New Deal Memorandum to the Prime Minister.
- Mar. 14. The No-Confidence Motion against the Madras Ministry is lost by 80 to 42.
- Mar. 15. Kunwar Sir Maharaj Singh is appointed Home Member of the U. P. Government.
- Mar. 16. An extension of term is granted to Sir Joseph Bhore, Member of the Viceroy's Executive Council.
- Mar. 17. England—India Air Mail route is resumed.
- Mar. 18. The White Paper presented by the Secretary of State to the Parliament re: Princes' demand for changes is published.
- Mar. 19. Strong criticism of the attitude of the Colonial Office towards the Zanzibar Anti-Indian decrees is expressed at the meeting of the Assembly Standing Emigration Committee.
- Mar. 20. Military open fire on Karachi mob resulting in the death of 40 and injury to 100.
- Mar. 21. The Chettiars' deputation wait on Sir Samuel Hoare.
- Mar. 22. Mr. T. A. K. Sherwani, M.L.A. is dead.
- Mar. 23. Mahatma Gandhi goes on four weeks' silence.
- Mar. 24. Mr. S. C. Bose unveils the Memorial Tablet to the late Mr. V. J. Patel in Switzerland.



MARCUS AURELIUS: A Saviour of Men.
By F. H. Hayward. George Allen and Unwin Ltd., London.

The meditations of Marcus Aurelius have been "a spiritual guide-book for hundreds of years"; and yet no adequate or authentic biography gives us the details of his early life, his campaigns and his personal relations with those around him. We have any number of dissertations on his Stoic philosophy and his resolute attempt to live up to his own ideals of conduct but few intimate revelations of his relations with his tutor, wife, or son. These are set forth with admirable clarity in Mr. Hayward's *Life of "Marcus: A Saviour of Men."* The author has drawn an interesting parallel between Marcus and Christ and one is struck with the similarity in the teachings of the Pagan philosopher and the founder of Christianity. Indeed "in nearly all the spiritual qualities on which the Christian Church at her best had laid stress (all of them at any rate except joy) as well as many others which the Church has unhappily left alone, Marcus is supreme". The Roman Emperor irresistably reminds us Orientals of another great prince and teacher, Gautama Buddha, who flourished about seven centuries earlier in India. He too taught the

same doctrines and lived the noble life of virtue but with a difference, a vital difference. Marcus did not renounce his kingdom but carried on his kingly duties in the spirit of those civic and moral ideas which, like a true Roman and Stoic, he enforced in his teachings. But the one quality which brings him nearest to Christ and Buddha is his compassion. By precept and by example it is he who has taught us "to be patient with the busy body, the thankless, the unneighbourly and the rest of the annoying tribe that we know so well; who checks our tongue a little when the easy retort, fatal to peace, is waiting on the tip; who, calling to us: "Let others say or do what they will, I for my part. . .," stifles the spirit of censoriousness as it swells up like a devil within, nay, who bids us scrutinize evil men themselves with a glass that is nearly opaque to all rays except the good and is splendidly generous in its magnifications; and to do this on the chance, nay, in the almost assured hope, that as we thus patiently scrutinise, we shall catch sight of something which may be called the divine."

No wonder we do not feel it blasphemous to compare such a man with Jesus or Buddha.

SPEECHES AND ADDRESSES of H. H. Sayaji Rao III, Maharaja of Baroda. Edited by Alban G. Widgery. The University Press, Cambridge.

The three admirably got up volumes may, in a sense, serve as a fitting memento of the forthcoming Diamond Jubilee of His Highness' reign. For, they cover a period of 57 years and comprise important pronouncements of His Highness on various occasions during a long and eventful career. As is inevitable in the circumstances, most of the speeches were made on ceremonial occasions, but even as they are, the careful student of these public utterances will hardly fail to recognise the voice and opinions of a highly cultured and patriotic Prince who is also a statesman with decidedly progressive social ideas. The speeches and addresses collected in this volume and presented in chronological order reveal the breadth and catholicity of the Maharaja's ideas on various subjects of social, economic and humanitarian interest. In a brief but luminous introduction, the Editor pays a discriminating tribute to His Highness' modernism :

It can well be imagined that at an earlier time many must have regarded him as championing an Occidental mode of life as opposed to an Oriental one. It is more correct to say that he has stood and stands for a modern civilization against the deadening effects and the evils of medieval and ancient traditions and customs based upon erroneous conceptions of life and the world. He is far too critical to believe that patriotism is inseparably bound up with the acceptance of particular traditional views and adherence to specific customs appertaining to matters of personal hygiene, of housing, clothing, food, marriage, or social intercourse. For him true patriotism consists in the endeavour to obtain the highest type of life for the greatest possible number of one's fellow countrymen.

DEATH OF A HARLOT. By Bernard Newman. T. Werner Laurie, Ltd. Price 7/6d. net.

This is a profound and thought-provoking study of the problem of prostitution in civilized society. If the book had been written in abstract terms it would very likely make no appeal to the reader. In the form of a concrete novel it retains a gripping interest throughout. Prostitution is not due to the 'oversexing' of men and women. This excessive sex impulse is found to dwell side by side with the highest human virtues. Clarice in the book illustrates this, while Ray the reformer has his own death hastened by the shock of seeing Clarice making an engagement with a professional pimp, just after she has spoken the most touching farewell to Ray, who sacrifices himself to save her soul.

DISTANT DRUMS. By R. J. Minney. Chapman and Hall, Ltd. Price 7/6d. net.

This must form a notable addition to the world of Anglo-Indian fiction. The author is intimate with the Englishman's life in Calcutta, and is ambitious to cover nearly forty years of growth in this book. A disappointment in love provides the usual motive for an Englishman to seek adventure in far away India. Nicholas the hero passes through various vicissitudes of a merchant's life in Calcutta. He has initiative and character and builds up a vast and lucrative business. But a persistent melancholy overshadows his life. The protection and bringing up of the son born of the woman whom he loves, but who has been obliged to marry another, becomes the satisfying motive for Nicholas for many years of his life. But the young man, who has been educated at Eton, proves worthless and weak and commits suicide to end his inglorious life.

The book is a picture of two countries, in fact the book might have been entitled "A Tale of Two Countries". The Distant Drums refer obviously to the South African War at the end of the last century, and the Great War of recent years, both of which have influenced profoundly social and personal destinies. Victorian prudery is well depicted at the beginning of the novel. The book is however a more considerable picture of Anglo-Indian than of English life. A good slice of Eurasian life with all its frailties and violence is included in the book. A supercilious sneer is discernible in the manner of the author's description of Indian life. The Katherine Mayo touch is found as when the author makes the scandalous suggestion that an Indian ruling prince invites his English guest to beget a son on his son's wife as the son has proved impotent.

The book is written brilliantly but the construction of the story over a period of forty years is an inevitable defect. Intimate as the author's knowledge of Anglo-India is, he betrays the usual want of insight into Indian life.

SPOTTED GREEN: Indian Ghost Stories. By Schwartz Pon Ratnam. A. H. Stockwell Ltd., London. Price 2/6d. net.

This book consists of eight short stories and deal with rural life in the extreme south of India and in Ceylon. The author is able to make it clear how the usual family and village feuds help to create false legends of ghosts. Not all the stories are involved in real or alleged ghosts. The book is valuable for the insight into the typical troubles of rural India. The book might have been made more perfect by the correction of mis-spellings and lapses of grammar.

YOUNG INDIA, 1927-28. By Mahatma Gandhi.

With a Preface by Babu Rajendra Prasad. Published by S. Ganesan. (Available of G. A. Natesan & Co. Rs. 4.)

The period covered by the volume under notice is one of exceptional depression, following as it does the failure of the Non-Co-operation programme. The "dual policy" of the Government was in full force. The volume contains a continuous record of Gandhiji's comments on men and affairs during this trying time. The Mahatma's treatment of the day to day problems as they affected the affairs of the nation is of such universal interest and value that the publishers have done well to resurrect these comments from the pages of the periodical. The problems which he faces in these articles are still persisting and perplexing us, and the Publishers need make no apology for presenting what he calls this "guide to perfect life".

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General

MR. SASTRI'S APPEAL TO PRINCES

An appeal to the Princes to change their attitude towards the Federal Scheme was made by Rt. Hon. V. S. Srinivasa Sastri at a public meeting in Nagpur. At the first Round Table Conference, said Mr. Sastri, the Princes wanted a share in the British Indian Dominionhood, but what at one time seemed within grasp to the British Indian Delegation had now receded to a distant future. The Princes' attitude at the Second Round Table Conference favoured a Federation. Mr. Sastri proceeded to say that, though he had become a convert to the Federal ideal, he was ever anxious that Dominion Status should not be obscured by the Federal idea. At the Third Round Table Conference, however, some of the Princes changed their attitude; for those of them who supported the Federal plan took no active part in the discussion.

The speaker declared that if the Princes desired to join the All-India Federation and share in Dominion Status which had been promised to India, he would request them to make three declarations: Firstly, that the Princes should assure British India that they stood by Dominion Status as the goal of Indian political evolution; secondly, the Indian Army should be completely Indianised within a fixed period; and, thirdly, he wanted an assurance that the Princes would liberalise their administration by establishing representative institutions in order to make the States' subjects politically more and more efficient.

NEW AGENT FOR MADRAS STATES

Lieut.-Col. W. A. M. Garstin, C.B.E., Resident in Mewar and Agent to the Governor-General for Southern Rajputana States, has been appointed Agent to the Governor-General for Madras States, in succession to Lieut.-Colonel D. M. Field.

Hyderabad

OSMANIA UNIVERSITY STUDENTS

Mr. A. H. Mackenzie, Pro-Vice-Chancellor of the Osmania University, addressing the new graduates at the Annual Convocation of the University on the 4th of March, declared:

"It is my considered opinion, based on intimate first-hand knowledge, that there is no better human material in all India than in the young men of this State. I say this not to please a Hyderabad audience but because it is the most encouraging of the many pleasant discoveries which I have made since I came here."

Referring to the main purpose for which the Osmania University was founded, Mr. Mackenzie said: "This purpose was well expressed by the founder, H. E. H. the Nizam, in the Charter which he granted when he declared that the principal aim of the new University was to remove the defects created by the present system of education."

CO-OPERATIVE SOCIETIES IN HYDERABAD

"Continued economic depression imposed upon the Co-operative movement a severe test during the year under review," observe H. E. H. the Nizam's Government in reviewing the administration report of Co-operative Societies for the year ending 6th July 1933. The excessive rainfall affected the cotton crop in Marathwada tract and wet crops in Telangana area, in addition to which the wide-spread outbreak of plague in Medak, Gulbarga and Mahbubnagar districts added to the difficulties of the peasant class and thus hampered the working of the Societies. The owned capital and reserves of all Societies however show an increase, which may be considered a satisfactory feature of the movement.

Baroda

RURAL RECONSTRUCTION

"In view of the necessity of continued and steady efforts to achieve satisfactory results in rural uplift work, it has been decided to continue the Rural Reconstruction Centre at Kosamba for a further period of three years. The work done by the centre so far has succeeded in creating interest among the rural population in the problems relating to improvement in their economic condition, and impressing on them the importance of their own efforts." With these preliminary remarks, Sir V. T. Krishnamachariar, the Dewan of Baroda, reviews the working of the Rural Reconstruction Centre established by the Baroda Government in furtherance of their programme of village uplift schemes.

BARODA FINDS

Rai Bahadur Hiranand Sastri, Director of Archaeology in the Baroda State, is apparently on the threshold of a great discovery judging from the numismatic finds of the Kshatriya and Gupta periods unearthed near Amreli.

Considerable fresh light is about to be thrown on the early history of Saivism in Gujarat by the rare specimen of ancient sculpture unexpectedly discovered at Navsari last summer. Besides the interesting remains of glazed pottery and vessels of copper, brass, and bronze of every size, shape and purpose, a yellow stone idol of Siva Nataraja, which found favour with the South Indian bronze-smiths in the sixteenth century, surprised the Saivites of Navasari.

NEW DEVELOPMENT COMMISSIONER

Mr. Satya V. Mukerjee, B.A. (Oxon), has been appointed Development Commissioner, Baroda State. The post, after it was last filled by Mr. Manilal B. Nanavati, was merged with one of the *Naib Dewans*; it has now been revived and Mr. Mukerjee has been appointed to the office.

Mysore

MYSORE AND THE INDIA BILL

The Government of Mysore have sent in their views to the Government of India both on the Government of India Bill and the Draft Instrument of Accession.

They have accepted the main provisions of the India Bill and at the same time have suggested the modification of certain provisions. This the Mysore Government consider very important from the standpoint of the Indian States.

MYSORE FINANCES

The budget for the year 1934-35, anticipated a total revenue of Rs. 8,68,89,000 and the expenditure was put down at Rs. 8,62,32,000 thus showing a nominal surplus of Rs. 1'07 lakhs.

The actuals for the year 1933-34 showed a deficit of Rs. 22'22 lakhs. During the year under review, several supplementary grants were made involving large sums of money, such as Rs. 18 lakhs for the Steel Plant at Bhadravathi, and about Rs. 12 lakhs for the running of the Transmission Line from Mysore to Bhadravathi.

MINING LEASES IN MYSORE

The administration report of the Geological Department in Mysore for the year 1933-34 shows that there is a slight increase in the total area in the State covered by mining leases and prospecting licences. The geological survey conducted during the year covered about 255 square miles. Next to gold, kaolin formed the most valuable mineral mined during the year.

Travancore

THE PLANTERS IN TRAVANCORE

His Highness the Maharaja of Travancore paid a high tribute to the activities of the Planters on the High Ranges in an address recently when opening the newly constructed bridge across the Periyar river at Neriampalam, on the Alwaye-Munnar Road.

Replying to the address, the Maharaja said :

"The High Ranges have been the scene of notable activities in many directions of the great planting community, and I cannot let this occasion pass without paying a tribute to their pioneering work as well as their unremitting policy of all-round progress and attention to detail."

LIBRARY MOVEMENT IN TRAVANCORE

It is understood that an All-Travancore Librarians' Conference will be held at Neyyoor in South Travancore shortly under the auspices of Dewan Nanoo Pillai Memorial Reading Room, Neyyoor. A voluminous reference book named 'The Library Movement in Travancore' will also be published on the occasion.

Cochin

COCHIN HARBOUR

The potentialities of Cochin to develop as a first class port on the West Coast are great and being realised. Statistics reveal that Cochin's trade has increased from 5,10,000 tons in 1980-81 to about 8,00,000 tons this year. The number of ocean-going steamers entering the inner harbour has also increased from 550 in 1980 to 788 in 1984.

THE NEW DEWAN OF COCHIN

Sir R. K. Shanmukham Chettiar, ex-President of the Legislative Assembly, has been appointed Dewan of Cochin by His Highness the Maharajah in succession to Mr. C. G. Herbert, I.C.S.

Gondal

GONDAL'S JUBILEE BOONS

The following are the most notable among fifteen boons granted by the Maharaja to his subjects when he was presented recently with a golden casket by his people in commemoration of his jubilee :—

Primary and Secondary Education to be made entirely free.

Full remission of one year's land-revenue to cultivators representing a total sum of about fifty lakhs.

Remission of old debts of subjects to the State to the extent of five lakhs.

Release of prisoners.

Increased annual grants to Pinjarapoles.

Rs. 50,000 for feeding cattle.

Preservation of animal life on the 25th of August every year.

FALLING SICKNESS?

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INDIANS OVERSEAS

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South Africa

SYED RAZA ALI'S PLEA

A strong plea for co-operation between European and Indian in South Africa was made by Syed Raza Ali, the new Agent-General of the Government of India in South Africa in his first public speech since taking up duty. "There is no South African problem you Europeans and Indians cannot solve," he said, "if actuated by a spirit of co-operation and friendship. I hope to secure a removal of the restrictions that have been imposed on our countrymen in various forms. One fact is clear that if we want to have more rights it can only be achieved with the co-operation of the European population."

FRUIT TRADE WITH S. A.

The possibilities of increasing South Africa's export trade to India were stressed to a Natal Advertiser representative by Mr. A. A. Hayles, Editor of the *Madras Mail*, who was in Natal last month to attend the Imperial Press Conference. There is a nation of about 370,000,000, many millions of whom are vegetarians who would welcome your fruit, he said. "Yet in Madras we are eating apples brought all the way from Canada. We have received two consignments of South African peaches. This is an extremely small quantity. If a definite scheme of exports was started in collaboration with the shipping companies, South Africa would find a ready market. But it would be necessary to have more frequent direct shipping services. South African oranges have been sent to India for some years, but last year those which arrived were not good varieties. We pay about 2½d. each for oranges, but if more shipping was provided and exports were increased, the price could probably be reduced, so that the market could be extended."

SOUTH AFRICAN INDIANS

Interviewed by the Associated Press in Delhi as to whether Indians in South Africa were interested in India, Kunwar Sir Maharaj Singh, who has since been appointed Home Member of the U. P. Government, said :

South African Indians are deeply interested in India and her problems. Leading newspapers of India are eagerly read by hundreds of South African Indians, despite the fact that only fifteen per cent. has the standard of literacy among the South African Indians. Over 80 per cent. of Indian boys and about 90 per cent. of Indian girls of school-going age, are at school in South Africa. Secondary education, however is still in a backward condition though the number of institutions opened to Indians and teaching up to the Matriculation Standard have increased by the time from 3 to 5. Facilities for University and professional education are extremely restricted though here also a beginning has been made, there now being 8 Indians in Cape Town University, while Johannesburg University agreed for the first time in its history to admit Indians. In Transvaal and Cape Province, both primary and secondary education are free to Indians and Europeans alike. In Natal, however, fees are still taken from Indians and natives even for primary education though recently fees for Indian girls have been substantially reduced.

AN INDIAN COMMISSIONER IN DURBAN

Swami Bhawani Dayal Sannyasi has been appointed as a Commissioner of Oaths for the District of Durban by the Governor-General-in-Council. He is the author of many books, has organised two Hindu literary conferences, studied in India and has travelled in the Union preaching the Vedic doctrines. He is the only colonial-born Indian to attain the rank of ashram and is known to all the members of the Indian community as a social reformer and political leader.

East Africa

INDIANS IN EAST AFRICA

According to the Mombassa correspondent of the *Bombay Chronicle*, the White settlers are planning for a Closer Union of the East African Territories of Uganda, Kenya and Tanganyika as a Customs and Fiscal combine against the indigenous and especially the Indian competitor in the domain of trade.

The East African Indian National Congress is shortly holding its session with a view mainly to forge counter-plans to meet the new move.

INDIANS IN ZANZIBAR

"There is no economic necessity for the protection of agriculture in Zanzibar as agriculture is understood in India. Nor has there been a political necessity for enacting such protective measures as the Attorney-General of the Zanzibar Government says. We are still in the dark as to what is meant by political necessity" declared Mr. Ghulam Ali Kaderbhoy, the Zanzibar Indian leader, in an interview with a Press representative in Bombay, giving his views about the findings of Mr. K. P. S. Menon about the recent legislation of the Zanzibar Government regarding Land Alienation and the Clove Industry.

British Malaya

INDIANS IN BRITISH MALAYA

Sir Shenton Thomas, the new Governor of the Straits Settlements, in a recent speech at Ipoh, expressed satisfaction at the amicable relations among the different nationalities in the Peninsula. He said that Europeans, Chinese, Malaya Tamils, Sikhs and Chettians all got on together, like a band of brothers, and he said he would do all in his power to foster that. It was not the same elsewhere unfortunately, but it was a valuable thing and they would prize it.

Trinidad

INDIANS IN TRINIDAD

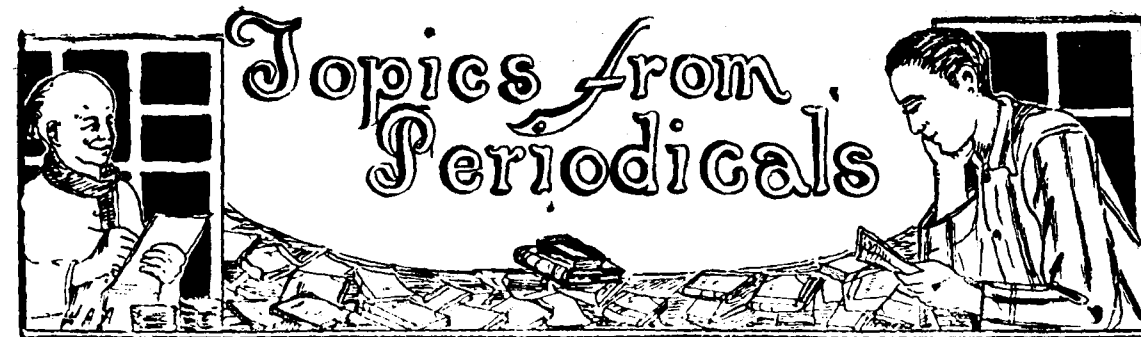
In a moving article in a recent issue of *Harijan*, Mr. C. F. Andrews narrates the tragic result of the Indians in Trinidad eating low grade rice brought from the mother country. They became afflicted by a special disease as the rice which was of poor quality became positively poisonous by the slipshod manner of transporting it. When the authorities of Trinidad became aware of the cause of the new disease, they wanted to enter into a commercial agreement with British Guiana for supply of a better quality of rice. But the Ottawa Agreement blocked the way, because Trinidad being within the Pax Britannica could not levy higher duties on Indian rice. This is, perhaps, the most unexpected result of the Ottawa Agreement and illustrates the fact that the Agreement is undesirable even in those respects in which it seeks to help this country.

Mauritius

INDIANS IN MAURITIUS

Mauritius is a small island in the Southern Indian Ocean situated about 2,000 miles from Ceylon. The Indian population (265,796) which is about 70 per cent. of the entire population of the island is mainly composed of the descendants of immigrant labourers from Madras, the United Provinces and Bihar, but there is a sprinkling of traders from the Bombay Presidency. Owing to the cessation of immigration since 1909, the number of resident Indians born in India has declined considerably.

Indians have done well in all spheres of life in Mauritius. In not a few cases, Indians whose forefathers went out to Mauritius as indentured labourers without any means whatsoever, says a Correspondent to the *Hindustan Times*, have amassed considerable fortune and Indian owners of land now number thousands.



LITTLE INDIA IN FIJI

Writing about the Indian problem in Fiji Lewis B. Radford observes in the course of an article in the *Fortnightly* that Fiji is a little India with all India's problems simplified by their isolation and concentration in a new and promising environment.

The enormous increase in the Indian population in Fiji is mainly due to the fact that repatriation never kept pace with immigration. More than 45 per cent. of the Indians now in Fiji are natives of Fiji. The Indian birth-rate is higher than the Fijian, and the Indian death-rate lower. The Indians have from the first resisted with far greater success than the Fijians the stress of new social and economic forces and the infection of new epidemic diseases. It seems that within less than 30 years, according to estimates of competent observers, the Indians will equal the Fijians in number and will continue to forge ahead.

"Indian racialism in Fiji," says the writer, has little connection with nationalism in India. The main social grievance is the racial discrimination which excludes Indians from European railway carriages and from the Suva public baths and from the Civil Servants' Association. Respectable Indians object to wholesale penalisation of race instead of discrimination between individuals. They claim equality in this respect with Fijians and insist that any exclusion which may be advisable should rest not on race but on character and capacity.

Sensitive Indian pride has made some small grievances great, or spoiled a strong

case by mingling great grievances with small. Abiding or inherited memories of indentured labour, and later of Governmental neglect and racial prejudice, will not readily vanish. But Indian hopes are rising high at last, even if Indian demands are also rising. The Indians were greatly delighted in 1929 by the attendance of the Governor in state at the Suva Jubilee of the first Indians who came over on the *Leonidas* in 1879. They have welcomed the occasional frank recognition by British settlers and officials of the part played by the Indians in the progress of the Colony. They rarely even seem to claim to dominate Fiji; what they are claiming is the full status of imperial citizenship for themselves as an integral factor in the destiny of the Colony. They recognize that Fiji belongs in the first place to the Fijians, but they insist that it is now also their home—one Christian (Indian) calls it "our paradise, our promised Canaan, our homeland". They point out that the term "native", which is the official synonym for "Fijian", will soon be strictly applicable to nearly all the Indians, and cannot justly be reserved for the original people of the island. . . .

Fiji, the writer concludes, may some day be the head and centre of a Pacific federation of island peoples and colonies:

The Governor of Fiji is also the High Commissioner of the British Pacific. It may some day be linked no longer directly to the Home base of the Empire, but to one or both of the twin Pacific outposts and trustees of imperial tradition, Australia and New Zealand. Fiji will in any case be the main centre of imperial advance and transition in the Pacific; and the peace and progress of Fiji will depend mainly on the continued loyalty and devoted service of its Indians in the unity of the new Fiji.

ITALY IN AFRICA

Ever since its inception, the Fascist Government has taken the Italian colonies seriously. In the course of an article in the *Vu* of Paris, a precis of which is published in the March issue of the *World*, Mario Goetschel observes that the advent of Fascism to power came just a little too late as the era of colonial conquest was over and Fascist Italy had to be content with the development of small and arid dependencies bequeathed by the previous regime.

These, all situated in Africa, are: Libyal, consisting of the Mediterranean coastal strip with a huge wedge of the Sahara for hinterland; the Dodecanese, an Aegean group of islands between Greece and Turkey; Eritrea, a coastal zone bordering the Red Sea; and Somaliland, alongside the Indian Ocean, the two last impinging on Abyssinia on the north and the south-east.

Proceeding, the author explains why Italy is ever anxious to push on southward.

These desert and rock-strewn areas of which the subsoil is perchance richer than the surface are on the centuries old route from Libya to Lake Chad, along which in Imperial Roman days flowed a stream of black slaves and beasts for the Circus. Italy will certainly not extend her territory as far as Lake Chad; for then there would be a serious break in the continuity between French West Africa and French Equatorial Africa, and Italy would more than likely construct the notorious Trans-Saharan Railway, no doubt joining up with the British railway in Nigeria, which already extends to N'guru, about 190 miles from Lak Chad.

Regarding the rumour that has been set afloat that France is ready to yield up her economic privileges in Ethiopia and even to surrender possession of the Somali coast, the writer says that

if we hand over this territory, we shall be certain of a long period of friendship with Italy, but on the other hand much French capital has been sunk in Somaliland and Ethiopia and we should lose a convenient port of call on the sea-route to Indo-China and Madagascar.

HINDU-BUDDHIST UNITY

In a paper published in the *Hindu Review*, on the above subject, Mr Seth Jugal Kishore observes that there is no real difference between Buddhism and various other sects of Hinduism (Aryan religion).

If we judge with an unbiassed mind it will be quite clear to us that the different religious sects of Hindu religion of present India, viz., Sanatani, Buddhist, Sikh, Jain, Arya Samaji, Brahmo and so many other branches, do not really differ in their basic principles about re-birth, Karma-theory and Moksha or Nirvana. They, practically speaking, deal with these metaphysical subjects almost in the same way and all of them have the same culture.

It is a common belief that whenever there is decay in religion on account of predominance of Tamaguna and the society becomes a prey to several evils, the incarnation of God takes place. A similar situation, says the writer had arisen some twenty-five hundred years back.

On account of spread of hypocrisy in the name of religion and blind faith instead of true devotion, the people had forgotten the high value of good actions. Lord Buddha was born at such a time. He, with a view to dispel that Tamaguna, keeping Nirvana as his goal, thought it necessary to preach love, service, renunciation, austerity and observance of certain rules for the control of body and mind. As a result of these preachings of his, irreligion was uprooted and Dharma Yuga was established. It was at this period that India reached the highest pinnacle of its glory.

We have even now amongst us unequalled teachings of different Incarnations, the religious and metaphysical treasures like Geeta and Dhammapada along with various other treasures of religion.

The need of the hour is that we should meditate upon them and act up to those high teachings. We should cultivate feelings of love and fellow feeling so that we may reach the highest stage of development in no time.

INDIAN ART

Mr. Bal S. Mardhekar, writing in the *Twentieth Century* for March, criticises the Bombay School of Art as evidently inspired by English tradition. What is the chief note of the English tradition as distinguished from the Continental or Western?

This English tradition draws its inspiration primarily from the sentimental content, the subject matter of the work of art and in relegating the formal element to comparative insignificance remains itself self-condemned to relative inferiority. Now those who have seen the productions of the students of the J. J. School will hardly need to be reminded of the number of those who depend for their appeal not on their formal organisation but on their subject, upon the emotions, other than the emotion experienced at the sight of a pure colour or a perfect form, such as pity, devotion, love or gratitude which they seek to evoke in the spectators.

There is in the last analysis no such thing as Western art or Eastern art; for art, according to the writer, when it is not prostituted by what is extraneous to it must obey, always and everywhere, the same principles. The writer illustrates his thesis as follows:

A tree is covered with leaves of a rich green. For an artist the significance of the tree would lie in this colour; it is the greenness that will hold him spell-bound. That the green foliage might offer a shady shelter to the weary traveller from the scorching heat of an Indian sun is nothing to him as an artist. He will therefore forbear so long as he remains faithful to his æsthetic inspiration, from introducing 'sleeping kine' or 'an unturbaned traveller' in his composition unless these too are conceived so as to achieve some purely formal effect. A dish of pomegranates again will fill an artist with silent rapture at the vermilion and white of the seeds; the thought that they would silence the hunger contractions of his stomach might not even enter his mind. If he happen to taste the fruit and find it as disgusting to his palate as it was alluring to his eyes that will not diminish one jot or little of his æsthetic joy.

FELLOWSHIP OF WORLD FAITHS

The current number of the *Hindustan Review* contains an article by Mr. G. A. Chandavarkar, M.A., who discusses human culture in two aspects, one, the individual and the other, the social. If in the progress of civilisation, at any time, the individual aspect of culture were emphasised and the social neglected, it has been found that more harm than good has resulted.

Culture is not and can not be the monopoly of any one nation, race or group. Real culture should be the net result of the genuine endeavours of the cultured few to spread sweetness and light among all the members comprising a society, be they rich or poor, the rulers or the ruled, the masters or the slaves, or the capitalists or the labourers. If such attempts be restricted to one group, the very objects of culture will be defeated and the hands of the clock of progress will be set back. Real culture is not so much a question of the survival of the fittest but a question of making the unfit fit, the weak stronger, the poor richer, the unhealthy more healthy and the intelligent more intelligent. Such culture is like mercy twice blest. It blesseth him that takes and him that gives.

The writer goes on to add that the economic aspect of the life of a nation too needs some consideration. Any attempt to make the masses economically stronger, e.g., the improvement of cottage industries, is an attempt in the right direction.

The question of "Fellowship of World Faiths" is as essential as it is complex. So many factors, educational and economic, act and react upon it. But the colossal nature of the work need not deter any one from contributing his mite in any shape. Its cause is the cause of humanity. The time spirit demands the formation of an international nation. Intellectual co-operation is its watchword. Fellowship of Faiths is its very life-breath.

THE PROBLEM OF DEMOCRACY

Concluding a general account of the crisis in Democracy, Mr. Luigi Sturzo writes in the *Dublin Review* :—

The problem of democracy is to-day, above all, a problem of collective psychology. If the great public of the governing class has still confidence in public liberties and their moral and political efficacy, if it believes that authority is the more strongly founded, the more nobly it is accepted, and the more the citizen feels himself free and conscious of his own actions, of his own assent to laws and order; then democracy, with the reforms required by the needs of each separate country, will surmount the crisis of to-day and the crisis of to-morrow. If not, then there will be an experiment in dictatorship with those moral and political consequences that anyone may learn from the mournful experiences of to-day in Russia, Italy, Germany and more or less everywhere.

CHICAGO ART EXHIBITION

"Whether money is made or lost, has little to do with the fact that the greatest spectacle ever presented for the entertainment and education of mankind," says Ida M. Gurwell in the course of an interesting article in the current number of the *Modern Review*, "was through the world's Fair held in Chicago in 1933 and 1934. The Exhibition was an outstanding achievement and was housed in the vast galleries of the Art Institute. There were 43 galleries containing 744 paintings and 131 pieces of sculpture. Both the 1933 and 1934 Exhibition depended upon the co-operation of Museums, private collectors and art dealers, who loaned masterpieces for a period of five months for the enjoyment of throngs of visitors to Chicago's Art Exhibition.

The 1934 Art Exhibit of paintings and sculpture of 'A Century of Progress' was arranged with two objectives: First, to show the characteristics and development of American painters from the eighteenth century to to-day and, secondly, to exhibit a certain number of outstanding works which

have either originally belonged to the great European collections and Museums, or at one time hung on their walls.

The Exhibition of 1934 shows an investment of \$75,000,000. A tour of the Art Institute is equal to a month spent in the Art Galleries of Europe. Here are Religious Paintings extending over 700 years. The greatest Spanish work of art in America, El Grecco's "Assumption of the Virgin," a painting worth between one and two million dollars—hangs in this Exhibition. Here are five masterpieces purchased from the Soviet Government of Russia. Three came from Katharine the Great's famous collection in the Hermitage, Petrograd, and two of them direct from Moscow. They are as follows:

Joseph and Potiphar's wife	Rembrandt
Music Lesson	... Terborch
Le Mezzetin	... Watteau
Le Cafe de Nuit	... Van Gogh
Mme Cezanne in the Conservatory	... Cezanne



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THE LAST OF THE MARATHAS

Mr. U. C. Gopalan writes in *Advance India* on Nana Sahib, the last of the Marathas. The Maratha Empire closely following the fall of the Moghuls, extended over the whole of India and was a powerful rival to the East India Company, which was rapidly acquiring territory in India. Nana Sahib, the adopted son of Baji Rao, had a miserable career and thus the line of the Marathas came to an end.

The mutiny of the Indian Army broke out in 1857. Nana Sahib was twice defeated and was driven out of his capital and finally fled to the Nepalese kingdom followed by his wife.

The government of Lord Canning made desperate efforts to get at Nana Sahib and bring him back alive. Letters were addressed to the king of Nepal and the then resident at the capital, Sir George Ramsay, made great efforts to induce the Rana to surrender Nana Sahib. The Rana would not yield and utilised the opportunity to get larger concessions from the British. Rumour was afloat that the Nana had still with him European women captives. Sir George Ramsay continuously addressed the Nepalese Durbar but to no purpose. Spies were sent everywhere to find out Nana Sahib and the Nepalese Government laconically said: "If the Nana Sahib is within the Nepalese territory, let the English people take him away." Sir George Ramsay had very many interviews with the Rana, and in utter despair wrote to the Viceroy on 22nd July 1861: "If the Nana be still alive, the secret is buried in the heart of Jung Bahadur."

Nana Sahib roamed about the forests as a mendicant. Spies were sent against him and everything was in vain.

A mystery still surrounds the death of Nana. Some say he was killed by a tiger, some others that they saw him attend the Kumber Mella in 1885, and some other that they saw him on the banks of the Godavari, but none could say where the last of the Marathas had vanished.

CO-OPERATION AND EDUCATION

The *Indian Co-operative Review*, the Quarterly Journal of the All-India Co-operative Institutes' Association, contains a number of articles on Co-operation, Economics, Agriculture and allied subjects. In an article in the January Number on "Co-operation and Education" Prof. B. B. Mukerjea of the Patna College deplores the lack of tuition in co-operation in our schools. To make the students take an interest in the co-operative movement, says the writer, provision should be made at the outset for instruction in co-operation by means of lectures, talks, games or other outdoor activities, with a view to develop gradually a co-operative outlook among them. The writer quotes the example of Roumania where school co-operative societies perform the following functions:

- To sell school requisites to the members;
- to collect and invest the members' savings;
- to encourage pupils to complete their own education by their efforts, notably by making use of the school library.

Prof. Mukerjea advocates the formation of co-operative thrift societies in schools with the teachers and students as members. He says:

The best approach to students' co-operation is the organisation of thrift societies. The principle of thrift is as important from the co-operative as it is from the educational point of view. Thrift gives a basic foundation to character and it is easy to form this habit in one's early life. In the process of the formation of this habit, the young student will have to exercise rigorous self-discipline which will not only have a great effect on his own spiritual life but will react on his family and through the family on the society as a whole.

THE NEW GERMANY

Quite a sensation has been created in all the Chancelleries of Europe by the Reich's decision, in violation of the Treaty of Versailles, to re-introduce general compulsory military service and to organise an adequate peace army. It was well known that for some time past Germany had been re-arming. On that plea her neighbours began to increase their military budget. While the failure of the disarmament conference spurred them on to form groups and combinations for mutual defence. Fear of one another has acted as a deterrent to disarmament and to actual increase in military expenditure. Thus cause and consequence have gone on in a vicious circle. For this deplorable situation those powers which denied equality of armaments to Germany and failed to carry out their pledges given in the Versailles treaty to disarm after Germany had disarmed, are very much to blame. Seventy millions of virile and resourceful people could not be expected to be content with a position of helplessness and inferiority for an indefinite period. Germany, observes the *Economist*, has morally, if not juridically, "a very strong case". It writes:

Nor is her grievance on this point merely a question of status and *amour propre*. We have no reply to make when the Germans point out that, so long as they remained effectively disarmed, reasonable German demands were only too often flouted, or at any rate ignored, by the heavily armed powers. Now that Germany is successfully re-arming, the rest of us are becoming rapidly more attentive and respectful to her. And this significant change in the other Powers' behaviour bears eloquent testimony to Germany's contention that it is through armaments, and armaments alone, that Germany has a prospect of re-attaining political equality with her fellows in the international arena.

THE SAVING OF CIVILIZATION

The *New Century*, an international quarterly published in London, has evidently an ambitious programme. It has been founded, says the Editor, "to play a part in clearing away the dangerous misunderstanding which exists to-day between nations and to help towards bringing about a fuller life to the citizens of countries by freeing them from the dread of their neighbour across the frontier, which not overscrupulous politicians, aided sometimes by a one-sided Press, have awakened within them."

The task before the genuine seekers of goodwill in the world to-day, says the writer, is the saving of civilization, a fabric that has taken thousands of years to build up. The writer goes on to add that civilization is in danger because the thoughts and ideas of man, its builder, have not expanded in equal measure with the great edifice they were rearing.

Up to a certain point of its development, man held mastery over civilisation. Now the great thing he has evolved has broken loose from his control, and is defying his efforts to guide it. But the cause for this is not to be found in civilisation, which is a beneficent thing. Rather we have to look for the failing in man himself. He is frittering away in what might be called trivial affairs that strength which he should be applying to taking advantage of the rich fruits of happiness, comfort, and well-being that civilisation is prepared to yield him if it is wisely and prudently directed. He can control civilisation, and must do so if it is not to collapse and bury him in its ruins. But this can be done only by the exercise of singleness of purpose. Man must cast his thoughts beyond national boundaries and subdue feelings of racial prejudice, and realise that his fellow of another country and race is a human being like himself, and that the interests of both are now very much alike, in spite of what may have been the case in the past.

TRUE AND PSEUDO-SWADESHISM

The Lucknow Swadeshi League has brought out an *Annual* to which many leaders have sent messages and contributions. Sir Hari Singh Gour, writing under the above caption, says that every country must observe Swadeshi since without Swadeshim no country can keep what it has got, nor maintain the balance of its trade upon equal terms.

A country without Swadeshim is a country that has given hostages to fortune a country that descends headlong into economic bondage of foreign countries, a country whose wealth would be exploited by others, and a country whose youths will find no useful or profitable occupations or any scope for the utilization of their brains and skill in the constructive field of creative industry.

Swadeshim should then be the breath of the nostrils of every Indian. It should be his master and his creed which he should both preach and practise, and see that others of his less enlightened brethren do the same, till it becomes a national axiom in which the child in the nursery is bred, and the youth is brought up to revere it as one of the most hallowed privileges of his country.

There can be no two opinions about Swadeshim as a national necessity. But how is Swadeshim to be fed. We cannot practise our newly acquired virtue upon nothing; we must find Swadeshi products in sufficient quantities, of uniform quality at reasonably competing prices, procurable everywhere without difficulty. This implies that we must embark upon an intensive programme of wholesale industrialization of our country.

Sir Hari Singh distinguishes true Swadeshim from pseudo-Swadeshim which

a section of our people, he says, are striving to impose on the country. He writes:

As the standard of life improves, man naturally turns to articles of better quality and it is an established mental trait which it is useless to combat. And the thatched huts in which our primitive forefathers lived in an age long since passed have disappeared from the towns where modern and sanitary dwellings have replaced the old hovels, while in larger cities like Calcutta and Bombay we see palatial buildings replacing makeshifts of an earlier age. Now, if our patriots were to urge the restoration of the primitive dwellings as a matter of patriotic duty, what answer will they get.

Sir Hari Singh advocates the pooling of all the economic resources of the country to industrial uses and he hopes that this may in time develop an overseas trade, without which the teeming population of India can never keep the wolf from the door.

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P. S. SURYASEKARAN,

Secretary.

E. Mar. '36.

THE GREEK CONCEPTION OF LIFE

"The Greek view of life is a challenge to us—the moderns—in all sorts of ways, observes a writer in the *Modern Student* for March. The Greeks valued moral and physical beauty—beauty of soul and body—above everything else. They despised the niggling, stooping, cheating lives. The life of the average man of the present day they would have counted uncivilised.

The ancient Greek was interested in the ways of man; in the ironies of life, in human suffering, in the triumphs of the human brain, of the human mind and above all of the human soul. He loved beautiful things in a way that we do not. His conception of life itself was highly beautiful. His gods and goddesses were to him the perfection of beauty in all its form. Not only this, every little item of his life, his jar, his cup, his temple, were all highly beautiful. Look at his amusements. They were not of the class and kind that we have at the present day, but they were on a higher plane than ours. He was not 'flick-minded'. He preferred Tragedy and Comedy; he loved grace. The plays that he preferred remain even to-day as the very foundation of drama and poetry.

The Greek art still lives to-day as the highest expression of life. The Greek had an amazing feeling for proportion, balance, symmetry and measure.

It is the glory of Greek art that it is alive all these thousands of years. The *Venus di Milo* is as lovely as womanly, as living to-day as in the second century B.C. She makes us believe in women. She says nothing but she makes life beautiful. The sublime beauty of soul is expressed on her face—the moral beauty that every human being is to possess. And the *Lizard Slayer* conveys to us ennobling thoughts of life.

The ancient Greek sees life steadily and sees it whole. He considered beauty as the key to the real nature of things and interpreted life in terms of it. To him beauty is the eternally true value comprising the other two values of goodness and truth.

JAPAN'S ECONOMIC POLICY

In an informing article in *Japan To-day and To-morrow*, published by Mr. Richiro Araki of the Osaka Mainichi Publishing Company, (Osaka) Japan, the writer says that though the commodity prices have risen in coefficient when compared with those of 1911, the rise in the index has not been multilateral.

To explain in detail, prices of some special commodities have soared high since the last half of 1933, having been placed in a better position to compete with merchandise abroad due to the adverse yen quotation. Likewise, iron and steel, and the output of other heavy industries involving munitions have come to command exceptionally high prices.

Agricultural products, standing almost entirely outside the sphere of benefit, are placing the farmers in an awkward dilemma. The goods they must purchase are priced high, whereas the produce they offer brings only low prices. Under the circumstances, the conditions in the stock market, in industrial production, and in the labor market are abnormal—some groups prosper while others can hardly make both ends meet.

INDIA IN PERIODICALS

THE PLIGHT OF THE IMMIGRANT INDIAN
By Dr. Lanka Sundaram. [Contemporary India, February 1935.]

THE COMING CONSTITUTION. By Dr. Radhakumud Mookerji. [The Twentieth Century, March 1935.]

CONTEMPORARY INDIAN PHILOSOPHY. By D. M. Datta. [The Aryan Path, March 1935.]

AN ALL-INDIA NOTATION FOR INDIAN MUSIC. By C. Subrahmanya. [The Calcutta Review, February 1935.]

INDIAN ART IN LONDON. By Oswald Coudrey, M.A. (Oxon). [Triveni Vol. VII, No. 3.]

POSITION OF INDIANS IN SEPARATED BURMA. By Anil Chandra Banerjee. [The Modern Review, March 1935.]

MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

THE ASSEMBLY AND THE BUDGET

"It is futile to minimise the implications of the Assembly vote rejecting Mr. Bhulabhai Desai's motion virtually refusing the Executive Council grant by 67 votes to 65. Victory by a majority of two votes may be a source of temporary relief but cannot be regarded with any degree of complacency," says the *Pioneer*. "We cordially agree, although we cannot quite subscribe to its deductions therefrom," says the *Servant of India*. "The heavy cost of administration of India, the first point made by Mr. Desai, has been the subject matter of comment and criticism for decades and yet the Government have not only not moved its little finger in the matter, but under the new constitution would further add heavily to the intolerable burden. The disparity between the paltry grant of a crore of rupees for rural uplift—a matter long pending and quite urgent—and that of 86 crores for the services is so ludicrous that any other Government would be laughed to ridicule over such a Budget."

MODERNISING THE ADMINISTRATION

On behalf of the European groups in the Assembly, Mr. F. E. James moved a token 'out' under the demand for Executive Council and raised a very interesting debate on the methods of modernising the administration. Following up the reasons he urged on a similar motion last year, Mr. James propounded a new plan of administration and pleaded for the redistribution of

portfolios, appointment of an economic advisory staff overseas and revision of customs tariffs. He disclaimed any attempt to propound a scheme of planned economy.

Sir James Grigg in reply said he was no believer in planned economy and dealing categorically with the point raised by Mr. James, he concluded:

"Where there are five economists there will be six opinions; in the case of India where economics are inextricably mixed with politics, these six may become sixty."

Eventually, Mr. James withdrew his motion.

THE PRINCES AND THE INDIA BILL

The important relationship between Paramountcy and the Federation was discussed at length by Sir Samuel Hoare in the House of Commons on March 20 when dealing with the objections to the India Bill raised by the Princes and published in the White Paper.

Paramountcy, he said, was a question for the consideration of India and was to a great extent distinct from the consideration of the Federal Constitution. The British Government stood on the principle that the Crown's representative must retain an ultimate discretion. The States would exchange control of Paramountcy for a due share of constitutional control over a wide field of subjects.

He drew three conclusions: first that the Bill, far from worsening the position of the Princes regarding Paramountcy, would improve it; second, that the greater part of the Bill was not concerned with Paramountcy, and therefore must be decided on other considerations; third, that Paramountcy must be dealt with in the normal way in India,

MR. LANSBURY ON FEDERATION

Replying to Mr. Churchill in the Commons debate on the India Bill, Mr. George Lansbury defined the attitude of the Labour Party and said :

There is not one organisation of any worth in British India which has accepted or said one word in support of these proposals. But the Government take not the slightest notice. I will not say that they treat them with contempt, but they treat them as though they were of no consequence. We resent that. We think that they have an equal right with the Princes to be considered. I know it has been said in a jeering sort of way that they disagree among themselves. Yes, but you do not give them the chance, which you have given to the Princes, to formulate their demands and requests. You just brush them on one side, and say, as the Secretary of State said to-day in relation to the Princes, that it is for us in this House to lay down the terms and conditions. We dissent from that altogether.

We do not want there to be any misunderstanding about our position. If there is going to be this kind of federation, we would rather have no federation at all. This kind of federation is the worst that could have been proposed. I do not think that the Attorney-General did my hon. Friend the Member for Caerphilly (Mr. Morgan Jones), justice in his reply to him. For these reasons, I have risen to tell the Committee and everybody concerned that if we had our way and had the power we should throw out the Bill and consult British India in the same manner as the Government are consulting the Princes. We cannot understand the logic of the Government in taking so much trouble about the Princes, whom we want to see in a federation, and at the same time refuse to consider and consult the representatives of British India. However difficult it may be to arrive at a conclusion, we think that any constitution imposed upon the people of India is bound to fail, and that to go on with the Bill at this time when British India is against it and without knowing exactly the attitude of the Princes, is a sheer waste of public time.

MR. BHULABHAI'S APPEAL

Addressing the Swadeshi League at Lucknow, Mr. Bhulabhai Desai exhorted the country to follow Gandhiji's lead and win freedom for the country. After referring to what he called the failure of the intellectual classes, he went on to observe :

In the earlier struggles, the intellectuals took part and we were charged by the beneficent rulers that we were only a microscopic minority who could not claim to talk for the masses. God gave us a man of the masses almost coincidently with the Great War. He came amongst us and leaving the intellectuals alone, began the movement from the very foundation where it ought to have begun. When we reached the masses, it was the intellectuals who failed us. In every country in the world, the students and the intellectuals are the first protectors, protagonists and force in the cause of freedom but why was it that a reverse process was in operation in this country? For indeed if only the whole of the youth of this country and the intellectuals had joined hands with those who realized that while wanting nobody else's land we want our own, if only they had not been silent spectators while a few men and women were being physically suppressed while they would not respond or retaliate, if they had only felt that it was their own kith and kin who were expressing in their own life and conduct an earnestness to attain freedom, if they had only stood behind us, freedom would have been won. And that is the situation in which we find ourselves to-day. I am not here to tell the students that they ought not to acquire knowledge or spend the best part of their time in acquiring every form of knowledge, science, literature, art, philosophy or anything else they may like.

If you miss the psychological moment, if you miss the guidance of the man who has moved the masses of this land and commands the reverence of the world, a man perhaps the like of whom centuries will not and have not seen, a man who, in his own lifetime, has seen a greater following than even a Prophet of old did, if you miss this psychological time in the life history of India, you will never see such a time again.

INDIANISATION OF THE ARMY.

The old, old question of the Indianisation of the Army was the subject of considerable discussion in the Assembly. Mr. Abdul Matin Choudhury, moving a cut motion in the Army estimates, said that India's demand was that all recruitment of British officers should cease. India was prepared for whatever cost might be involved.

Sir Henry Gidney, while opposing the plea for the withdrawal of the British Army, thought that the pace of Indianisation should be increased.

Mr. G. P. F. Tottenham stated that Indianisation could not be complete for another 25 years. One complete division and a brigade of cavalry would be Indianised by 1952.

VOTING ON THE J. P. C. ISSUE

The attitude of the members of the Central Government, in contrast to that of their provincial compeers, in taking part in the voting on the issue of the J. P. C. Report, was the subject of a number of questions by Mr. Satyamurthi in the Legislative Assembly. Sir N. N. Sircar, the Law Member, explained that their conduct on that occasion was determined by their conviction that Government members had a right to vote which, they thought, it was fit to exercise.

INDIAN CIVIL SERVICE

Sir Henry Craik, Home Member, replying to Mr. Sri Prakasha, said the Canadians, Australians, South Africans and Ceylonese in common with other British subjects can compete for the Indian Civil Service in London. So far as the Government are aware, he added, there is no statutory bar to the appointment of lawfully resident Indians to the Civil Service of the Dominions mentioned.

THE COMMUNAL AWARD

The All-India Anti-Communal Award Conference held at Delhi, under the presidency of Mr. C. Y. Chintamani, passed the following resolutions :—

(1) Resolved that this second session of the All-India Anti-Communal Award Conference condemn without reservation or qualification the so-called Communal Award as being grossly unjust (to Hindus and Sikhs particularly) as making for increased communal discord, as being anti-national and undemocratic and as rendering it very difficult for legislature to function on non-communal lines for the amelioration of the condition of the people as a whole as well as because it will have the effect of strengthening the British dominion over India.

(2) Resolved that this Conference is firmly of the opinion that the Government of India Bill is full of provisions including the so-called Communal Award injurious to Indian interests and obnoxious to Indian opinion and should, therefore, be withdrawn.

(3) Resolved that this Conference appoints a committee (of the persons named) with power to add to their number, to take steps in co-operation with other Associations with similar objects, to carry on activity of the agitation against the Communal Award as well as the Government of India Bill as a whole.

LABOUR'S OPPOSITION TO INDIA BILL

At the outset of the proceedings in the Committee of the House of Commons on 19th February, Mr. Lansbury made clear that the Labour Party was opposed to the India Bill *in toto* and that if it moved amendments in detail, it was only because it was conscious that its opposition to the very principles of the Bill would be unavailing. He said : " People do not quite understand that if we felt we had the power to stop the Bill we would use that power, but we have not and therefore we propose, with the assent of the Committee and the House, to do our best to amend it in such ways as we think necessary."

A COURSE IN JOURNALISM

In the course of his speech to Calcutta Journalists on the need of the University including Journalism in its curriculum, Mr. Mrinal Kanti Bose said:

The preponderant opinion is in favour of the Universities of this country coming into line with the British, Continental and American Universities.

Three of the Indian Universities, besides the University of Calcutta, have been considering the question and have asked the University of Calcutta to supply them with a scheme. The Indian Journalists' Association has also placed before the University a scheme, and the matter has been engaging the attention of the authorities.

The Universities cannot solve the problem of unemployment by shutting their doors to the seekers of knowledge. There is demand for experts for every industry, not the least for the newspaper industry. The Universities can help very considerably the development of the newspaper industry by turning out experts of the type that the newspapers require.

VERNACULAR AS MEDIUM

From 1989 onwards, if the Government approves, vernacular will become the medium of instruction for the Matriculation Examination of the Calcutta University.

This decision was arrived at by the Syndicate at its last meeting. Mr. Shyamprasad Mukherjee, Vice-Chancellor and son of Sir Ashutosh, introduced the subject in the meeting, this being his father's lifelong ambition.

The change provides that except English, the other subjects should be taught in the candidate's own vernacular either Bengali, Hindi, Urdu or Assamese. There is a slight change in girls' curriculum.

The changes represent the agreed recommendations of the Conference between representatives of the Government and the University.

TRAINING OF CHILDREN

"I wish that all teachers would stimulate a critical faculty among children by pinning upon the black board each day the main news page of all our popular papers."

This was one of the observations made by Lord Allen of Hurtwood, the Labour Peer, in a speech to the annual meeting of the School Managers of London at the London County Hall.

"Our future citizens might then," he went on, "come to realise how necessary it is to watch the manner in which these newspapers present the truth on any given subject."

"We used to say," he commented amid amusement, "little children should be seen and not heard. The result has been a world of adults who are often not fit to be seen or heard."

"We cannot train the critical faculties of children if we insist on trying to make them in our own image. The teacher must make his pupils feel that they are called upon to enter into a partnership of discovery in the world of ideas. This is the exact antithesis of the attitude to the child we see under dictatorship."

PLEA FOR UNIVERSAL EDUCATION

That education should be universal in India was the plea strongly put forward by Dr. James H. Cousins in the course of a lecture, which he delivered recently under the auspices of the Osmania University and added that England was spending Rs. 16 crores for a population of half a crore, which was 16 times of Indian expenditure under the same head. He urged that religion should not be mixed with education.

HIGH COURT AND THE EXECUTIVE

The Calcutta High Court came in for a good deal of trenchant criticism at the hands of Mr. N. K. Basu, leader of the Opposition in Bengal Council on March 21, when he moved a token cut in the demand under the "Administration of Justice".

Mr. Basu maintained that the deterioration in public esteem of the Calcutta High Court was due to two reasons. In olden days it was well known that Judges of the High Court were not hand-in-gloves with the Executive of the Province. But those days have now gone by. It seems now-a-days that High Court Judges took delight in hobnobbing with higher members of the Provincial Executive. Judges now seem to be in constant dread of the Provincial Executive, and he did not doubt that if the Home Member was to pass verbal order to-day, it would be translated into judicial circular by the High Court to-morrow.

That, claimed Mr. Basu, was the principal reason for the progressive deterioration of High Court in the popular esteem.

TOUTING

"A sore; one of the greatest blots on the legal profession; a canker"—thus the Hon. Sir Owen Beasley, Chief Justice of the Madras High Court, condemned touting, when he asked the Madras Bar Council as a responsible body to make a strong and firm move to eradicate that great evil which brought down the respect of the legal profession.

The occasion for this statement was the unveiling at the Bar Council of a portrait of Sir C. V. Anantakrishna Ayyar, a former Judge of the Madras High Court, presented by his apprentices and pupils.

ALLOWANCE TO STATE PRISONERS

Asked as to the procedure for granting an allowance to State prisoners, Sir Henry Craik said in the Assembly that allowances are granted to State prisoners with reference to their status in life and their wants and those of their dependents if any. The amount in each case is fixed on the recommendation of the local Government concerned. As regards the State prisoner, Arun Chandra Guha, his allowances have not been curtailed. The payment of his insurance premia has been discontinued in view of the principles observed by the Government in this matter.

LAW OF INHERITANCE

Mr. U. Thein Maung asked the Home Member in the Assembly whether the laws governing the marriage and inheritance of Indian Buddhists were really Hindu law and whether the Government was prepared to take action to remove the anomaly.

The Home Member said: "The Government of India think that it is most improbable that the position is as suggested by the questioner, but they cannot undertake the responsibility of pronouncing on the question which could not be authoritatively decided otherwise than by courts. The Government do not propose to take any action."

KING'S COUNSEL FOR INDIA

The Patna High Court Bar Association has passed the following resolution:—

"Resolved that, the Bar Association, High Court, Patna, for reasons contained in the annexed report of its sub-committee, is of opinion that the system of appointing King's Counsel should be introduced in India."

TWIN INSURANCE

Most things can be insured, from wooden legs to liners, but many parents may not be aware, says *Titbit*, that they can insure against the arrival of twins. Insurances of the kind have been transacted at Lloyds for many years.

A few years ago, Mr. W. V. Dumbreck, of Hadlow, Kent, took out one of these policies with Lloyds in August, and in the following February collected £1,000.

Underwriters increase their rate if previous twins have occurred on the wife's side. If there is no indication of hereditary tendency towards twins, the normal rate of £2-10s. per cent. is charged, but if past records show the frequent occurrence of twins, the rate may rise as high as 10 guineas per cent.

INSURANCE IDEALS

Insurance in order to be effective should be demanded by the people as a whole. This is possible only if the range of assurance is reduced to a minimum so as to be within the reach of all, says Mr. T. S. Krishnamurthy (the winner of the first prize in the Sir M. C. T. Muthia Chetty Endowment Essay Competition) in his essay which is published in the Anniversary Number of the *Insurance World*. A Life office is specially fitted to be an instrument of obtaining this ideal proportion between saving and spending.

If it can succeed by the completeness of its programme and the efficacy of its advocacy in driving the nation to utilise to its full extent the possibilities of life assurance, so that the people of this country may insure against all foreseen contingencies and assure their lives and then with complete peace of mind spend readily what is left, our ideal will be attained. Our model office, if it is to serve

this ideal, must offer to the public policies based on an ideal programme fitted to the needs of average men. The ideal programme will cover the following uses of life assurance:—

1. Family maintenance.
2. Clean-up policy.
3. Business liabilities.
4. Educational and marriage expenses.
5. Retired Fund.
6. Unpaid balance of mortgage on house.

THE SURRENDERED POLICY

Being convinced he was sure of long life because of the old age his parents had enjoyed and assuming that he didn't need the life insurance he had purchased, a Canada Life policyholder recently persisted in surrendering his £3,000 policy despite every possible effort put forth to persuade him to keep it in force.

The surrender cheque was delivered to him on June 15th last. Twenty days later, July 5th, when returning from a week-end visit to his summer home, this policyholder was drowned through a motor accident, when in passing a truck his car ran off the side of the road into the river.

INSURANCE LEGISLATION

A treaty has been concluded between Poland and Danzig regarding sickness insurance, industrial accident insurance, workers' insurance against invalidity, old age and death. The contracting parties under the terms of the treaty define more clearly the scope of their insurance legislation and affirms the principle of equality of treatment for their nationals. Making certain exceptions, insurance is governed by the legislations in force at the place of employment.

WOOLLEN INDUSTRY

Giving evidence before the Tariff Board, Mr. W. P. Watt, representing the Cawnpore Woollen and New Egerton Mills, said they had the largest plant in India with up-to-date machinery but the output was limited owing to Japanese competition.

The present labour force of each mill was about 1,400, but if fully employed it would be double in the day-shift. Improvements and reductions in the cost of production could not be secured, he said, without protection which, provided the present currency standards were maintained, was required not so much against Continental countries as against Japan.

He said they were definitely against any duty being imposed on imported wool as it was utilised for many types of goods, and such duty would only help Japan. Given assured markets, Indian mills could meet all the Indian demands. Ten years was the minimum period, he added, during which protection should be applied to allow the industry to develop as a whole and consolidate itself against foreign competition in future.

Proceeding, Mr. Watt said: "The form which protection should take should be a higher scale of duties, principally against Japan, or a quota against Japan so that Japanese manufacturers cannot quote lower figures than importers from other countries, subject to a 10 per cent. preference under the Ottawa Pact."

EFFECT OF MATCH EXCISE

The effect of the excise duty on matches, which is in force from last year, was revealed in a reply given by Mr. A. J. Raisman, to a question from Mr. Avinashalingam Chetty, which showed that as many as 182 cottage match factories have been closed as a result of the new duty.

JACQUARD PLANT IN INDIA

Mr. John T. Hardaker, the well known maker of jacquards, who is not new to this country, is the Founder and Chairman of Directors of John T. Hardaker, Ltd., Bradford, England, who are acknowledged to be the largest makers of jacquards and also make the largest range of jacquard machines in the world. Mr. Hardaker has been travelling very extensively in different parts of the world since 1914. His practical experience of the working of textile factories, and his own expert knowledge in jacquard manufacture, says the *Indian Textile Journal*, places him in a favourable position to advise Indian manufacturers on all matters appertaining to jacquards, jacquard harnesses, jacquard card cutting and repeating installations, in fact anything and everything relating to jacquards.

This firm has now arranged to open a branch works and service station in Bombay, where Indian manufacturers and users of jacquards in general will have service from a specially selected plant from the Hardakers' English and American Works.

HAND-LOOM INDUSTRY

Sir Frank Noyce, replying to Mr. Samuel Aaron in the Assembly, said that it was estimated that four and a half lakhs of rupees would be available for assistance to the hand-loom industry. A sum of Rs. 26,500 had been allotted to the Madras Presidency for the period from November 1934, to March 1935, and it was proposed to allot Rs. 59,500 during the coming financial year. The Government of India had given approval to the Madras scheme for the development of the hand-loom industry.

THE MODERN WOMAN

However much the cynic may sneer at the modern flighty woman, there is no doubt that behind all her desire for a gay time, she has sterling qualities. All honour, then, says a writer in the *India Magazine*, to the modern woman, who dances away her troubles, hides tragedies behind the laughter-provoking clink of cock-tail glasses and shows a brave face to the world. "Frivolous, did you say? Far better in a way to the drooping and sighing Victorian maiden, for ever clinging on to the braces-straps of a proud and protective man, and preaching morals to her neighbour's daughter. Hurray, then, for Modern Miss 1935. May her adventures prove a success and may her inherent laughter, her armour of courage, her desire for beauty and her craving for intellectual uplift lead her on to ever-opening avenues of fame and fortune."

WOMEN IN THE EAST

Madame Halida Edib Hanum, the Turkish novelist, speaking on "Freedom" at Mr. Gandhi's residence in Wardha, said that no nation could retain freedom so long as 10 per cent. of the country's population lived a good and comfortable life at the cost of the majority.

Referring to villages and their poor, illiterate and ill-fed population, she urged the girls to go out to the villages and do service.

Speaking about women in the East, she said they had always preserved ancient ideas.

Turkish women had been always in the front in service to their country. They served as teachers and nurses in all the schools and hospitals and she desired girls to take a lead and do the same. She concluded by paying a tribute to Mr. Gandhi as the greatest man of the 20th century and wishing India freedom and prosperity.

WOMEN IN GERMAN UNIVERSITIES

A big reduction in the numbers of women pursuing higher education has taken place since the introduction of the Nationalist Socialist policy of restricting university studies in accordance with the possibility of future employment for men and discouraging them for women, whose career in the Nazi State is regarded primarily as domestic. In some faculties women students have declined by a half, says the Berlin correspondent of the *Manchester Guardian*.

Compared with the winter term of 1932-3, the number of women studying in 1933-4 has fallen by 22 per cent. in the faculty of medicine, 25 per cent. in dental surgery, 15 per cent. in pharmacy; 57 per cent. in law, 48 per cent. in philosophy and pedagogy, 85 per cent. in economics, 41 per cent. in business administration, 58 per cent. in physics, 54 per cent. in chemistry, and 58 per cent. in geography.

WOMEN'S SUFFRAGE ALLIANCE

The *Associated Press* understands that Lady Abdul Qadir, Mrs. Hamid Ali and Mrs. Kamaluddin will represent the All-India Women's Conference at the International Women's Suffrage Alliance to be held at Istanbul, on April 16, under the presidentship of Mrs. Corbett Ashby.

BEGUM SHAH NAWAZ

Begum Shah Nawaz will represent India at the forthcoming Conference of the League of Nations Advisory Committee for the protection and welfare of children.

THE RAMAYANA PRIZE

The Founder's Day of the Sanskrit College, Madras, one of the institutions which owe their existence to the munificence of the late Mr. V. Krishnaswami Aiyar, was celebrated on Saturday, March 9. The annual prize distribution also took place on the occasion which was presided over by Mr. G. A. Natesan, one of the intimate friends of the Founder. The President at the outset referred to the sterling qualities of the late Mr. Krishnaswami Aiyar and his many benefactions to the city. He stressed the importance of Sanskrit learning which opened up a large field of literature and observed that some of the noblest ideals of life are embodied in that language. The commemoration address was delivered by Mr. T. M. Krishnaswami Aiyar.

Before the close of the proceedings, Sir Alladi Krishnaswami Aiyar announced that Mr. Natesan (the Chairman of the meeting) had instituted an endowment of Rs. 1,000 for a Prize to be known as the "G. A. Natesan Ramayana Prize".

DR. DHIRENDRANATH SEN

Dr. Dhirendranath Sen, Editor-in-Charge of *Advance* and lecturer in Politics, Calcutta University, has been admitted to the Degree of Doctor of Philosophy, Calcutta University.

His thesis was on the problem of Minorities. It was referred to a Board of Examiners consisting of Prof. Barriedale Keith, Prof. Harold Laski and Mr. M. R. Jayakar. Dr. Sen is the first in the University of Calcutta to receive the Degree of Doctorate in Constitutional Law and Politics. He also becomes the recipient of the Mahendra Nath Roy Prize.

PRESS CONFERENCE

The delegates from India to the fifth Imperial Press Conference held in South Africa early this year were: Mr. A. A. Hayles, *Madras Mail*, Mr. G. B. Wilson, *Rangoon Gazette*, Mr. Desmond Young, *The Pioneer*, Lucknow.

EMPIRE PARLIAMENTARY ASSOCIATION

The following have been elected as delegates to represent the British Indian Branch at the Empire Parliamentary Association Conference to be held in London in July next:—Hon'ble Sir Abdur Rahim who will lead the deputation, Mr. B. K. Basu, member of the Council of State, Mr. D. K. Lahiri Choudhry, Sir Cowasji Jehangir and Mr. K. L. Gauba, members of the Assembly.

GIRDHAR GOPAL SINGH'S CHARITIES

A sum of Rs. 89,000 has been set apart by Mr. Girdhar Gopal Singh, Advocate, Chapra, out of his saving and a trust has been created for the management of the said fund, the interest of which will be devoted for the poor students of Chapra Zilla School, Siwan School, Kayestha Pathasala, Allahabad, and poor and needy patients of the Chapra General Hospital in the shape of milk and fruits.

Mr. Girdhar Gopal Singh has recently donated another Rs. 9,000 to the Siwan Hospital.

SIR JOSEPH BHORE

His Majesty the King-Emperor has been pleased to extend the term of office of the Honourable Sir Joseph Bhore as Member of the Executive Council of the Governor-General until May 25, 1935 to enable him to receive all honours as a cabinet minister when he attends the King's Jubilee in London.

SIR MAHARAJ SINGH

His Majesty the King-Emperor has been pleased to approve the appointment of Kunwar Sir Maharaj Singh as a member of the Executive Council of the Governor, United Provinces, in succession to Kunwar Jagdish Prasad, who vacates office on March 31, 1935.

Dr. KATIAL

Dr. C. I. Katial (Labour) captured a seat in Finsbury where the Labourites have 87 gains and secured control. It is believed Dr. Katial is the first Indian member of the London Borough Council.

MIRACLE OF SURGERY

Men and women who once limped painfully, because of infantile paralysis or other disease left them with a shrunk leg, may now walk, work and play with normal ease, thanks to a miracle of surgery that actually restores the length of the deformed leg. This new operation used at the Hospital for Joint Diseases in New York City, employs an ingenious instrument which controls the stretching process, a thing heretofore impossible, for the surgeon cannot stretch a bone, he can only cut it. The new bone tissue which gives the added length is produced by Nature, writes *Popular Science*.

The bones usually severed are the fibula and tibia—the long bones of the lower leg. Oblique cuts are made, longer than the length that is to be added to the leg, so that when it is later stretched the sections of bone will not entirely lose contact. Then four short pieces of stiff piano wire are driven at right angles through the bone, two above the cuts and two below.

With the patient still under anaesthesia, the leg is placed in the stretching instrument, a brace-like mechanism with upright arms on each side. The wires protruding horizontally from the leg are made fast in these arms and the patient put to bed. The wound is permitted to heal for five or six days.

CANCER BACILLUS

The claim of discovery of the cancer bacillus is made by Dr. von Brehmer of the State Institute of Dahlem which may fundamentally alter the conception of the pathology of cancer, since cancer has been generally believed to be caused by irritation of the tissues.

Dr. von Brehmer declares that he has made it visible under the microscope and cultivated and injected it into animals which subsequently showed signs of cancer.

Explaining why the discovery had not been made earlier, Dr. von Brehmer asserts that the cancer bacilli nestle so close to the red corpuscles that they must be separated by a special method of injection before the pathogenes become visible. The Doctor states that the cancer bacillus thrives only in persons with alkaline blood.

CURE FOR WRINKLED SKIN

A wrinkled skin is not necessarily an old skin. When prematurely lined it is generally due to one or more of these things: over-fatigue, defective digestion, nerves, lack of fats to nourish the skin tissue, a too frequent use of a drying cream, or working continually in a hot and dry atmosphere. Take a glass of hot milk with breakfast each morning and another on retiring at night, stirring into the milk a small teaspoonful of finely grated mutton suet. Take a vitamin B food for several weeks, and, if weak and anemic, an easily assimilated iron tonic. Get all the fresh air possible, and at least eight hours' sleep each night. Use cold cream freely in the place of soap, that is, rub the cream into the moistened skin just as the soap lather is used.

OXYGEN TONIC FOR ATHLETES

Athletes preparing for a grueling competition may find it advantageous to treat themselves beforehand with oxygen. Studies show that the body can store it for a limited time.

The journal of the American Medical Association recently reported that after three inhalations of oxygen, a person in a resting position can hold his breath more than six minutes.

ARTIFICIAL EYES FOR THE BLIND

The National Institute for the Blind in Britain is to provide artificial eyes for every blind baby in its sunshine homes, subject in each case to the approval of the Institute's medical advisers. The decision follows successful tests with the "eyes". It has been found that they greatly improve the children's appearance. In many cases too the headaches to which they were previously subject no longer trouble them. This is because certain muscles and nerves which were formerly dormant are brought into use.

VITAMINS IN APRICOTS

In addition to being one of the best sources of vitamin A, apricots have been found to be a good source of vitamin C. Experiments show that cooking this fruit reduces the vitamin C content by about half but increases the available vitamin A.

RESERVE BANK SHARES

Applications for shares in the Reserve Bank of India, capital of Rs. 5 crores divided into 500,000 shares of Rs. 100 each have been received from March 25, 1935. The shares allotted are as follows:

Western area served by	
Bombay register	Rs. 1,40 lakhs
Calcutta Register	" 1,45 "
Delhi Register	" 1,15 "
Madras Register	" 70 "
Rangoon Register	" 30 "

The shareholder is qualified to be registered in any area in which he ordinarily resides but no person will be registered in more than one register.

The cumulative dividend on shares has been fixed at $8\frac{1}{2}$ per cent. per annum by the Governor-General in Council. The following Press *communiqué* has been issued:

It has been decided for the convenience of intending subscribers in outlying districts that applications may be lodged at such places as soon as the copies of the prospectus are available, but such early applications will not receive any preference in the event of the issue going to allotment, nor will they be dealt with before the opening date of the issue.

GOLD EXPORT FROM INDIA

During question hour in the Legislative Assembly, the Finance Member informed Mr. Mohanlal Saxena (U. P. Congressman) that approximately 27,500,000 fine ounces of gold were exported from India between September 22, 1931 and January 12, 1935.

Mr. G. R. F. Tottenham, Army Secretary, gave Mr. Asaf Ali details of capitation payments on the Army and the Air Force made by India since 1861.

During the Great War, he said the payments were between £872,000 and £980,000.

AN INDEPENDENT CURRENCY

Mr. Frederic Holsinger, formerly of the *Indian Daily Mail* says, in a statement to the *Hindu* that it is indispensable to cut the rupee away from sterling and establish India's complete independence in currency.

SIR PERCY ROTHERA

Sir T. Desikhachariar unveiled on March 3 within the Trichinopoly Junction compound the bust of Sir Percy Rothera, Agent of the South Indian Railway.

Surveying what has been achieved during the last decade during which Sir Percy has been Agent of the S. I. Railway Company, Sir Desikhachariar said:

"Six hundred and fifty miles of new lines have been constructed providing a network of railway lines which has opened up several parts of the Presidency; it has shortened the route of the pilgrims to Danushkodi through the wealthy Chettinad and created facilities of railway transport greatly desiderated in the beautiful country of Malabar. The Villupuram-Trichinopoly and the Trichinopoly-Pudukottai-Manamadurai chord lines have not only reduced the distance of the route to Rameswaram and Ceylon but also proved of untold advantage to the important areas since traversed by them. This is no mean achievement."

SIR PERCY'S SUCCESSOR

Mr. C. A. Muirhead, Deputy Agent, S. I. Railway, has been appointed Agent in succession to Sir Percy Rothera, granted long leave from March 7, preparatory to retirement.

LOCOMOTIVES IN INDIA

In answer to a question in the Assembly, Mr. P. R. Rau, Financial Commissioner for Railways, said that an investigation is being made as to the possibility of building a workshop in India to produce broad gauge locomotives and boilers. The question is whether it is likely to be remunerative.

Mr. Rau further stated that the manufacture of metre gauge locomotives had been undertaken by the Bombay Baroda and Central India Railway at their workshop in the belief that they could get their requirements on the whole cheaper than by importing them from abroad.

About 15 locomotives per annum had been built during recent years, representing practically the entire requirements of that railway and about 50 per cent. of the average number of metre gauge locomotives purchased in India during the last five years.

UDAY SHANKAR

The world famous Uday Shankar who has extensively toured with his troupe of Indian dancers and musicians has returned to India with fresh laurels from the United States and the Continent. Uday Shankar, it must be remembered, was with the great Anna Pavlova for two years and composed a Radha-Krishna Ballet for her which won him her esteem and admiration. Mr. Haren Ghosh who claims to have introduced the talented dancer to the public of Calcutta in the early years, says in the course of an intimate study which is published in the March issue of the *India Monthly*:

"We had never seen such a graceful composition of rhythm and music. I myself began to realise in him a new orientation of Indian dancing. It was simply magnificent."

THE POWER OF MUSIC

Presiding over the third anniversary of the Manhar Goyan Samaj, Nagpur, the Rt. Hon. Srinivasa Sastri referred to the power of music and said:

That it has the virtue of pleasing us in our dullness, of making us forget not our differences, I fear, but our sorrows, our limitations and our shortcomings. There are some amongst us, who think that when they suffer from one or other of the pitfalls of life, they should not listen to music. They miss, I think, one of the real glories of music. To music we must go, we must seek it just when our spirits are low and we shall be raised to regions of hope.

AJANTA FRESCOES

Dr. James H. Cousins, Principal of the Theosophical College, Madanapalle, has received from Professor G. Yazdani, Director of Archaeology, H. E. H. the Nizam's Government, a gift for the Madanapalle Chitralayam (Art Gallery) of three full-size drawings of Ajanta frescoes. The drawings are by Mr. Syed Ahmed, Curator at Ajanta.

The pictures will be unveiled when the college reopens in July.

A marble Buddha statuette from Burma and a remarkable Nataraja image from the Northern Circars will be added to the gallery shortly.

INDIAN HOCKEY TEAM TO NEW ZEALAND

The Indian Hockey Federation at its meeting in Delhi on March 19, selected the team to tour New Zealand in the summer. The team consists of:

Goalkeepers—T. Blake (Sind) and N. Mukherjee (Bengal).

Backs—P. Das (Bengal), Mahomed Hussain (Manavadar) and Rashid Ahmed (Punjab).

Half-backs—E. Nestor (Bengal), Masood (Manavadar), M. J. Gopalan (Madras) and Mahomed Nacen (Punjab).

Forwards—Shahabuddin (Manavadar) L. Davidson (Bengal), Dhyani Chand (Army), Rup Singh (Gwalior), Nawab of Manavadar, G. C. Agnihotri (U.P.) and F. C. Wells (U.P.)

The Selection Committee consisted of Messrs. P. Gupta, A. Chatterji, Masood, Swami, Jagannath and Major Tinney.

The team will assemble in Madras on April 12 and will play an exhibition match there the next day. Leaving Madras on April 18, the members of the team will reach Colombo on the 15th morning. The same day another exhibition match will be played. The team will sail for New Zealand on the following day.

The Nawab of Manavadar has been selected to captain the team.

MADRAS TENNIS RANKINGS

The Madras Provincial Council of the All-India Lawn Tennis Association has drawn up the following ranking of players for the year 1935:

1. B. Rachappa.
2. T. B. Balagopal.
3. N. Krishnaswami.
4. S. Narayanarao.
5. M. Janakiramiah.
6. K. R. Prasad.
7. T. Ramanathan.
8. C. J. Mullen.
9. Rajah of Ramnad.
10. U. Mahadevan.

MISS MARTHA GENENGER

The German Champion, Miss Martha Genenger, has covered the 200 metres breast-stroke in 2 minutes, 49 2/10 seconds, beating the world's record, established by Miss Mayehatas of 8 minutes 4/10 seconds in 1933.

TATA RESEARCH SCHOLARSHIPS

The Secretary, Lady Tata Memorial, writes:—

Applications are invited for ten scientific scholarships of the value of Rs. 150 per month each for the year 1935-36.

The scholarships are open to men and women and will be tenable for a period of twelve months commencing from the 1st July, 1935. Any or all the scholarships may be extended for a further period of twelve months within the discretion of the trustees. All old scholars who desire renewal should re-apply.

Applicants, who must be of Indian nationality, must be graduates in medicine or science of a recognized university. Applications, must be addressed to the Secretary, the Lady Tata Memorial Trust, Bombay House, Bruce Street, Fort, Bombay, so as to reach him not later than April 15.

LARGEST TELESCOPE IN THE EAST

Proposals are now being mooted for the construction of a highly efficient astronomical observatory at the Indian Institute of Science, Bangalore.

In an interview, Sir C. V. Raman, Director of the Institute, said that the final plans and estimates had not been prepared.

The observatory, he said, would be fitted with a high-power telescope, which would perhaps be the largest of its kind in the East.

Various works of improvement are also being carried on in the Institute. A large number of bore-wells have been sunk with a view to avoiding the high charges which the Institute now incurs by getting its water supply through the City distribution system.

A NEW THEORY OF RELATIVITY

A new mathematical theory of relativity presented recently before the U. P. Academy of Science by Sir Shah Muhammad Suleman, Chief Justice of the Allahabad High Court, appears to have attracted attention in Europe and America and it is reported that investigators are checking his mathematical theory as they consider it to be on the border line between the classical mechanics of Sir Isaac Newton and the newer concepts of Professor Albert Einstein.

CINE-RADIO EXHIBITION

The opening ceremony of the first Photo-Cine-Radio Exhibition, organised by the Motion Picture Society of India, was performed by Sir M. Visweswarayya, ex-Dewan of Mysore, on February 19, at the Town Hall, Bombay, in the presence of a large gathering of leading businessmen, industrialists and officials.

Sir M. Visweswarayya, in declaring the Exhibition open, said that the commercial and social significance of the film industry was very great and there was great need for the Government Agency or some business executive in contact with the Government to attend to the growing needs of the industry which was at present unorganised in the country.

Referring to the requirements of the industry, Sir Visweswarayya emphasised the need for reliable statistics of this industry and said that the higher scientific equipment and training needed for the purpose were lacking and that the necessary initiative to provide this should come, as in the Western countries, from the Government.

HINTS TO CINEMA-GOERS

Here are fine hints to Cinema-goers which Mr. Clifford Bower gives his readers:

1. Never visit the cinema just to kill time. If there is no good film you must see, stay away and save your time and money for a bumper week.

2. Go to the pictures alone whenever possible. The distraction of a companion prevents you from soaking yourself in a film's atmosphere.

3. Read as many reviews as possible but always use your own judgment. Dig out the facts of the picture. What is trash to the critic may be first-rate entertainment to you.

4. If you can't make up your mind about a film from the reviews, study the still pictures in the cinema show-cases or the film papers. They are a great help in assessing a film's quality.

5. Above all, take film-going seriously and with restraint. Those who don't trouble to find out what they want in picture can look forward to disappointments.

MOTOR CAR IMPORTS

America is making a bold bid to capture the Indian motor car market. This has been the growing impression of motor car importers of Bombay, which is, by the way, the principal centre in this trade.

America has succeeded in placing on the Indian market nearly four times as many cars as she did in 1932-33. This is disclosed by a study of figures for the nine months of 1934-35 in comparison with the same period of two previous years. The United Kingdom which has had supremacy for years in this field, appears to be losing ground, as it is believed that the actual statistical curve for the remaining quarter of 1934-35 will remain unaltered.

Comparing the values of their respective imports of cars, the U. K. advanced from 64'87 lakhs to 66'82 lakhs of rupees, while the U. S. A. advanced from 25'58 lakhs to 70'80 lakhs of rupees for the corresponding periods of 1933-34 and 1934-35 respectively.

Although other countries are not serious competitors, Canada has been pushing her way successfully in the Indian market for the last two years, while Italy among the European countries has maintained her position almost stationary. Japan is considered a potential competitor, although she has not yet imported her motor cars into India, excepting a few as specimens of her achievement in this branch of industry.

SOUNDING HORNS AT CORNERS

While approaching or passing on sharp bends or corners, it is essential to sound horns. But continuous sounding of the electric horn will prevent the driver from hearing any sound or noise from other cars that may be coming towards him from the other side of the bends or corners. It is advisable to leave the button for five seconds after every ten seconds or so, instead of hooting continuously.

MOTOR VEHICLES IN ENGLAND

The registrations of new motor vehicles in the United Kingdom during the month of January totalled 37,160, an increase of 6,523 on the corresponding figure of 1934. All classes of vehicles shared the increase, which was the heaviest in regard to private motor cars.

TRAINING IN AVIATION

In reply to a question in the Assembly asking for the number of pilots and airmen in the service of the Government of India in the Posts and Telegraphs department and what facilities have been afforded them, Sir Frank Noyce replied that the Government do not operate any air service and therefore did not employ any pilots. The agreements with the three companies operating air mail services in India, namely, Indian Transcontinental Airways Ltd., Tata Sons Ltd., and Indian National Airways Ltd., provide that these companies should employ the largest percentage of Indian personnel reasonably if possible and as soon as suitable qualified Indians are available. With the development of air services in India, a greater number of qualified pilots will naturally be in demand by the operating companies. In regard to facilities for training, the Government will administer a fund called the Petrol Tax Fund derived from the proceeds of additional tax on petrol used for aviation purposes which is utilised *inter alia* for grant of scholarships and financial assistance to Indians for advanced training in aviation.

NEW LANDING GROUNDS FOR AIRCRAFT

The utilisation of roofs of large buildings, such as railway stations for landing grounds for aircraft is as yet not a question of practical politics. Such, at least, is the view of Sir Leopold Halliday Savile of the Aerodrome Advisory Board of Great Britain, late Civil Engineer-in-Chief to the Admiralty, and at one time Departmental Chief Engineer of the Bombay Port Trust. Even with the improvement of the Autogiro and Helicopter type of machine, the danger of accidents, he says, and the effect of crashes in the middle of congested areas make all plans for such landings both impracticable and undesirable.

SPEED RECORDS IN AIR

Two new airliner speed records were established recently.

Carrying nine passengers the nine-ton "Luftansa" flew from London to Amsterdam, a distance of 220 miles in exactly one hour.

A similar liner, carrying over a ton of freight and mail, reached Cologne from London—320 miles in 92 minutes, averaging 208 miles per hour.

AGRICULTURE IN CEYLON

The development of fruit industry in Ceylon, with a view to supplying the Island's requirements of fruits, particularly limes, oranges and grapes, is envisaged by the Director of Agriculture in his administration report for last year. The Director says:

"Not only could the Island entirely supply its own needs in these fruits, but there should be possibilities for export to other countries and especially to supply the ships that pass through the port. Instead, we find a large importation of fruits, often of a most inferior quality, Ceylon being a satisfactory disposal ground for poor quality fruits from other countries."

Reporting on the work of the propaganda division of the Agricultural Department during the first year of its existence, the Director of Agriculture states that during the year over 25,000 villagers attended lectures, both in English and the Vernacular, which were illustrated with lantern slides and films. This had the effect of stimulating new interest in agricultural problems and the evidence is already more than sufficient to justify the creation of this branch of the Department's work.

LAND REVENUE IN C. P.

The condition of agriculturists in the Central Provinces is giving some cause for anxiety. Following remission of land revenue in parts of Harsud Tahsil where the crops have failed, the Deputy Commissioner, Nimar, has sanctioned complete suspension of land revenue recoveries in several villages of Khandwa Tahsil and a partial suspension in others. The total suspension of land revenue is estimated at one lakh of rupees in that district.

WHEAT IMPORT DUTY

Sir Joseph Bore introduced in the Legislative Assembly, on March 13, a Bill for amending the Indian Tariff Act 1934, which reduces the wheat import duty from Rs. 2 to Rs. 1-8 per cwt. The Bill also restores formal equality in the levels of duties on wheat and wheat flour. The Bill imposes a duty of 12 annas per maund on imported broken rice of foreign origin.

INDIAN LABOUR IN BURMA

A deputation consisting of Mr. P. C. D. Chari, a member of the Council of State, and Mr. N. M. Joshi, Mr. V. V. Giri, Pundit Nilakantha Das, Mr. K. Nageswara Rao, Mr. N. G. Ranga, and Dr. T. S. S. Rajan, members of the Assembly, waited on Sir Frank Noyce, (Member for Industries and Labour), in the Secretariat, Delhi, on March 19, to discuss certain matters regarding Indian Labour in Burma. Mr. A. Rao was also with the deputation.

The deputation stated that employment of labour through contractors was an unmitigated evil giving rise to indebtedness, arbitrary dismissals, deductions from wages and unemployment. As a remedy for these evils they suggested the employment of special labour officers charged with the duty of controlling engagements, dismissals and payments to labourers. They stressed the need for extending the application of the provisions of the Payment of Wages Bill of 1935 to all industrial workers including dock labourers in Burma.

Sir Frank Noyce assured the deputationists that he would bear in mind the views expressed by them when the question of a trade agreement between India and Burma would come up for final settlement.

GOVERNMENT'S LABOUR POLICY

On March 10, the Assembly voted down without a division Mr. N. M. Joshi's token cut intended to voice the grievances of labour.

Both the mover and Mr. V. V. Giri criticised Government's apathy towards labour and suggested ways and means to remove them. Mr. Joshi further said that Government should eschew violence themselves if they wished to root out violence in others. Mr. Giri pleaded for a planned economy and action under the Trade Dispute Act.

The Home Member and the Industries Member vehemently defended Government attitude and said they were acting in accordance with the recommendations of the Whitley Commission.

NATIONAL PUBLIC WORKS

Both Great Britain and America are spending huge sums on public works for the purpose of giving employment in these times of distress and also to give effect to some needed reforms in economic life. It is being realised however that these benefits are only temporary and are not commensurate with the money that they cost. In the United Kingdom since 1919 over £700,000,000 have been spent on new housing schemes.

About £130,000,000 have been spent in the same period on road schemes and about £120,000,000 on telephone development. Over the same period schemes of a wide range of types at an estimated cost of £190,000,000 and numbering 17,640 were assisted by grants from a special committee, —the Unemployment Grants Committee. Smaller sums have been spent by statutory companies with State aid on the development of their undertakings and by public authorities on land settlement, land drainage, assistance for colonial development, fishery harbours, rural water supply and other works.

NEW JAGIRS IN THE PUNJAB

A *communiqué* announces that in pursuance of the policy announced in April 1917, of creating new Jagirs in the Punjab, Jagirs in the shape of grants of Rs. 250 per annum were awarded to eighteen persons tenable for their life, and half that number to single descendants to be chosen by the Governor-in-Council. Grants, to which a definite condition of "continued good conduct, steadfast loyalty to the King-Emperor and active good service to public or Government", attaches, aggregate to Rs. 4,500 yearly.

THE INDIAN SOLDIER

"We were much struck by the marvellous military manoeuvres held recently in Delhi. I think the Indian soldier is an example to the world in regard to efficiency and discipline," so remarked Capt. Khab Kunjara, Secretary of the Siamese Military Delegation, now in India, in the course of conversation with a *Madras Mail* reporter recently.

BIHAR EARTHQUAKE

A comprehensive report of 22 chapters on the Bihar Earthquake and on the measures taken in consequence thereof upto December, 31, 1934, compiled by Mr. W. B. Brett, C.I.E., I.C.S., Relief Commissioner, has been published by the Government of Bihar and Orissa.

BOOKS RECEIVED

EVOLUTION OF HINDU MORAL IDEALS. By Sir P. S. Sivaswami Aiyar, K.C.S.I., Calcutta University. Price Rs. 2-8. The thirteen chapters which comprise Sir Sivaswami Aiyar's Kamala Lectures to the Calcutta University deal with the evolutionary character of the moral ideals of the Hindus as reflected in their sacred laws and customs. Moral ideals are no more stationary and immutable in India than elsewhere, and Sir Sivaswami Aiyar stresses the need for adaptation to the practical requirements of the age. A detailed review of the book will follow.

MAULANA SHIBLI AND UMAR KHAYYAM. By Rustom Pestonji Bhajiwalla: The I. P. Mission Press, Surat. Price Rs. 4. This work contains a biographical study of the late Shams-ul-Ulema Maulana Shibli No'mani, a well known Oriental scholar and a translation of his review of Umar Khayyam's poetry and philosophy from the Urdu work Sher-ul-Ajam, Vol. I. A picture of Khayyam by the courtesy of Sir Fazulbhoy Currimbhoy gives additional charm to the volume whose print and get-up are well executed by the I. P. Mission Press of Surat.

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

SCIENCE AND MONISM. By W. P. D. Wightman. Allen & Unwin.

A NEW HIGHWAY. By T. Wigley, M.A. (Cantab). Allen & Unwin.

THE HOLINESS OF JESUS. By A. D. Martin. Allen & Unwin.

INDIAN PROHIBITION MANUAL. By C. Rajagopalachar, Congress Prohibition Committee. (Can be had of Gandhi Ashram, Tiruchengode).

THE BRIHADARANYAKA UPANISHAD. By Swami Madhavananda, Advaita Ashrama, Mayavati, Almora.

SACRED THOUGHTS culled from the world's masterminds. By Ramanadasa K. S. Seshagiri, Brodie's Road, Mylapore.

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KING GEORGE OF ENGLAND

By MR. ARTHUR LAMSLEY

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



H. M. KING GEORGE V

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

RURAL RECONSTRUCTION IN INDIA

BY PROF. KRISHNA KUMAR SHARMA, M.A.

(Sanatana Dharma College, Nawabganj.)

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

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

There should be a Rural Development Board in every province consisting of about 80 persons representing the people and the Government. There should be representation of Co-operative Department, Industries Department, Education and Public Health Departments and of experts in other lines as engineering, etc. These Provincial Rural Development Boards should work in collaboration with the machinery at the Centre.

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

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

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

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

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

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

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

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

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

In Japan and other countries, education is adequately practical. In Japan, there are higher industrial schools with over 20,000 pupils, middle industrial schools with over 15 lakhs of pupils and in addition about 800 brilliant graduates are sent annually to foreign countries for training at Government expense. According to "Looking Forward" by President Roosevelt, one-third of the expenditure of the State is on education in the U. S. A. and a fairly large portion goes for technical instruction. Undoubtedly, advanced education is of as much advantage to a country as the building of railways, steamships, etc., but one of its main objects should be to train the recipients for the battle of life.

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

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

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

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

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

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

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

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

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

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

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

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

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

NATIONAL INCOME AND WEALTH			
Population (millions)	Income per capita Rs.	Wealth per capita Rs.	
U. S. A.	122.77	2,053	9,365
Canada	10.37	1,268	8,023
U. K.	46.18	1,092	6,371
Japan	65.36	271	2,308
Br. India	271.73	82	441

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

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

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

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

TO A BUDDHA

BY MR. E. H. d'ALWIS

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

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

The Education of Soviet Children

BY MR. A. RAMAIA, M.A., B.L.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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A New System of Representation

BY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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THE LITERARY ELEMENT IN LAW

BY MR. K. VENKOBA RAO, B.A., M.L.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Here are two specimens from Street:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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Problems of Rural Broadcasting

BY MR. G. S. KHOSLA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE "TRAGEDY" OF GANDHI

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

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

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

*THE TRAGEDY OF GANDHI. By Glorney Bolton. Allen and Unwin, London. Pp. 326. (Available of G. A. Natesan & Co., Madras. Price Rs. 7-14.)

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

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

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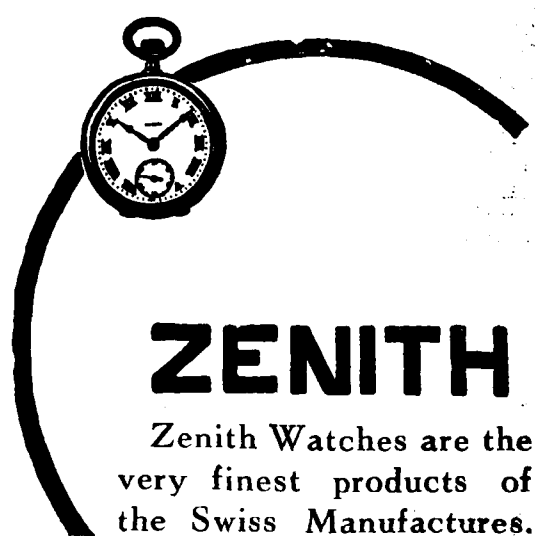
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There would be nothing left for the people of India if they lost their courage and exchanged it for instance for a dose of intellect. The so-called intellectual politicians of our country have come unfortunately to regard that the British are their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

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

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

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



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THE VALUE OF ART

BY PROF. ISH KUMAR, M.A.

(Government College, Campbellpur)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Wordsworth gives life in words when he writes:

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

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

RAJA BIRBAL

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BIRBAL'S HOUSE

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

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WHERE IS LANKA?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE INDIAN STUDENTS IN ROME

By MR. W. PERERA

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

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

Vir bonus est quis?

Qui consulta patrum, qui leges inruque servat?*

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

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

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

* Who is the good and dutiful man?

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

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

The big majority of the students in Rome are ecclesiastical students—students who have come to learn of the great masters of the Christian Theology and the *philosophia perennis*. The medium of instruction is Latin—the language of Empire and of law; the language of Lucretius, Ovid, and Cicero, and later of Augustine, Jerome, and Bernard. It reminds one of the time when Europe was Christendom, and Latin was the common language and the bond between all men. Students could peregrinate from university to university: the language was one, and the culture was one—the great Christian culture. Latin is the language that has conquered the centuries. Henry Nelson Coleridge, in a defence of the classical languages, speaks of Latin as being "majestic in its bareness, impressive in its conciseness; the true language of History, instinct with the spirit of nations and not the passion of individuals; breathing the maxims of the world, and not the tenets of the schools; one and uniform in its air and spirit, whether touched by the stern and haughty Sallust, by the open and discursive Livy, by the reserved and thoughtful Tacitus". Mr. Belloc makes a plea for the revival of Latin. There can never be peace in the civilization of the West, nor a common understanding, until it has a common language. No artificial common language is worth considering. It is hardly more than 200 years since Latin was still the common medium of understanding on serious matters among Europeans, and not 800 years since it was the necessary medium for discussion on subjects common to all nations. It was in general use in Eastern Europe, especially in Hungary, in Poland and the Lower Danube districts till much after the seventeenth century. Even during the Great War, one important international speech was made in Latin. Latin was for century after century the common living tongue of the West.

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

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

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

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

† All laws he hath in his portfolio.

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

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

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

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

lesson of the Church is then an important one.

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

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

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

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

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

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

—Belloc.

THE PATH OF MAN

BY

MR. F. J. T. DIENER

—: o :—

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

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

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

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

Sir Vithaldas Thackersey: A Tribute

By

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

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

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

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

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

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

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

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

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Finance Bill

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

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

Wanted an Overseas Department

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

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

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

East and West

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

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

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

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

Sir Joseph Bhore

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

The New Member of Viceroy's Council

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

Sir Mirza and the Pandits

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

Dr. Ansari's Retirement

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

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E. Dec. '35.

WORLD EVENTS

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

GERMANY REARMING

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

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

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

FOREIGN CONVERSATIONS

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

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

MAY 1935]

WORLD EVENTS

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

THE STRESA CONFERENCE

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

LLOYD GEORGE'S PROGRAMME

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

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

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

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

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

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

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

RACE PROBLEM IN PALESTINE

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

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

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

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

TRADE AND FINANCE

BY "SRIVAS"

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

RESERVE BANK OF INDIA ISSUE DEPARTMENT

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

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

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

BANKING DEPARTMENT AS ON THE 5TH APRIL, 1935.

LIABILITIES		ASSETS	
	Rs.		Rs.
Capital Paid up ...	5,00,00,000	Notes	19,05,29,000
Reserve Fund ...	5,00,00,000	Rupee Coin	8,80,000
Deposits—		Subsidiary Coin	1,04,000
(a) Government ...	18,86,41,000	Bills Discounted—	
(b) Banks ...	7,82,07,000	(a) Internal	
(c) Others ...		(b) External	
Bills Payable ...	48,000	(c) Government of India	
Other Liabilities ...	1,85,000	Treasury Bills	
		Balances held abroad ...	11,94,95,000
		Loans and Advances to the Government	
		Other Loans and Advances	
		Investments	5,00,00,000
		Other Assets	16,18,000
Total ...	86,20,76,000	Total ...	86,20,76,000

* Includes Cash and Short-term Securities.

MAY 1935]

TRADE AND FINANCE

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

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

THE SILVER MARKET

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

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

GOLD IN INTERNATIONAL FINANCE

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

BOOKS ON FINANCE

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

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

DIARY OF THE MONTH

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Apr. 11. The Stresa Conference opens.

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

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

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

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

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

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

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

Apr. 19. Mahatma Gandhi opens the village industries exhibition at Indore.

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

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

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

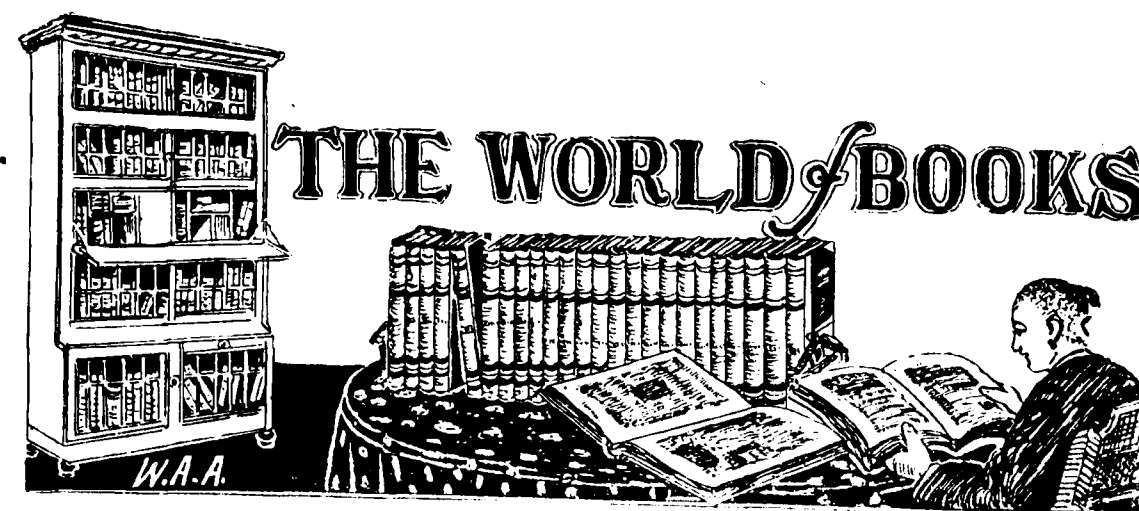
Apr. 23. Sir Tej Bahadur Sapru and Mr. Jinnah leave Bombay for Europe by *S. S. Conte Verde*.

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Hyderabad

HYDERABAD'S NEW DAM

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

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

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

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

HINDI PRACHAR IN HYDERABAD

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

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

HYDERABAD AMIL PANCHAYAT

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

Mysore

MYSORE PANDITS

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

Mahamahopadhyaya Rao Bahadur R. Narasimhachar presided on the occasion.

VERNACULAR IN MYSORE SCHOOLS

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

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

TOBACCO CULTIVATION

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

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

Baroda

STATE'S PEOPLES' CONFERENCE

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

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

VILLAGE RECONSTRUCTION

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

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

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

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

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

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

Travancore

H. H. SETHU PARVATI BAI

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

RELIEF TO RYOTS IN TRAVANCORE

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

TRAVANCORE FINANCES

The revenue receipts of the State from the commencement of the financial year to the end of Dhanu 1110—13th January—were Rs. 90,99,186 the estimated revenue for the whole year being Rs. 2,32,92,547 as against Rs. 79,79,123 at the end of Dhanu 1109 with an actual realisation of Rs. 2,84,26,619. The grand total receipts including debt heads and receipts of a capital nature up to the end of Dhanu were Rs. 2,99,04,262 with an estimate of Rs. 7,54,53,047 for the whole year as against Rs. 2,62,81,598 at the end of Dhanu 1109 with an estimated receipt of Rs. 7,74,67,408 and an actual realisation of Rs. 7,86,99,726.

The disbursements up to the end of Dhanu 1110—13th January—were Rs. 77,82,507 as against Rs. 84,05,365 at the end of Dhanu 1109. The estimated expenditure is Rs. 2,15,55,271 as against Rs. 2,14,82,070 in 1109 with an actual realisation of Rs. 2,26,14,081.

Kashmir**STATE'S SAVINGS BANK**

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

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

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

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

Gwalior**GWALIOR POLICE**

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

In spite of the failure of crops, the number of offences during the year was 3,178 as against 3,211 in the preceding year. Of these, 839 were of a serious nature. 1,991 prosecutions secured in 75 per cent. of cases. In spite of the dense population and the large number of villages (11,000), the police were very successful in combating the activities of outlaws, many of whom were captured or shot.

Jaipur**AERODROME AT JAIPUR**

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

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

Bhopal**BHOPAL STATE ASSEMBLY**

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

BHOPAL'S RESIGNATION

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

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S. N. Pochkhanawala,

Managing Director.

E. Dec. '85. Rajan.

INDIANS OVERSEAS**South Africa****SOUTH AFRICAN INDIAN CONGRESS**

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

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



MR. V. S. C. PATHER

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

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



MR. A. I. KAJEE

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

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

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

Zanzibar

THE ZANZIBAR ISSUE

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

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

Ceylon

INDIAN LABOUR IN CEYLON

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

Australia

INDIANS IN WESTERN AUSTRALIA

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

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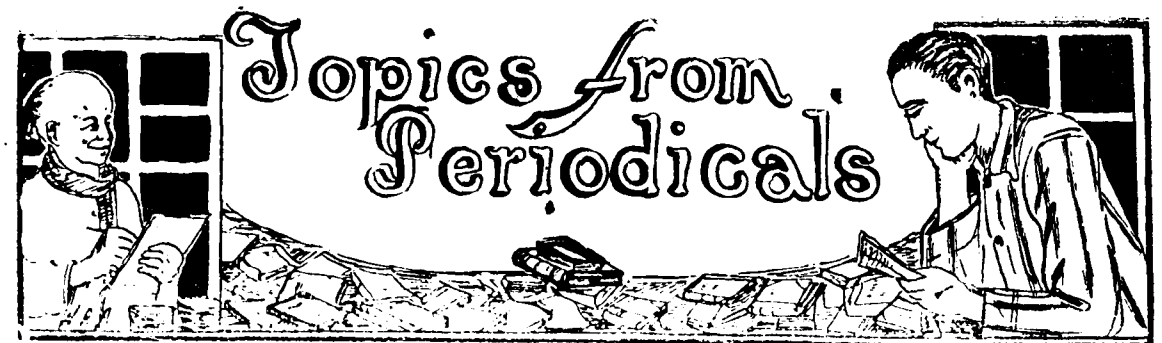
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E. Jan. '36.



THE ROERICH PACT

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

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

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

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

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

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

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

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

THE DOWNFALL OF MIR QASIM

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

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

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

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

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

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

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

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

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

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

UNIVERSITY LIFE IN GERMANY

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

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

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

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

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

PSYCHOLOGY OF BRITISH RULE

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

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

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

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

KHADI AND SOCIALISM

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

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

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

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

ON KHADDAR. By Dr. Pattabhi Sitaramiah As. 8, To Subs. of "I.R." As. 6. G. A. Natesan & Co., Madras.

EUROPEANS AND THE I. C. S.

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

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

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

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

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

THE PROBLEM OF THE FAR EAST

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

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

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

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

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

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

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THE NEW REFORMS

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

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

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

UNEMPLOYMENT AND RURAL POPULATION

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

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

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

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

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

EDUCATIONAL EFFICIENCY

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

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

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

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

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

UNIVERSITIES AND THEIR FUNCTION

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

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

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

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FINANCE IN THE NEW CONSTITUTION

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

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

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

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

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

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

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

INDIA IN PERIODICALS

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

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

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

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

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

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

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

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

THE FINANCE BILL

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

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

TEXT OF RECOMMENDATION

The following is the text of the recommendation:—

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

PAN-ASIATIC FEDERATION

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

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

SIR FAZLI ON UNIVERSITY IDEALS

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

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

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

DR. BHAGWANDAS' WARNING

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

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

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

SIR COWASJI ON GOVT.'S POLICY

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

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

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

LIBERALS AND THE FINANCE BILL

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

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

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

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

INDIAN CHRISTIANS' CONFERENCE

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

The Conference passed the following among other resolutions :—

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

CONGRESS AND THE JUSTICE PARTY

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

A FEDERAL UNIVERSITY

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

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

ADULT EDUCATION

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

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

INTER-UNIVERSITY BOARD

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

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

EDUCATION OF DEPRESSED CLASSES

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

DR. ZIAUDDIN AHMED

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

HINDU UNIVERSITY

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

DELHI PRO-CHANCELLOR

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

THE "PATRIKA" CONTEMPT CASE

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

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

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

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

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

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

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

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

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

DIVORCE LAWS IN CALIFORNIA

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

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

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

SIR SHADI LAL

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

INDIAN INSURANCE CONFERENCE

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

Referring to the development of insurance business in this country, Sir Chimanlal said that although of recent origin, it has not been unsatisfactory at least so far as life insurance is concerned. Progress in this direction during the last decade has been substantial. Whereas during 1925, total new life insurance business written by all insurance companies doing business in India was only 8 crores rupees, for 1932 the latest year for which the Government official figures are available, the new life insurance business to the extent of 27 2/3 crores of rupees was written. During the last two years, of course, there should be substantial increase and it could safely be estimated that the annual new life insurance business for the current year would be 80 crores.

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

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

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

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

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

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

THE PAISA FUND

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

FEDERATION ON THE BUDGET

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

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

HAND-LOOM INDUSTRY

The Government of India have allotted to Bihar Rs. 28,000 for the five months of 1934-35, and Rs. 52,500 for the year 1935-36 for the development of hand-loom industry.

AGRICULTURE AND COMMERCE

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

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

CANDLE FACTORY IN BOMBAY

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

WOMEN'S CONGRESS

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

WOMEN'S MEDICAL SERVICE

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

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

WOMEN'S ABILITY

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

WOMEN IN COAL MINES

Replying to a question in the House of Commons, Mr. R. A. Butler, Under-Secretary of State for India, said that there were 28,895 women employed in Indian coal mines.

FUTURE OF WOMEN'S DRESS

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

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

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

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



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

LITERARY

GANDHIJI ON HINDI

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

In his presidential address, Mr. Gandhi pointed out that as a result of 18 years' continuous work for the spread of Hindi, 8,200 instructional centres had sprung up in Southern India and 600,000 people there had mastered Hindi. He appealed for the collection of Rs. 1,00,000 in order to augment the resources of these institutions.

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

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

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

RAO SAHIB C. S. R. RAO

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

PERSONAL

MEMORIAL TO MR. V. J. PATEL

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

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

C. R.'s RETIREMENT

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

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



SIR JOSEPH BHOIRE

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

CURE FOR RHEUMATISM

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

HEART-BEAT SNAPS

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

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

A T. B. HOSPITAL

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

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

REFORM OF THE DIETARY

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

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

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

FOOD RESEARCH INSTITUTE

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

THE CARE OF TEETH

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

RESERVE BANK CONSTITUTION

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

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

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

MADRAS CO-OPERATIVE CENTRAL BANK

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

The Government Order on the subject reads:—

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

SLEEPING BERTHS IN 3RD CLASS

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

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

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

RAILWAY WORKMEN

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

FREE TRAVELLING

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

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

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

MISS PHILOMENA THUMBOO CHETTY

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



MISS PHILOMENA THUMBOO CHETTY

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

MUSIC CONFERENCE IN MYSORE

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

UDAY SHANKER'S DANCE

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

CRICKET CHAMPIONSHIP

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

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

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

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

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

WORLD'S SWIMMING RECORD

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

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

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

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

DR. MEGHNAD SAHA

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



PROF. MEGHNAD SAHA, F.R.S.

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

A NEW THEORY OF RELATIVITY

A new mathematical theory of relativity presented recently before the U. P. Academy of Science by Sir Shah Muhammad Suleman, Chief Justice of the Allahabad High Court, appears to have attracted attention in Europe and America and it is reported that investigators are checking his mathematical theory.

NEW PROFESSOR FOR SCIENCE INSTITUTE

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

CEYLON FILM INDUSTRY

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

CHARLIE CHAPLIN

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

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

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

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

"INDIA SPEAKS" BANNED

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

A BIG BRITISH FILM SCHEME

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

INDIAN-MADE CARS

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

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

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

PROSPECTS FOR FORDS

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

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

SANITARY CONTROL OF AERIAL NAVIGATION

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

AERO-CLUB OF INDIA

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

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

AMAZING BALLOON ASCENT

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

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

AIR MAIL LETTERS

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

VILLAGE UPLIFT WORK IN ORISSA

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

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

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

SUGAR CULTIVATION

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

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

COLOMBO AGRICULTURAL DEPARTMENT

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

THE TUNGABHADRA PROJECT

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

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

RELIEF TO THE UNEMPLOYED

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

INTERNATIONAL LABOUR CONFERENCE

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

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

WORLD LABOUR CONVENTION

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

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

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

RURAL POST OFFICES

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

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

VILLAGE SELF-GOVERNMENT BILL

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

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

EVEREST EXPEDITION

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

BOOKS RECEIVED

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

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

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

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

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

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

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

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

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

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

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

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THE ECONOMIC REVOLUTION IN CANADA*

BY ST. NIHAL SINGH

I

WITHIN living memory, Canada has undergone a two-fold economic revolution. A radical change has taken place in the character of farming and, strange though it may sound, side by side with it, there has been a noteworthy development of manufacturing industries.

In 1906, when I first visited the Dominion, wheat grown in the Canadian West, which erstwhile had lain waste, was exported. I can still vividly recall the joy that the shipment of grain out of the country inspired in Canadian hearts.

The people who had emigrated a few years earlier to the unbroken prairie, spreading almost from the verge of the Great Lakes in Ontario to the Rocky Mountains, on the other side of which lay British Columbia, were jubilant. Naturally enough.

Many of them had pulled up their roots in the eastern provinces and journeyed into a tract that was untamed and bleak. Many others had adventured from overseas, obtaining free homesteads and subsidies from the Canadian Government with which to buy farm animals, implements and seed. Had they all not been men and women of faith and vision, they would never have made such a move which, to persons less bold, must have looked like a leap in the dark.

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The risks were however not so great as the timid imagined. Just south of the international border the West had been tamed and added greatly to American prosperity. History repeated itself in Canada. The colonists, possessing the requisite pioneer spirit and capable of hard work and endurance, made good.

Success had an intoxicating effect upon them. So at least I found as I went about among them during 1906 and 1907.

Jubilation over the initial successes in wheat farming in the Canadian West was not, however, confined to the settlers in that region. People living east of the Great Lakes were hardly less happy.

That fact surprised me, but not for very long. Many of the Canadians living in the East derived their sustenance directly or indirectly from manufacturing industries. They knew that as the empty spaces in the West became filled up, the products of their forges, lathes and looms would be in demand out there and would enable them to derive profit and to increase their output.

So, indeed, it happened. But before I deal with the expansion of industries in the Dominion, I must finish outlining the agricultural development.

II

Until the close of the 19th century agriculture was confined, broadly speaking, to areas east of the Great Lakes and to parts

of British Columbia situated between the Rocky Mountains and the Pacific Coast, exclusive of the Vancouver Island containing Victoria, the provincial capital. Mixed farming was the general rule. Cereals, vegetables and fruits were grown. Some attention was paid to raising cattle, horses, pigs and poultry. Dairying was also attempted.

Some communities leaned towards one branch of mixed farming, some towards others. Production was, in any case, upon a small scale, leaving little for the individual to export after the requirements in the home and in the farm stables and poultry yards had been satisfied.

With the shifting westwards of the population, especially after the commencement of the twentieth century, new tendencies manifested themselves, and as time went on manifested themselves with growing vigour. Individual homesteads staked out on the prairie were large. The smallest usually was a quarter-section (160 acres) in extent. A farm four times that size, that is, a "section" or one square mile in area, was not uncommon. I have personally visited holdings, each of which comprised six or seven sections—six or seven square miles—in area.

With the amount of man-power available in the early stages, mixed farming would have been impossible on such large farms. Even if there had not been the shortage of labour that then existed and that, in fact, exists to this day, especially at harvest time, few homesteaders would have been inclined to go in for that type of agriculture.

The fertility of the land was almost beyond belief. The mere scratching of the surface of the soil and sowing it to cereals, particularly to wheat, and leaving the rest to Nature, resulted in bumper crops.

So little attention was paid to cultivation that farmers of the old school, wedded to the old ways, were scandalised. They spoke of the men out west (many of them were without previous experience of agriculture) as being engaged, not in wheat farming, but in "wheat mining". Seldom was a phrase invented that described a process more accurately or more imaginatively.

Nature proved wonderfully indulgent. But only for a time. Finding her bounty abused, she finally became disgusted and struck at man. Tares sprouted among carelessly farmed wheat and spread from field to field. The sins of the worst cultivator were often visited upon the careful tiller of the soil, who had the misfortune to be the negligent man's next-door neighbour.

These troubles were not, however, felt at least acutely for a quarter of a century or so. Possibly if the war had not broken out in Europe and spread to Asia and Africa, some heed might have been paid to the warnings given by far-sighted scientists that "wheat-mining" was progressively decreasing the fertility of the soil. Nor would the laws enacted for dealing with plant pests have remained virtually a dead letter on the provincial statute-books.

As men were sucked into the various fighting zones, the need for bread became undeniable. Section after section of land still lying waste in the prairie provinces was broken up and put under wheat. Cultivation in the new areas was even more slipshod than it had been in the earlier ones.

The impetus given by the war was so strong that it did not fizzle out at the close of hostilities. There were, to be sure, occasional set-backs in the post-war period, but, broadly speaking, fresh land continued to be taken up until well towards the end of the last decade. During 1926-27,

when I made a comprehensive tour of the Dominion, going back and forth from one sea-board to the other several times, the movement was especially brisk. The Colonization Branch of the Immigration Department of the Federal Government and the two railway administrations were jointly and severally stimulating the process of settlement.

The net result of such efforts spread over a period of some forty years is marvellous. In the three prairie provinces—Manitoba, Saskatchewan and Alberta—the area under wheat in 1982 totalled 26,895,000 acres. The yield was 408,400,000 bushels in that year.

Almost half as large an area (12,889,000 acres) in those three provinces was under "coarse grains" in the same year. Under that term were lumped together oats, barley, rye and flaxseed. The yield of these crops was 818,945,000 bushels.

While farmers in these provinces, as a rule, continue to concentrate their attention upon growing cereals, particularly wheat, minor crops are not entirely neglected. Nor are the farm industries such as animal husbandry, poultry and bee-keeping, and dairying, in all its branches left wholly undeveloped. During recent years when stupendous difficulties have been encountered in the disposal of cereals, and prices have dropped to levels where production is hardly economic and also problems due to "wheat mining" and general careless methods of cultivation have become pronounced, the gospel of mixed farming is at last being listened to and gradually increasing stress is being laid upon farm industries.

These may, at first sight, be taken as signs of the completion of the agricultural revolution which I have already mentioned. I am inclined, however, to think otherwise. There is still a vast stretch of land capable of being

profitably brought under the plough and at the same time no dearth of individuals with the pluck and enterprise characteristic of the pioneer. After a time, therefore, when the present phase of depression is past, there is no reason why this revolution may not enter upon another successful lap.

III

The industrial revolution to which I referred at the beginning of this article is a somewhat older movement. It really began towards the close of the seventies of the nineteenth century, when Britain loosened her hold upon governance in what is now the Dominion of Canada. The local politicians, who came into power at that time, adopted a policy of protection which, except for occasional lapses, has been pursued with vigour.

The awakening had come actually somewhat earlier. As the variety and extent of Canadian resources had become known, the ambition to exploit them for the benefit of persons born in the land or determined to end their days there, asserted itself. They refused to be content merely with the production of flour, fruit, fish, furs, timber and other raw materials for shipment to Britain, as had theretofore been the practice.

Once they managed to gain the political weapon to control the imports so as to shield manufacturing enterprises within the country, they set out in earnest to utilise the products of their mines, forests and farms in factories, workshops and mills; and to produce semi-manufactured and manufactured goods for their own consumption and even for export across the Great Lakes and the sea.

As the Canadians who financed these operations and those who engaged in them, enjoying the whole-hearted support of the provincial and federal authorities, succeeded

in their various ventures, the fabric of industry expanded and assumed gigantic proportions. Their ambition also took wings and soared higher and higher. No longer were they content to exploit only the raw materials that could be produced in the Dominion. They, on the contrary, scoured the world for the bases of new industries, and upon the strength of these imports built up new and successful enterprises.

Of the raw materials brought in from abroad, three must be specially mentioned, namely, rubber, cotton and sugar. Though they are imported from countries in both hemispheres and the cost of transport, insurance and other vicarious charges have to be added on to the price paid for the commodities, they are so economically worked up in the Canadian factories, workshops and mills that the Canadian manufactured products compete successfully in the protected internal market with articles shipped in from abroad and in some cases even when exported and sold in foreign markets.

The industrial revolution spilled out of the eastern provinces some years ago. The areas originally tamed for the production of wheat are fast becoming dotted with industrial establishments.

Some of them are meant for the production of food materials—for the conversion of beef and pork into preserved and tinned meat. Others are designed to cater locally for the demand for manufactured goods in the prairie provinces. A colossal amount of capital has been invested in these concerns and has been readily subscribed by enterprising Canadians and Americans.

It is impossible in a brief article to go into details concerning the manufacturing industries in various parts of the Dominions. The varieties of goods produced already run

into hundreds and their number is constantly increasing.

So successful has been the industrial revolution that already the semi-manufactures and manufactures exceed in value all the agricultural products added together. That fact is hardly grasped by the world at large, which still hugs the out-of-date notion that Canada is an agricultural country.

It is of interest to note, particularly for us Indians, that while Canada has only about one-thirty-fifth of our population, its external trade actually exceeds our own. The Canadian figure for 1931 is \$945,400,000. The Indian figure for the same year is \$408,600,000. It does not need a mathematician to realize the great difference in both the *per capita* production and *per capita* consumption of goods between Canada and India.

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The Polity in the Puranas

BY

MR. V. R. RAMACHANDRA DIKSHITAR, M.A.

WE are living to-day in a critical age but it was in the creative age that the Puranas were composed, or to speak with perfect accuracy, were reduced to writing. Unlike the Veda and the Vedic literature, which are essentially religious, the Puranas deal with geography and history and thus furnish original and affluent material to reconstruct the history of ancient India. An examination of the geographical factors leads to the elucidation of political divisions, which, in its turn, takes us on to a study of the ancient kingdoms and their dynastic genealogies and traditions—"subjects that were generally regarded as of little or no historical value, and were practically neglected." We are not at present concerned with the political history of ancient India as is described in the Puranas, namely, the establishment and succession of regular monarchies from the pre-historical period and continuous in duration, some taking us to the Gupta period and some to the early Satavahana period. But what we are now concerned with is a study in brief outline of the political institutions as seen and explained in the Purana literature.

KING

The first and most important institution was that of kingship. A study of the relevant chapters in the Puranas like the Agni Purana, Markandeya Purana, Vishnudharmottarapurana, Matsya Purana, and others show the true position held by the monarch in the constitution of the State. Monarchy was the only principle of unity in the State. The king justified his position as the protector of the people and he was the successful leader of the nation in war. Unlike

Louis XIV who regarded himself as God's vicegerant, the ancient Indian monarch was looked upon by the common folk of the realm as one possessed of divine infallibility. It is said that all kings, past, present and future, are but portions of the Universal Vishnu. For the power of protecting and preserving the world resides with no other deity than Hari, the Lord of all.* It is worth noting in this connection that on this account no monarch of Hindu India attempted at the extension of his authority and of his own personal power. It was a limited monarchy where the king had the welfare of his subjects at heart and strove ever towards that end,

DUTIES OF KINGS

Dante argues monarchy as the best form of Government and pleads for a Universal Monarchy as necessary for the welfare of mankind. The Puranas envisage some such form of monarchy. The duties of the king are insisted more than his rights. The Agni Purana compares the king, though crudely, to a pregnant woman, and that he should forego all pleasures of his own and realise that he lived only for the well-being of the people in his charge. In return for this onerous function, he took one-sixth part of the income of his subjects. Elsewhere the Purana says that the life of a king should be one perpetual vow of annihilating the condition of his subjects.† This was done by punishing the wicked and the evil-doer and by safeguarding them against the extortions and oppressions by officers. The predominating impulse with him was the love of his subjects, and in it lay the strength of the

* Vishnu Purana, I, Ch. xxii. † Ch. cxviii.

king.* Thus we may infer that the ancient king was made to realise that his real strength lay not on the police or the army but on the love of his subjects.

PUBLIC OPINION

Though there was nothing like the fourth estate, as we understand it to-day, in the age of the Puranas, still from the time of the coronation of a prince as Yuvaraja or heir-apparent, public opinion was the decisive factor in politics. That the people fully participated in the administration may be illustrated from the following legend: Nabhaga, the son of King Dishta, set his mind on a Vaisya girl and took her in marriage against the will of her father and contrary to the warrior's code. The Vaisya lodged a complaint with the king, the father of the prince. There was then a war between the father and son to punish the latter's misbehaviour. A certain sage intervened and said that it was not meet for a Kshatriya to fight with a Vaisya, as the prince lost his Kshatriya caste by marrying a Vaisya girl. As befitted the Kshatriya, the king desisted from the fight. On this the courtiers and people met and decided that Nabhaga could not succeed to the throne but should pursue the duties of a Vaisya.† For the warrior code demanded that a Kshatriya should first enter into wedlock with a girl of his own community and then marry, if he so desired, a girl of the Vaisya caste. But as Nabhaga acted otherwise he was debarred from succeeding to the throne. Here we notice a close kinship between ethics and politics.

THE CONSECRATION CEREMONY

There was no rigid prescription as regards the time for the performing of the Coronation ceremony. The Agni Purana rules that that

should be performed at the proper time after the lapse of a full year from the date of the accession. This was followed by the elections or more appropriately by the selection of the Purohita, the queen and the ministers. And these took a leading part in the consecration ceremony.

THE DAILY PROGRAMME

The programme of the daily time-table of a king indicates that his attention and energy never flagged. He was to leave the bed before the break of dawn amidst music by court panegyrists and look into the report of daily income and expenditure. After the morning bath and worship of sacrificial fire, he entered the Council Chamber and received ministers and other officers. After meal he engaged himself in reading philosophical treatises. In the afternoon he supervised the Treasury, witnessed the parade of soldiers. After the evening prayers and meal he entered the seraglio and spent the night in music and song. A certain portion of the day was spent in physical exercises which consisted of lifting heavy weights or fencing with sword.*

CHECKS AND BALANCES

Most of the European scholars and following them some Indian savants speak of ancient Indian monarchies as autocratic or absolute in character. The evidence of the Puranas does not warrant such an assumption. All the powers were not centred in the person of the king. They were distributed on rational principles among the different elements in the State. Besides the king, there were six elements: the ministry, the army, the ally, the kingdom, the fortress, and the treasury. Again the king's powers were restricted by a system of checks and balances. There was first the

Council whose advice was sought and whose decision was ordinarily followed by the king in undertaking any new venture or an expedition. The monarch must be a dharmavijayi or a righteous conqueror in his wars with his neighbours and foreigners. According to the Matsya Purana there were two more assemblies: the Paura and Janapada. These assemblies were located in the capital city. The first was a representative of the citizens and the second was the representative institution of the rural parts. In all public functions and in the decision of a certain policy to be adopted, the opinion of these two assemblies was taken. For their opinion often represented public opinion.

THE MINISTRY

Proceeding to examine the different elements of sovereignty in the State, we can say at the outset that the ministry consisted of councillors versed in arts and sciences and experienced in State craft. Caste was no bar to be a member of the Council. There was again no restriction of birth or rank for the ministers.* Qualified Vaisyas and Sudras were often members.

THE ARMY

The next element of the State was the army which was in charge of the commander-in-chief who was either a Brahman or a Kshatriya. There were a number of officials attached to him. These were the charioteers able to estimate the strength of the hostile army and detect its weak points, and the keepers of royal elephants, of horses, of castles and fortresses. The principle of Balance of Power was followed in foreign politics. The foreign policy was in the

hands of a special minister of Peace and War who was versed in shadanga or the sixfold expedients. To his office were attached the diplomatic agents, ambassadors and spies. The ambassador was to be of sharp intellect, eloquent in speech and versed in the arts of diplomacy. The spies were the detectives who wandered in different disguises as merchants, physicians, astrologers and mendicants in the foreign countries and reported secretly to their headquarters. Spies are said to be the king's eyes. The King is asked not to act on the report of a single spy but to get it tested from different sources. If the version from the different officials agreed, then action was taken. Attached to the War Office was the Arsenal which was guarded by a Warderer, who was not to sleep.* Defences of the realm required elaborate arrangement of fortresses natural and artificial. Of these six kinds are mentioned. The natural fortifications were such as forest, desert, rivers, seas, and the artificial fortifications were those specially built by the king for the purpose of defence. The defence complex was often the cause of outbreak of war. War was resorted to if all diplomatic means, of which as many as seven are distinguished, failed to give the intended effect.

THE TREASURY

The Treasury was in charge of a Treasurer. According to the Agni Purana, half of the revenue collected should be stored in treasury, and the other half was to be spent on State and charitable purposes. The Government acted as the guardian of the property of a minor, and of a widow with a minor child. Again, unclaimed property was under its custody for three years, and was returned to the claimant on satisfactory proof or became the property of the

* Ch. ccx. 24.

† Markandeya Purana, Ch. 113 and 114.

* Ch. 235.

* Agni Purana, Ch. 218, 18-20.

* Agni Purana, Ch. 220.

State after that period. Items of income included revenue from land and that from trade and commerce. One-sixth of the produce from land went to the king. Under the second head 1/20 of the gross price was charged on goods manufactured locally and a levy not exceeding 1/20 of the net profit was taken on imported goods, 1/5 was the levy on animals and 1/8 on gold, fruits, flowers, honey, meat and the articles of luxury. The levy on the artisan classes was simple. They should work for a month in each year on State enterprise, free of wages. Similarly menial labourers were to work whenever required by the State and were fed in return. In some, the State should earn money by just and honourable means and aid the deserving. In no case the treasury like the army should not be defective.

JUSTICE

Another Department of the State was that of Justice. The king was required to temper justice with mercy and he should never inflict inordinate punishments on any accused. Otherwise it was to allow one's own interest to suffer. There were two codes in all: the Civil Code and the Criminal Code. It is not possible to make a clear distinction between the Criminal Law and the Civil Law in the age of the Puranas. The laws were complex and it was hardly possible to reduce them to simple geometrical demonstrations. In this connection we are reminded of the remarks of Napoleon: "I often perceived that oversimplicity in legislation was the enemy of precision. It is impossible to make laws extremely simple without cutting the knot oftener than you untie it."

The Age of the Puranas witnessed the elaboration and completion of the Law Codes. The offences of a criminal character included theft, citing false witness, perjury, breaking

of contracts, threats, or a show of violence, assault, killing of a horse or cow, adultery and others. Committing nuisance on a public thoroughfare, encroaching on the rights of temples and tanks, fraudulent transactions in trade and commerce came under the civil procedure. Fines, imprisonment, and torture were generally the punishment awarded. Fines were levied for civil causes and they were of three-fold—sahasa, madhyama and uttama according to the nature of the offence. Theft often involved mutilation of limbs. Some acts and deeds were punished with imprisonment. The Jailor was taken to task when a prisoner escaped from his custody. The highest punishment meted to a Brahman guilty of a grave offence was banishment.

RURAL ADMINISTRATION

A few words may be said about the provincial and local administration as seen in the Puranas. The whole kingdom was divided into two parts—grama and vishaya. The grama was the smallest unit of administration. The three administrative divisions were: one grama, ten gramas and 100 gramas under the charge respectively of gramadhipati, dasagramapati and satagramapati. Above these officials was the Vishayeswara, who was perhaps the representative of the king in the rural parts. All these involved one hierarchy of rank. A gramadhipati could appeal to his immediate superior dasagramadhipati, who, in his turn, appealed to satagramadhipati. From the latter an appeal lay to the Vishayeswara, who settled the point in dispute. If he could not do so, he reported to the Central government which did the needful.

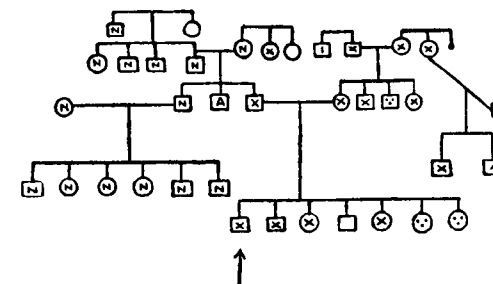
Criminality and its Cure

BY MR. I. B. SAXENA, M.A.

THE existence of the feeble-minded in the society sometimes creates various grave social problems for two important reasons. On the one hand, the mentally handicapped children who are left to themselves become easy victims to human vultures and evil designers. On the other hand, some of them turn outlaws of their own accord and create nuisance in the society which cannot be tolerated. Some social economists advocate the complete elimination of the feeble-minded and incompetents from the body politic. It is true that such a procedure would serve the high standards of living and raise the morale of the people, but who would be the "hewers of wood and drawers of water" if everybody were to take to "white collar" occupations. The remedy does not lie in cutting out the limb, rather in diagnosing the disease and having suitable applications. In the following lines I shall attempt to suggest methods of prevention with particular reference to criminal instincts:

At the outset I must admit that it is not easy to find out the feeble-minded unless he is distinctly microcephalic, hydrocephalic, cretin, idiot or imbecile. All the tests hitherto applied have not been successful in giving accurate and universal results. Moreover, there are some on the borderline who lapse as frequently as they become "good chaps". Economic pressure or the inability to make a living, the oversexing of the feeble-minded, the lack of judgment, the abnormally high rate of fecundity and fertility, injury to the posterior part of the temporal lobe of the brain are indicated to be the causes of the higher percentage of feeble-minded in the society. It is unfortunately true that the feeble-minded

reproduce their own kind. In a family of Jukes, consisting of 2,820 descendants, 51.2 per cent. were harlots before marriage, 71 bastards, 301 Migitimates, 131 mentally deficient, 24 regular prostitutes, 17 blind, 4 insane, 9 epileptics and 378 died under age five. The records of Ada Turcker, the Garland and the Nam families also justify the same conclusion. The "hereditary chart", which I quote from Dr. Wallace Wallin, will prove that "when both parents are feeble-minded all the children will be feeble-minded".



Note.—Square indicates males, and circles females, x feeble-minded; I insane; A alcoholic; N normal; o died in infancy; o born dead. The man whose history is traced is indicated by the arrow.

This statement has to be modified in most of the cases as the development of the mind, though based on the hereditary germ plasm, depends upon social atmosphere, education, opportunity to acquire, and encouragement. It is not necessary that a family of degenerates must produce degenerates as the family of normally-minded may never contain an idiot.

It has been frequently asserted that every feeble-minded person is a "potential criminal" and that all the paupers, loafers, criminals and prostitutes of the society are members of this class. It is no doubt true that the class of criminals derives its strength not so much from the feeble-minded as from dull and backwards. One of the

most peculiar aspects of the juvenile and adult criminality is the tendency towards recidivism or frequent repetition of the same crime—misconduct leading to arrest, fine and release; again offences, imprisonment and discharge. It works like a vicious circle and the migratory instinct leads to a nomadic existence. The feeble-minded does not think of his home and the hearth and finds a ready pleasure in roaming about the country. The only remedy suggested is good guardianship in a reformatory school. In India, such schools and clinical observatories are rare and the brunt of the defectives is generally borne by the parents. So far as I am aware there is only one school for Indian feeble-minded children at Jhargram in the Midnapore district of Bengal having a strength of eight pupils only. Compare this with the United States of America where there were 308 schools for feeble-minded children in 1927 with a total of 104,021 pupils—58,966 boys and 45,055 girls. It is undoubtedly true that the burden and the criminal menace of the feeble-minded can be considerably reduced by the adoption of an adequate, constructive and rational program of eugenics, euthenics and orthogenics. But in cases where these facilities are not available and the feeble-minded is a bit out of average, the difficulties of treatment are actually felt.

Some people, though perfectly sane, have morbid impulses which they cannot easily check. Their impulsive stealing is not due to want of riches or aloofness from society, but to instinctive desire to appropriate articles which are not of much personal use. Handkerchiefs, ties, watch chains, etc., are frequently stolen and accumulated uselessly. It is Kleptomania rather than ordinary theft. Stealing without reflection and merely to satisfy their animal instinct is common

among a certain class of the weak-minded. They will lay hand on whatever they take to fancy. Sometimes they display all sorts of skill and even cunningness in obtaining their object of desire. The orthodox Freudian School traces Kleptomania to "ungratified sexual instinct" or moral failings which are due to the person's inability to do certain deeds openly. How far sexual instinct is responsible for every unpurged action is a question open to doubts and misgivings. The school of Dr. Jung and others have rightly branched off from the parent stream and have shown that though the Freudian method is unique and capable of yielding good results, the assumptions on which it is based are certainly exaggerated.

I have found the method particularly useful in trying to understand the soul life of a patient Mr. X in its deepest recesses, though I have taken recourse to hypnotism in remedying the defect. The case in point is of unusual interest. Mr. X is of 22 years of age. The parents are still alive, sane and intelligent. The father belongs to a respectable family of Brahmins and occupied a distinguished post. The brother is quite simple, honest and straightforward. Apparently Mr. X is in every way normal. The history of his forefathers does not reveal any feeble-minded excepting one who remained a bachelor and died very young. Nobody can take Mr. X to be otherwise. All the facilities of good education were provided to him but he proved a truant in the class. The head is normal, though a slight high; there is no suspected injury to the brain, eyes are short and not very intelligent, the health as usual. He has a criminal instinct in him of stealing away whatever he would lay hand on. The things stolen are disposed of at petty prices and the money is spent in purchasing odds and ends. This

occurs in the nature of periodical fits. When questioned he stated: "I don't know what I do. I feel that I must steal something and run away." This case presented peculiar difficulties and it took plenty of time in studying the behaviour, the history and the instinct of this adult. He has already committed many offences ranging from ordinary thefts to serious crimes. He has been twice flogged and thrice put into prison, but all the punishment could not change him a whit.

It was in December last that he was given a suggestion in hypnotic trance that he should leave this habit. Though being a good medium on the whole, the suggestion was not accepted readily and it seemed to produce a sort of inner struggle. This necessitated positive as well as negative suggestions. Since then he has been four times hypnotised and the result hitherto achieved is very encouraging. So far no attempt has been made to be lawless. The periodical fits are not so intense, and we have every hope that X would be a normal man in due course of time.

It is not for the first time that hypnotism has come to our aid where almost all the devices have failed. To be very candid, even here one cannot be sure of his ground, as individuals differ like the leaves of the plant and one can't be classed with the other. Then again the difficulty of giving suggestions is more enhanced in cases where the patient is not inclined to accept the suggestion and struggles hard. The suggestions also should never be given by way of command unless absolutely necessary. It is better always to study the psychological changes happening within the mind before applying any method or methods.

Some doctors and Psychiatrists believing that prevention is better than cure have

advised several means of extermination and elimination. Prevention of the biologically unfit, Euthanasia or painless execution, sterilization or a sexualization are some of the remedies suggested. European countries have not only felt the presence of the feeble-minded in the society but have tried to check further growth of this class by means of legislature. Almost all the states of America—Pennsylvania, Indiana, Washington, New Jersey, New York, Nevada, Virginia have laws on their statute-book, but most of them have been either repealed or are dead letters. The problem of forced sterilization was also considered by the ancients; and we find in Biblical times Egyptians, Malays, and Hebrews devising means to put this into practice. The only operative procedures urged now are fallectomy or salpingectomy and vasectomy. It is of course true that segregation would result in the effective prevention of degenerate parenthood, but the idea of extermination itself is repugnant and inhuman. Moreover even if this practice is allowed, there will be scientific doubts as to after-effects on the individual and the moral and biological integrity of the race.

The best way to safeguard the interests of society and individual is to chalk out a programme of euthenic care. Adequate hygienic conditions with proper connective training are the requisites of a Reformatory School. The Institute should be more homelike and self-sufficing, containing a training department, a medical department, a psychological department and a research department. But the fruitfulness of all these will depend upon the identification of the feeble-minded. Also every criminal or idiot cannot be at par with the other on account of the physical, mental and hereditary distinctions. I have found out to my advantage that wherever these methods have failed, hypnotism has been a source of boon and benefit.

THE HARIJAN MOVEMENT IN ASSAM

BY MR. BOLI NARAYAN DEKA, M.A., B.L.

THE Untouchability Movement otherwise known as the Harijan Movement which is so widely advocated by Mahatma Gandhi to-day was the key-note of the Vaisnava cult preached by Sri Sankar Deva in Assam long long ago. Though Mahatma Gandhi is a great politician and Sankar Deva a great preceptor in other aspects of life, they are nevertheless capable and zealous reformers in this particular respect. It is an impressive instance of unity in diversity. The *prima facie* object of the reforms of both Mahatma Gandhi and Sri Sankar Deva is to elevate from the dark of ignorance the so-called 'Untouchables' and to remove untouchability—a thing which the Mahatma regarded as a rotten part and Sri Sankar Deva as a rubbish of the Hindu society. But the ultimate objects varied in principles. The ultimate object of the former is to bring a union among the parts of the body politic of India, whereas that of the latter was to bring a union among the sons of Manu in the field of religion and the worship of God. In other words, one preached the brotherhood of humanity for a state and the other preached the brotherhood of humanity for a religion.

In his *Kirtan*, Sri Sankar Deva said:—

"The Mlechhas who eat dogs purify themselves by singing the name of Hari. The Chandala who only sings the name of Hari will properly execute the function of a sacrifice." *

"That Chandala at the tip of whose tongue there is the message of Hari is to be placed in the highest estimation." †

"One is an ignorant who vilifies a Chandala who has sung the name of Hari." ‡

* *Kirtan*—Pasandamardan.

† Ibid Ibid

‡ Ibid Ibid

Sankar Deva advanced a step further when he said that Sri Krishna asked Uddhaba "to bow down to dogs, Chandas and donkeys as their souls too were Rama (God)". *

Born of a non-Brahmin family, Sankar Deva held the sceptre of a preceptor for millions of people, so much so that he was looked upon and still is so as an incarnation of God. This fact itself was a great move towards the relaxation of the rigid principles of caste superiority. At that time Tantrism held sway over the whole land and the supremacy of Brahmins was all pervading. It may be called a Tantric civilisation. In every household *Puja* was performed and very often with tragic effect. But to this right of performing *Puja* the depressed classes were not entitled. They were not allowed to enter the Mandap (i.e., a place where the idol and offerings are kept). On the other hand learning was very clear at that time. Except the ruling families, the Brahmins were the only community or caste who sealed learning from the purview of other communities or castes. The advent of Sankar Deva was, therefore, timely and welcome from all sides. He came as a saviour of non-Brahmin communities. He raised objections to all these partialities of Brahmins. He preached the futility of *Puja*, and urged to give the so-called depressed classes an honourable place in the worship of God. He asked his followers to rally round his cult where no distinction of caste or creed was observed. It was due to him that Assam had escaped the brunt of the evil effects of caste superiority. We have in Assam not so much untouchability as we hear the existence of it in Madras and other provinces.

* *Kirtan*—Baikuntha Prayan.

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The gist of his religious creed was 'Namkirtan' (i.e., the act of placing God within oneself by thoughts and the act of singing his name outside by words) and the key to his success was the simplicity and liberality of his faith. His creed did not require any ado. It was destitute of all pomp and grandeur. Any man how low his origin might be, could register his name as a devotee of his faith and a member of his congregation. Going through his biography we will see that besides his high caste disciples, he had initiated those whom Hinduism had neglected or rather discarded as untouchables from within its four walls. For examples, he initiated and made disciples from the Nagas, Miris, Garos, Haris, Doms, and the Bhutias. He made Atoi (i.e., head of a small group of disciples and a friend of the congregation) from among those people. As for instance he had Damodar Atoi from among the Bhutias, Gobinda Atoi from among the Garos, Narottam Atoi from among the Nagas and Narayan Atoi from among the Miris. So much so that he had initiated even Javanas (i.e., Muhammadans) and we find that he had Jayahari Atoi from among the Muhammadans.

Another striking fact which we should consider in this place is this that as Mahatma Gandhi has accepted the general appellation of 'Harijan' for the depressed classes, so Sri Sankar Deva also gave his disciples irrespective of castes the general appellation of 'Hari Bhakat'. The former word means the 'man of Hari' and the latter word means the 'devotee of Hari'. Practically both words are synonymous. Sri Sankar Deva has highly commended the glory of a Hari Bhakat in his *Kirtan*. He said that God was the heart of a Bhakat and so was a Bhakat

to the God.* In other words, a Bhakta was dearer to God no matter to what caste he is born.

Such was the movement lodged by this great reformer. In order to make his movement a success, Sankar Deva had sometimes to perform strenuous works and very often to come across Himalayan obstacles. Brahmins were his chief opponents who, as it were, declared a crusade against him. They went to the King and urged him to put a stop to Sankar's activities. They told the King that Sankar Deva was a proselyte. He did not observe *Puja*, he did not obey the caste rules and he did not respect Brahmins. Hence to forgive him was tantamount to condone sacrilege and to foster anarchy in the field of religion. This argument of the Brahmins moved the King who had the zeal of a new convert. He hunted Sankar Deva from place to place who, in the meantime, made a triumphant exodus from his birth-place at Nowgong to Cooch Behar. Being enraged at not being able to trace Sankar, the King caused some of his unfortunate followers to undergo severe punishment. This was a tragic episode of religious persecution in Assam. However, the King of Cooch Behar received him cordially and gave him shelter. But at Cooch Behar also, the Brahmins gave him much trouble. A synod was convened in which the opinions of the Brahmins were flouted by the reasoning of the great reformer and the King of Cooch Behar became his staunch supporter.

Sankar Deva was born in 1449 A.D. and he died in 1569 A.D.

* *Kirtan*—Pasandamardan.

JOHN GALSWORTHY

BY PROF. P. L. STEPHEN, M.A.

(St. Xavier's College, Palamcottah)

ON reading through Hermon Ould's *John Galsworthy*,* one is reminded constantly of the observations of Milton and Carlyle about a noble book proceeding from a noble heart—about the life of a great poet being itself a great poem. The plays and novels of Galsworthy delight the reader with their beauty and charm. His works from the earliest, *The Island Pharisees* and *The Silver Box* to the latest, *Flowering Wilderness* and *Over the River*, are charged with a rare and artistic delight that is akin to the joy given by sunlight and flowers or the waves of the sea. There may be just a few really bad characters; it may be felt that there is some truth in the criticism of D. H. Lawrence about Galsworthy's presentation of sex; Fleur's pursuit of Ton may shock; and the author's pre-occupation with the sins of the rich may irritate the readers of the earlier novels. Yet, in spite of it all, the supreme emotions produced by his works are of beauty, goodness and charm.

Hermon Ould's study brings out the fact that what is good in Galsworthy's works proceeded from the good that was in the man himself. "Galsworthy thirsted after beauty as the saint after righteousness"; and the beauty he thirsted after was not limited to any class or kind. The beauty of the material world—of landscapes, trees and flowers, of birds, beasts and fishes, the beauty of man, woman and child, and the beauty of the spirit, of noble thoughts, emotions and actions—all these were equally appreciated and loved by him. "The Beauty of the World is the novelist's real despair," he wrote once. Of the Sussex Downs, he says:

The traveller who enters it out of the heat and lightness takes off the shoes of his spirit before its sanctity. . . . For the flowers of sunlight on the ground under those branches are pale and rare, no insects hum, the birds are almost mute. And close to the border trees are the quiet, milk-white sheep, in congregation, escaping from the noon heat. Here, above the fields and dwellings, above the ceaseless network of men's doings, and the vapour of their talk, the traveller feels solemnity. . . . And for a space his restlessness and fear know the peace of God.

Speaking of his love of animals, Ould says: "He respected animals. He respected their individuality; he indulged their funny little ways; and he did not expect them to conform to his." The tender care with which he observed them may be seen in his description of a cat "arching her back and rubbing herself against his leg, crinkling and waving the tip of her tail".

Such descriptions, however, are only incidental and serve to show his all-embracing love. His main theme is Man in Society, rather, Man *versus* Society. Stirred by a love of man and desire for reform, he lays bare the social injustices and cruelties. He says: "The one thing is to hate tyranny and cruelty and protect everything that's weak and lonely." As Ould remarks: "Galsworthy the reformer, beholding the iniquities perpetrated in the name of Justice, Nationalism, Society, Religion, Property, and the other gods, called up Galsworthy the artist and bade him expose the iniquities, and he obeyed." But the great thing about him is that his practice was to attempt to understand, and even when describing the fault, not to condemn the sinner. This is a great and rare thing in man. Any character of Galsworthy taken at random will show this

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practice. Look at Soames, Foresyte, the central and epic character of Galsworthy's novels. If Soames appears at first unloveable, hard and cruel, tenacious in holding his property and exercising his rights, his position is made so clear that we understand the springs of his actions, desires and thoughts. In his later works, especially in *The Silver Spoon*, *The White Monkey* and *The Swan Song*, Galsworthy labours hard to soften and brighten the character of Soames until at the end, when he dies, the old man has the full sympathy and even regard of all the readers. As a critic once wrote: Galsworthy strives hard in his later works to make amends to Soames.

"Conscience in Milton was a terrible and fierce thing." So was it in Galsworthy. Hence, when he had drawn a character with harsh lines, he could not rest without making amends. What else is the explanation of the Foresyte Change? For that book is nothing but a set of brilliant sport stories depicting one loveable characteristic or another of many members of the Foresyte family of whom the reader may have made hard judgments. Galsworthy, through the Foresyte Change, suggests that if we think ill of a person it is only because we do not know all about him; and, indeed, on finishing the Foresyte Change the reader says to himself: "*Tout connaitre est tout pardonner.*"

A gifted author generally produces in his readers the same sentiments as are experienced by himself. The sympathy and love we feel had first been experienced by Galsworthy himself. It is his generous sensations that are echoed in his readers also. Hermon Ould by a detailed narration of Galsworthy's connections with the P. E. N. shows the high ideals that he tried to serve in actual life. "The P. E. N. is an

international association of writers founded in 1921 by the novelist and poet Mrs. C. A. Dawson Scott." Galsworthy was elected its president and he strove hard to further its aims, namely, "to promote friendliness and hospitality among writers throughout the world, irrespective of nationality, race or creed, and by this means help to bring about that understanding which, if achieved, would insure amity among nations." Though the Great War was over, national animosities still continued. The P. E. N. exerted itself to break down these animosities. Governments were addressed about the liberation of political prisoners, people were addressed about helping nations in difficulties as Hungary after the earthquake, and at the annual Congress great writers of all nations gathered together in friendliness. Galsworthy's speeches show the strength of his feeling for the reciprocal love of the nations. He pointed out that—

"Nationalism and Internationalism are not rivals; they are really complimentary the one to the other."

He declared at a later meeting that the P. E. N. was "bound on a long quest for a jewel that has been stolen from the world, the jewel of friendliness".

Hermon Ould has, as he claims, linked together certain episodes and utterances, which appear most significantly to reveal the man. Above all, the reader recognizes Galsworthy's faith that "without love there is nothing" and that "unless you have the power of identifying yourself unselfishly with another human being, you are in this world, at any rate, doomed to unhappiness". Rarely, if ever, does a great work come from a small soul, and Hermon Ould's study shows that Galsworthy's books originated in a man equally great in himself.

* JOHN GALSWORTHY. By Hermon Ould. Chapman and Hall, Ltd., London. Price 8s. 6d.

A k b a r ' s P o p u l a r i t y

BY MR. PARMANAND, M.A.

A KBAR the Great is described in histories as one of the most powerful and popular potentates of India. It is not proposed to detail the causes of his popularity. Here it is simply intended to show that one of the chief causes contributory to his popularity was his free intercourse with his subjects in their social life and this fact finds support from the marriage ceremonies of the Hindus of the South West of the Punjab, where his name is still honoured with the reverence that is due to a sovereign. In Multan, one of the most ancient places in India and historically important as the classic ground of Alexander's conquest, a ceremony called the *tambol* ceremony is performed in the celebration of Hindu marriages. *Tambol* is described in the last paragraph of Part I of the Punjab Civil Code (edition 1854) as being * presents made by neighbours and friends of the same caste on the occasion of marriage to each other. This *Tambol* ceremony in the † *Utradhi* section of the Arora community of Multan, to which the writer belongs, is performed as under :—

After the bridegroom's party reaches the bride's house and after all other ceremonies and the *redic* rites are performed, both the bride and the bridegroom's parties sit together at one place and at this meeting presents in cash, gold and clothes are made by *dheta* (the father of the bride) to the bridegroom and some of his selected near relatives. These presents are made through

* "The *tambol* given is any sum from Rs. 1 to Rs. 10 and seldom exceeds the latter sum. Careful accounts are kept of the *tambol* given and received."—*Multan Gazetteer*, p. 80 (1927 edition).

† The Arora community of Multan is divided into three sections: *Utradhi* (men of the north), *Dakhana* (men of the south) and *Dahra* (men of the midland).

a *bhat* (*lit.* a bard) who after receiving a suit of clothes comprising of one *Pagri*, one large handkerchief and a coat, stands in the meeting assembled and exclaims thus:—

Jora kapra gabhru de bhan kun tambol
Translation. (A pair of clothes is presented
to the father of the bridegroom.)

This he delivers personally to the bridegroom's father who, according to the time-honoured custom, wears these clothes over those already worn by him. Similar presentations are made in turn to the bridegroom's paternal and maternal fathers by exclamations:—

Jora kapra ghabru de dade kun tambol

Jora kapra ghabru de nane kun tambol

A pair of clothes is presented to the
paternal father of the bridegroom.
maternal

The *sarbala* (best friend) does not receive any clothes but he is only entitled to four Annas in cash. Cash or ornaments in gold or silver are placed in a silver tray and presented by the *bhat* on behalf of the *dhetu* to the *putreta* (the head of the bridegroom's party).

Presents in the form of cash, valuables, etc., are then made by the other members of the family with which also is presented a coconut.

After this is over, the *bhat* then stands up and exclaims :—

*Akbar Shah Badshah de ghar da narel
Raja Todarmal Tannan de ghar da narel
Misr Chhabildas Brahman de ghar
da narel*

*Kishne Mangle de ghar da narel
Rain Ram Prithi pat Narule de ghar
da narel*

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TRANSLATION

A	cocoanut	of	(or	sent	by)	the house of the
						Emperor Akbar.
"	"	"	"	"	"	Raja Todar Mal
						caste <i>Tannan</i>
						(Tandan)
"	"	"	"	"	"	Misr Chhabil-
						das, Brahmin
"	"	"	"	"	"	Kishna Mangla
"	"	"	"	"	"	R a i n R a m
						(caste)
						Narula Prithipat

From the above it appears that the *bhat* does not present the cocoanuts referred to by him but simply makes the above recital. Akbar had enjoined on the officials of the *ilaga* to join the celebration of Hindu marriages and to present cocoanuts one on behalf of the Emperor and the other on behalf of themselves. It is also clear that Raja Todar Mal, the Revenue Minister of Akbar, is responsible for introducing this institution, which is still commemorated inspite of the fact that the house of the Emperor has ceased to reign since long. It, however, yet remains to be ascertained who the other personages mentioned are and what their relation with regard to the *tambol* ceremony is. Every possible effort has been made to get this matter cleared up but to no effect.

Another thing in this connection that has to be established is whether the cocoanut part of the ceremony is observed in other places as well. My enquiries show that so far as Multan is concerned, this recital is made on the occasion of the marriages of the sons of the *Dakhna* and *Dahra* sections of the *Arora* community besides the *Utradhis* but is not in vogue in *Khatri* and *Brahmin* circles. It is difficult to assign any reason for this difference as also to say whether this custom prevails in other parts of the South-

West Punjab, or the Punjab proper. It is, however, fairly certain that the *Khatris* of Bahawalpur observe this ceremony more or less in the same form as is done by the *Aroras* of Multan. The following passage from the *Gazetteer** of the Bahawalpur State is worthy of notice:—

As a preliminary to the *tambol* ceremony among the *Khattris*, the *bhat* stands in the meeting assembled to contribute the *tambol* to the *putreta*, with a cocoanut in the right hand and exclaims: *Akbar Shah Badshah da narel*, i.e., a cocoanut of (or sent by) the house of the Emperor Akbar and then makes it over to the *putreta*. Again taking another cocoanut in the hand, he exclaims: *Todar Mal Tannan de ghar da narel*, i.e., a cocoanut contributed by Todar Mal Tannan and gives the same to the *putreta* also. The practice is as old as the time of Akbar when, it is said, both Akbar and Todar Mal sent one cocoanut each to every *Khatri* in the country, who celebrated the marriage of his son, the former to please the latter who was his Revenue Minister, and the latter to please his caste. The royal *tambol* ceased to exist from the death of Akbar, but the *Khattris* of this part of the country preserved the custom to perpetuate the memory of this popular potentate.

Such have been the estranged relation between the Hindus and Mohammadans of Multan for the last many years and especially after the riots of 1923 that like other phases of life even this recital has not escaped its influence so much so that the *bhats* have since been using the words of "*Sri Ram Chandar ji de ghar da narel*" in place of "*Akbar Shah badshah de ghar da narel*". This change, though brought about by providential circumstances, is very much regretted, but it is not without its significance as it tends to show how historical facts are shaped by such circumstances. Whether the Hindu *bhats* of Bahawalpur have done the same it has not been possible to ascertain.

* Bahawalpur Gazetteer (1904), page 114.

ECONOMIC RECOVERY OF BENGAL*

BY DR. P. J. THOMAS

THE trade depression has hit Bengal more than most other parts of India. This is chiefly due to the dependance on the world market of Bengal's principal money crop, jute. A recovery plan has already been set on foot and it has for its guide one of the ablest administrators of India, H. E. Sir John Anderson. He has set his mind firmly on the economic reconstruction of Bengal, and he welcomes every one who has a plan for it. Is it any wonder if an Assistant Director of Industries of the Bengal Government has ventured to publish a book on the economic recovery of the Province? Nor is it meant for 'boosting' Government's measures. It is a bold expression of the independent views held by an officer, and in many matters Government's policy has come in for criticism.

Although the author calls his book "A Recovery Plan for Bengal", it deals with the general economic development of that province and not merely with the means of getting out of the present economic depression. Thus it is a very ambitious book; it adumbrates a plan for the economic reconstruction (in the widest sense). Agriculture, industry, trade and transport—all these are dealt with, and in each case definite lines of progress have been chalked out.

The author wants a redistribution of crops within the province to suit the needs and potentialities of each district. Jute is separately treated, and in view of the serious defects in its production and flagrant abuses in its distribution, he wants the State to intervene for improving the yield, fighting pests, carrying out research work and regulating markets.

* "A Recovery Plan for Bengal." By S. C. Mitter. Assistant Director of Industries, Government of Bengal: Book Company, Calcutta.

Government must also, in the writer's opinion, advance money to jute-growers against the deposit of jute in its godowns, provide better irrigation facilities and supply cheaper credit to suit the cultivators' needs.

Mr. Mitter is a firm believer in small scale industries and gives special attention to pottery, soap-making, hosiery and glass-making. Labour must be made more efficient by providing for better housing and by stamping out malaria. A provincial industrial bank is also suggested as a means for providing cheaper credit facilities.

Such is the 'sectional' plan of Mr. Mitter. In his opinion, India is too large a country to have a single plan; but he forgets that without a general plan for the whole of India, a sectional plan for Bengal has little chance to work. Bengal is a part of India and cannot make a sudden leap forward all by itself. Sectional plans have done more to discredit planning than all the arguments usually urged against *planwirtschaft*.

Further, his emphasis on production is also overdone. In a world suffering from over-production and under-consumption, finding the means for large production can hardly do any good. The problem is one of increasing purchasing power and of diminishing costs, and this must be tackled before efforts are made to increase production. Unfortunately, Mr. Mitter does not tackle this all-important issue.

The merit of the book lies in the large quantity of facts and figures brought together about Bengal. The author has a thorough knowledge of the economic condition of his province and has written a timely book. Let us hope that it will prove useful in the great endeavour for economic recovery now going on in that Province.

COWPER AND INDIA

BY MR. KALIPADA MUKERJEE, M.A.

THOSE who have read Shelley's well known lines to an Indian air should know that these were written in 1821 for Mrs. Jane Williams, the wife of an Anglo-Indian officer, who found delight in singing them. Readers of his biography ought to remember that he was interested in Indian history if not as much in Indian thought; and that he actually wrote in 1822 an unfinished drama, one of the characters of which is an Indian youth "who is led by a spirit 'in a mysterious manner' to an island to see a lady who is loved by him, but who returns his passion only with a sisterly affection". But the only thing Indian, about his Indian serenade is the word Champak, which Shelley may have read of in Sir William Jones's 'Botanical Observations' where it is written: "The strong aromatic scent of the gold-coloured Champak is thought offensive to the bees, who are never seen on its blossoms." We should like to guess that those lines were actually composed to suit, and inspired by, some particular Indian air which it is hard to trace out now. It is interesting to note in this connection that Lord Byron a little before leaving England wrote: "Oh! my lonely-lonely-lonely-pillow", which was meant to suit the Hindostani air 'Alla Mulla' Puncu' which the Countess Guiccioli was fond of singing. The late Harinath De probably guessed aright that the air in question was 'Are Mera Pankha'.

Cowper, indeed, composed no poem like any of the above-mentioned poets.* Yet, he was interested to a great extent in India and her affairs. The first reference that we find

* Cowper first read of India probably in the then celebrated work of Abbe Raynal, entitled 'Philosophical and Political History of the Establishment and Commerce of Europeans in the two Indies' which created so very powerful a sensation that the Parliament of Paris ordered it to be burnt. Cowper, in a letter to Joseph Hill, dated Olney, May 25, 1777, said that he should like the philosophical part of it as the political to which he had no appetite, 'is a detail of intrigues carried on by the Company and their servants, a history of rising and falling of Nabobs'. In a subsequent letter to the same gentleman on May 7, 1778, he wrote that he was glad that he had finished reading Raynal, and that he had even read the five volumes to Mrs. Unwin. In it he praised the writer's philosophy and intelligence and praised him as a true patriot, as 'the world is his country'.

in Cowper's extant letters to India, is in that to the Rev. John Newton, dated Olney, January 25, 1784. It is very interesting at even such a late date, and runs as follows:—

MY DEAR FRIEND,

This contention about East Indian patronage seems not unlikely to avenge upon us by its consequences the mischiefs we have done there. The matter in dispute is too precious to be relinquished by either party; and each is jealous of the influence the other would derive from the possession of it. In a country whose politics have so long rolled upon the wheels of corruption, an affair of such value must prove a weight in either scale, absolutely destructive of the very idea of a balance. Every man has his sentiments upon this subject, and I have mine. Were I constituted umpire of this strife with full powers to decide it, I would tie a talent of lead about the neck of this patronage and plunge it into the depths of the sea. To speak less figuratively, I would abandon all territorial interest in a country to which we can have no right, and which we can not govern with any security to the happiness of the inhabitants, or without danger of incurring either perpetual broils, or the most insupportable tyranny at home. That sort of tyranny I mean which flatters and tantalizes the subject with a show of freedom, and in reality allows him nothing more bribing to the right and left, rich enough to afford the purchase of a thousand consciences, and consequently strong enough, if it happen to meet with an incorruptible one, to render all the efforts of that man, or of twenty such men, if they could be found, romantic and of no effect. I am the king's most loyal subject, and most obedient humble servant. But, by his Majesty's leave, I must acknowledge I am not altogether convinced of the rectitude even of his own measures, or of the simplicity of his views; and, if I were satisfied that he himself is to be trusted, it is nevertheless palpable that he cannot answer for his successors. At the same time he is my king, and I reverence him as such. I account his prerogative sacred and shall never wish prosperity to a

party that invades it and, under that pretence of patriotism, would annihilate all the consequence of a character essential to the very being of the constitution. For these reasons I am sorry that we have dominion in the East; that we have any such emoluments to contend about. Their immense value will probably prolong the dispute, and such struggles having been already made in the conduct of it as have shaken our very foundations, it seems not unreasonable to suppose that still greater efforts and more fatal are behind; and, after all, the decision in favour of either side may be ruinous to the whole. In the meantime that the Company themselves are but indifferently qualified for the kingship is most deplorably evident. What shall I say therefore? I distrust the court, I suspect the patriots; I put the Company entirely aside, as having forfeited all claim to confidence in such a business, and see no remedy of course, but in the annihilation, if that could be accomplished, of the very existence of our authority in the East Indies.

Yours, my dear friend,
W. C.

The above letter contained some Latin verses written by Dr. Jortin which were rendered by Cowper as follows:

ON THE SHORTNESS OF HUMAN LIFE

Suns that set, and moons that wane,
Rise and are restored again.
Stars, that orient day subdues,
Night at her return renews,
Herbs and flowers, the beautiful birth
Of the genial womb of earth,
Suffer but a transient death
From the winter's cruel breath.
Zephyr speaks; serenest skies
Warm the globe, and they arise.
We, alas! earth's haughty kings,
We that promise mighty things,
Loosing soon life's happy prime,
Droop, and fade, in little time,
Spring returns, but not our bloom,
Still 'tis winter in the womb.

The Commentator on the above observes: "It was natural for Cowper to indulge in such a reflection, if we consider, that in his time, India presented a melancholy scene of rapine and corruption." It was in 1784, that

the letter was written. The state of India at the time has been described in the History of India by the Rev. Robert Hunter, as follows:

"The success of the Company's forces on the Malabar Coast recalled Tippoo to the defence of the Mysore dominions in that quarter; the death of Hyder Ali, who expired at Chittoor in December 1782, at the age of upwards of 80 left no Mysorean of equal intellect to carry on the war; the conclusion of peace in Europe between the French and English drew off Suffren and Bussy with the French fleet and army, just after Bussy had defeated the English with loss at Cuddalore; and now at length the British began to gain the decided superiority in the contest. Bednore was taken, though lost again; Mangalore was captured, and Palghat-cherry, and Coimbatore. Finally, an attack on Seringapatam was being thought of, when peace was made by Tippoo, on the basis of a mutual restitution of conquests, and the war for the present closed."

"Nothing is more expensive than war. That with Hyder and Tippoo had swallowed up a vast sum of money; and Hastings, who, in the depression of the Madras Presidency, felt he must obtain funds if they were to be obtained at all, experienced great difficulty in fixing where he should turn for the much needed supply."

Burke said that every man became unbaptized in going to India, and that, should it please Providence, by some unforeseen dispensation to deprive Great Britain of her Indian Empire, she would leave behind no memorial but the evidences of her ambition and the traces of her desolating wars. The Commentator above referred to, however, goes on to add—

"Happily we have lived to see a great moral revolution, and England has at length redeemed her character. She has ennobled the triumphs of her arms by making them subservient to the introduction of the Gospel; and seems evidently destined by Providence to be the honoured instrument of evangelizing the nations of the East. Already the sacred Scriptures have been translated, in whole or in part, into nearly forty of the Oriental languages

or dialects. Schools have been established and are rapidly multiplying in the three presidencies. The apparently insurmountable barrier of caste is giving way, and the great fabric of Indian superstition is crumbling into dust, while on its ruins well arise the everlasting empire of righteousness and truth."

This was pious hope, indeed, compared with the hopelessness as expressed in Cowper's letter!

In a letter to the same friend, dated Olney, March 11, 1784, Cowper alludes to, and gives his further opinion on the same topic in the following manner—

"The patronage of the East Indies will be a dangerous weapon, in whatever hands. I have no prospect of deliverance for this country, but the same that I have of a possibility that we may one day be disencumbered of our ruinous possessions in the East."

Referring to the declaration of American independence and the French nation who aided America in her struggle for independence, Cowper continues: "Our good neighbours who have so successfully knocked away our western crutch from under us, seem to design us the same favour on the opposite side, in which case we shall be poor, but I think we shall stand a better chance to be free; and I had rather drink water-gruel for breakfast, and be no man's slave, than wear a chain and drink tea."

That Cowper kept alive in his mind his deep interest for Indian affairs and for suffering humanity whether in Africa or India, is evident from another letter of his written to Lady Hesketh, dated The Lodge, February 16, 1788. He referred in that letter to his 'already borne testimony in favour of my black brethren' of Africa, and to his previously expressed detestation of the diabolical man-merchandise which was known as the Slave Trade, and concluded it thus—

"I recommend it to you, my dear, by all means to embrace the fair occasion and to put yourself in the way of being squeezed and incommoded a few hours for the sake of hearing and seeing what you will never have an opportunity to see and

hear hereafter, the trial of a man who has been greater and more feared than the Great Mogul himself. Whatever we are at home, we have certainly been tyrants in the East, and if these men have, as they are charged, rioted in the miseries of the innocent, and dealt death to the guiltless, with an unsparing hand, may they receive retribution that shall in future make all governors and judges of ours in those distant regions tremble. While I speak thus, I equally wish them acquitted. They were both my school fellows, and for Hastings I had a particular value."*

"The trial of Warren Hastings", as the Commentator in Cowper's Works remarked in a foot-note to the above—

"Excited universal interest, from the official rank of the accused, as Governor-General of India, the number and magnitude of the articles of impeachment, the splendour of the scene (which was in Westminster Hall), and the impassioned eloquence of Mr. Burke who conducted the prosecution. The proceedings were protracted for nine successive years, when Mr. Hastings was finally acquitted. He is said to have incurred an expenditure of £30,000 on this occasion, a painful proof of the costly character and delays of British jurisprudence. Some of the highest specimens of eloquence that ever adorned any age or country were delivered during this trial; among which ought to be specified the address of the celebrated Mr. Sheridan, who captivated the attention of the assembly in a speech of three hours and a half distinguished by all the graces and powers of the most finished oratory. At the close of this speech, Mr. Pitt rose and proposed an adjournment, observing that they were then too much under the influence of the wand of the enchanter to be capable of exercising the functions of a sound and deliberate judgment."

It appears from the above letter of Cowper that, though he, as a personal friend of Hastings, was anxious to see him honourably acquitted, yet, he was righteously indignant against the other offender associated with

*The Works of William Cowper: His Life, Letters and Poems. Edited by the Rev. T. S. Grimshawe. Seventh Edition, 1865.

Hastings, probably the member of Council, Mr. Richard Barwell who always sided with the first Governor-General of India.

In the next letter of his to Lady Hesketh, dated The Lodge, February 22, 1788, Cowper wrote in the following manner about Burke's speech on the impeachment of Warren Hastings as also on the duty of public accusers—

"I do not wonder that your ears and feelings were hurt by Mr. Burke's severe invective. But you are to know, my dear, or probably you know already, that the prosecution of public delinquents has always, and in all countries, been thus conducted. The style of a criminal charge of this kind has been an affair settled among orators from the days of Tully to the present, and like all other practices that have obtained for ages, this in particular seems to have been founded originally in reason and in the necessity of the case.

"He who accuses another to the State must not appear himself unmoved by the view of crimes with which he charges him, lest he should be suspected of fiction, or of precipitancy, or of a consciousness that after all he shall not be able to prove his allegations. On the contrary, in order to impress the minds of his hearers with a persuasion that he himself at least is convinced of the criminality of the prisoner, he must be vehement, energetic, rapid; must call him tyrant, and traitor and every thing else that is odious, and all this to his face, because all this, bad as it is, is no more than he undertakes to prove in the sequel, and if he cannot prove it he must appear in a light very little more desirable, and at the best to have trifled with the tribunal to which he has summoned him.

"Thus Tully, in the very first sentence of his oration against Catiline, calls him a monster; a manner of address in which he persisted till said monster, unable to support the fury of the accuser's eloquence any longer, he rose from his seat, elbowed for himself a passage through the crowd, and at last burst from the Senate House in an agony, as if the injuries themselves had followed him.

"And now, my dear, though I have thus spoken, and have seemed to plead the cause of that species of eloquence which you and

every creature who has your sentiments must necessarily dislike, perhaps I am not altogether convinced of its propriety. Perhaps, at the bottom, I am much more of opinion, that, if the charge, unaccompanied by any inflammatory matter, and simply detailed, being once delivered into the court and read aloud, the witnesses were immediately examined and sentence pronounced according to the evidence, not only the process would be shortened, much time and much expense saved, but justice would have at least as fair play as now she has. Prejudice is of no use in weighing the question, guilty or not guilty, and the principal aim, end, effect of such introductory harangues is to create as much prejudice as possible. When you and I, therefore, shall have the sole management of such a business entrusted to us, we will order it otherwise.

"I was glad to learn from the papers that our cousin* Henry shone as he did in reading the charge. This must have given much pleasure to the General."

Long afterwards on May 20, 1792, from Weston, Cowper wrote in another letter to Lady Hesketh who apparently was deeply interested in the impeachment: "I wish much to print the following lines in one of the daily papers. Lord S's vindication of the poor culprit (W. Hastings then under impeachment), in the affair of Cheit Sing, has confirmed me in the belief that he has been injuriously treated and I think it an act merely of justice to take a little notice of him.

To Warren Hastings, Esq.

By an old school-fellow of his
at Westminster.

Hastings! I knew thee young, and of
a mind

While young, humane, conversable, and
kind;

Nor can I well believe thee, gentle then,
Now grown a villain, and the worst
of men;

But rather some suspect, who have
oppress'd

* Henry Cowper, Esq., was reading clerk in the House of Lords.

And worried thee, as not themselves the
Best.*

If thou wilt take the pains to send them
to thy news-monger, I hope thou
wilt do well.

This, then, was Cowper's final attitude towards Warren Hastings and his impeachment. We should remember that his sense of justice was so keen that it would not allow him to think well of his personal friend until he had been vindicated by at least one man in one of his many odious acts. This only changes his attitude towards Hastings; and we have no further correspondence probably extant which can prove anything to the contrary. But his hate for such public thieves did not go from his mind, and once more in "The Task, Book I," while praising 'still increasing' London, with—

"Babylon of old

Not more the glory of the earth than she,
A more accomplish'd world's chief
glory now,"

marks a spot or two that London would do
well to purge—

"It is not seemly, nor of good report,
That she is slack in discipline; more prompt
To avenge than to prevent the breach
of law:

That she is rigid in denouncing death
On petty robbers, and indulges life
And liberty, and oft-times honour too,
To peculators of the public gold;
That thieves at home must hang; but he,

that puts
Into his over-gorged and bloated purse
The wealth of Indian provinces,
escapes. . ."

But, Cowper's knowledge of Indian thought, religious, literary and philosophical, was very meagre, and of no account whatever, as is evident from his references to it and to the Hindu's apparently idolatrous religion. In 'Charity' writing on the

* It is interesting to note here that W. Hastings who was something of a literary man himself wrote the following lines on Burke—

"Oft have I wonder'd that, on Irish Ground
No poisonous reptiles ever yet were found
Reveal'd the secret stands, of Nature's Work!
She saved her venom, to create a Burke."

purpose of commerce, Cowper wrote
in 1782—

"Let nothing adverse, nothing unforeseen,
Impede the bark that ploughs the deep
serene,
Charged with a freight transcending in
its worth

"The gems of India, Nature's rarest birth,
That flies, like Gabriel on his Lord's
commands,
A herald of God's love to pagan lands."

"When one, that holds communion with
the skies,
Has fill'd his urn where pure waters rise,
And once more mingles with us meaner
things,

'Tis e'en as if an angel shook his wings:
Immortal fragrance fills the circuit wide,
That tells us whence his treasures are
supplied.

So when a ship, well freighted with the
stores
The sun matures on India's spicy shores,
Has dropp'd her anchor, and her canvas
furl'd,

In some safe haven of our western world,
'Twere vain inquiry to what port she went,
The gale informs us, laden with the scent."

Again, Cowper wrote in "The Task, Book I," between June or July, 1783—

"Now came the cane from India, smooth
and bright
With Nature's varnish, sever'd into stripes
That interlaced each other, these supplied
Of texture firm a lattice work, that braced
The new machine, and it became a chair."

This lover of truth, who received some knowledge of the gems and spices of India, was unacquainted with the gems of India's thought; and, this is why, he compares in 'Truth' the European hermit with his penances with the 'self-torturing Brahmin' and hates them both for their supposed pride—

Turn estward, and fancy shall apply
To your weak sight her telescopic eye.
The Brahmin kindles on his own bare head
The sacred fire, self-torturing his trade!
O His voluntary pains, severe and long,
Would give a barbarous air to British song;

No grand inquisitor could worse invent,
Than he contrives to suffer well content.

Which is the saintlier worthy of the two?
Past all dispute, yon anchorite, say you.
Your sentence and mine differ. What's
a name?

I say the Brahmin has the fairer claim.
If sufferings scripture nowhere recommends,
Devised by self, to answer selfish ends,
Give saintship, then all Europe must agree
Ten starveling hermits suffer less than he.
The truth is (if the truth may suit your ear)
And prejudice have left a passage clear)
Pride has attained a most luxuriant growth,
And poison'd every virtue in them both.
Pride may have pamper'd while the flesh
grows lean;

Humility may clothe an English dean;
That grace was Cowper's—his, confess'd
by all—

Though placed in golden Durham's
second stall.

Not all the plenty of a bishop's board,
His palace, and his lacqueys, and 'My Lord',
More nourish pride, that condescending vice,
Than abstinence, and beggary, and lice;
It thrives in misery, and abundant grows:
In misery fools upon themselves impose.

But why before us Protestants produce
An Indian mystic or a French recluse?
Their sin is plain; but what have we to
fear,

Reform'd and well-instructed? . . ."

Cowper hated such a Brahmin because:
"It was his ambition to be seen of men. . ."

He did well to stand by the soul-quickening
words of Christianity, 'Believe, and live,' but,
unhappily, he did not realise the nature of the
true Brahmin who is unostentatious, hates
show and has no pride, and is above all the
senses, for Brahma or God is his Joy, and he
lives in Him.

Lastly, this poet of England who, as 'neither
could he go to court, nor could he kiss hands
nor even could he bear that others would
know that 'royal favours find me out', refused
to think of accepting the Poet-Laureateship
of his country, wrote thus feelingly about
India in 'Expostulation' one of his noblest
poems.

"Hast thou, though suckled at fair
freedom's breast,

Exported slavery to the conquer'd East?
Pull'd down the tyrants India served
with dread,

And raised thyself, a greater, in their stead?
Gone thither arm'd and hungry, return'd
full,

Fed from the richest veins of the Mogul,
A despot big with power obtain'd by
wealth,

And that obtain'd by rapine and by
stealth?

With Asiatic vices stored thy mind,
But left their virtues and thine own
behind?

And, having truck'd thy soul, brought
home the fee,"

To tempt the poor to sell himself to thee?"

This was written in connection with
Cowper's thoughts on England's apparently
prosperous condition during his life-time.
He conceived his Muse weeping for England;
he reminded his English readers of the
Babylonian captivity, told them that when
nations decline, evils overtake their church;
he expatiates on the causes that led to the
downfall of the Jews 'the most favoured
of nations'. He wrote his 'Expostulation'
as a warning to Britain for all her transgres-
sions, her 'vainglory', and her conduct
towards India.

And, the English poet who wrote in Book I
of "The Task"—

"Slaves cannot breathe in England; if
their lungs

Receive our air, that moment they
are free;

They touch our country, and their
shackles fall,

That's noble, and bespeaks a nation proud
And jealous of the blessing. Spread
it then.

And let it circulate through every vein
Of all your empire; that where Britain's
power

Is felt, mankind may feel her mercy too,"

would await very eagerly the important
budget 'the newspaper', of winter evenings,
as one of the greatest questions that ever
haunted this lover of India, was—

"Is India free? and does she wear her
plumed

And jewell'd turban with a smile of peace,
Or do we grind her still?"

Feats of Memory

BY PROF. B. TANDON

IN India, one often comes across memory
experts who make you rub your eyes
with astonishment at the display of their
feats. I have met people—I like to call
them 'mental acrobats'—who can attempt
forty or fifty things simultaneously with
clock-like precision. Give them huge
mathematical sums to work up and they will
do them in a trice without the aid of pen
or paper. Read out to them a list of hundred
names of Indian gentlemen (Indian names,
particularly the Madras mouthfuls, are not
easy to remember) and they will promptly
repeat them to you in the same order
without a single mistake. A tenacious
memory is a great gift, and though partly
cultivated, it is largely natural.

To probe into the matter further, it is
interesting to know that memory giants have
been distributed in all parts of the world and
they have flourished in all ages. Of the
famous Greek scholar, Porson, it was said
that "he never forgot anything that he had
ever read". He could repeat every line of
any Greek author, from Homer to Zanolphen.
Not only this, he could give the page
where it appeared.

The memory of Lord Macaulay has
passed into a legend. "I wish I were as
cocksure of one thing as Macaulay is of
everything," said Melbourne. As a child of
eight, he repeated every line of "The Lay of
the Last Minstrel" after once reading it.
It is said that when he was nine years old,
he had to wait for a few minutes in a village
inn where he picked up a local newspaper,
which contained a whole page of tedious
verses written by people of the neighbourhood.
He had time to read the paper through only
once, but when 40 years later he had occasion
to recall the incident, he repeated correctly

word for word all the verses in the paper.
"Macaulay," James Stephen once wrote to
Greville. "can repeat all Demosthenes by
heart, all Milton and practically the whole of
the Bible, both in English and Greek." Imagine a fellow remembering the whole of
Paradise Lost and rattling it off at a moment's
notice. Every one who came in contact with
Macaulay had his own story to relate of the
great treasures which were stored in his
capacious mind. He was steeped not only
in the great classics but he had also collected
trifles in which he delighted and which he
was not prepared to throw out as an
unnecessary encumbrance. Thackeray
relates how once in his presence a
conversation happened suddenly to spring
about Senior Wranglers and what they
had done in after-life, "To the almost
terror of the persons present, Macaulay began
with the senior Wrangler of 1801-2-4 and
so on, giving the name of each and relating
his subsequent career and rise." On another
occasion a question was asked him: "Can you
say your Archbishop of Canterbury?"
"Any fool," said Macaulay, "could say his
Archbishops backward," and thereupon he
went off at score, stopping only once to
remark upon the oddity of there having been
both an Archbishop Sancroft and an Arch-
bishop Bancroft. And though his voice is now
still, traces of this stupendous memory are
evident on every page that Macaulay wrote.

Others have had good and sharp memories.
Of Dr. Johnson it was said: "You have a
memory that would convict any author of
plagiarism in any court of literature in the
world." But Ben Jonson was still superior.
Of him it was said that he could recite every
line he had ever written and entire books
that he had ever read.

Browning used to quote page after page of a book after he had read it only once. And who has not heard of the famous boast of William Morris that if every copy of "Pickwick Papers" was destroyed, he would restore them to the world without a word missing.

Among the less known but equally formidable giants of memory was Joseph Scaliger who is said to have learnt by heart the whole of Homer in three weeks. But nothing can beat the story of a young Corsican whose amazing feat I would never believe, if it were not for the testimony of the famous geographer, Meretus. Having heard that this young man could repeat as many as 80,000 words after once hearing them, Meretus put his claim to a test. A list of nearly 40,000 words strung together without any relation to each other and in several different languages was recited to the student who, to the wide-eyed amazement of every one present, promptly repeated them in exact order.

Among recent politicians, Lord Birkenhead had a very tenacious memory, and he once recited the whole of the sixth book of Virgil's "Aenid", although he had not seen it since his school days more than thirty years ago. In India, there are many 'Haflz' who can recite the whole of Qoran by heart; and among Hindus, some will be found who could reproduce *verbatim* Tulsî Das's "Ramayan" or the sacred "Gita" or other religious books. Our early Rishis and Munis knew the whole of Vedas by heart, and for several centuries these sacred books were passed on from one generation to another by word of mouth. But now all over the world, barring a few distinguished exceptions, the number of those who have short memories is appalling. The wave of depression has also affected the memory cells.

In no case are the lapses of memory so awkward as in forgetting names. It is almost impossible to remember the names of all those you have come into contact with. But some consideration is due to friends—particularly friends of long standing—and if you can manage to forget their names there is surely something wrong somewhere. Here, again, the defaulter will find himself in good company for his consolation. Who will not like to be with Emerson, the great American thinker and writer? In his declining years, Emerson had to attend the funeral rites of his lifelong friend, Longfellow, another distinguished American man of letters. Delivering a short speech on the occasion, Emerson said: "The gentleman whom we have been burying was a beautiful soul; I forget his name."



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Sir Ponnambalam Ramanathan

By MR. G. VENKATACHALAM

SIR PONNAMBALAM RAMANATHAN was one of the picturesque personalities of modern times, and, most unquestionably one of the greatest Tamilian of the century. Sir Muthuswamy Iyer, Sir Bhashyam Iyengar, Sir Seshadri, Mysore Sabapathy Mudaliar, Sir Arunachalam were great in their own way, and, perhaps, more brilliant in some respects, but none of them can lay claim to the synthetic richness of mind and heart that was Ramanathan's. There have been others in Tamil land more learned than he was and who have done larger charities and greater service to their fellow-men, but none of them had the catholicity of mind, the universality of outlook, the breadth of vision, the depth of feeling, the ability and devotion to the cause that he had. The others were great in parts; he was great uniformly. He lived richly and enriched the life around him; he lived nobly and ennobled the lives of the people about him; he worked religiously and taught the people around him that true religion was work and that worship was service. He claimed he was a *Gnana Yogin*; but he was essentially a *Karma Yogin*.

He was a complex personality; though simple in his life, manners and deportment, he was a puzzle to his contemporaries. He was a strange mixture of religious orthodoxy and cosmopolitan living, of lofty idealism and practical philanthropy, of intellectual pride and spiritual humility. A devoted servant of humanity, he was every inch a born aristocrat; a life dedicated to an incessant search after Truth, Reality, and Eternal Life, he was surrounded by wealth, fame, ease, comforts and luxuries. The more he gave, the greater his material possessions became; the

more he tried to renounce, the greater were the encumbrances of his life. The older he grew in years and experience, the younger he looked in his alertness of mind, his capacity for work and his youthful buoyancy and spirit. He loved to talk, talk on the deeper problems of life, the origin and cause of *Being* and *Non-Being*, the complicated courses of cultures and civilizations, the intricate roots and meanings of words and ideas, the current views on politics and economics, the modern tendencies in art and literature; in fact, there was no subject under the sun which he did not discuss or discourse with friends and visitors.

He was learned, deeply learned, in all the philosophical systems of the world, and he ever delighted to dwell in the company of the world's thinkers whenever an opportunity offered itself. His memory was prodigious and he can quote and make references to passages from classics long forgotten by the youngest of his hearers. He had a subtle mind which can see through things, and which, when occasion arose, can hair-split and argue in, out and about a simple statement of fact. There is a peculiar pleasure in such a mental *ju-jitsu*, and the Tamils, as a race, have a weakness for it. It does lead nowhere; it gives no understanding or solution of a problem, but still people love to combat mentally and enjoy cornering or flooring their opponents.

Sir Ramanathan had fine imagination and a rare sense of aesthetic discrimination, which made him a true lover of the beautiful in art and nature. He had a discerning taste in art and was quite progressive in his outlook. The many modern "isms" in the art of the West did not puzzle him and he

understood their effort and significance. He loved to talk on the symbolism and æsthetic significance of Indian sculpture, especially, South Indian bronzes, and it was a treat to see this old veteran of many battles and achievements in political and other fields, growing enthused about this gentle curve of the leg or that poise of the body of a statue, and talking endlessly about the inner beauty of the rhythm of form. I demurred slightly once when he criticised a certain judgment of Dr. Ananda Coomaraswamy on an aspect of Indian painting, but he quickly caught me up and said softly smiling: "I know what you young people think of Coomaraswamy, and I am glad you all acknowledge his great services to India."

Sir Ramanathan's contributions to the cultural life of Ceylon were many and varied. He was a great believer, rightly or wrongly, in the superiority of Hindu civilization, and he held the opinion with many others like him in India, that the Buddhist culture in Lanka was merely an extension, a further development of Hindu life and culture. Though a Vedantin by instinct, his intellectual affinities were with that school of Indian thought, known as the *Saiva Siddhanta*, perhaps, the most unique philosophical contribution to the world from South India.

A good student of Greek and European philosophy, he was proud of the system he represented, and his scholarship in Tamil helped him to appreciate beauty and truth to the fullest extent. He was a great lover of the Christian scriptures, and in his earlier days, had attempted interesting comments on the Gospels of St. John and St. Matthews, as recorded by Lady Ramanathan, then a student, in two volumes, titled, "An Eastern Exposition of St. John" by Parananda, and "Parananda's Commentary on St. Matthews".

More than his learning and his exposition of these more abiding things of life and eternal verities, which are for all age and for all men, his intimate contact with sadhus who have treaded the lonely path before him and his own personal experiences and inner realisation, had made him a teacher and preceptor of moral and spiritual truths. He was essentially a teacher, not a politician or a legislator. It was in this his uniqueness lay. He had all that wealth, learning, honour, power and ambition could give at his command, but like a true Hindu, he sought them not as an end but as means towards a fuller and more perfect life, the life of dedicated service to his fellow-men.

His philanthropies, which are many, were merely expressions of this side of his nature and a partial fulfilment of his life's mission. His charities, it is true, are a little limited and narrow in their aim and usefulness, since mostly they were for his community and his faith, but it cannot be said that he refused to serve his other compatriots in other ways. His work in the Councils and other civic bodies; his public championing of forelorn causes and his fearless fights on their behalf, irrespective of caste or creed; his one-pointed devotion to serve his country and raise Lanka in the estimation of the world; all these testify his large-heartedness and selfless patriotic spirit.

He could have done more and served better the whole of Lanka, but he was "a child of his age" and the pioneering work of emancipating a nation from its thralldom needs not only courage and sacrifice, but tact and caution. Impatient idealism, challenging established order of things, flouting public opinion, braving adverse circumstances, wildly fighting against odds and attempting to do things regardless of consequences are alright for us of this generation, but in his days

and in those environments what he did was both remarkable and praiseworthy.

No great leader has ever given universal satisfaction; and the greatest of them has blemishes which one can easily point out. Even the warm, luminous, life-giving sun has its dark spots and the cool, clear moon its shadow. The two fine educational institutions in Jaffna and the ever increasing number of spirited, patriotic girls and boys that come out of these colleges annually, the noble example of untiring labour in the cause of Lanka, and the awakened political consciousness of the people of Lanka, to which he has contributed not a little, these are the enduring monuments that he has left behind as heritage to be cherished by his grateful countrymen.

Thinking of the great and little acts of kindness that he had done, all through his life, to the young and old, to all and sundry; thinking of the chivalrous fights that he had put up against established tyranny and injustice, social, religious, economic and political; thinking of the tireless days of "honest" work that he had put every hour of his matured existence; thinking of the high idealism that he had set before himself to strive after; and thinking of the all-round contributions that he had made to the moral and material advancement of his motherland; thinking all these, one cannot but exclaim: Whence cometh another?

My last impression of this Grand Old Man of Lanka a little over a month before his passing away, is still vivid and clear as I type these lines. My friend, the poet Harindranath Chattopadhyaya and myself were staying as his guests at his Chunnakam country-house in Jaffna, and he had just returned there after his visit to England, where he had gone to submit a memorandum on Donomoughre Commission Report. He

had over-worked himself both in England and in Colombo, after his return, and needed really a long, quiet rest. But he never allowed himself that luxury. Even at Jaffna he was working all the hours of the day and even part of the night.

Mr. Chattopadhyaya gave a recital of his songs and poems at Ramanathan College to a crowded audience of girls and ladies of Jaffna, and Sir Ramanathan presided over the occasion. His pale face of olive complexion, lit by two dark, luminous eyes, glowed beautifully in that morning light that streamed into the hall. His fine noble features, made more majestic by the white beard and the crowning white turban, quivered and reflected his unalloyed pleasure. His sensitive fingers and his agile body,—yes, agile even at that age,—kept time-measure to the tune and music as the poet was singing. He was one animated picture of delight and dream, and his countenance was gleaming with the reflection of the ecstasy of rapture in his eyes. He looked transformed, young and gay, and he was literally dancing with joy.

When Harindranath sang his famous national song "*Surahu hai Jung*", which he composed at Anuradhapura and sang publicly for the first time there, the venerable old man could not control himself; he joined the poet in singing it for a second time, for a third time, and stood up, waving his hands as if conducting an orchestra. He was greatly sensitive to music and had sweet silvery voice, inspite of his years. Enthused by this he spoke, afterwards, magnificently for an hour on Indian Music and illustrated some of the points by singing himself. That's a reminiscence I shall ever cherish of this Sage of Chunnakam.

THE SILVER JUBILEE

THE celebration of the Silver Jubilee of H. M. King George's reign was marked by demonstrations of popular enthusiasm rarely excelled in history. As the constitutional head of an Empire over which the sun is said never to set "his eventful reign has represented stability" in a world of violent and rapid changes and His Majesty has been the symbol of unity in a far flung Empire composed of every diversity of race, religion and nationality. Apart from his great position as the first man in the Empire, King George has by high character and devotion to public duty, impressed himself indelibly on the affections of his people as the most kingly of men. No wonder that the occasion evoked the deepest and most widespread enthusiasm among his peoples. Cities and suburbs, all over the Empire, vied with one another in such lavish demonstrations of splendour and loyalty that we must be content with a brief record of the leading features of the historic occasion.

The brilliant pageantry of the Royal procession and the historic ceremonies in connection with the Thanksgiving Service at St. Paul's on May 6 have been described in the Press in picturesque detail. People in their thousands and tens of thousands fully shared in the rejoicings of the occasion. The Primate, in his Thanksgiving address at St. Paul's, said:

Looking back 25 years, we realise, more than any previous period, they had been years of almost unbroken anxiety and strain. They began with embittered party strife into which came the fiercest ordeal a nation ever faced; then followed years of toilsome effort in the centre in the throne. Elsewhere, monarchies were swept away but here it was established with stronger security. The Empire, which became a fellowship of self-governing peoples, in the Throne had found the bond of unity of the subjects, seen in him a quiet dignity and unaffected

friendliness, found in his calmness and steadfastness, inspiration and example, rejoiced at his association with their sports and pleasures and felt that his life was founded on faith and fear of God.

The King has become not only King but the father of his people.

Premier MacDonald, broadcasting in the evening, offered His Majesty, on behalf of the United Kingdom, loyal homage, heartfelt congratulations and thankfulness and paid a tribute to His Majesty

reigning through the troubled years of War and post-War, wearing a heavy Crown with regal dignity, graciousness, human understanding, feeling and anxiety. Without respite His Majesty had to endure the burden, winning the devotion of all who had been called to understand and serve him.

Deeply moved by the demonstrations of loyalty from all parts of the Empire His Majesty declared in his broadcast speech, full of fine feeling:

I dedicate myself anew to your service for the years that may still be given me.

As I passed in the morning through the cheering multitudes and thought of all that these twenty-five years had brought to me, my country and the Empire, how could I fail to be most deeply moved? Words cannot express my thoughts and feelings. I can only say the Queen and I thank you from the depths of our hearts. I look back on the past with thankfulness to God. My people and I have come through great trials and difficulties together. They are not over.

Other anxieties may be in store, but I am persuaded that with God's help they may all be overcome, if we meet them with confidence, courage and unity. So I look to the future with faith and hope.

I am greatly touched by all the greetings from the Dominions, the Colonies, India and the home country. My heart goes out to all who are listening.

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THE SILVER JUBILEE

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His Majesty concluded:

No words could more truly or simply express my deep feeling than those of Queen Victoria after her Diamond Jubilee: 'From my heart, I thank my beloved people. May God bless them.'

RECEPTION TO OVERSEAS REPRESENTATIVES

Another important feature of the celebrations was the Reception given to the notable assembly of ambassadors, ministers and Empire representatives at the Throne Room at St James' Palace.

After the presentation of the four Dominions addresses, Mr. G. M. Huggins, Prime Minister of Southern Rhodesia, made a brief speech, followed by Mr. J. M. Thomas on behalf of Newfoundland, Sir Philip Cunliffe-Lister on behalf of the Colonies, and Sir Joseph Bhome on behalf of India.

INDIA'S HOMAGE

Sir Joseph Bhome, speaking on behalf of India, said:

India joins with the rest of the Empire in offering to Your Majesty respectful congratulations on this auspicious occasion. The past 25 years have been a period of notable advance in the history of India and it is with gratitude that we recall Your Majesty's constant interest in and deep solicitude for the people of India, their progress and well-being.

Nor can we forget the gracious sympathy which Her Majesty the Queen has ever extended to all efforts for the furtherance of the welfare of India's women and children.

Devotion to the Sovereign and loyalty to the Throne have been the traditional characteristics of the Indian people since the governance of India passed to the British Crown and those traditions are as strong to-day as they were when Queen Victoria won for herself and Her Imperial Line the deep and abiding affection of the Indian people.

India to-day stands on the threshold of great changes. It is our earnest prayer that those changes may bring lasting peace and contentment to Your Majesty's Indian

subjects and that Your Majesty's Reign, already so rich in beneficent results, may be rendered unique in the annals of Indian history.

The people of India offer Your Majesty and Her Majesty the Queen their loyal and respectful homage and throughout the vast Indian Empire, Your Majesties' loyal subjects will, in temple, in mosque, in church, in places of worship belonging to every creed and faith, be offering prayers that Your Majesties may long be spared to them and to the Empire.

His Majesty expressed his thanks to the messages of congratulations in deeply moving terms. Replying to the Empire representatives' addresses, the King said:

There is a word which gladdens me more especially when I hear it used by friends from Overseas, many of whom say when they visit this country that they are coming home. It is in this spirit that the Queen and I meet you to-day, you who represent the vast territories of Dominions, Colonies and Protectorates, my people of India and dwellers in countless isles of sea from the Pacific to our own Home Waters. We greet the Prime Ministers of the Dominions, now equal partners in the Empire, and I thank them for the addresses from their Parliaments which they have handed to me. We welcome one and all to our home.

Before I succeeded my father, the Queen and I had the privilege of studying at first-hand the Dominions overseas and India. We were fellow travellers then, as now, comparing notes and sharing impressions.

It is my prayer, no less than my firm belief, that this bond of spirit may prove also a bond of peace. Some of you are, with a few happy exceptions, about my own age. I pray for the continuance of God's blessing on your labours with His help.

I will work on with you in the years that remain for that object which has ever been next to my heart—the welfare of the mother country, the Dominions overseas and India, their happiness, their good repute.

THE VICEROY'S MESSAGE

H. E. The Viceroy's Message, conveying India's greetings to His Majesty, on the occasion was felicitously worded. "Loyalty to the King-Emperor is and has always been the abiding faith of the Indian people", said His Excellency.

and while it is impossible in these days of change and development to expect the many millions in India to be free from all stress and strain which comes with the desire for political advance, His Majesty the King-Emperor can rest assured that he is held above and apart from such movements and that we are all devotedly loyal to the King-Emperor's Throne and person.

And in a subsequent broadcast speech to the people of India, His Excellency dwelt on India's great and unforgettable contribution to the Empire at a time of crisis :

Never was the devotion and loyalty of the Princes and people of India to their Sovereign shown to greater advantage than during the four years of the Great War, when they shared to the full all the terrible sacrifices made to secure the safety and security of the Empire.

The Viceroy struck a personal note and went on to observe :

It has been by good fortune for sixteen of those twenty-five years to have been closely associated with the interest of India and her people. These years have been to me full of interest and not without anxiety. I have seen the Princes and people of India giving of their best during four years of the Great War and loyally and whole-heartedly taking their full shares in helping to secure the safety of the British Throne and integrity and security of all parts of the British Empire. I have witnessed the immense developments that have taken place during these years in all branches of our administrative work for promoting the welfare and prosperity of all classes of our people. I have taken my share in promoting the great advance that has taken place in all matters connected with self-government. I have seen India steadily moving forward towards

full and equal status and partnership with other Dominions under our Sovereign's rule.

THE HOUSES OF PARLIAMENT

Yet another impressive ceremony in connection with the Jubilee celebrations was the historic presentation of addresses to the King by both Houses of the British Parliament.

The Lord Chancellor read the address on behalf of the Lords and the Speaker on behalf of the Commons, and in accordance with ancient precedent, they composed the Addresses themselves without consultation with the respective Houses.

In the course of a notable speech in reply to the addresses, His Majesty the King said :

The Mother of Parliaments and her children grown to full stature stand now upon equal terms in a common allegiance to the Crown. The unity of the British Empire is no longer expressed by supremacy of the time-honoured Parliament at Westminster. The Crown is the historic symbol uniting the great family of nations and races scattered in every quarter of the earth.

Referring to India, His Majesty said : " I especially welcome the representatives of the Indian Empire.

This, my Palace at Westminster in the mighty heart of the Empire, is the very cradle of our envied Parliamentary institutions. Here is the anvil whereon our common law was forged to become the joint inheritance of the United States and our own community of peoples.

Later on in the address, the King observed :

It is a source of pride and thankfulness that the perfect harmony of our parliamentary system has survived the shocks which in recent years have destroyed other empires and other liberties. Our ancient constitution, ever adaptable to change, has during my reign faced and conquered perils of warfare never conceived in earlier days and met and satisfied new democratic demands both at home and overseas.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Mr. Andrews' Mission

WE welcome Mr. Andrews back to India after his arduous labours abroad on behalf of our countrymen. It is evident from his reply to an interviewer that the East African question is becoming more and more ticklish. The situation both in Zanzibar and Kenya has gone from bad to worse. But boycott of Zanzibar cloves as a protest against the White's action should be resorted to only as a last step. The confiscation of the Kenya Highlands for Europeans is a serious danger to Indians. This, said Mr. Andrews, could only be prevented by a very strong stand made by the Government of India. We can only hope that Mr. Andrews' mission to Simla will enlist their active support to a very righteous cause.

C. R.'s Retirement

Only last month we noted with regret the retirement of Dr. Ansari from Congress; quickly on the heels of that retirement has followed the resignation of another stalwart of the Congress—Mr. C. Rajagopalachari. For eighteen years, C. R., as he is affectionately called, has exercised a spell over the Congress second only to that of the Mahatma, whose shrewd judgment of men had already marked him (C. R.) out as his right hand man. An intellectual to the core, C. R. has been described as the brain of the Gandhian movement and his enemies did not hesitate to attribute to him all the malevolence of a subtle agency. But everyone knows that he is the one disciple who understands the Master's gospel aright and interprets it with conviction. Indeed, C. R. shares with Gandhiji much of his fascination for asceticism, his grasp of fundamentals, his genius for dialectics and his

indomitable will. As a politician, his astuteness and industry—qualities that made the triumph of the Congress so complete in the recent elections—have been phenomenal. Both the President of the Congress and the Tamil Nad Congress Committee paid fitting tributes to his long and valued record of public service. It is, indeed, hard to fill the void created by his retirement, but all—not alone among Congressmen—who have watched his brilliant leadership of his party will wish for his speedy return to public life.

Sir Chimanlal's Warning

Sir Chimanlal Setalvad, the Liberal leader, subjects the Government of India Bill as it emerges from Parliament, to a critical analysis. He has consistently criticised the Government's proposals at every stage and now that

the authorities in England have not the least intention of respecting Indian opinion and they are determined to impose on India a constitution which has evoked a strong and universal disapprobation,

he gives a final warning to Government not to scare away Congressmen who, having realised the futility of direct action have wisely "adopted the constitutional and Parliamentary mentality". The attitude of the Government, however, has been to put Congressmen on their mettle and "drive them to try once again their old heroics".

I feel that the results of the treatment of the Congress Opposition is going to be very detrimental both to this country and to the Government. The last meeting of the All-India Congress Committee is a warning; for, there various motions of a communistic character sponsored by the Socialist Party were defeated only by small majorities. It is not safe to assume the self-complacent attitude that Jubbulpore showed that the Congress was a divided house; it showed that the Socialist credit was rising and that if they capture the Congress machine, it will be a bad day for Government and India.

Gandhiji's Optimism

Leading a public prayer at the Congress House in Bombay, Gandhiji once again affirmed his great faith in the efficacy of prayer. "If ever there is one person who ought to be disheartened, it must be myself," he observed in tones of robust optimism, "but I am not disheartened in the least, seeing what all I see around me in the country." Gandhiji's optimism is not only unflinching but infectious and he passed on to add: "I know disappointment shall not find a place in my heart and prayer has proved an immense source of strength." Gandhiji wound up with a message of prayer, peace and perseverance. "The gates of Swaraj," he added characteristically, "had always remained open."

If the people acquired courage to work up their programme, small and light as it was, such as revival of village industries, Khadi propagation, Hindu-Muslim unity, and Harijan uplift, they would soon enter the portals of Swaraj.

If Swaraj was taken away from the hands of Indians, it could be again secured through prayer, peace and perseverant striving.

Congress and Office

Speaking at Kumbakonam, Mr. Satyamurti who has succeeded Mr. Rajagopalachariar as President of the Tamil Nad Congress Committee, expressed the hope that Congressmen would be ruling the Provinces within eighteen months from now. That is to say, not only that Congressmen will contest and capture the majority of seats in the Provincial Legislatures, but that they will accept offices under the new constitution if only to show the difference between the Justice rule and the Congress rule. It may undoubtedly be his personal view, and an intelligent anticipation of things. But it is a pronouncement in the

right direction leaving little room for doubt as to what they will do if Congressmen are returned in sufficient numbers to form a strong government. For the Socialist resolution at Jubbulpore seeking to commit the Congress to a policy of non-acceptance of offices must be embarrassing to the Parliamentary Board, which is quite competent to deal with issues as they arise. For, as the *Hitarada* contends:

The wording of the Patna resolution, which brought into being the Parliamentary Board is clearly in favour of work in the legislatures. There is no place in it for a policy of negation or obstruction. Acceptance of offices in Provincial Legislatures is a natural and inevitable outcome of the policy of the Patna resolutions. Those who want to prevent Congressmen from taking offices really want a change in the policy laid down at Patna.

The Chettiars' Deputation to England

Rajah Sir Annamalai Chettiar, who led the Burma Indian delegation to England, has issued a statement in which he says that their grievances were listened to by the Secretary of State with sympathy and understanding. The delegation is satisfied that "the position is a great deal better than what it was under the India Bill, as it was originally presented to the House of Commons". The Rajah says that the Secretary of State tried to meet their demands more than half way.

As a result of the representations made by the delegation, the Government agreed to limit the right of the Burmese Legislature to restrict immigration of unskilled labour from India by mention of the same in the Instrument of Instructions, by amending the Bill leaving the Chettiars free to dispose of the lands they were forced to take possession to whomsoever they pleased, giving a seat to Chettiars in the Burma Council and placing State subjects and British Indian subjects in the same level in Burma.

The South African Problem

Syed Raza Ali, the New Agent for India in South Africa, paid a well deserved tribute to the high character of the Premier, Gen. Hertzog, and his Government at a recent Luncheon in Cape Town. They have been old friends since the Settlement of 1927, and they spoke with equal warmth and appreciation of each other. But the occasion was distinguished by the presence of the well known traveller and author, Mr. Cunningham Graham who spoke approvingly of the Indian Agent's plea for a "big gesture". The questions which bulk so largely in the eyes of the dwellers of the Union, said Mr. Cunningham, are only to be handled by South Africans; and with unerring precision he went on to add:

What strikes me in marked degree is what appears to be almost universal indifference to the two great questions of the natives and of the Indian population.

Although not ripe for immediate solution, they will undoubtedly become burning in the near future. It is not to be supposed that India, when once she has received her constitution, will look with indifference on the position of her fellow-countrymen especially in Natal.

Congress and the States

The Congress, while sympathising with States people in their grievances, has seldom interfered in their affairs, obviously with a view not to embarrass the rulers who are by no means quite free from troubles of their own. A certain section of the press, however, cannot reconcile itself to this attitude of indifference to States subjects. Obviously Congress attitude is dictated by a sense of caution. The older men of the Congress argued: "Let us not drag them into the fray and jeopardise their position already so difficult and complicated. The battle of freedom won in British India can hardly fail to have its repercussions in

the neighbouring States." Mr. Patwardhan, however, argues in the *Servant of India* that "the so-called policy of non-interference is inconsistent with the extension of the Congress organisation to include the States people". He does not want the Congress to pledge itself to any definite action, but he endorses Mr. Gandhi's resolution in the A. I. C. Committee, viz.,

that the interests of the Indian States are as much the concern of the Indian National Congress as those of the people of British India and assures them its full support in their struggle for freedom.

Indians Abroad

Mr. Manu Subedar's speech at the last meeting of the Bombay Chamber of Commerce was characteristically outspoken. There was point in what he said in regard to Government's neglect of their duty to this country. Their claim that they are safeguarding Indian interests in India, he said, does not excite confidence "because of what they have failed to do abroad". And what is their record abroad?

Complaints have been received by our Chamber of ill-treatment and discrimination against Indians from many parts such as Cochin-China, Java, Ceylon and Singapore. The position of Indians in South Africa and Kenya is also causing anxiety. In the matter of the acute problem of Zanzibar, Government have failed this country and themselves in so far as they have failed to carry out the recommendations of even their own trusted officer. Is it not tragic that, while they are complaining that the Indian question is so important in British politics to-day, Sir Samuel Hoare has had to put his tail between his two legs in the matter of Indians abroad? A single piece of good work in connection with Indians abroad, as in the case of Zanzibar, would have a more reassuring effect about England's general attitude and her *bona fides* in regard to India than all the appeals from the Secretary of State downwards made to Indians to trust Government and to work the new constitution.

WORLD EVENTS

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

THE LEAGUE COUNCIL

THE League of Nations Council Meeting and the Stresa Conference dealing with Germany's rearmament take first place in world events of importance last month. It was understood by every one that some protest must be made against Germany's action in breaking away from the Versailles Treaty; the League has no force, that is physical force, to punish a recalcitrant nation but it does have a good deal of power in summoning public opinion against a nation which flouts treaty obligations. France took the lead and was supported by all the larger powers of Europe. The debate on the resolution brought out some strong condemnation of Germany's unilateral repudiation of treaty obligations.

A strong representative committee from Thirteen States was appointed by the Council to consider and recommend economic and financial measures to be applied in future to any State which endangers peace by the unilateral repudiation of international obligations.

THE STRESA CONFERENCE

Germany's action in rearming called together at Stresa the three powers, France, Great Britain and Italy, to talk over the situation. Mr. Ramsay MacDonald expressed the spirit of Stresa when he said:

That he wished the German people knew how deeply grieved their sympathetic well-wishers were at the latest handling of their grievances, and he wished they could see that it was not only their duty but to their interest, not only their honour, but their wisdom to join other nations to make an adequate contribution towards building up mutual trust and confidence.

The object of the Conference at Stresa was to hear reports of the British Statesmen's

visits to the European countries—Sir John Simon to Berlin, and Captain Anthony Eden to Moscow, Warsaw and Prague.

The actual results of the Conference were reported to the British House of Commons by the Prime Minister, Mr. Ramsay MacDonald. He said that the three powers were agreed in strongly condemning Germany's resolve to return in the face of her treaty obligations. They were agreed on the need of an Eastern Peace Pact, and they stood firmly for the independence of Austria.

AMERICA AND THE LEAGUE

Germany's withdrawal from the League has been followed by the entry of Russia; some Americans are wondering whether America's entry into the League might not follow Japan's withdrawal. Senator Pope is favourable but on these conditions:

1. That the obligations of the Covenant of the League are to be interpreted in harmony with the Kellogg Pact.
2. That membership of the League would in no circumstances oblige the United States to send troops into a foreign country.

KING'S SILVER JUBILEE

The outburst of congratulation and loyalty which characterised Their Majesties' Silver Jubilee, not only from the British nations but also from many other nations as well was really wonderful; the House of Windsor has proved to be the cement which has bound the British world together in a remarkable way during one of the most trying times in modern history.

During the twenty-five years of Their Majesties' Reign, we passed through the terrible period of war-conflict; that was followed by a period of British Expansion and Co-operation. In that period the Locarno

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WORLD EVENTS

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Treaties were signed; Imperial Preference as expressed in the Ottawa Agreement was accepted and put into operation throughout the British Commonwealth; the Washington and London Conferences limited naval expenditure, and the Kellogg Peace Pact outlawed war; but especially important for the British colonial nations was the Imperial Conference which granted absolute independence to the daughter-nations of the Commonwealth.

FRANCE-RUSSIAN CONVERSATION

Following the British example, the French Premier M. Laval, and M. Litvinoff the Russian Commissary for Foreign Affairs, have indulged in talks which have more than local interest. It shows that we are entering a new method of conducting the Department of Foreign Affairs; it makes for greater possibility of friendship, and we hope it will result in better understanding than the old way of formal notes and long correspondence.

Two things of great importance are emerging from the talks: they are the agreement to ratify the Franco-Soviet Treaty which has been miscarrying, and the conditions attaching to concluding an Eastern European Pact of non-Aggression. Both these movements are of major interest; they cement the former Franco-Russian friendship and they support an Eastern European Pact which is the counterpart of the Locarno Treaty for Western Europe. Both these treaties have for their object the maintenance of peace in Europe.

NEW ZEALAND

Both New Zealand and Australia are preparing for General Elections, and the British General Election is not far off. Australia has at present a coalition government which may develop later or at the next election into a National Government. The opinion is expressed that New Zealand

is about to have a National Government, for the two largest Parties—the United Party, led by the Prime Minister Mr. Forbes, and the Reform Party led by the Minister of Lands, Mr. Ransom—are uniting. This new alignment will appeal to the voters in the forthcoming General Election as Nationalists. There is much to be said for a National Government, and one can believe that the movement will grow. America is faced with a growing Socialism; it is not too much to believe that at the next Presidential election, some scheme of union between the Republicans and the Democrats in a National Government may be tried to save the United States Capitalism from being submerged by Socialism. The British and the New Zealand National Governments may have a good deal of influence upon the form of American government in the next few years.

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E. Dec. '35.

TRADE AND FINANCE

By "SRIVAS"

THE MONEY MARKET

THE period under review was one of money and low giltedge prices. Up to the moment of writing there is no sign of ease in the money market, though giltedge has shown towards the end an appreciable improvement. The tight money conditions have continued without any abatement. It is significant that the stringency has continued in the face of a persistent excess of treasury bills maturities over sales extending over nearly two months. The change may be easily understood from the fact that whereas at the end of 1934 the total volume of treasury bills outstanding stood at 80'82 crores in the middle of May, the total came down to as low as Rs. 9'14 crores. Except for two or three weeks in early January, there has been no week in the New Year when the market was not getting large sums from the Government by way of treasury bills maturities. It will be remembered that from March 6 to April 17 there were no sales of treasury bills whatsoever. Even thereafter, the Reserve Bank, which has taken charge of the Government operations in the market has not ventured to reintroduce sales of intermediate treasury bills, and the weekly offer has been limited to Rs. 1 crore. The maximum offer by the market on the weekly auction days during the last five weeks is only Rs. 186 lakhs, from which it may be gathered that the market is hardly in a position to lend to the Government on short-term bills. The average of accepted tenders has stood more or less still at Rs. 1/12 per cent. per annum. Even such amounts as have been secured during the weekly sales, it is said, are derived only from special quarters and ought

not to be regarded as anything like the surplus resources of the money market proper. It need hardly be added that during this period Government have also been purchasing sterling from the Banks. To the latter, this has been the only means of replenishing their cash balances. In spite of this inflow of money, the market has experienced such stringency as it has not known for a long time.

It is no wonder, therefore, that in such stringent conditions the giltedge market has been extremely weak. Readers of these columns are fully aware that since the last quarter of December, when the banks, particularly the Imperial Bank, disposed of large blocks of securities from their holdings, the Government securities market has been suffering from an excess of scrips, prices have been at an extremely low level owing to the dead weight of new scrips. There was, therefore, a demand that the authorities should, on the one hand, relieve tight money by effecting an expansion of currency and, on the other, reduce the volume of scrips in the giltedge market by purchasing securities from the open market. Strangely enough, the authorities were deaf to all the appeals in this behalf. It is only recently that the Reserve Bank is understood to have effected purchases of appreciable blocks of securities. The effect of such a reduction in scrips and, what is more, the feeling of confidence inspired by the knowledge that the authorities have after all come to the rescue of the giltedge market have brought about a rise in the price of securities. $8\frac{1}{2}$ per cent. paper is quoted at about Rs. 95 as compared with the very low levels of Rs. 87 which ruled during last month.

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SILVER STANDARD

Silver has continued during the period under review to provide the major sensation. After the American Government effected two successive increases in their official price for newly-mined American silver, the interest has shifted from the fate of the metal to the currencies that are closely related to silver. It is doubtful if, when they embarked on the present Silver Purchase Policy, the American authorities imagined to themselves the predicament in which the silver standard and silver-using countries would find themselves in. Possibly, they thought that these countries would be overflowing with gratitude to America for raising the value of the metal, of which presumably they had large stocks. In any case, it seems unlikely that American statesmen could have seen clearly the repercussions of their policy on China, Mexico and India. It is well known that of these three countries, China was the first to be hard-hit. The rise in the price of the metal and the increased demand for it abroad caused an export of silver from China. The Chinese Government tried to persuade the American Government to slow down in the policy on the ground that an increase in the price of silver had the effect of overvaluing the Chinese currency with all its attendant consequences of an increase in imports and retarding of exports. But as America did not show herself to be in a mood to accommodate herself to the convenience of China, China was obliged to levy an export duty on silver, thus causing a virtual abandonment of the silver standard. Since then, China has had comparatively less interest in the American Silver Policy. The two reasoned increases in the American official price of silver were effected after the negotiations between China and America broke down.

What is of importance to India is that the rise in the price of silver to about 86d. has raised the question as to what the authorities in India would do in case silver rose to as much as 49d. per ounce. For at that level the bullion value of the rupee would exceed its token value and holders of silver would naturally be tempted to melt coin and sell it as bullion. The question was actually raised on the floor of the House of Commons by Mr. O. Lewis; and in reply to his interpellation, the Under-Secretary of State for India could only say that the developments were being carefully watched. It is not known on what lines the authorities are thinking out the solution to the problem that would arise when silver reaches the 49d. level. It has been suggested that the rupee coins should be recalled and replaced by coins of a lower silver content. This is obviously one of the few courses open to any Government; and it has been adopted by Mexico and lately by Italy. But in India, it would be administratively impossible. It contains also the danger of raising serious misapprehensions in the mind of the rural public as to the bonafides of the Government. The other course is to raise the exchange value of the rupee, so that the rupee would continue to be in excess of the value of the silver contained in it. This was done in the crisis of 1918, and the practical results are a warning against their repetition. A rise in the gold value of the rupee would disorganise our price structure and our foreign trade. The best course would, therefore, be for the Government of India to see their stocks of silver in such a way that they will keep within the silver agreement and at the same time defeat the American attempt to raise silver to inconvenient levels.

DIARY OF THE MONTH

Apr. 27. The Council of State is prorogued.

Apr. 28. The U. P. Kisan Conference passes a resolution urging the reduction of land revenue.

Apr. 29. President Roosevelt issues a warning against letting War Office's secrets.

Apr. 30. A. K. Fazl Huq is elected Mayor of Calcutta.

May 1. Pandit Krishna Kanta Malaviya is returned to the Assembly unopposed from Benares-Gorakhpur Constituency.

May 2. The Franco-Soviet Pact of Mutual Assistance is signed.

May 3. General Goering of Germany announces that Germany is rearmed to the full in Air-Force.

May 4. Ex-Premier Venizelos is sentenced to death by the Athens Court-Martial.

May 5. The International Cotton Congress meets in Rome.

May 6. India celebrates with great eclat H. M. the King's Silver Jubilee.

May 7. Signor Mussolini orders mobilisation to meet the situation in Abyssinia.

May 8. The Dominion Representatives read their Jubilee Addresses to Their Majesties at the Throne Room in London.

May 9. The All-India Astronomers' Conference meets in Indore under the presidency of Pandit Hathi Bai Sastri of Jamnagar.

May 10. Sir Charles Kendall, Judge of Allahabad High Court, meets with a fatal motor accident and is killed.

May 11. The Balkan *Entente* Conference meets in Bucharest.

May 12. Marshal Pilsudski (Poland) is dead,

May 13. The Tamil Nad Congress Committee elects Mr. S. Satyamurti as President in place of Mr. C. Rajagopalachariar resigned.

May 14. Sir Denys Bray is re-appointed member of the India Council.

May 15. Filipinos vote in favour of the new Philippine Constitution.

May 16. The Indian Hockey Team beat Western Australia by a wide margin in their Opening match.

May 17. Mr. E. E. Shipton, leader of the 1936 Everest Expedition Survey Party, arrives with his party in Bombay.

May 18. Mr. Mohanlal Pandya, old co-worker of Mr. Gandhi and the first Satyagrahi prisoner in India, is dead.

May 19. Indian Journalists meet in Calcutta and protest against Bengal Government's ban *re.* the Detenus Day.

May 20. Report of the London Tribunal on Indo-Burma financial relations is published.

May 21. The League Council begins its session at Geneva under the presidency of M. Litvinoff.

May 22. Herr Hitler in a speech to the Reichstag justifies the rearmament of Germany.

May 23. Mrs. Kamala Nehru sails for Europe and is seen off at Bombay by Gandhiji and Congress leaders.

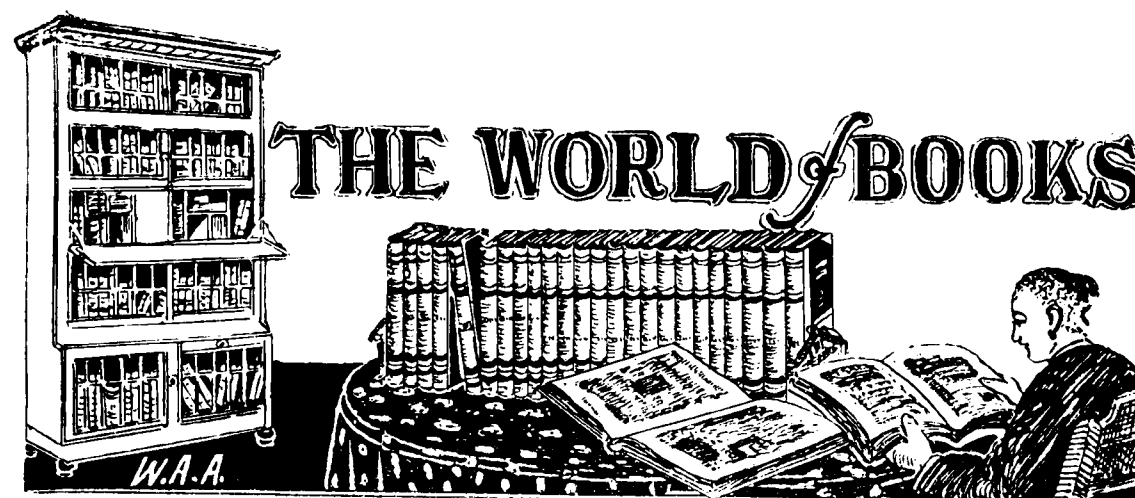
May 24. The Reconnaissance Party of the Everest Expedition leave Darjeeling for Tibet.

May 25. Italy accepts the League's compromise proposals *re.* Abyssinian dispute.

May 26. The World Wheat Conference meets in London for fixing quotas.

May 27. The Select Committee on the Payment of Wages Bill meets at Simla.

May 28. Sig. Mussolini invites Germany to the Danubian Conference,



SELECT CONSTITUTIONS OF THE WORLD.

By B. Shiva Rao, M.A. (Available of G. A. Natesan & Co. Madras. Rs. 10.)

Since the War, almost every constitution in the world has been in the melting pot. Some have been swept away and many new constitutions have come into being with new features. In India also, during the last decade, constitution-making has been the hobby of many politicians. A new constitution is on the anvil, and no wonder there is widespread demand for knowledge of other models. This Mr. Shiva Rao has attempted to supply. For, the book under review gives the framework of no less than a score of present-day constitutions. Those of us who are anxious to hammer out a very desirable constitution for India, have only to acquaint ourselves with the nature and working of the various constitutions of the world. A knowledge of the constitutions of the Irish Free State and the U. S. of America; of the Kingdoms of Belgium, Norway and Sweden; of the Republics of France, Poland, Esthonia, Czechoslovakia; of the German Reich and the Russian Soviet; the Union of South Africa, the Commonwealth of Australia, the Dominion of Canada, the Swiss Confederation and the Statute of Westminster will certainly go far to help us evolve a suitable constitution for our country.

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

The book, according to the author, is a presentation of constructive thought and principles for those who would be undaunted, unaffected by adverse beliefs or by external things, victorious in the realisation of their innate power to overcome. There are four sections: Living victoriously, Relaxation and Prayer, Health and Demonstration, and Smiles and Happiness. The book is already very popular and the third revised edition now before us is sufficient evidence of its popularity.

BOOK OF RAM: BIBLE OF INDIA. By Mahatma Tulsidas. Rendered into English by Hariprasad Sastri. Luzac & Co., London.

Tulsidas, the poet-saint of the sixteenth century, was at once a scholar and a devotee, and his story of Rama is as great a classic in Hindi as Valmiki's is in Sanskrit. Both versions of the Epics are popular and current among the peoples of Hindustan, and generations of men and women have listened to the songs of the masters with the rapture and ecstasy of devotion. And yet they are in substance and in arrangement different from each other. Mr. Hariprasad Sastri's rendering retains much of the music and charm of the original and inspired 'Book of Ram'.

THE ROMANCE OF REALITY. BY Janet Chance. With a Preface by Olaf Stapledon. George Allen and Unwin, London. 5s. net.

Unwillingness to face reality and an eagerness to escape into phantasies of our own creation are characteristic of all human beings at all ages and in all walks of life. In our own relationships, private and public, we devoutly cherish illusions which we fondly believe to be the mainstay of our lives. Romance, we say, makes life worth living and we seek this romance in illusions of our own creation. The painful facts of sex and society are overlaid with imaginative trash and a fictitious halo is created to lure the unwary. But the overlaid crust is never too strong and, when it breaks, disillusionment is inevitable. It is the part of the wise legislator, reformer and citizen to recognise this inevitability and avoid illusions from the start. When we cease hearing fairy tales about reality and look at reality, as it is steadily, we shall acquire a new zest and enthusiasm which is more lasting and valuable than all that our illusions could give us. Our conduct could then be regulated better with less waste of energy. There would be no sham and hypocrisy, no subscribing in public to standards violated in private, no patriotic flag-wagging, no smug security in a world-order which must be the best possible since it is made by the best possible good. The romance of illusions should give place to the romance of reality. With the negative part of Mrs. Chance's position there will be considerable agreement. There is no certainty, however, that what she calls reality is itself not illusion. If our professed ideals are pretences, on what warrant are we to believe that other ideals are less so? Nor is it the case that we can abolish ideals altogether or that science can supply our ideas. Science gives

us at best what it so far knows to be facts; about the facts themselves there is yet no certainty or finality. By what then are we to regulate our lives? Does Mrs. Chance do any more than substitute one set of illusions for another? It is questionable whether in the last resort, all ideals of practical conduct are not illusions. Such a recognition would lead to the discarding not of the ideals but of exclusive identification with them; the conceit of "I" and "mine" would be lost, and there would be a greater readiness to change with the needs of the hour. This seems the truer way to progress, not to stop short with what the author calls Reality, for the recognition of which as Reality there is no justification.

SECOND OFFICER. By Taffrail (Captain Taprell Dorling, D.S.O., F.R.Hist.S., R.N.) Hodder and Stoughton, Ltd. 7s. 6d.

This is the story of life on a cargo ship travelling from England to New Zealand by the Panama Canal and across the Pacific. It is a travel account which visualises vividly for us the details of modern travel experience. The route described is fairly unfamiliar and so supports a romantic interest. Rescue work, stowaways and pirates are the three exciting features of ship life availed of in the book. Piracy seems to be possible even in modern times, at least in the remote parts of the Pacific. The concluding part of the book is a description of the attractive features of New Zealand. A love interest is added to the story by the second officer attracting the attentions of Diana, a typical modern girl, who comes into the story at the Panama region. Being the niece of one of the Directors of the shipping company, she is in a position to work out a happy destiny for her beloved. The book is very pleasant reading and is also informative.

HEAVEN'S MY DESTINATION: A Novel. By Thornton Wilder. Longmans. 7s. 6d.

This is a different sort of work from what one would expect of the author of "The Bridge of San Luis Rey" and "The Woman of Andros". Wilder has changed the chaste classical style and the highly imaginative plots of these two works for a narration of the spiritual progress from his 23rd to the 24th birthday of an American travelling salesman in educational books. George Brush typifies in himself all the idealism and energy of the American citizen, and in the course of his search for the right life, he comes across many strange adventures. The story is told in that racy and vigorous style which we associate with Sinclair Lewis. Brush has definite opinions about religion, Gandhi, the origin of man, smoking of cigarettes and banks. Naturally in his progress towards Heaven, his destination, he lands himself in jail and gets into many involved and muddled situations. In the last chapter he confesses: "I made the mistake all my life of thinking that you could get better and better until you were perfect."

The narrative goes along with a swing and various types of American life are paraded before us. But there is always the feeling as one reads the novel that many other American authors could have done this sort of job just as well or better. The rawness and crudity of certain types of American civilisation are obvious and have often been dwelt upon. From the plethora of such novels and sketches, it was a restful thing to come across a book like "The Bridge of San Luis Rey". Though we do not grudge Thornton Wilder, his excursion into the dominion of Babbitts and Main Streets, his admirers will wait with great expectations for his novels of the other Genre.

HERD OF THE HILLS. By Allan Fraser. W. & R. Chambers Ltd. Price 7s. 6d. net.

This is a brilliant first novel by the author. It describes shepherd life in the highlands with the same gusto and ability as are felt in "Thomas Hardy". A young gentleman fresh from the public school stays temporarily at a shepherd's and seduces his unmarried daughter. A bastard son is born later. The girl, however, marries a shepherd who becomes a good father to the bastard. The boy Duncan grows up to be a splendid shepherd himself. When years later he is sent for and taken up to his natural father's home, after his father died in an aeroplane accident, though placed amidst enviable comforts, the call of the shepherd life is so importunate for him that he runs home in a few days without letting his grandmother know of his intention. Thus the author demonstrates the triumph of the shepherd life. His intimate pictures of shepherd life in the highlands are remarkably vivid and convincing.

CONFESSIONS OF A THUG. By Phillips Medows Taylor. Abridged and adapted by P. K. Anantanarayan, M.A., L.T. Bharathi Publishing House, Bangalore City.

Amir Ali, the great Thug, whose lurid confessions are here retold in an easy and natural style, is one of the most fascinating characters in modern fiction. There cannot be many of the older generations who have not read the original story by Colonel Medows Taylor. Now the younger generation, in quest of some thrilling moments, will find this abridged version an attractive reading. The learned editor has contributed a valuable introduction and has also given at the end of the book a list of subjects for exercises in composition.

Hyderabad

RELIEF FOR SMALL MANUFACTURES

As the Excise duty on matches levied by the Indian Legislature has involved hardships for match factories in the States, the Hyderabad Government have given some relief to the small manufactures.

Factories which do not produce more than one hundred gross boxes of matches daily will, on production of certificates from District Collectors, get banderoles at reduced rates. In order to ensure that only genuinely small manufactures get the advantage of this concession, it has been laid down that these certificates by District Collectors will be valid only for three months from the date of issue, but that they are liable to be cancelled even prior to that period if it is found that the factory is producing more than 100 gross boxes daily.

PREACHING IN HYDERABAD

The following *communiqué* has been issued:

"In pursuance of His Exalted Highness' *Firman*, it is hereby notified for public information that no preacher from outside the State belonging to any religion or sect, be he Shia or Suni or of another sect such as the Ghair-Muqallid or the Ahmadi etc. may enter the State at any time for the purpose of preaching without obtaining previous permission of Government in the Ecclesiastical Department."

H. E. H. THE NIZAM'S SILVER JUBILEE

In connection with the Silver Jubilee of H. E. H. the Nizam's accession to the Masnad, which will be celebrated in October next, the Post Master-General of Hyderabad has decided to issue special postal stamps for a period of one month from the date of the commencement of the Jubilee.

Mysore

TOBACCO INDUSTRY IN MYSORE

With a view to encouraging the development of tobacco cultivation in the State and as a first step towards giving effect to the recommendations made in this behalf by Mr. C. B. Samuel in his report, the Government of Mysore have directed the Department of Agriculture to start some tobacco nurseries in Varthur near Whitefield.

The nurseries at Varthur, when completed, are expected to provide seedlings sufficient to plant about 800 acres with tobacco. According to the provisional arrangements made now, it is anticipated that all the seedlings supplied from the Varthur nurseries will be taken up by private cultivators.

JUBILEE MOTOR PARADE

The industrial department of the Government of Mysore participated in the Motor Parade of the Silver Jubilee Fund Committee on the 4th of May for all their products, namely, Mysore sandal soaps, silks, sandalwood, sandalwood oil, etc.

The car was considered to be one of the very few best decorated lorries that participated in the Parade. The lorry in reference was decorated and arranged by Mr. S. S. Rajan, the well known advertising consultant of Bombay.

UNIVERSITY OF MYSORE

A prize of the value of Rs. 120 founded by Dharmadhikari Dharmapravartha Navinam Ramanujacharya will be awarded by the University Council for the best essay in Sanskrit on any one of the following subjects:

1. The place of Sabdapramana in Indian Darśanas.
2. An enquiry into the nature and varieties of Rasa.

The essay should be forwarded to the Registrar, University of Mysore so as to reach him on or before the 30th June, 1935.

Baroda

BAR ASSOCIATION

The Baroda Bar Association have shown a fine spirit in taking practical steps to help the junior pleaders and incidentally to root out the evil of touting. Members of the Association are now required to pledge themselves not to employ touts and to expose any one doing so if they come to know of it. This question of touting cannot be considered apart from that of initiating junior pleaders into the profession. So the Baroda Bar Association have decided that senior pleaders, that is, pleaders of at least 15 years' standing, should not take up ordinary cases bearing a fee of less than Rs. 15 and that the senior pleaders should always engage at least one junior pleader as assistant in conducting suits involving property worth Rs. 2,000 and over.

LIBRARY MOVEMENT IN BARODA

In the course of his address as president of the All-India Library Conference held at Lucknow, Dr. A. C. Woolner, Vice-Chancellor of the Punjab University, laid special stress on the library movement in Baroda State.

The library movement in Baroda is part of a carefully devised programme of mass education inaugurated and developed by his Highness. By 1907, elementary education was made compulsory. His Highness insisted that libraries should not limit their benefits to the few English-knowing readers but should see to it that their good work permeates through to the many so that every citizen in the State may enrol himself in the people's university—the library. A scheme of free public library on a grant-in-aid basis was introduced in 1910, and there is now a network of *prant*, town, village and travelling libraries which serve over 60 per cent. of the population of the State.

Travancore

BAR COUNCIL

The Travancore Bar Council Bill was published on May 15.

The statement of objects and reasons of the bill by the Law Member points out that amongst the recommendations is the Bar Councils Act. The High Court agreed with the recommendation and the present bill is accordingly proposed. It is drawn generally on the lines of the Indian Act.

According to the Bill, the Travancore Bar Council will consist of 15 members, one of whom will be the Advocate-General. Four members will be nominated by the High Court and 10 will be elected. It is also proposed that only one class of lawyers, namely, Advocates, shall function in the High Court and the courts subordinate to it, but it is not proposed to interfere with the vested rights.

Indore

HINDI UNIVERSITY IN INDORE

As a result of Mahatma Gandhi's appeal for funds at the Hindi Conference which met at Indore on April 25, a sum of Rs. 1,200 was subscribed on the spot and it was announced that Mr. Luxmi Narayan Trivedi had made a gift of a building in Indore worth Rs. 50,000 for the proposed Hindi University.

Preliminary sittings of the Script Committee appointed by the Hindi Conference to investigate and co-ordinate the efforts of all the agencies interested in the reform of the Devanagiri and its propagation as national script will be held in Bombay.

The Committee includes Kaka Kalekar convener, Professors Lalita Prasad and Suniti Kumar Chatterjee of the Calcutta University, Dr. Pisharoti, Madras, and Mr. Hari Govil, inventor of Devanagiri lino-type.

Cochin**THE PROBLEMS OF COCHIN**

Cochin has vast economic resources which have not been tapped even on the surface, observed Sir R. K. Shanmukham Chetti, Dewan of Cochin, in his reply to the address of welcome presented to him by the citizens of Cochin on April 21.

Ample and cheap electric power, continued the Dewan, was essential not only for adding to the comforts and conveniences of people, but even for rapid development of industries. They had ample resources and unless steps were taken for industrial advancement in the State, they would be confronted with problems far more complex than what they had to face so far.

Rampur**LIBRARY MOVEMENT IN RAMPUR**

The development of the public library in Rampur is an indication of the development of public life. The State officials are taking interest in this institution and recently Khan Bahadur Mr. Masudul Hasan, President, Council of Administration; Mir Maqbool Mahmood, Political Minister; Col. Hasan Raza Khan, Household Minister; the Finance Secretary and the Public Information Officer, visited the library and announced personal donations towards its funds.

Pudukottah**REVENUE CONCESSIONS**

Important revenue concessions have been announced by the Government of Pudukottah on account of the failure of crops.

A *communiqué* issued by the Government states that they are satisfied that on account of deficient rainfall in the current year, it was impossible to raise wet crops over wide areas in almost all parts of the State and that such crops, if raised, have failed.

Rewa**CIVIL LAW IN REWA**

The Government of Rewa State, with the approval of the State Council, have further amended the Civil Procedure Code with a view to making the residential house of a judgment-debtor liable to be attached and sold in execution of a civil court decree.

Hitherto there was no provision for such procedure. Also there is no insolvency law in the State. The Maharaja had a few years ago exempted the house of a judgment-debtor from being attached except when it was mortgaged.

Kapurthala**KAPURTHALA ASSEMBLY**

The latest addition of a reformed State is Kapurthala where His Highness has decided to institute a State Assembly with 45 members, 30 of whom shall be elected and 15 nominated. The powers given to this Assembly appear to constitute a distinct step towards a government by the people.

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E. J. P. '36.

INDIANS OVERSEAS**South Africa****INDIAN WARD IN HOSPITAL**

In pleasing contrast to the attempts made in South Africa to get rid of the Indians, there are numerous instances of resident Indians identifying themselves with the life and fortunes of the land of their domicile. To the many benefactions of Indian philanthropists in South Africa must now be added what is described as the "greatest individual gift in Pretoria Hospital's history"—Mr. Cassim Adam's gift of £1,500 for the erection of an Indian ward. The Minister of the Interior, Mr. J. H. Hofmeyr, who opened the new ward, paid a well deserved tribute to Mr. Adam's generous and public spirited action.

"He has given a greater donation to the Pretoria General Hospital than it has ever received from any one individual during the whole of its history," said Mr. Hofmeyr. This reminds us of the other well known Indian benefactors: the late Mr. Parsi Rustumjee, who endowed a fine hall and library in Durban and a benevolent trust, and the late Advocate R. K. Khan, who bequeathed his entire estate of £45,000 for medical relief.

VAGARIES OF NATAL MUNICIPALITY

On behalf of the National Indian Congress, Mr. J. W. Godfrey has sent a protest to the Town Council against its action in renaming certain roads which previously bore purely Indian names or names which had come to be associated with the Indian community. For instance, Gany and Tanjore Roads were renamed as Waterfall Road and Brown's Avenue. The Congress feels, says Mr. Godfrey, that the Town Council, in changing these names, has acted upon racial lines, and the Congress proposes to contest the position in the courts.

Malaya**INDIAN MERCHANTS IN MALAYA**

At the annual meeting of the Indian Merchants' Association held at Kuala Lumpur on April 21, Rao Sahib K. A. Mukundan, Agent of the Government of India in Malaya, addressed the Indian merchants. In the course of his address, he said:

Indians began to emigrate to this country long ago, but the bulk of the Indian population in this country is of the labouring class. By this I should not be considered to be saying anything disparaging about the Indian coolie. There is nothing degrading in manual labour and there is nothing degrading in doing the work of another who is unable to do it. But the labourers cannot assert their rights without the help of others. You merchants and our friends the Nattukottai Chettiars are the moneyed classes of the Indian community and it is you who should support your less fortunate brethren. . . .

You must also realise that you in this country have a duty to your motherland. By the want of unity among them, the Indians lost ground in this country considerably, and if the present state of things continues, in no time they will be nowhere. What is wanted is united action and a corporate representative body of Indians, which can make its voice heard; for united we stand, divided we fall.

Kenya**DOCTORS AND PLEADERS IN KENYA**

Barristers and advocates of Indian High Courts are enrolled as advocates to practise in Kenya and Uganda, but agitation is going on to prevent the latter from being enrolled. As for the Medical profession, only those who can be enrolled in the British registers are allowed to practise, and as medical graduates from Indian Universities after 1930 are not enrolled on the British Registers, there is a ban against them for practice unless they hold an English degree. Lawyers are required to pay an annual licence fee of 800s.

Aden

INDIANS IN ADEN

The future of Indians in Aden in the event of her separation from India was pressed on the attention of the members of the Central Legislature by Mr. Husainbhai A. Laljee of Bombay at a recent Tea Party in the Council House, Delhi.

Mr. Laljee said that one crore of rupees had been sunk in business by Indians in Aden and 700 crores by the Government of India, but no indication has been given in the Joint Select Committee's Report about the future position of the Indians there, who by their enterprise have built up industries and greatly contributed to the development and prosperity of that country.

In the case of Burma, when separated, the interests of Europeans trading there have been safeguarded but no mention of Indians has been made—Indians whose contribution to the prosperity of Burma stands very high. Mr. Laljee said that he was afraid that Indians in Aden will share the same fate as their compatriots in Zanzibar and other colonies in Africa.

Mr. Laljee appealed to the members not to relax their endeavour to safeguard the interests of their brethren overseas.

Ceylon

INDIANS IN CEYLON

The Standing Emigration Committee of the Assembly considered the reports sent by the Government's Agents in Ceylon and Malaya. Concern was expressed regarding land legislation in Ceylon which defines 'Domicile' and virtually prohibits the acquisition of land by Indians. The Government was urged to take action in the matter.

Tanganyika

INDIAN TEACHERS IN TANGANYIKA

The Director of Education, Tanganyika, in his report for 1933 says: "Trained Indian teachers are difficult to obtain." Commenting on this, the *Tanganyika Opinion* states that the terms of service offered to Indian trained teachers are not very bright and though there is none available in Tanganyika, it is impossible to recruit teachers from India on these terms. It is stated that the Headmaster of the Government Indian Central School is paid a lower salary than is paid to a European clerk in the Education Department. Tanganyika, by the way, is under the League of Nations, and Indians there seem to suffer as many disabilities as elsewhere in the world.

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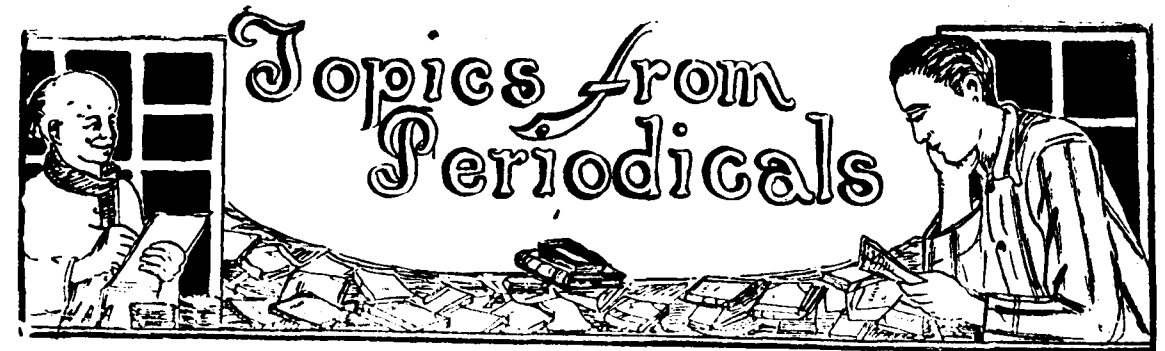
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GRIGGISM AND NEO-GANDHISM

The re-entry of the Congress into the Indian Legislative Assembly and its victories over the Government during the Budget session, the certification and passing of the Finance Bill, the restoration of a number of the rejected cuts and the complete rejection of the Reform scheme—all this has created an unprecedented situation in Indian Parliamentary history. "Gallery Man" reviewing the Assembly session in the pages of the *Twentieth Century*, says:

All things considered, it was a historic session, more memorable than any that we can recall, and still more so as the spirit of warfare, which marks all Congress activities, was carried into the legislative forum and Government, too, in their turn showed that they were determined to put down the Congress, in whatever form its activities might appear, ruthlessly and relentlessly.

The Assembly Chamber is the real broadcasting station of the country and the newspapers are the media through which the propaganda will reach down to the remotest corners. The policy of the Congress and its action in the Assembly

was a clear and complete vindication of Parliamentarianism as opposed to Direct Action, of Neo-Gandhism as opposed to the orthodox creed of boycotting the legislatures and roaming in the wilderness.

Not the least tragi-comic aspect of the situation was the complete isolation of the Finance Member from the rest of his colleagues. For, Sir James Grigg was frantically and obstinately against the Congress.

If the Government, to use the language of the Indian Penal Code, has been brought

into hatred and contempt by the repeated action of the legislature, surely the most prolific contribution thereto has been made by Sir James Grigg, on whom the Home Member could impose no punishment too heavy. Three years of Griggism—its arrogant imperialism, its deliberate flouting of popular wishes, its exclusive preference of British over Indian interests, its "logic of selfishness," its war against Indian industry in the thin guise of *laissez faire* and tariff revision, its supreme contempt of planned economy—will reduce the Indian financial fabric to weltering ruins. So far as the Congress is concerned, it has only to print side by side the speeches of the leaders of the opposition and those of the Finance Member and broadcast them to the electors as the best propaganda in vindication of its policy.

Throughout the Session, the Congress Party functioned as a first class Parliamentary opposition, observing all the decencies and decorums.

The Congress Party, in spite of the large area from which its members are drawn, representing varying shades of interest, squared up its differences for unity and acted like a machine once a party decision was taken on a question. It did not court defeat when defeat was certain, as on some of the supplementary grants and for the same reason dropped the contemplated fight for a one pice postcard and a half-anna per tola letter. And it was only for the sake of a principle that it risked two divisions for free salt. It whipped and lobbied with consummate ability worthy of much older hands at the game. Though the intellectual level of the non-official benches cannot be described as of a high order, it was much higher than anything that the official benches could show.

THE LOGIC OF DEMOCRACY

Mr. Walter Lippmann, in the course of an attack on the political theory of Huey Long, made some cogent remarks that apply to all dictators who come into power ostensibly by the suffrage of the people. To the question whether men must acquiesce in the overthrow of democracy if the dictator can obtain the support of a majority he says that

to answer in the affirmative would be to reduce democracy to an absurdity. It would mean that to-day's majority had the right to deprive to-morrow's majority of its rights. . . . Who will say that a dictator may use free institutions to destroy free institutions? . . . That men may use freedom of speech to acquire the power to destroy freedom of speech? That they may use elections to abolish elections?

With that introduction, Mr. Lippmann launches into a dissertation on the principles of democracy:

The rights of the majority are limited rights. . . . Men may not use the facilities of Liberty to impair them. No man may invoke a right in order to destroy it. The right of free speech belongs to those who are willing to preserve it. The right to elect belongs to those who mean to transmit that right to their successors.

Commenting on this, the Editor of the *Catholic World* observes in the April issue:

I hope I need not stop to explain that I have no objection to peaceful propaganda for any genuine economic or social improvement. I never advocated in the days of what we now call "old-fashioned" socialism that every one who preached socialism should be, as certain impatient ones used to say, sent back to where he came from. For I believed and still believe that there is room for the evolution of democracy along the line of social reform. The men who wrote the Federal Constitution never intended to crystallize and fossilize our institutions. The Constitution is not a fossil but an organism; it has life and life involves change.

INDIA AND THE REFORMS

Now that the India Bill has passed the Committee stage, there is little doubt that the measure will reach the Statute Book in due course without any very substantial modifications. Interest in its fortunes must therefore shift from the Imperial Parliament to its reception "at the hands of those to whom its operations will be entrusted in India itself". The process of initiating the reforms can hardly be effected without let or hindrance, and yet the chances are that we shall hear very little of boycott. Commenting on the position in India, the Hon. Edward Cadogan observes in the course of an article in the *Quarterly Review*:

That, with the possible exception of the extremists, there will certainly be co-operation to the extent of the various communities sending representatives to the Legislatures. Whether such co-operation will be prejudiced subsequently by an attempt to render the reforms unworkable in the hopes of demonstrating the necessity of making further concessions remains to be seen.

Provincial autonomy, says the writer, will exercise the severest strain upon those who have not been accustomed to responsibility.

Many of those who now denounce the reforms as a niggardly measure of self-government will discover to their cost that the task of governing an Indian Province and administering the services with slender enough resources is more than sufficient to put their capacities to the fullest possible test.

If they discharge their functions conscientiously and efficiently, there will be little enough occasion for some time to come to demand a more rapid advance towards full dominion status.

Before deciding to hold out for accelerating the pace, it would be well for Indians, says the writer, to make sure that their existing personnel is adequate to cope

with the immense increase of responsibilities which the existing reforms will impose upon them.

It is frequently alleged by Indians that we are not sincere in our constantly reiterated promises to speed India on her way towards self-government. It might be more justifiable for us to argue that Indians are not sincere in their demand for full responsibility when they must be perfectly aware that obstructive tactics are those best calculated to withhold it from them.

VILLAGE LIBRARIES

Mr. S. R. Ranganathan, in an article on the above subject in *Advance India*, suggests how Village Libraries will solve illiteracy. Among the aids to remove illiteracy are:

1. The production of special picture-books and picture-newspapers on all conceivable topics of current thought in sufficiently large editions to reach every village in the land;

2. Reading from ordinary books and newspapers as a means of stimulating interest and furnishing the cue for initiating in the illiterates an intelligent interest in the picture-books and picture-newspapers and *vice versa*; and

3. Establishing local organisations for the liquidation of illiteracy when the interest in the printed work is roused to the maximum in the illiterate villagers.

Of these three functions, the only body that can discharge the first one effectively is the State, i.e., the respective provincial governments. To discharge these duties effectively, each District Board will have to appoint a full-timed rural library organiser.

Much will ultimately depend upon the rural library organiser. Hence, the choice of the rural library organiser should not be influenced by political and ultra-academic considerations. The professional equipment, the urge for social service, and the personality of the candidate should be the only deciding factors in the appointment. Further, if his work is to be effective and his propaganda is to be catching, the rural library organiser should be not only kept

far above want but also given the status and hence the salary equal to those of the other district officials such as the District Board Engineer and the District Board Commissioner.

The third function cannot be and should not be forced on the villagers. It must be taken up only when there is a spontaneous demand for the same. When the spontaneous demand arises, the machinery necessary for discharging it will be set up voluntarily by each village. In fine, the writer points out that:

All the success that might be achieved in the discharge of the first three functions will go to waste, if the State does not step in and supply the necessary books at least for one generation. If that is done for a generation, rural library service in India would have been put on a normal footing and then the State can withdraw itself from all such abnormal duties, and we may expect the rural library service of India to develop along normal lines.

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THE LAW OF LIBEL

The *Political Quarterly* for April has a notable article on "Freedom of Discussion and the Law of Libel" by Mr. D. N. Pritt, K.C., who points out how grave an obstacle to freedom of discussion is the present 'complex and uncertain law of libel'. The real hindrance to free discussion arises, he says,

partly from the cost and uncertainty of litigation, which makes the risk of any allegation, founded or unfounded, of any civil wrong a thing to be avoided at almost all costs, but on the whole more directly and seriously from the operation of the 'innuendo' rule, the limitations of the 'fair comment' defence, and the wide scope given to juries in assessing damages. As a result of the innuendo rule, it is often almost impossible to criticize a system, an industry or a social evil, without the gravest danger of being held liable in damages for libelling some person or company prominent in the working of the system or the management of the industry or interested in the exploitation or control of the evil. The effect of the limitation of the 'fair comment' defence is that in most cases the defence is not available unless nearly the whole of the heavy burden of the defence of justification (truth) is also shouldered, and that in those cases, of the most vital social importance, where popular prejudice or passion is involved, the defence tends to disappear altogether. The consequence of the very wide measure of damages that may be awarded is that the danger of becoming involved in a libel action becomes more terrifying than ever.

Freedom of discussion is in fact so severely limited that critical writing has become a dangerous trade. What then is the remedy?

Perhaps the greatest single step forward would be to provide either that no libel action, except perhaps some narrow class of especially meritorious claims, should lie without proof of special damage or at any rate that in no such action should more than nominal damage be recovered unless such actual damage be proved.

This would eliminate every action that is brought from merely money-making motives. The next step is,

that the burden of proof as to the falsity of statements of fact should rest on the plaintiff.

Another reform, simple and feasible enough that would be of considerable value to newspaper men, would be to extend the protection of qualified privilege which at present applies only to certain public meetings.

It should at least be made to cover the proceedings of any form of official, semi-official, or municipal assembly or other body, or any form of public meeting in any foreign country, so long as the subject-matter thereof is of public interest in this country. It is, further, likely that nothing but good would result from extending this head of protection also to the reprinting of and comment on any matter already reported in newspapers either in this country or in foreign countries so long always as the subject-matter is of public interest in this country.

Mr. Pritt concludes with a reference to another and wholly distinct evil that in recent years has grown almost to the dimensions of a 'racket'

consisting in a host of minor libel actions or threats of libel actions against newspapers by persons who, owing to coincidence of name or appearance or a mistake in reporting or some other mishap, are or may be thought to be the object of attack in some item of news often trivial in itself.

Such actions are in practice mostly settled for sums of money, small in themselves but substantial in their yearly totals.

The proportion of such cases in which the plaintiff has really suffered damage is infinitesimal; the racket is a definite if limited social evil; and it is clear that it would be brought to its just end immediately if the law were amended to make it impossible to recover more damages than are actually suffered.

THE RELIGION OF THE PARSIS

The ancient Parsis were a branch from the same stock to which the Aryans of India belonged, says the Braja Sunder Roy, M.A., B.L., in the course of an article in the *Indian Messenger*. They gave their name to the tract of land called Iran which is now identified with Persia. They rose to power with the decline of Babilonia in the sixth century. The Mahomedans conquered Persia in 684 A.D. from the last Sassanian king. A small band, however, fled to India where they have found hearty welcome and prospered.

Discussing the religion of the Parsis, Mr. Roy observes that scholars trace the Vedas and the Avesta, the religious book of the Parsis, to the same source. They worship fire as the symbol of God, as it is considered by them as the most powerful agent of Nature :

Ahuramazda, the good god is in constant warfare with the principle of evil, Ahriman. This principle of evil is a personage and it is quite probable that the Jews adopted the idea of the Devil or Satan as a person from them during their sojourn as captives at Babylonia. The evil one of the Gospels is surely the Ahriman of the Parsis transformed. The Parsis believed that Ahuramazda and Ahriman were in constant feud with each other for supremacy, but the victory of the former was sure. They worshipped the sun under the name Mithara. Zoroaster says: "I invoke Mithara the lofty, the moral, the immortal, the pure, the sun, the ruler, the eye of Ormazd." Thus the sun is identified with the Supreme Being just as in the Gayatri mantra of the Vedas. The religion of the Parsis was thus purer and simpler than that of the Babylonians and of the Assyrians, worshippers of many gods.

The Parsis came under many foreign influences and adopted some of these ideas.

After the conquest of Alexander, the Greek philosophy spread in Persia and Neo-

Platonism became a bond between Greece and the East.

The Zoroastrians were deeply influenced by the idea of Logos—the divine intelligence abstracted from God and interposed between Him and the world; also by the idea of heavenly prototype of the material world. The Parsis were not influenced by the polytheism of the Babylonians and remained practically monotheists. Just as Plato influenced Christianity, so did the Gnosticism and Manicheism of the Persians and the monasticism of the Buddhist. The Parsis like the Hebrews, as moralists and fighters, were not over-solicitous about the future life and therefore their leaders and teachers did not give as much thought to the question of the immortality of the soul as the ancestors of the people of India. The meditateness of the East was more a characteristic of the Hindus than of any other race.

INDIA'S ROAD DEVELOPMENT

Under the above caption, the *Insurance and Finance Review* for February publishes an article by Mr. S. K. Banerjee. The writer says that with the menacing development of auto-transport to the Railways, the question of development of roads has become the subject of serious consideration. For those who are now sponsoring the road development boards, local and central, are perhaps not aware of the difficulties the District Boards have to face with regard to their local road schemes if they happen to injure in any way the railway interests. He continues :

The District Boards and Local Taluk Boards are very inexpensive affairs and cheap systems of Government well suited to a poor country like India. If the petrol taxes are handed over to such bodies, they would be in a far better position to make various local improvements than it would be possible for a centralised board to achieve. Will my countrymen ever give thoughts to this side of the proposals for a centralised road board instead of rushing for its adoption and fruition?

HINDU COLONIZATION IN THE EAST

The April number of the *Journal of the Madras Geographical Association* publishes Prof. K. A. Nilakanta Sastri's paper on the "Hindu Colonisation in the East". Of late research scholars have pointed out the existence of many pre-historic contacts between India and Indo-China, Borneo, Sumatra, Java, etc. Readers of this journal may recollect the series of five articles which appeared in these pages under the authorship of Dr. R. C. Majumdar from July 1934. The subject is a very interesting one and we quote below Prof. Nilakanta Sastri's observations giving internal evidences :

The historians of China speak of two Hindu kingdoms which they call Panduranga and Fu-nan which must correspond to modern Cambodia. If in the second century A.D. these states were found fully established, then it is evident that the colonisation must have begun in the first few centuries before the Christian era began. More than that regarding the commencement of the movement we are not able to say. A little later, we have the evidence of a beautiful bronze Buddha statue from Celebes. The find is very recent, only about four years or so old. A very learned argument by the Head of the Dutch Archeological Department in Java, Dr. Bosch, leads him to the conclusion that the statue must have been cast by a sculptor belonging to the school of Amaravati, that is about the 3rd century A.D. I think that the argument is fairly conclusive, because the technique of the bronze is almost decisive on this question.

Prof. Nilakanta Sastri says that the style of the temples of Java recalls the *rathas* of Mahabalipuram. Giving other evidences of early Hindu colonisation, he says :

"Then we have a good Tamil inscription discovered in the neighbourhood of a Vishnu temple at Takuapa. The fact that that inscription is in Tamil, clearly shows that the people from the Tamil land went

to those colonies, settled there and built a Vishnu temple. This inscription shows that the effects of colonisation were real, live and persistent throughout the centuries. In the 11th century we have an inscription found in Sumatra dated in the Saka era 1010 corresponding to 1088 A.D. Both these Tamil inscriptions mention the names of well known merchant guilds of South India. In Siam, there are said to be in existence court Brahmins who are said to take part on ceremonial occasions reciting the Akom, and the Akom resembles the Thevarum of South India. In all these ways we see the strong South Indian influences that were at work in those colonies during the centuries.

BUDDHISM IN INDIA

The *Ceylon Daily News* has published an attractively got up special *Vasak Number* which contains contributions from great Indian writers like Sir Rabindranath Tagore, Sir S. Radhakrishnan and others. There are no less than 20 art plates in this number. Dr. Ganganath Jha, writing in this number, says that Buddhism has not disappeared from India but it has become merged in the higher phases of Hinduism.

It is true that there is not much trace in India of persons professing the Buddhist faith; but that does not warrant the belief that Buddhism itself has disappeared. . .

It (Hinduism) absorbed the higher phases of Buddhism and developed a higher phase of Hinduism culminating in the Vedanta; that Vedanta which later developed to its logical culmination of the great Shankaracharya.

To such an extent did this Vedanta become identified with the higher aspects of Buddhism that the more conservative Hindu philosophers scoffed at Shankara and called him the 'prachanna buddha' the veiled Buddhist.

In course of time this merging became so complex that the most orthodox Hindu hailed the Vedanta as the highest pinnacle of his own faith and forgot the source out of which that pinnacle had risen.

MACAULAY ON INDIA

"In view of the great dust that is being kicked up in Parliament in connection with the Government of India Bill and of the extraordinary claims that are being made by its sponsors as to the magnitude and momentousness of the reforms proposed and risks taken by the National Government of England, it may not be uninteresting to recall the debate on the India Bill of 1833," says Mr. M. K. Chakravarti in the course of an article in the *Modern Review* for May.

It would seem that the key-note of British political opinion about India was fixed once for all by men like Macaulay a hundred years back. This is what Macaulay said with regard to the wisdom of retaining the archaic East India Company as an organ of Government for India.

The question is, I acknowledge, beset with difficulties. We have to solve one of the hardest problems in politics. We are trying to make brick without straw, to bring a clean thing out of an unclean, to give a good government to a people to whom we cannot give a free government... If the question were: What is the best mode of securing good government in Europe? The merest smatterer in politics would answer: Representative institutions. In India, you cannot have representative institutions. Of all the innumerable speculators who have offered their suggestions on Indian politics, not a single one, as far as I know, however democratical his opinion may be, has ever maintained the possibility of giving at the present time such institutions to India... We have to engraft on despotism those blessings which are the natural fruits of liberty. In these circumstances, Sir, it behoves us to be cautious even to the verge of timidity. The light of political science and history are withdrawn; we are walking in darkness; we do not distinctly see whither we are going. It is the wisdom of a man, so situated, to feel his way and not to plant his foot till he is well assured that the ground before him is firm.

Do I call the Government of India a perfect Government? Very far from it. No nation can be perfectly well governed till it is competent to govern itself... The power of the Company is an anomaly in politics... But what constitution can we give to our Indian Empire which shall not be strange, which shall not be anomalous? The Company is an anomaly; but it is part of a system where everything is anomaly. It is the strangest of all governments; but it is designed for the strangest of all Empires.

In concluding, the writer points out that Macaulay gave proof of having the right spirit of idealism and a true conception of national glory when he concluded his speech with the following passage :

To have found a great people sunk in the lowest depths of slavery and superstition, to have so ruled them as to have made them desirous and capable of all the privileges of citizens, would indeed be a title to glory all our own.

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SOUTH AFRICAN PROTECTORATES

The brutalities inflicted on Jews in Germany since the inception of the Hitler regime, writes Mr. R. S. Alexander in the *Manchester Guardian*, are probably unique. But it may be questioned whether the treatment of natives under German administration would prove harsher than, or even different from, that at present accorded to them in South Africa which holds the mandate for the former German colony of South-West Africa.

Certainly the position of the natives of South Africa offers many striking similarities to those of the Jews in Germany. Like them, they are permanently disfranchised and are barred from certain professions; like them, it is a crime to have intercourse with them; like them, they have no voice in the political or administrative life of the country in which they live, although unlike the Jews in Germany they outnumber the whites by more than four to one.

It would be futile to recount these facts were it not for the proposed handing over to South Africa in the near future of the Protectorates of Bechuanaland and Basutoland with their native populations.

There is no question of a mandate here; the territories become part of the Union of South Africa. They are to become part of South Africa—where since the Act of Union the lot of the native has become increasingly unenviable; where there is compulsory free education for every white child, but no compulsory education and very little free education for native children, etc., etc.

In the discussions that have taken place on the question of the transfer of the Protectorates to South Africa, there has been no mention as yet of any attempt to ascertain native opinion either in the Protectorates or in the Union on the matter.

Neither the giver nor the recipient in this precious transaction, it appears, dares to challenge any such direct expression of opinion.

PUBLIC PLAY-GROUNDS

The sumptuously got-up Health Number of the *Calcutta Municipal Gazette* contains an article under the above caption by Mr. K. N. Roy. He says that play-grounds are as important as educational institutions and, therefore, they should be constructed and maintained at public cost even as in the case of the schools and colleges.

It is in a play-ground that there is no difference between rich and poor, high and low. It is a most democratic agency, where all the different metals are fused into a single mass. Attractive play-grounds need no special pleading. Open such a recreation centre in the heart of a congested area, the response will be immediate and even overwhelming.

It is very well for some to utilise the benefits of a school play-ground. But there are those who do not have the privilege of entering a school. What about those who cannot afford to pay for a healthy good game? Is it not much more necessary that they should derive the beneficial effect of one educational agency at least?

INDIA IN PERIODICALS

THE ESSENTIALS FOR A FEDERAL INDIA. By Sir Robert Holland. [The Asiatic Review, April 1935.]

THE NATIONAL INSTITUTE OF SCIENCES, INDIA. By G. C. Mukherji. [The Modern Review, May 1935.]

EUROPE NEEDS A GANDHI. By S. N. Paul. [Monthly India, April 1935.]

THE MALABAR CHRISTIANS. By Dr. P. J. Thomas. [The New Review, May, 1935.]

DANCE TRADITIONS OF SOUTH INDIA. By K. V. Ramachandran, B.A. [Triveni, January-February 1935.]

ANTIQUITY AND EVOLUTION OF ART IN INDIA. By C. Sivaramamurti, B.A. (Hons.) [Journal of Oriental Research, Madras, January-March 1935.]

EDUCATION IN MUSLIM INDIA. By Dr. James H. Cousins, D.Litt. [The Hindustan Review, May 1935.]

MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

INDO-BURMA TRIBUNAL

The report of the Tribunal appointed to advise on the formulation of the financial settlement between India and Burma after the latter's separation was issued on the 20th of last month. The Tribunal consisted of Mr. Amery, Sir Rowlatt and Sir W. F. Nicholson.

The Tribunal recommend that the whole assets and liabilities of the present Central Government should be valued on the lines indicated. The ascertained value of assets should be deducted from the value of liabilities, and the responsibility for the balance of liabilities should be assigned to the new countries in proportion of the ratio to be determined by a general consideration of their relative, financial and economic situation. The balance to be so divided should include liability for pensions, whether in the course of payment at the date of separation or coming into payment thereafter as a result of central service before separation.

In regard to the ratio, the Tribunal arrives at the conclusion that the proper ratio in which Burma should contribute in respect of liabilities should be 75 per cent.

Regarding the method of payment, it is recommended that repayment be made by means of annuity due in half-yearly instalments and sufficient to repay the whole capital with interest at the rate employed for valuation of the debt by the end of 45 years. The first instalment is payable six months after the separation.

THE POONA PACT

The Poona Pact came under a heavy fire in the House of Commons when the debate on it was resumed in the Committee stage of the Government of India Bill. Sir Henry Page-Croft argued that its actual effect would be to place the depressed classes under the permanent bondage of the Congress.

The Government's contention was that under the conditions of the communal award, they were bound to accept an agreement arrived at between the communities concerned and it would, therefore, be wrong to reject the Pact.

LIBERALS AND THE INDIA BILL

The Council of the National Liberal Federation of India at its meeting held at Allahabad on the 14th May, passed a resolution urging Government to drop the India Bill.

The Council of the National Liberal Federation of India is of opinion that the Government of India Bill which reproduces all the objectionable features which made the Joint Select Committee's Report unacceptable to the country has been made more reactionary by the amendments introduced in it by the House of Commons. While every effort has been made to conciliate the Princes and the British die-hards, the joint demands of the progressive section of opinion in British India have been studiously and contemptuously ignored and every attempt has been made to place added obstacles in the way of India's advance to Dominion Status. The Council therefore strongly urges that the Bill should be dropped. If it is proceeded with in the teeth of British Indian opposition, it will further embitter the relations between India and England.

THE CHANGING WORLD

"We are living at a time of maximum change. In fact, I doubt whether there has ever been in any era in history such a volume of change as we have to face everywhere in the world to-day," said General Smuts at the New Education Conference recently held in South Africa.

"If I were a dictator, I would lay down the following programme of principles for education :

1. The building up of individual personality.
2. The enlargement of the imagination, not the memory.
3. The filling of the young mind with interest, ideals, and joy of life and the avoidance of all repressions.
4. The inculcation of truth and disinterestedness.
5. The thorough grounding in fundamental facts, leaving the details to text-books and books of reference.
6. The principle of holism—that in this earth and in this universe we are all one of another and that selfishness is the denial of life."

THE BRITISH PARLIAMENT

Mr. Baldwin, in a speech to the members of the Parliamentary Press Gallery, said :

"Parliament is a really democratic assembly. It is the one place in the world where a man is valued and where he is summed up by his peers, not for what he has, but for what he is, and great gentlemen are found in every party.

I think our Parliament will live. It has got difficult times in front of it, but it will live and, indeed, in its life I am convinced that the ultimate security and welfare of mankind, certainly in Europe, is involved.

We have often had to stand alone in Europe. To-day we stand once more almost alone in Europe in defence of that ordered liberty which has evolved itself through the centuries among our people and if that ordered liberty is to live in Europe, it can only live by this country being faithful to its trust."

SIR RADHAKRISHNAN ON CULTURE

"The greatness of a country is measured not by its political dominance or its political power, but by its works of art, poetry and masterpieces of literature," observed Sir S. Radhakrishnan, Vice-Chancellor of the Andhra University, presiding over the 90th anniversary of the Y. M. H. A. at Ellore. Speaking of culture, he said :

Youth is the characteristic of true culture and a cultured man is eternally young. He has always an open mind, an original outlook, a sense of adventure, a sense of curiosity and is never hampered in his search of truth by old dogmas or traditions. These were the characteristics for which the Greeks were famous, and it was truly said that they were eternally young. Their hero Socrates was always a typical seeker after truth. A perpetually seeking mind is a youth-mind and that is the mind of a man of true culture.

Speaking of religion, Sir Radhakrishnan said :

It should be recognised that religion is not a technique or a science, but something which pertains to every-day life. Religion is a kind of temper, a kind of life, and an attitude of mind, in which the most important thing to remember is to recognise the good in man. The practice of a sense of equality is the essence of true religion. There is not one man who is devoid of good qualities. If religious democracy is established, the political, social and economic democracies will follow.

DISARMAMENT

The unanswerable case for disarmament was put in a nutshell by Sir Herbert Samuel in the course of a speech at Darwin recently :

"If every country doubled its armaments, none would be more secure than before but all would be poorer. If, on the other hand, they halved their armaments, none would be more insecure and all would be richer."

BRITISH IMPERIALISM

At the Committee stage of the discussions on the India Bill, Mr. Rhys Davies said frankly that if the Government did not accede to the demand for Indianisation of the Army now made by Indians on their knees, it will no longer have an opportunity to accede to the demand, because Indians will just take what they want without asking. He said :

I want to say quite frankly, and I am now speaking on my own behalf, that unless the proposal that we are now making is adopted and the Indian people are given the right to produce their own officers for their own Army, the day will come when they will not ask the British Government for that right, but will take it. That stage has been reached in many countries in the past, and I do not think that the Indians are much different from any other nation in that respect.

SIR CHIMANLAL ON THE INDIA BILL

Sir Chimanol Setalvad, in a lengthy statement to the Press, analyses the proposed constitution and says that the White Paper went back on repeated assurances, the J. P. C. Report was still more reactionary, the India Bill went further in the wrong direction, the House of Commons has worsened it in respect of a number of vital points, and not one of the suggestions made by the British Indian Delegation has been given the slightest consideration.

The only result in the course of time will be that with India disgruntled, there will be a strong Swadeshi movement and British trade will dwindle. Britain cannot keep both political power and trade. Political power she cannot keep for ever but her present policy may make her lose both trade and political power.

DEPRESSED CLASSES IN BOMBAY

The Government of Bombay have published a long statement setting forth the Government orders regarding the steps taken by the Government to enable the depressed classes to enjoy all public amenities.

They emphasise that the orders should be strictly enforced so as to make it clear to the public that neither the Government nor the officers are prepared to countenance any discrimination against the depressed classes in respect of free and unrestricted use of public amenities and services.

As regards schools, the Government order directs educational officers to see that no disability was imposed on children of the depressed classes in schools maintained or aided by public funds.

As regards public hospitals, the Government have requested the Surgeon-General to instruct Civil Surgeons and other medical officers concerned to see that no distinction is made in treatment of patients on grounds of caste or religion.

Regarding public wells and tanks, the Government notify that the grants for water-supply to local bodies will be reduced if they failed to take measures to secure equality of treatment.

PATHANS FOR THE ARMY

The Legislative Council of N.-W. Frontier Province passed without a single dissentient voice a non-official resolution recommending to the Governor-in-Council to recommend to the Governor-General to remove the ban on the recruitment of Pathans and Saiyids to the Army. The Finance Member, testifying to the Pathan's sense of loyalty and courage, promised to forward the debate to the Government of India.

PUBLIC SCHOOLS IN CEYLON

The claim that the Ceylon public school system was the best in the East was made by a Member during the debate in the State Council on 4th April on the report of the Executive Committee on Education, recommending withdrawal of recognition to the Cambridge Junior examination after 1936.

Mr. Selvadurai (Kayts) declared there were no secondary schools in India equal to those in Ceylon. The credit for this was due to the principals, wardens and heads of institutions in Ceylon who introduced the English public school system into Ceylon.

Sir Baron Jayatilaka, Minister for Home Affairs, endorsed Mr. Selvadurai's opinion, but said that a change was necessary in view of the fact that examinations conducted in English universities were primarily meant for English students and unsuitable for Ceylon students. The motion was approved.

GIFT TO MADURA COLLEGE

A munificent gift of Rs. 25,000 to the Building Fund of the Madura College and an endowment of another Rs. 25,000 for the upkeep of the institution as a first rate college have been announced by Mr. A. Rangaswami Aiyar, a leading Advocate and Theosophist of Madura.

The offer has been thankfully accepted by the College Board. The new constitution of the College Board proposed by the generous donor has also been accepted, in virtue of which Mr. A. Rangaswami Aiyar has become life president of the Board.

SOVIET'S EDUCATIONAL ADVANCE

Russia now boasts that she has increased her school population from the pre-revolutionary total of 8,000,000 pupils to 22,000,000.

CHOICE OF TEACHERS

Professor A. C. Dutt of Bareilly College gave the following hints on the choice of the right teacher in an address delivered to the College Staff Club. He should

1. be an honest teacher.
2. have loving patience, sympathy and tact.
3. stimulate the thirst for knowledge.
4. have an eye to neatness and order as to boys, books and classes.
5. should have no atmosphere of prejudice or partiality in schools.
6. have one aim—the good of the boy as to education and morality.
7. be boys' ideal man as to purity of thought, word and deed.

U. P. GRADUATES

Twelve thousand graduates are turned out by the universities of the United Provinces every year. Unemployment has become so intense in the province that dozens of graduates have enrolled themselves as constables, and even the vacancy for a cattle pounder place was applied for by scores of graduates.

TEACHERS AND LEGISLATURES

The Executive Council of the Lucknow University has decided to allow University teachers to enter the Legislatures. A Special Committee has been set up to lay down conditions under which permission to contest the elections should be given.

GIFT FOR BENARES UNIVERSITY

It is understood that the Benares Hindu University has received Rs. 2,00,000 under the will of Lady Welinkar of Gwalior.

PRESS LAWS

Sir Henry Craik, answering Mr. Avanashilingam Chettiar in the Assembly, said that the Government of India were not consulted before action was taken under the provisions of Sections 8 to 10 of the Press Act. The Government of India had issued certain general instructions to the local Governments in regard to the administration of the Press Act, the general purport of which was that while the Act should be so administered as to achieve the object for which it was enacted, care had to be taken to see that no undue hardship was caused in cases in which the local Government were satisfied that a newspaper or press was not likely to offend against the provision of the Act.

It was also suggested that admonitions or warnings should be given in suitable cases, and editors and others should be able to obtain advice from the officer of the Government if they so desired.

INTERNATIONAL COURT OF JUSTICE

Sir N. N. Sircar, Sir Harold Derbyshire, Sir Tej Bahadur Sapru and Sir Alladi Krishnaswamy Ayyar, Advocate-General, Madras, have been nominated from India's National Group for selection of persons to serve on the International Court of Justice at the Hague.

LEGAL EDUCATION COMMITTEE

A Legal Education Committee has been appointed by the Chief Justice of the Bombay High Court to consider the problem of legal education in the Bombay Presidency and to suggest improvements for affording facilities for training and admission of advocates.

MADRAS HIGH COURT

It is understood that in the absence on leave of Sir Owen Beasley, Sir Vepa Ramesam has been appointed to act as Chief Justice of the Madras High Court, from July 22 to July 26. When the latter retires, Mr. Justice M. Venkatasubba Rao will act as Chief Justice from July 27 to October 8, when Sir Owen Beasley is expected to return from leave.

Mr. J. C. Stodart, I.C.S., is appointed to act as a Judge of the High Court in the place of Mr. Justice A. J. Cargenven, granted leave.

THE MUTTS BILL

Mr. K. Lakshminarayanacharia of the Subramania Mutt, South Canara, giving evidence before the Mutts Bill Select Committee at Ooty, strongly opposed the measure which, if passed, he stated, would be highly detrimental to the interests of religion. Sri Radhakrishna Das Goswami and Bhuvaneswar Ratho gave evidence on behalf of the Ganjam Mutts and Temple Worshippers' Association. They were opposed to the measure as being unnecessary and drastic.

Mr. K. Kuppusami Aiyar, agent to the Sankaracharya Swamigal of the Kamakoti Peetam Mutt, expressed the view that the Bill was an attack on Hindu religion and will result in early extinction of Hindu Mutts which reflected the true life of Hindu religion.

RADHASWAMI TRUST

The Judicial Committee of the Privy Council has allowed the appeal against the decree of the High Court of Allahabad, dated 12th June 1929, relating to Radhaswami Trust. The Privy Council declared that the Trust was not in law a legal and valid Trust.

INDIAN INSURANCE COMPANIES

That Indian insurance companies are doing more life insurance work in India than non-Indian insurance companies was shown in an answer given by Sir Joseph Bhore, Commerce Member, in reply to a question put by Seth Govind Das (C. P. Congressman) in the Assembly on March 23.

It was stated that in 1928 Indian Companies earned an income of Rs. 8,84,78,000 including business done outside India as against Rs. 2,90,25,000 earned by non-Indian companies in India on life insurance business. In the case of fire, marine and miscellaneous, non-Indian companies did more business in India than did Indian companies.

MANUFACTURERS' LIFE

The forty-eighth annual report of the Manufacturers' Life Insurance Company for the year ending December 31st, 1934, submitted to policyholders and shareholders at the annual meeting shows a year of continued progress.

New insurance amounting to Rs. 16,81,87,277 was written during the year, bringing the total insurance in force to Rs. 189,19,96,118.

Payments to policyholders and beneficiaries totalled Rs. 4,48,02,984. Of such payments Rs. 6,84,40,411 were paid to living policyholders including Rs. 69,775 in dividends and Rs. 1,08,62,578 to beneficiaries in death claims.

The General Agents of the Company are Messrs. M. Kanji & Co., 51, Cowasji Patel Street, Fort, Bombay, who have been representing the Company in India for the last 85 years.

INDIAN LIFE ASSURANCE

Mr. J. H. Jones, presiding over the annual general meeting of the Indian Life Assurance Offices in Bombay reviewed the position of indigenous insurance business with special reference to the revision of legislation now under the consideration of the Government of India. The Meeting also considered the memorial to be submitted to the Government for setting the views of the Association which they would desire to be adopted in the amended Insurance Act in the interests of Indian Insurance Companies.

ORIENTAL'S PROGRESS

The annual report of the Oriental Government Security Life Assurance Company for 1934 shows a good progress.

New policies to the amount of Rs. 7,62,42,761 were issued. The annual income was Rs. 8,14,01,970, and funds have been increased to Rs. 15,58,88,848. And the net interest income at Rs. 71½ lakhs shows an increase of over Rs. 5½ lakhs over the figure of the previous year and gives a yield on the Life Assurance Funds of 5.05 per cent. as compared with 5.09 per cent. in the previous year.

RAJA OF SANTOSH ON INSURANCE

"The importance of insurance companies in the economic life of the people cannot be overestimated. The fact that the accumulated funds of insurance companies can be usefully spent for the development of the natural resources of the country with the ultimate object of achieving India's material salvation can hardly be overlooked," said Raja Sir Manmathonath Rai Chaudhury of Santosh in performing the opening ceremony of the Mohabir Insurance Company Ltd. last month at Calcutta.

INDIAN AND BRITISH INTERESTS

Presiding over the first quarterly meeting of the Indian Merchants' Chamber at Bombay on May 4, Mr. Manu Subedar referred to the apathy of the Government in regard to Indian interests. He complained that British tradesmen and manufacturers are given preference to Indian. As a first step in vindicating Government's claim to safeguard Indian interests, Mr. Manu Subedar urged the abolition of the Stores Department in London.

Any Government which runs two parallel machineries for the same purpose, is not only spending more but is creating an unhealthy rivalry. The Indian public are bound to consider that the London Stores Department is primarily interested in purchases being made abroad to swell their own figures rather than any purchases being made in India. The whole gravamen of the public demand for the adoption of the rupee tender system was that the purchase in the United Kingdom or elsewhere should stop.

The position of British preference in India enforced on us through the Ottawa Agreement is one, he said,

which has favoured the British industries but has not secured any corresponding advantages to India whatever the official apologists may say.

From the plight of several industries in India at present, it would appear that they are at a disadvantage *vis-a-vis* their more powerful foreign rivals.

Prominent amongst these must be mentioned the Shipping and Insurance Companies. But a subtle discrimination against Indian manufactures pervades the minds of all those who control British enterprises in India.

Mr. Subedar contends that British concerns do not buy their requirements of tool and implements turned out either by the Indian blacksmiths or from articles made on modern

lines at Tatanagar. Protesting against this attitude of discrimination against local products on the part of British Railways Mr. Subedar observes:

This certainly is a pointer, particularly for those key industries in whose favour England claims to have given preference under the Ottawa Agreement.

Finally, in pressing for the revision of the rules for the purchase of stores for Government Departments, he utters a note of warning and says:

Is it possible that the Railways in India were making also this discrimination against the local products? We have pressed for the revision of the Rules for purchase of stores for Government Departments, but some of the Provincial Governments have not yet fallen in line.

INDIAN DELEGATES TO I. C. C.

The following is the list of delegates from the Indian National Committee to the forthcoming Biennial Congress of the International Chamber of Commerce to be held in Paris from June 24 to 29, 1935:

Messrs. Walchand Hirachand, Hoo-seinbhoy A. Lalljee, Chunilal B. Mehta, D. S. Erulkar, Chandulal J. Gurjar, M. L. Dahanukar, B. D. Gorware, Fakirjee Cowasjee, S. N. Haji, P. S. Sodhbans and Mr. L. N. Khanna, and Dr. S. C. Roy.

TATA'S NEW VENTURE

A Refractories Research and Testing Laboratory has been opened at Jamshedpur by the Tata Iron and Steel Company.

Being the first of its kind in India, the laboratory will provide facilities for carrying on physical, chemical and microscopic tests on refractory bricks used in lining high temperature furnaces.

WOMEN AND MODERN EDUCATION

"Evesdropper" whose pleasant chats week after week have become so attractive a feature of *Indian Finance* has a way of tackling dry-as-dust topics with a lightness of touch all his own. Writing with a brother's affection of a dead sister whose influence on his own life had not been negligible, "Evesdropper" expands into a general discourse on the nature of modern education for women in India.

In India, one is not yet sure if modern education, as we now have it, takes kindly to our girls. Is education doing just what, literally interpreted, it should do to our girls? Education, derivatively understood, means "to draw out"; and the best education in this case is that which draws out the best features of Indian womanhood. Parents who have defiled orthodoxy and given their daughters the same education which they give to their sons, are, I know, doubtful, in many instances, if, after all, they had done wise. The general opinion is that modern education does not sit gracefully on Indian girls. The objective, plan and scheme of education has to be modified and refashioned so as to take note of the psychological and other aspects of Indian girls and to make sure that such education as is finally planned can and does bring out the best in them.

The type that suits India, he goes on to say, is the one who combines the virtues and avoids the shortcomings of the women of the East and the women of the West.

You do not want forward hussies; nor do you want those helpless things who love to be engaged in *purdah*. You do not want the heterodoxy that offends nor the bigotry that stifles. You do not want the knowledge which does not enhance the culture. . . . You do not want the disappearance of the 'home' and the substitution in its place of society and social life nor the cribbing, cabinning and confining within a home unaware that there is a bigger world outside, which imposes its own obligations and duties.

MUSLIM LADIES' CONFERENCE

Muslim ladies of Bangalore and other places who had come for the marriage of Miss A. G. Khalil, a landholder, met at a conference recently under the presidentship of Mrs. Zahuruddin Meeci. They passed the following resolutions:

1. Resolved that a Muslim ladies' association be started with branches all over Mysore State, to work for the amelioration and uplift of Mussalman ladies in all their walks of life.

2. Resolved that on marriage occasions request be made to the bride and bridegroom's party to give away the presents and other *nazranas* to this ladies' association as a permanent fund for erecting a building as a headquarter of the association.

MRS. KAMALA NEHRU

Mrs. Kamala Nehru, who sailed for Europe last month, wrote to the Secretary of the United Provinces Provincial Congress Committee, resigning her membership from the Provincial as well as the All-India Congress Committees. She says that she has been an invalid for a long time necessitating her going abroad for treatment and it would not be proper to occupy seats when she could not serve any useful purpose.

MADAME SOPHIA WADIA

Madame Sophia Wadia left for Europe as a delegate from India to attend the International Congress of the P. E. N. (Poets, Editors and Novelists) at Barcelona, Spain. During her stay abroad, Madame Wadia will deliver a series of lectures in Paris, London, and Amsterdam. She is expected to return to India next September.

VALUE OF NOVEL READING

"Of all the forms of imaginative literature, the novel is the one which contains the largest amount of sheer information. To a far greater extent poetry and even the drama presents the products of a distillation, while the novel devotes more effort to mere description. That is why it is so long and that is why it is pre-eminently addressed to youth," adds Joseph Wood Krutch in the *Nation* of New York.

"It does not, as the great poem does, deal with experiences too direct and too simple to need a context of experience, or assume whatever knowledge of the ways of men may be necessary to comprehension. It describes men and manners, even the habits and traditions and conventions of particular societies. Both in the cant and in the more general sense of the phrase it imparts the facts of life. For that reason its function is largely educational."

THE ALL-INDIA LIBRARY CONFERENCE

The All-India Library Conference met at Lucknow under the presidentship of Dr. A. C. Woolner, Vice-Chancellor of the Punjab University.

After an address of welcome by Dr. R. P. Paranjpye, Vice-Chancellor of Lucknow University and President of the Reception Committee, Dr. Woolner in his presidential address advocated the promotion of the library movement all over the country and suggested more and better libraries, not only to meet the existing demands of the people who can read, but to increase that demand and foster the reading habit.

Education was necessary, he continued, otherwise magnificent libraries in a land where nobody could read, would stand like monuments waiting for future generations to explore them.

THE LANGUAGES OF THE WORLD

According to a survey by the French Academy of Science, the number of languages actually spoken in the world is 2,796. Adding to them the dead languages, we obtain a total of 6,760. Apart from the Asiatic tongues, the most widely diffused language is English. It is followed by German, Spanish and French.

MARSHAL PILSUDSKI

Marshal Pilsudski died at Warsaw on May 12. Poland has lost its sheet-anchor by the death of this sixty-seven year old virtual Director, one of the most picturesque figures of Europe, the creator of modern Poland, one of the most powerful workers for Polish liberation before and during the Great War and the hero of the historic Putsch in 1926.

SIR GANESH SINGH'S MUNIFICENCE

Sir Ganesh Dutt Singh, Minister for Local Self-Government, Bihar and Orissa, has made a further contribution of Rs. 20,000 to the Patna University for educational purposes.

This brings his total contributions, including the endowment of Rs. 3 lakhs he created for the University, to Rs. 4 lakhs. He has been giving away the bulk of his salary as Minister for public purposes since he took office in 1928.

HOARE'S MESSAGE TO TAGORE

Sir Samuel Hoare has congratulated Dr. Tagore on his 75th birthday. He says in a message:

"East and West should understand each other and English is the best medium for the purpose. By your mastery of the English language, you have contributed greatly to this cause."

SIR FRANK NOYCE

A *communiqué* states that the Governor-General-in-Council has granted four months' leave to Sir Frank Noyce, Industries Member, with effect from June 8, 1935.

During the absence of Sir Frank Noyce, Mr. D. G. Mitchell will act as temporary member of the Executive Council.

SIR DENYS BRAY

A *communiqué* announces that the Secretary of State, in exercise of the powers conferred upon him by the Government of India Act, has reappointed Sir Denys de Saumarez Bray as member of the India Council on completion on 1st May 1935 the five years' tenure of his office.

INDIAN MEDICAL RESEARCH

The Indian Institute for Medical Research started in January has been doing useful work during the short period of its existence. Departments of Bacteriology and Protozoology and Diagnostic sections have been opened and they are functioning. Researches on typhoid epidemic, dropsy and preparation of curative cholera serum are being carried on. A Scientific Advisory Board including Dr. U. N. Brahmachari, Dr. Lakshmanaswami Mudaliar, Major K. R. K. Iyengar, Dr. Maghnad Saha, Dr. Kesava Pai, Dr. J. P. M. Mody and Dr. N. A. Purandare has been formed.

PRACTITIONERS OF AYURVEDA

An Ayurvedic Conference and the Convocation of the Nikhila Andhrapetham were held at Undi. Mr. K. Krishna Raju, B.A., LL.B., presided over the convocation when diplomas were awarded to about 80 candidates who had succeeded in the Siromani, Raja Vydy and Anubhava Rajavydya examinations. Dr. Satyanarayana Sastri presided over the Ayurvedic Conference. A resolution was passed requesting the Andhra University authorities to make the study of Ayurveda one of the branches of University Study.

GOVERNMENT DOCTORS AND NURSING HOMES

According to the special correspondent of the *Madras Mail*, we learn that in view of the agitation in the Madras Legislative Council by the Opposition against medical men in Government service conducting nursing homes, the Madras Government have passed orders prohibiting Government doctors from conducting such homes.

This does not, it is believed, in any way affect the doctors' private practice.

STITCHING UP THE HEART

A surgeon at the Johannesburg General Hospital saved the life of a native wounded in a stabbing affray by stitching up his heart. The surgeon had to cut away a rib before he could stitch up the heart, which had been penetrated by the stab. Eight days after the operation the native, who is aged 33, was sitting up in bed hoping to be up shortly.

SPAN OF LIFE

"The natural span of life is 140 years, and I have every hope that one day we may prolong it to this period," declares Dr. Serge Veronoff, the former exponent of Rejuvenation. "Everybody who dies between the ages of 70 and 90 is a person who is killed." The problem is to find how not to be so "killed". Between 60 and 70 is a critical period. Death is awaiting us. Those who wish to survive in the unequal struggle have but one means of gaining their end—to replace their worn out glands by young and active glands, which will impart a new impulse to the cells of all our organs causing them to create new young cells and thus rejuvenate the whole organism.

WHY TEETH DECAY?

Dr. Russel W. Bunting, of the University of Michigan's Dental School, analyses the various factors that are at play in the decay of teeth.

Dr. Bunting supports it with some convincing evidence. Whenever there is a high count of bacillus acidophilus in the mouth, he finds also a high rate of decay. Heap more sugar on your dessert, pour maple syrup on your buckwheat cakes, gulp down half a dozen cloying ice cream sodas or *sundaes* a day and the bacillus flourishes. The old preaching against sweets is justified because the bacillus likes sweets too.

MILK AND SUGAR

J. G. White writes to the *Oriental Watchman* that using refined sugar with milk is a common and injurious habit. Sugar is added to the breakfast cereal and many other foods—custards, puddings, ice-cream, etc.—are made with liberal amounts of these two ingredients. They taste good a little while and we suffer from them a long while—often for a lifetime. Change your habits and you will soon learn to enjoy correct simple foods as much as you ever did these combinations. Save money on your sugar bill.

In place of sugar on your cereal, put in some sweet fruit like dates, bananas, or figs and you will soon learn to enjoy the cereal in this way as much as you ever did with sugar added.

THE FATE OF THE RUPEE

In the House of Commons, on May 13, Mr. Lewis (Conservative), asked whether any preparations were being made for the recalling from circulation the existing silver rupees and substituting them with token coins with a lower silver content in the event of the silver price rising over 51 pence per ounce.

Mr. R. A. Butler replied that the situation was being carefully watched.

INDIAN BANK, LIMITED

The Board of Directors of the Indian Bank, Limited, Madras, have recommended a final dividend of 12 per cent. per annum and a bonus of 8 per cent. per annum for the half-year ended 31st December 1934, thus making a dividend of 12 per cent. per annum and a bonus of 2 per cent. per annum on the shares of the Bank for the whole year.

SIR PETER BARK

His Excellency Sir Peter Bark, last man to hold office as Finance Minister under a Czar of Russia from 1914 to 1917, has been knighted by the King at Buckingham Palace.

Sir Peter, a banker in pre-Revolution Russia, is the Managing-Director of the Anglo-International Bank.

In 1915, he took part with Mr. Lloyd George and M. Ribot in the historic conference at Lympne, at which the Allies pooled their finances for the duration of the war.

GOLD COINAGE IN 1934

There was no gold coinage in 1934 struck by the Royal Mint in London or its branches in South Africa or Australia according to the report of the Comptroller; for it would cost £1 11s. 8d. to make a sovereign. With the world production of gold for 1933 nearly 25,000,000 oz., 16,500,000 oz. came from the Empire including 11,000,000 oz. from South Africa, 8,000,000 from Canada, and 640,000 from Southern Rhodesia. Empire production declined compared with 1932. Russia and the United States produced over 2,000,000 oz. each.

NEW MODEL OF THIRD CLASS CARRIAGE

During the recent Budget Debate improved amenities for 3rd class passengers were strongly advocated and there have also been questions in the Assembly asking whether 3rd class compartments could not be partitioned so as to permit of small family parties travelling together.

The Railway Board after examining the questions submitted a plan to the members of the Central Advisory Council for Railways. The most recent standard 3rd class carriages contain accommodation for 144 passengers arranged as follows:

One compartment to seat ... 12	
with one latrine.	
One compartment to seat ... 20	
with one latrine.	
One compartment to seat ... 30	
with one latrine.	
One compartment to seat ... 52	
with two latrines.	

Total 114 with 5 latrines.

The new carriage will meet the demand for smaller compartments and will also provide a certain amount of lying down accommodation and better latrine facilities. Work has already been started on the model carriage in G. I. P. Workshop. Will other railways follow?

OWNERSHIP OF RAILWAYS

The problem of Indian Railways is as big a one as the Indian constitution. If it is solved to the satisfaction of India, observes the *Guardian*, much of the trouble about the constitution will disappear. The present theory bluntly put is that Indian Railways are not Indian property. The investors of sterling capital can use the Railways according to their ideas to serve primarily their interests and that of their country. The *Times of India* interprets thus: "The Government of India is merely a trustee for private capital invested in the railways and in other State productive works. It is not the owner of that capital, nor is the Indian taxpayer. Payments made for passenger and goods transport on the railways are payments for services rendered. They give no claim to ownership of the railways or to a controlling voice in their management."

OPEN-AIR THEATRES IN GERMANY

A new journal under the title of *Drashti* is published at Bombay under the editorship of Mr. Kaniyalal H. Vakil. In the February number of this journal, Mr. K. A. Walter writes on the "open air theatre cult" in Germany. He says:

This open air theatre movement deserves particular attention and recognition among the cultural achievements brought about in the new Germany by the National Socialist supremacy.

The younger generation of poets now realises that with these arenas they are presented with a platform for their message exceeding all precedent; arenas from which it is possible for a poet to address the whole nation. The play for such arenas have nothing in common with the ordinary theatre. They constitute a new form of drama in choric utterance, the effect of which far exceeds that of the theatre. The visitor who gets to know Germany by attending such plays will find it easier to grasp the secret of Adolf Hitler's immense hold over the hearts of his fellow-countrymen.

INDIAN ARTIST IN LONDON

An Indian artist has been honoured by Messrs. Colnaghi and Company, one of the most exclusive of London's art dealers. They have given him three weeks' exhibition in their shop in Bond Street. He is Fyzee Rahman of Bombay, who in December last exhibited a number of pictures in London. Pictures attracting most attention are: Nanga Parbat, the unconquered Amarnath cave mountains, and the Glass Lake in Lidder Valley.

FOREIGN ARTISTS IN INDIA

"The mural decoration of the Viceroy's house is going on, an Italian artist being the fortunate man to receive the commission; and this is a matter in which the Indian artist has every right to demand that he should be given the first choice," says the *Hindustan Times*.

"In India, first consideration is given to the foreigner in every such thing. The four young Indian artists who decorated the India House in London and won universal praise are back here and have to trust to luck for employment."

CRICKET IN INDIA

Mr. A. S. De Mello, the Honorary Secretary to the Board of Control for Cricket in India, addressed the members of the Rotary Club at the usual luncheon at Green's Restaurant, Bombay, on May 9th. Speaking about cricket, he said:

To-day we have representation on the Imperial Cricket Conference, we have the cricket championship of India which immortalises the name of the great "Ranji", called the greatest cricketer who ever lived, we have in prospect the Inter-University Championship this year, we have "Indian Cricket", the official organ of the Cricket Club of India, and what is most gratifying, he gave the vision of a pavilion, an imposing cricket stadium, which will be the international cricket arena and, which we hope, will be completed within the next two years—a structure of which the first city in India will justifiably be proud.

DECLINE OF BRITISH BOXING

Jack Bloomfield, the British cruiser-weight champion in 1922-23-24, says that Britain is now a fourth-rate boxing country. He goes on to say: "Foreign fighters laugh at us, and we have to pack our big programmes with men from overseas. Years ago, when foreign boxers came over here, they were a joke. Germans, Frenchmen, Belgians, and even Italians can beat us now. No doubt Iceland will send over a champion soon."

"It is not that the foreigners have got so much better, but that our standard has steadily declined."

I challenge anyone to name a single present-day boxer who could compare with Jim Driscoll, Charley Mitchell, Owen Moran, Dick Smith, Freddie Welsh, Tommy Noble, Joe Bowker or Joe Fox," continues Bloomfield.

"Mike McTigue was five times as good as Walter Neusel, yet I went over to America and beat him twice with the good old Driscoll left hand."

I am not praising myself. All the British champions could beat the American crouchers with the same left hand."

SCIENTIFIC MANAGEMENT CONGRESS

The Sixth International Congress for Scientific Management will be held in London from July 15 to 18, Sir George Beharrell presiding.

Among the questions to be discussed are the application of scientific management to distribution problems, methods of controlling production, and of selecting, educating and training personnel for high administrative positions, and methods of inculcating modern management principles and practice in large-scale, medium and small undertakings.

NEW TYPE OF LIGHTING

A young British scientist has perfected an invention which, it is claimed, will revolutionize the world's lighting and save millions of pounds in the world's electric light bills. The new invention produces a white light in a tube similar to the Neon tubes, but it works off the ordinary supply power and uses but a fraction of the juice consumed by filament lamps. The North Metropolitan Electric Supply Co., of London, is installing several miles of this type of lighting for the roads of Harrow and Wembley.

PHOTO ELECTRIC CELL

America has found one of the most recent uses for the photo electric cell in the sorting of mail bags for their dispatch to various destinations. When the mail bags are filled, a special form of disc is attached to each at a different place according to the van in which it is to be loaded. The bags are then dumped on to a band conveyer from which branches run off in different directions. At each junction photo-electric cells are placed so that disc cuts off its light. When this happens, the photo-electric cell works machinery which guides the mail bag to the branch line.

WOOL FROM ROCKS

The Canadian Department of Mines have conducted successful experiments for the manufacture of rock wool from mineral deposits in the Niagra Peninsula of Ontario. It is used as an insulator for all types of buildings and for numerous industrial purposes where it is not subject to excessive vibration. Because of its being proof against fire it is suitable for auditoria, offices, theatres and radio stations.

BOMBAY BOARD OF FILM CENSORS

In 1934, the Bombay Board of Film Censors examined 1,213 films, of which 1,197 were certified for exhibition, 105 were passed with endorsements, and 7 were rejected.

The figures for the last six years show that the worst year was 1932, when from 1,201 films in 1931 and 1,300 in 1930 the total number of films examined dropped suddenly to 885. Since 1933 an upward movement has set in, for which Indian productions in an increasing number have been responsible. In 1933, 1,105 films were examined of which 1,028 were certified. There was a further improvement in 1934. The figures for each year include films left over from the preceding year.

MOTION PICTURE AWARD

For five successive years Paramount cameramen have won the annual award of the Academy of Motion Picture Arts and Science for excellence of photography. The system of awards has been in effect but seven years.

The winner for the first year 1927-28 was Karl Struss for "Sunrise". Struss is now under contract to Paramount as Mae West's cameraman. Virgil Miller is head of the studio camera department.

CHARLIE CHAPLIN'S SUCCESS

How Charlie Chaplin was given a start on the screen which led him from success to success is recounted by Marie Dressler in her posthumous autobiography.

Marie Dressler was to make a film called *Tillie's Punctured Romance* and she was looking round for a suitable actor. She then thought of a young chap she had seen in London several years before. She knew that the boy had genius, that he would some day be acclaimed a star. She had run across him a few days earlier in Hollywood.

"Where is Charlie Chaplin? I want Charlie Chaplin!" she shouted one day. Everybody thought she was crazy. But she knew that Charlie could act well. And he was a success in *Tillie*.

'DAVID COPPERFIELD'

David Copperfield has cost the Metro-Goldwyn-Mayer about £400,000—the costliest film they have made since the talkies.

MOTOR CAR FACTORY IN INDIA

We understand that a scheme for manufacturing motor cars in India has been planned by several well known businessmen and industrialists of Bombay under the leadership of Sir M. Visvesvaraya with the purely patriotic move of making India self-sufficient in the automobile industry.

It is at present intended to turn out 500 cars every month with provision for future expansion. The industry will be entirely self-sufficient inasmuch as even the minutest part of the car will be manufactured in the factory out of Indian steel.

The services of expert automobile engineers will be requisitioned from Europe to train Indians and it is expected that Indian cars will be in the market in about 4 years' time.

The necessary capital has already been procured and a big order for machinery and plant is likely to be placed very shortly in Germany as it is considered that German machinery is superior to others.

In this connexion, we understand that Sir M. Visvesvaraya is leaving for Europe very shortly to make the necessary arrangements for the early inauguration of this Indian industry.

MOTOR INDUSTRY IN SOUTH INDIA

At a recent meeting, the Mysore Chamber of Commerce decided to support the proposal of the United Planters' Association of Southern India to present a memorandum to the Government of India, pointing out that the motor industry in Southern India is at present overtaxed and that the taxation, owing to lack of unity and control, is inequitable in its incidence, besides imposing too heavy a burden upon the development of the industry and on road communications generally.

A MODEL MOTOR BILL

Preparatory to drafting the new motor regulations for Ceylon, a "model motor bill", it is understood, is being forwarded from Whitehall by the Secretary of State for Colonies. The step is being taken with a view to securing uniformity in motor laws throughout the Empire to give effect to certain international agreements.

BRITANNIA TROPHY

Mr. C. W. A. Scott and Mr. T. Campbell Black, who won the Mildenhall-Melbourne air race, have been awarded the Britannia Trophy for the year 1934. The trophy, which is awarded by the Royal Aero Club, is given to the British aviator accomplishing the most meritorious performance in the air during the year. In addition, the Royal Aero Club have awarded gold medals to Scott and Black in recognition of their flight, and silver medals to Mr. O. Cathcart Jones and Mr. Kenneth Waller in recognition of their meritorious long-distance flights during 1934, including the flight from London to Melbourne and back within a fortnight. The first international capital-to-capital record has been granted to Scott and Black for their flight to Melbourne.

A SILENT AEROPLANE

A 46-year-old Toronto man named Mr. Edgar Ward claims to have invented a silent, vibrationless aeroplane which is driven by electricity. The invention centres around an entirely new type of battery which, it is claimed, will operate a vehicle for 500 working hours at a cost of 80 cents (about three shillings). Carrying four people, the aeroplane made an almost noiseless landing at Toronto during a secret test.

FRANCO-ITALIAN AIR CONVENTION

Signor Mussolini and General Denain, the French Air Minister, have signed an Air Convention which provides for the establishment of new air lines, including a Rome-Paris air line and also an air line between Tunisia and Tripolitania (in Italian Libya, N. Africa) which may be extended to the Italian and French East African Colonies after an agreement with the Egyptian Government.

BRITAIN'S AIR STRENGTH

In the House of Lords, Lord Londonderry, Air Minister, initiated the Defence debate. He declared that the Government were expanding the British air strength by the 31st of March 1937, to 1,500 First Line machines excluding the fleet arm.

This would nearly treble the present strength; 2,500 more pilots and 20,000 men of other ranks would be required. Five new training schools in addition to the present five would be opened.

GRANTS FOR RURAL UPLIFT

It will be remembered that Sir James Grigg announced in his budget speech that Rs. 1 crore would be available to provinces to be spent for rural uplift, but in a subsequent announcement the Finance Member increased the amount by another Rs. 18 lakhs. Out of this amount Rs. 10.15 lakhs will be earmarked for encouraging the Co-operative Movement.

Though no definite and final allotment in respect of this grant has yet been made, it is stated that the provinces will get approximately the following amounts on the basis of their respective populations:

	Rs.
Bengal	... 19,25,000
U. P.	... 17,80,000
Madras	... 16,80,000
Bihar and Orisa	... 15,00,000
Punjab	... 8,50,000
Bombay	... 7,00,000
C. P.	... 5,70,000
Burma	... 5,40,000
Assam	... 3,45,000
N.-W. F. P.	... 82,000
Ajmer-Merwara	... 15,000
Delhi	... 7,000
Coorg	... 6,000

One of the conditions on which the Provincial Governments will get their respective quotas is that their uplift schemes must have the prior approval of the Government of India.

IRRIGATION IN INDIA

The triennial review of irrigation in India for 1930-1933 shows that the total capital outlay, direct and indirect on irrigation and navigation works including works under construction, amounted at the end of the year 1932-33 to Rs. 14,623 lakhs. The gross revenue for that year was Rs. 1,255 lakhs and the working expenses Rs. 472 lakhs, the net return on capital being therefore 5.85 per cent.

The capital invested includes expenditure upon two projects of first magnitude: the Lloyd (Sukkur) Barrage Project and the Cauvery Mettur Project which were under construction. The former project which was opened for irrigation in 1932 yielded a net revenue of only Rs. 20 lakhs during the triennium, while the latter project contributed nothing.

UNEMPLOYMENT INSURANCE

Extension of unemployment insurance to agricultural workers, including forestry and horticultural employees, is proposed in the report on unemployment insurance of the Statutory Committee presided over by Sir William Beveridge.

The report has recommended a weekly rate of benefit of twelve and six pence per man, six and six pence for his wife, and from two to three shillings for each child, with a total maximum of 30 shillings per week. Employer and employee exchequer should each contribute four pence to the fund.

It is estimated that 703,000 males and 47,000 females will benefit by this. The Committee point out that agricultural wages and conditions are so different from industrial rates that the contribution and benefit of a general scheme of unemployment insurance are inappropriate.

TWO PIES WAGES

With one-sixth of an anna for a day's wages, hundreds of women workers are engaged in manufacturing straw-reed articles in Sind.

It is the dearth of suitable occupation that has driven them to such misery, states Mr. Jairamdas Doulatram, who has just finished his tour of the province in connection with the Village Industries Association's programme.

He is now preparing a scheme under which three centres in the districts of Dadu, Sukkur and Tharparkar will be organized as model villages for hygienic education and industrial organization.

HOURS OF WORK CONVENTION

Mr. Jamnadas M. Mehta returned to India early last month after attending the meeting of the Governing Body of the International Labour Office at Geneva.

Mr. Mehta went to Geneva on special invitation to place before the meeting the Indian workers' protest against the failure of the Government of India to apply uniformly the Washington Hours of Work Convention.

The Governing Body has now recommended to the Government of India to ratify the Convention without delay.

THE JUBILEE FUND

The total collections to the Silver Jubilee Fund in India up to date, including the provinces, administrations, and States, now exceed 70 lakhs of rupees.

The collections made in the provinces up to May 8, are as follows:

	Rs.
Bombay	12,77,897
United Provinces	9,56,887
The Punjab	9,08,004
Bengal	5,43,844
Madras	4,91,000
Central Provinces	4,01,896
Bihar and Orissa	2,96,608
Burma	1,95,786
Assam	1,08,864
Delhi	70,356
Baluchistan	62,004
Ajmer Merwara	50,511
N.-W. F. Province	40,600
Coorg and C. & M. Station)	17,398
Bangalore)	
Aden	10,278
Andamans	2,648

A LONDON MOSQUE

The glittering domes and shining minarets of a magnificent mosque built from shell-pink marble may soon be towering over the roof-tops in the heart of the West End. Costing £150,000, it is to be designed by a Muslim architect, and Eastern craftsmen are to be sent from India to endow it with all the splendour of the Orient.

The richest man in the world, the Nizam of Hyderabad, who also celebrates his Silver Jubilee this year, has already made a donation of £60,000 towards the building fund and the Mosque, when completed, will be named the Nizamiah Mosque in his honour.

MR. M. M. KUSHARI

Dacca has produced a Mathematical Prodigy like Ramanujam of Madras. He is Mohini Mohan Kushari, the 12-year old son of a teacher in the Dacca College School. The boy has not attended any school so far, but can solve any algebraic problem mentally besides knowing English, Bengali and Sanskrit. The Dacca University has permitted him to attend the M. A. Mathematics class.

BOOKS RECEIVED

GOPAL KRISHNA GOKALE: A Brief Biography. By E. Lucia Turnbull and H. G. D. Turnbull. V. Sundaraiyer & Sons, Trichur. The authors discuss the significance of Gokhale's public work and give an account of his views on the larger questions with which he had to deal. The volume is written in a simple, attractive style well adapted for use in schools; and the Rt. Hon. Sastri in his Foreword confidently recommends it to education authorities in India.

TALES OF FRIENDSHIP. By D. C. Sharma, M.A. Oxford University Press, Madras. Contains the classical stories of "Krishna and Sudama" and the "Goodness of Vidur" and an interesting account of the friendship of Mohammad and Abu Baker. With seven illustrations.

GITA TEACHING. By R. C. Gita Premi. Panini Office, Prayag. Re. 1-8. This is the sixth volume in the Sacred Books of the Hindus series. Contains the text in Sanskrit, word meaning, literal translation, explanatory notes, Shastrie illustrations, and a Preface dealing with 51 Gita subjects.

GANDHI ASHRAM. By Duncan Greenlees. The Scholar Press, Palghat. An inspiring record of the life and spirit of Subarnati. The author writes with vivid personal knowledge of Mahatma Gandhi, and invites his readers "to contemplate on the work of the greatest living man".

BEOWULF AND THE RAMAYANA: A Study in Epic Poetry. By I. S. Peter, B.A. John Bale, Sons & Danielsson, Ltd., London.

REPORT OF THE 45TH SESSION OF THE INDIAN NATIONAL CONGRESS, Karachi.

KISSING THE ROD. The story of the Tests of 1934. By P. G. H. Feuder. Chapman and Hall, London.

NEW TREASURE: A Study of the Psychology of Love. By the Earl of Lytton. George Allen and Unwin, Ltd., London.

THE WAY AND ITS POWER: A Study of the Tao Te Ching and Its Place in Chinese Thought. By Arthur Waley. George Allen and Unwin, Ltd., London.

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A STUDY OF INDIAN BUDGETS

BY SIR MOCHALLA RAMACHANDRA RAO

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

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

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

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

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

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

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

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

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

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

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

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

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

Indians in South Africa

BY HELENA LIEBERMAN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Natal also had its troubles in connection with the Indian problem. In 1895, an Act was passed imposing a yearly tax of £8 on Indians whose indentures of service had expired and who remained in the Colony. Various other restrictive measures were: an Indian Immigration Restriction Act in 1897, directly aimed at Indians; a general Immigration Restriction Act in 1903, excluding immigrants who could not write in a European language; a Dealers' Licences Act in 1907 restricting the trading activities of Indians. The Colony was beginning to feel the pressure of competition caused by the presence of a growing community of industrious people who were enterprising traders and serious commercial rivals. In these matters there is usually no such thing as the application of abstract justice. Indian labourers had been imported for the benefit of the Natal planters, and, so long as they remained bound by indentures, subject to rigid control, and worked for their masters, there was no objection to them. But when they were freed from their indentures and began to earn an independent livelihood, they were regarded as an undesirable section of the people among whom they lived.

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

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

small scale. Owing to their simple standards and lower requirements of living, they were able to undersell their competitors and they obtained wide patronage amongst the white rural population owing to the credit facilities which they gave. The ministry were pledged to deal with the problem and in 1918 they introduced a comprehensive Immigration Bill which became an Act of Parliament. Immediately another passive resistance movement was begun. Gandhi again took the lead and was imprisoned.

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

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

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

The Coming Constitution

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

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

THE PREAMBLE

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

THE ACCESSION OF PRINCES

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

THE FEDERAL GOVERNMENT

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

THE GOVERNOR AND THE LEGISLATURES

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

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

EXCLUDED AREAS

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

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

THE SERVICES

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

COMMERCIAL DISCRIMINATION

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

NOT ACCEPTABLE

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

Cost of Higher Education in India*

BY DR. SIR P. C. RAY

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

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

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

while I was in Paris, I found on inquiry that there were thousands of students from Poland and the adjacent countries who boarded and lodged on an allowance which would appear to us ridiculously small. Even now in the University of Prague, one of the oldest in Europe, where the best scientific and literary education is imparted, students have to manage on incredibly small means; 40 per cent. of them have an income of just £8 a month, i.e., Rs. 42; 88 per cent. are freed from fees on account of poverty. The average student must feed and clothe and board himself on about £2-4s. i.e., Rs. 80 a month.

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

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

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

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

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

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

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

Those who light-heartedly fleece their guardians, might profitably read the following:

"It was a hard life. In the winter father and I had to rise and breakfast in the

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

This self-made man gave away in benefactions, all told, something over \$350,000,000, i.e., one hundred crores of rupees.

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

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

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

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

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

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

PERSONALITY

BY PROF. K. APPASAMY, M.A. (Boston) B.D. (Hartford)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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History of Cricket and the M. C. C.

BY MR. A. PICKLAY

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

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

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

PUBLIC INTEREST IN GAME

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

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

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

EARLY HISTORY

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

BIRTH OF M. C. C.

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

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

The first match of note to be played on the Lord's grounds was in June 1787 between England and the White Conduit Club, the former winning by 289 runs. A year later, M. C. C. played the White Conduit Club, the former winning by 83 runs.

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

VICISSITUDES OF LORDS

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

In 1836, Ward fell on hard days and sold the lease of the Lords to Mr. John Henry Dark. In 1868, Mr. Dark proposed to part with his interest in the Lord's ground for £15,000 for the remaining twenty-nine and a half years of the lease, and in the following year, it was lowered to £11,000 the property comprising of a tavern, a racquet and tennis court, a billiard room and the cricket ground. The ground landlord offered to renew the ground rent for 99 years at £550 per annum

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

HISTORIC LANDMARKS

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



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E. May '36.

PLAY AND ART

BY PROF. HANS RAJ BHATIA, M.A.

(Birla College, Pilani, Rajputana)

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

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

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

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

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

The Holiness of Jesus

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

(Bishop of Madras)

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

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

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

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

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

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

Psychology and Modern Political Theory

BY MR. DIGAMBAR KASHINATH GARDE, M.A.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Departmental Legislation in India

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

But the implication however does not follow that departmental legislation should

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

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

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

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I Love You: A Short Story

By MR. BENOY SINHA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

They stopped by the side of a boulder. "Will you rest," Mahendra asked. Indrani did not reply but quietly sat down and he threw himself on the ground close to her feet. She did not speak and after a few attempts to start a conversation, Mahendra gave it up as hopeless. The evening wore on and the moon shone and the Jhelum splashed.

Indrani thought of Deva still reading by the lamp but surely he never thought of her. He was immersed in the lore of ages and little did he care for a woman's tears.

She remembered her girlhood days; the little hut where they lived, she and her aunt; for her parents had died long ago and she did not remember them. Her marriage: Oh, how proud she was to be the wife of the man whose fame had spread far and wide, the man whom all revered and who was the greatest of all. But the books—ah the books, she hated them. They had robbed her of her husband and were holding him back from her. The books, the wretched books and heaps of them.

Then her thoughts turned to the disciple. Suddenly she thought of Mahendra—

Mahendra who was fair to behold and whose limbs were strong. Surely he was not going to follow the footsteps of his master; surely he would hold his wife close to his heart and never let his passion grow cold.

She gave a start and awoke from her reverie. Mahendra had come closer and leaning against the boulder was gazing at her face. His hand touched her's; she could not look at him and only shuddered. Nearer he drew and took her hand in his. She felt dizzy but did not try to free herself. He drew closer still and his arm stole round her waist. But even then she was silent and did not speak. Was she turned to stone? The whole world had been wiped away from before her eyes, the Jhelum and the moonlight had turned to haze and vanished and she saw before her only books, piles of books and heaps of them.

He was growing bolder every moment. His hand had clasped her waist, and drawing her to his breast he softly whispered: "I love you."

The spell was broken. She jumped up and ran like a doe and did not stop to breathe till she had reached home. Deva was still engrossed in his books and knew nothing.

When she came out again, Mahendra had returned and her husband was explaining to him things he did not understand. He had completely forgotten that Indrani had been away with Mahendra to see the Jhelum—this man whose fame had spread far and wide and who thought that knowledge was greater than love.

Mahendra lifted his face and looked at her. The glow of passion was in his eyes and Indrani knew as only women know that he wanted her. She looked at her husband. His face was serene, his eyes were calm and the light of knowledge shone through them. She went in and came out and went in again. Every time their eyes met, Mahendra blushed and Indrani knew what his heart desired. Passion and love and all that a woman desires; passion and love or peace and death?

She went in and suddenly she shrieked. Deva gave a start and Mahendra rushed indoors. But the next moment she came out running and exclaimed: "A snake, a snake."

The snake had bit her on her left leg and the wound bled profusely. Mahendra knew not what to do; his voice was hoarse

with terror, he reeled like one mad and it looked as if he was the victim of the deadly fangs. "Tie a knot just above the wound," he cried. "I must go and get an Ojha," and he rushed out with all speed.

Deva was calm and unperturbed. "Don't be afraid, darling," he said, "I have heard that the venom can be sucked out." He was about to apply his lips but Indrani stopped him. "Oh, don't. The poison might be too strong," she cried.

Deva lifted his head and looked into her eyes. "You are dearer to me than my life," he murmured and put his lips to the wound.

After about an hour the Ojha came. He looked at the wound and began his incantations. Another hour went by and with a grave nod he said that though the snake was of the worst type, he had cured her alright. * * *

At dead of night Deva awoke. His beloved was weeping with her face on his feet. He lifted her and held her to his breast. "I wasn't bit by a snake," Indrani sobbed, "but stabbed my leg myself to see who loved me more," and burying her head on his breast, she wept again.

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The Problem of Adult Education

BY MR. S. VISWANATHA IYER, B.A., B.T.

INTRODUCTION

It is an accepted creed that education never ceases, but is found going on throughout life. Adult education should not be confused with the vocational education. Adult education means the acquisition of general culture, which would lead men and women to increased efficiency outside business hours. It does not aim for the sake of a man's job or for any specialised function of his in the community. It aims at educating the adults whose schooling during childhood had been neglected. But it is argued that since compulsory education has been introduced, the necessity for adult education does not at all arise. This argument would hold good in the countries in the West, but in India the picture is a dark one. It would, therefore, be worth while to consider the problem in its four-fold aspects.

WHERE DO WE STAND?

In spite of the fact that the Government of India shelved out Gokhale's Bill in 1911, the principle of compulsory primary education still held the field. Imperial enquiries brought home to the Government, that despite the liberal grants that no effective battle was given to the ominous monster of illiteracy. It was agreed on all hands that if education was to be sound, that in compulsion alone lay the hope of the future. Accordingly since 1917, various attempts were made in the different provinces to harmonise compulsion with expediency. The Legislatures that came into being after the introduction of the Montagu-Chelmsford Act of 1920, tackled the problem of compulsory education squarely and devised tangible experiments for the removal of illiteracy. But the tale is one of timidity, hesitancy and nervousness. The Government left the initiative to the Local Boards and the Municipalities. Compulsion will require more money and money will have to be raised by fresh taxation. But the local functionaries have ever been loathe to propose fresh taxes. The electorate will be furious and point to extravagances in many spheres of Municipal activities and call any fresh taxation on the face of the glaring insufficiency and incompetence of

local administration, simple scandal and extortion. Thus, compulsion is very far from being yet an active and living principle.

The history of education in India during the past ten years and more cannot fail to give the rudest possible shock to all. The Education Minister has often been a helpless figure in the provinces, trying the impossible task of pleasing everybody—the Finance Department, the Electorate, the party, the apologists of University Education, the propagandists of Secondary and Adult Education and lastly, the oppositionists. If the Excise revenue fell, education received a serious set-back; if all Madras went wet with the core, rupees in their lakhs poured into the treasury and liberal grants flooded the channels of education in all regions. The mass has either to be starved out of liquor as well as education or be given both to a liberal extent. The Education Minister has, therefore, distinguished himself no better than the Director of Education during the earlier dispensation.

Yet education has been on the ascendant during the past decade. But one cannot help feeling intolerant of the slow progress. The suggestive figures culled out from the official reports will verify the statement. Compulsory education of a primary nature was in force in 192 Municipalities and in 3,137 rural areas during 1929-1930. The number of depressed class pupils reading in all schools in India was 1,085,888 showing an increase of nearly 3,000 over the number for the previous year. The total number of scholars in all schools and colleges in 1929-30 was 10,256,914 males and 2,258,212 females. The total expenditure amounted to Rs. 27,42,82,018. Reference to detailed figures for the different provinces shows how progress, though slow, is unmistakable and embraces all kinds of education—not excluding even University extension activities, these latter being very much restricted at present. During the ten years between 1929 and 1930, the number of scholars in primary schools has increased from about 58 lakhs to nearly 95 lakhs; the number of primary schools has increased from about 142,000 to over 200,000. The expenditure on primary education alone has increased from about 800 lakhs to about 800 lakhs of rupees; the

number of female scholars has increased from about 14 lakhs to about 21 lakhs. These are significant facts. If they are not very exhilarating, neither are they unduly depressing.

WHAT IS OUR GOAL ?

There can be no two answers to the problem of the adult education in our country. Our goal should be universal adult education in physical, vocational, cultural and social spheres. Democracy depends upon the level of attainment by the masses. In the opinion of Lord Lawrence, Self-Government is inconsistent with ignorance. In times of emergency, the humblest voter is asked to record his opinion in International or State matters. The validity of the Government will depend upon the acquiescence of the mass mind. In the world to come, the peaks of eminence will be fewer and the masses will rise up and will have to be raised up, and the geniuses must bow down in terms of equality and cordiality with the mass mind. The basis of good government depends on the intelligent elector. The seed time must be utilised in giving mass education.

WHAT SHOULD BE OUR AIMS ?

Our aim is universal adult education. Investigations show that the majority of children attending primary schools are under instruction for, between three and four years; and for the majority of that time, four out of every five linger in the lowest class. The natural tendency is to relapse once more into illiteracy after the painfully short period of instruction comes to an end. It has been estimated that the wastage in primary education which, in the words of Hartog, means "educational mortality", comes to about 40 per cent., surely a dismal state of affairs.

Parental education alone will be the best remedy for the evils of wastage. Its adoption would increase the number of pupils. It would also save the expenditure that is now used for the compulsion. The wastage due to the economic factor will be eliminated. The chance is that the majority of the people will become permanently literate. There will be no necessity for the punitive measures to be taken with vigour against those who cause wastage of money.

THE TYPE OF EDUCATION ?

It would be a mistake to suppose that adult education means only the education of those who were not originally educated. It also means the education of the adults in the elements of civics, health and happy life in addition to bare literacy. In the Western countries, it includes both. For, in those countries bare literacy is more universal. All that is needed is to give a course of continuing education that would train them in the duties and responsibilities of citizenship.

But in India, the problem is a complex one. There are the millions who have not at all studied the three R's and the rudiments of hygiene. These must be educated to make the future world safe for democracy. Secondly, there are those who had an ineffectual schooling and who had relapsed into illiteracy and who have become family men and will not be in a position to afford time to study. Thirdly, there are millions of adult Indians who have never worried about education at all. It is they who constitute the real masses of India. These include agricultural farmers and industrial labourers who are poor, ignorant and who are addicted to drink. The reclamation of these men into the paths of sanity and progress is absolutely essential. National salvation lies in differentiating these agencies and then integrating them intelligently.

THE URGENCY OF THE SITUATION

It must be remembered that this matter is of the utmost urgency. The terrible revolutions in France, Russia and China must be an eye-opener. The big gulf that separated culturally the intelligentsia from the working classes was responsible for the colossal volume of resentment exploding as revolutions and scattering the ingredients of misery, terror and chaos. In India, too, there is estrangement between the educated and the uneducated. The educated had already evoked the disgust and distrust of the masses. It is inevitable that this dangerous gulf must be bridged over.

Attraction to school could be made only by parental education as had already been pointed out. If the parents are not educated, the children will neither learn nor will be

encouraged to learn and the citizens of to-morrow will be as ignorant as to-day. Hence universal mass education alone will be the panacea for social progress. Else social progress will be clogged by reaction, ignorance, and superstition.

THE BASIS OF ADULT EDUCATION

In the first place, physical education must be attended to. The coming generation must be strong, virile and normal. Personal health, hygiene and cleanliness, sex life, its implications, perils and possibilities, all these ought to be taught. Else, we would be termed as a race of imbeciles, incapable of holding our heads in the midst of a virile population in the world.

Secondly, vocational education must be catered to. In this, they are already adepts by constant practice as the farmers, factory workers, manual labourers and clerks. But useful tips in making their professions yield a rich return or in lightening their labours will be useful.

A sort of vague general cultural education must be given. A study of the arts, the cultivation of the æsthetic taste, literature, history and philosophy, all these may be usefully taught.

Above all, social education which will fit men and women for group membership and which will forge unity amidst the fascinating diversity, ought not to be ignored by any scheme of adult education.

ADULT EDUCATION IN THE WEST

Adult education has become an important problem in Germany and other European countries since the War. Much attention is now paid to the education of persons who were unable to get a good education during their school days. It is not a new problem. The first movement for adult education began in Denmark. The system has now been adopted by Germany, Sweden and Norway, where the schools are maintained by the State. The object of these institutions is to present to the youths a higher standard of life and to develop the traditions of good citizenship. In England, adult education took the form of University Extension lectures.

Lord Haldane's idea was that universities should send out teachers to every part of the country who may deliver courses of lectures on a variety of subjects, and that the best

intellects among the students should be picked up by these teachers and sent to the universities for systematic and regular instruction.

HOW CAN WE REACH OUR GOAL ?

Under the existing circumstances, the initiative must come in our country from the non-official side. There should be a central organisation with representatives from the various institutions as the Indian National Congress, the Servants of India Society, the Arya Samaj and so on. The Central Board should be financed with sufficient funds, both from the interested organisations and from the public. Provincial Boards should be set up for each of the division on the linguistic basis. These should receive direction and financial support from the Central Board. A number of district and taluk organisations should come under the supervision of the Provincial Boards. Direction, supervision, advice and money should come from the Provincial Boards. The conclusions of the various Provincial Boards would be gathered by the Central Boards, which would carry on research for improving the methods, efficiency, organisation and other aspects of the scheme. It would also publish the progress of the work in the country and thus give encouragement and inspiration to the workers. It would dictate the broad general policy and give expert opinion and advice, but would leave the details to the direction of the subordinate boards to suit local conditions.

THE PLAN OF WORK

The Board should have a clear idea of the aims and objects of the adult education scheme. In formulating the plan of work, it is absolutely essential to take into account the ignorance, poverty and the indebtedness of the village people. Care should be shown that the plan is not wrecked on the rocks of unhealthy social customs. The programme should include also the provisions to meet the general needs of the villagers, which are mainly economic in nature.

THE ENLISTMENT OF WORKERS

The most important factor is the enlistment of workers. In these regenerate days, it would not be difficult to get a large number of workers. The selection of workers should be actuated by sincerity, personality and

practical ability in dealing with men and women rather than mere academic qualifications. All the workers must be given training at the expense of the Provincial Boards. The training is to be given by experts in the field of adult education and village uplift work and the course should include agriculture, co-operation, health and behaviour towards villagers. Special attention should be paid to the teaching methods, which should be psychologically sound and capable of sustaining the interest of the villagers. School and college students should invariably be chosen for the work. The enthusiasm and the capacity of the students would go a long way towards interesting, amusing and benefiting the villagers. After training the workers, they should be distributed among the different districts to study the conditions and the problems together with the obstacles that they will have to surmount. The survey would be useful in grouping the villages in the most convenient and efficient manner.

THE PROGRAMME

The village organisation should have a threefold programme. Firstly, the work should be directed to the imparting of literacy and general knowledge to the people. Secondly, it should provide them with amusement and recreation. The torch of knowledge when lighted in the candle of amusement would be pleasing to taste and more lasting in its effects. Thirdly, to enhance the interest thus created, it should engage itself in satisfying the needs of the villagers and in helping them to tide over their economic difficulties.

Twice or thrice a week, regular evening classes should be held. Separate classes may be arranged for women once or twice a week. The curriculum should be conducive to the every day happenings in the surroundings. Magic lantern lectures may be given regularly. Special notice should be taken of the adults who are literates by giving them small distinctions and privileges. Certificates of honour and merit may be given to those who pass as is the case in Germany. It is incumbent on the village club to get at least one newspaper, which should be read and explained to the villagers. Information on health, cultivation and cattle-breeding, and

the life and the conditions in the outside world may be given by means of the cyclostyled sheets. Every club should have a small circulating library containing interesting vernacular books, the story books predominating. Lectures may be arranged occasionally when some popular leader or influential official comes in the vicinity of the village. Amusements being the best means of transmitting knowledge into the hearts of the rustics, the village club should encourage the traditional sports and games of the village and may also introduce new and healthy games. The Provincial organisations should possess one or two cinema apparatus. The cinemas should visit all the villages by turns. There should be a large variety of films. They should exhibit puranic stories, agriculture and cattle-breeding. The radio can be made an important aid to education. With the development of broadcasting, a regular programme suited to the needs of the village folk may be broadcast in every centre. Receiving sets may be installed in as many of the villages as possible and the people induced to listen to the programme regularly. The club should form the centre of welfare activities in the village. During times of epidemics, medical relief will be widely appreciated by the villagers. To encourage thrift, to free the people from the tyranny of the usurers and to foster the spirit of the social solidarity, a co-operative society should be organised in every village. Drink must be discouraged by means of the proper propaganda. The same methods suggested can be pursued *mutatis mutandis* for the education of the workers in towns and factories.

THE FINANCIAL IMPLICATIONS

The amount required for the purpose of the uplift would be merely 32 per cent. of the total revenue of the Central and the Provincial Governments taken together. In Soviet Russia, 15 per cent. of the revenue is spent upon adult education. In Germany, in the town of Berlin alone, 94 per cent. of the expenses for adult education is met by the subscription from members and fees from students. India is a country of Rajas, zemindars and officials. India has a long record of charity, and once the promoters of the scheme impress the

country with their sincerity, determination and faith, there need not be any fear at all about the possibility of a paucity of funds.

CONCLUSION

Such genuine efforts are what we look forward to and if the signs of the Age do not deceive us, we can safely hope that the foundation of a solid education had been laid down and the structure is shortly to follow.

Stammering and its Cure

By PROF. S. N. BANERJI, M.A.
(Calcutta Deaf and Dumb School)

DURING the last twelve years I have successfully treated a number of stammerers. I put in this article my experiences with the hope that it may help a few of the stammerers to cure themselves of their speech impediment. I know it is not possible to go into details in a small paper like this. The whole procedure of attack is full of technicalities. Yet I venture to think that at least a few of the sufferers may get some benefit from a perusal of this subject.

There are three main varieties of speech: Impediment, commonly known as Stuttering, Spasmodic Hesitation and Convulsive Stammering.

When the organs of speech articulate so loosely that they no sooner touch than they rebound, and a syllable is repeated again and again before the next syllable can be given, it is then called Stuttering. When there is a silent choking sensation with an ineffectual effort to speak, it is called Spasmodic Hesitation. When at the apprehension of an impediment, a series of muscular actions are evoked, which have no connection with the natural effort of speech, it is called Convulsive Stammering.

Generally a stammerer passes through the first stages of Stuttering and Hesitation before he reaches the climax of his difficulty. Sometimes the transition is so rapid that the different stages cannot be anticipated.

Simple Stuttering may be removed comparatively easily by the cultivation of a firm articulation. Simple Hesitation requires a course of proper breathing exercises for its cure. A case of Convulsive Stammering is the most difficult one to tackle with.

A national system of education does not finish its duty by merely providing sound education for boys and girls of the school-going age. Those who have left their schools are also to be considered. How to induce young men who are busy in earning their livelihood, to spend their time in useful pursuits and to keep them away from idleness and dissipation is an important educational problem.

What are the causes of stammering? In a fairly large number of cases, the impediment can be traced back to imitation. In many, the causes cannot be definitely traced back. The numerous treatises on the subject have suggested various causes which, however, do not help the sufferer in the least. Whatever might have caused his impediment, a stammerer's only aim should be to find out a way to cure himself. Let him divest his mind of the perplexing theories as to the cause and nature of his impediment and work honestly and diligently to find out what is normal speech, so that he may know for himself where his difficulty lies and attack it there. He should have a thorough knowledge of the elements of speech and should intensively practise with them. He must work and work before he can hope for a recovery.

There is a common popular delusion that nervousness causes stammering. It is rather in the other way; stammering in a man makes him nervous whenever he attempts to speak. But when the impediment becomes confirmed, there forms a vicious circle; it makes the sufferer nervous, and his nervousness aggravates his difficulty.

Command of the breathing in speech is one of the most difficult, but at the same time the most important power to be perfectly obtained. Most of the stammerers breathe badly while speaking. They often try to speak with the inspiration; speech becomes impossible and a choking sensation results. It is upon the perfect manipulation of the breath that good speech depends, and a stammerer must not be afraid of any effort to gain a thorough control over his respiration.

The following exercises will be helpful:

(a) Inhale, without making any noise, and then count one, two, three, . . .

(b) Inhale, and then say one vowel with the exhalation. Prolong the vowel sound as long as you can. Exercise similarly with all the vowels.

(c) Put a pencil on a long table. Inhale, and then blow away the pencil with a steady and continuous breath.

(d) Inhale, and then say the vowels, but not in one continuous breath. Exhale and say the vowel, and stop,—then again exhale and again hold. Continue thus as long as you can. There must not be any fresh inhalation after a stop.

The inhalation must be very deep. In exhalation, the lungs must not be emptied too quickly; only a very fine stream of breath should emit. While exhaling, the chest must not be allowed to drop. In inhaling, attention should be directed that there is no upward action of the shoulders.

The lips are in most cases the seat of much difficulty. In good speech, there is no unnecessary projection, pursing or any other outward motion of the lips. A stammerer should "set a watch upon his lips". In articulation, the lips move only vertically. The upper lip remains almost motionless; the whole of the labial action is confined to the lower lip.

In many cases of stammering, there is very strong upward pressure of the jaw. In natural speech, the action of the lower jaw is downwards. But it must be kept in mind that there should not be unnaturally wide dropping of the jaw, as it will interfere with easy combinations of the elements of speech. The teeth should never come in complete contact in speech.

The tongue, when it is out of control, is the most "unruly member in the family of the organs of speech". The lingual sounds present much severe difficulties to a stammerer. He should be careful that it is not so strongly shut against the roof of the mouth or against the back of the upper teeth as to make an easy disjunction extremely painful. It should never be protruded too much between the teeth.

Stammerers often put pebbles in their mouths to control their tongues. It is foolish and does not help them in the least. It rather may do them great injury if by chance they may swallow down the pebbles.

The mind has much to do with stammering. This is, however, not true that

a stammerer is mentally weak. Moses, Virgil, Demosthenes, Charles Lamb, Kingsley and a host of World's greatest men were stammerers. Amongst my students, I had some, who had very high mental powers. And yet when they want to speak, their mind becomes confused. The very thought that they have some speech impediment, throws away to the winds the necessary co-ordination between thought-process and the muscular efforts of the organs of speech.

A stammerer should always try to think deeply before he attempts to speak. Jerky thought will make speech jerky. He should train his mind to think that his impediment is not incurable, and he can throw it away just as a man throws away his old, torn coat. He does not stammer always; he speaks well at times. When it is such, he should ask himself why he should not speak well always. If he can once bring his mind under control, half the battle is won. It is not an easy task, but it is not impossible. If a smoker can give up the habit of smoking, why should not a stammerer be able to throw off his impediment?

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E. Nov. '35,

SPRING IN JAPAN

BY MR. S. BAGCHI

WHEN the spring comes and the cherry bloom, Japan gets a new inspiration of life and enjoys it to the full. In Parks and other places one will come across scenes, which are thoroughly stage-like but put on by the people themselves under the canopy of the blue sky with never a thought of how they may appear to outsiders.

One of the most picturesque spots during this spring season is Arasyama in Kyoto, which is one of the most popular spots for cherry picnics. The back drop of the scene is a high beautiful mountain, covered with pines and around its base curves the river, winding out of the green canyon behind. The blooming trees from adrift of pink haze against the hills, and on a level space beside the river the trees grow closely together, where the picnic tables are set out. Overhead the flowers form a canopy, their colour deepened and brightened against the intense cerulean blue of the spring sky. The gay costumes of girls increase the beauty. The long necked Sake (wine) bottle is a conspicuous part of the equipment of the merry-makers, and practically every face is flushed. The scene at this point reminds one of the rise of the curtain and the moment has arrived for the soloists to step forward and begin; nor is one disappointed. Some of the parties have brought along Geisha (dancing girls) and a group of musicians will strike up a song. Then a girl will rise in the centre and begin to dance and sing. She sways and claps her hands, her red faced listeners keep time also, smiling happily, careless of the crowd that gather around. It seems though a little bit rowdy but not the least vulgar; the people are having too good a time.

The interest shifts to another part of the scene, where one will find a couple of the basket-headed, flute-playing priests, who wear long slender gowns of white, girdled with silken cords of purple or brown, ending in tremendous tassels. About their shoulders are alms-bag of gold brocade and thrust through their girdles are their bamboo flutes.

In the Western world wandering minstrels exist only in medieval romances and stages. Perhaps the most unreal part of the whole

act in Japan is to discover a group of actual wandering minstrels doing their stuff. They are men and children dressed in their gay motley, with tight dark drawers outlining the calves of their slender legs and huge sleeved gaily colored happy-coats above, bound about their hips with sashes. The men have Samisen (string instrument) strung about their neck exactly like nanki-poo. The children sing in the piping voices and the men accompany them and collect the pennies that are thrown their ways; but it must be admitted that they give quite a lot of entertainment to the merry-makers.

Every one is found quite in a gay mood. The Obasan (the old revered ladies) from country-sides with faces wrinkled in smiles, their combs slightly awry, sway down the road, their arms around each other's shoulders for support, singing in tremulous old voice.

Six or eight young bucks, their arms tightly interlocked, form a line across the road, blocking it ogling the girls.

Baby-San lost in the shuffle, howls dismally until discovered by his slightly tipsy parent.

A gentle foolish smile is glued on the face of an obviously important gentleman, of course young, who sits on a bench with an young Geisha beside him. She keeps the glass filled and apparently it has been frequently offered to her, for her smile is almost as gentle and as foolish as his. She sings and his smile deepens, joy reigns supreme, which takes us away to the land of Omar, the Persian poet.

And over all are beautiful Sakura (Cherry) smiling and throwing petals on the heads of the merry-makers.

And their lips are lock't, but in divine
High-piping Pelevi, with Wine! Wine! Wine!
"Red Wine!"—the Nightingale cries to the Cherry
That rose cheeks of her's to Incarnadine.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Baluchistan in Distress

HARDLY have we recovered from the horror of the Behar earthquake than another, and what has now turned out to be, a more disastrous one is upon us. Reports from the frontier reveal a grim story of woe and tragedy. Twenty thousand lie buried beneath the debris, said the first official report and later news has only confirmed our worst apprehensions. The devastation between Quetta and Kalat is so complete that the loss of life and property is appalling. Sixty thousand are now reported dead, a number almost eight times as great as the final figure of deaths in the Behar earthquake. At such an hour there could be only one thought—how to bring succour to stricken Baluchistan. The Viceroy has made his appeal and already non-official agencies are busy collecting funds and ready to do their bit in the afflicted areas. It is a pity Government could not see their way to accept the proffered help. There have of late been several calls on the public purse, but Baluchistan in distress is in dire need of help, and we have no doubt that the response to the Viceroy's appeal will be ungrudging and generous.

India and the New British Cabinet

The re-shuffling of the British Cabinet may not signify much except that Mr. MacDonald and Baldwin have changed places. Mr. Baldwin was, of course, the virtual power behind the so-called National Government while the erstwhile Labour leader played the decorative role to perfection. This cannot go on for ever, and Mr. Baldwin naturally assumes the power in name as in fact. So far as this country is concerned, there is hardly any likelihood for a change of policy or programme though the Marquess of Zetland has taken the place of Sir Samuel Hoare. The new Secretary of State for India, unlike his predecessor, has personal knowledge of this country.

For Lord Ronaldshay, as he then was, served on the Islington Commission and later became Governor of Bengal. The Marquess who has distinguished himself by his versatility, is also well known for his fervent advocacy of the reform scheme, as adumbrated by his predecessor in office.

The India Bill

And so the India Bill has passed the final stages and will now be duly added to the Statute-Book. That it is a victory for the National Government, a decided personal victory for the indefatigable Secretary of State goes without saying. One cannot help admiring Sir Samuel Hoare's adroitness in piloting the Bill through the stormy weather in the teeth of die-hard and Labour opposition. But it is a victory without pence. For all the 15½ million words, spoken and written, about Indian reforms, have not reconciled this country to the new constitution. The Labour amendment is more typical of public opinion in this country. The Bill, as Mr. Morgan Jones observed, is hardly calculated to remove the fears and apprehensions or meet the aspirations of the Indian people. We can only hope that the logic of circumstances will yet make the authorities realise the profound truth of Mr. Lansbury's words:

"We do not believe you can settle the Indian question by the imposition of a constitution without consultation and without consent."

The Servants of India Society

The Report embodying the activities of the Society for the year shows a record of valuable work done by the members in different branches of national service. Co-operation and rural work in South India, social service among the depressed classes and relief operations in Bihar and the Ceded Districts must be mentioned. Messrs. Joshi and Bhakale were busy with Labour interests, while the U. P. branch concentrated on Swadeshi. Education naturally has its due share, while the Society's definite stand in regard to the Reforms then on the anvil gave the necessary lead to the country. It may be recalled that the members of the Society, like their comrades of the Liberal Federation, came to the conclusion that the proposed Reforms were unacceptable and that it would be less injurious to national interest to remain under the present constitution than to come under the new one.

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Sir Mirza's Address

Opening the Budget Session of the Representative Assembly, Sir Mirza Ismail, Dewan of Mysore, made a lucid statement on the Indian Reforms. Sir Mirza is no more enamoured of the new constitution than so many of his colleagues on the R. T. C. Resigning himself, however, to the logic of events, he points out:

Unsatisfactory as the Bill is from many points of view, complicated as the proposed constitution is, and difficult as it will be in its working, I am, nevertheless, in favour of accepting and working it; for I am convinced that such defects and deficiencies as are found in it are for the most part inevitable in a constitution designed for a country so full of paradoxes and anomalies as India.

The Dewan struck a note of confidence in dealing with the financial position of the State and closed his survey of the Government's transactions with these words:

"On the whole, if the State were a company and we were a meeting of shareholders considering the annual balance-sheet, I think I should be entitled to say that the concern for which we are responsible had so far come well through the economic blizzard and is well equipped for whatever in the way of weather is still awaiting it."

Mr. Brelvi's Address

Mr. Brelvi's address to the Kerala Conference was a clear call for compromise. "Swaraj is not an end in itself," he said, "but a means to a higher end of ushering in an era of economic freedom and social justice in our country." The Karachi programme according to him constitutes a "basis for any constructive effort to realise socialism in our time". The burden of the speech was a double appeal to Congressmen and Socialists for catholic and comprehensive understanding of things. On the one hand he appealed to the Socialists not to seek to commit the Congress "to policies or programmes which it cannot immediately carry out"; and he pleaded with his fellow-Congressmen not to regard the demands of the Socialists as altogether "premature and inopportune".

Reform of Income-tax Law

The announcement of a Committee to inquire into the law and administration of income-tax in India has come none too soon. For, though there may be differences of opinion in regard to the composition of the Committee, there can be no question as to its urgency. The law as it is administered in this country is still crude, no steps having been taken to approximate the tax to the capacity of individual taxpayers. It is one unrelenting system that touches all and touches with equal rigour. No account is taken of the disparities in the situation. A care-free bachelor is taxed to the same tune as a married man burdened with the responsibilities of the upkeep and education of a large family with grown-up boys and girls in the Universities. The anomaly is too palpable to be kept up without reform. It is time we take a leaf from the British system where the law is certainly more equitable and just, due regard being paid to the incidence of taxation as it affects individuals in varying situations.

The Making of History

H. E. Lord Brabourne, in inaugurating the Modern History Congress at Poona, truly observed that at the present time in India there can be no more wholesome study than that of History nor any more necessary development than the growth of the historical sense. It is true, efforts are being made both in the Universities and in the Bhandarkar Institute to facilitate research in Indian history but a specific attempt to compile a thorough, comprehensive and scientific history of India is indeed a great desideratum. There are text-books in plenty, brief but useful, but most of them lack, in the nature of the case, true historical perspective. There are cheap histories like glorified pamphlets that speak of unknown European adventures making history by sheer insolence. It is all a tale of epic heroism on one side and abject cowardice on the other. We, therefore, welcome this attempt at reconstructing History on a basis of solid research and sound reasoning.

WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

MARSHAL PILSUDSKI

[T is not always that the death of a public man no matter how eminent he may be, may raise serious questions of policy and peace; yet that is the situation in Europe as the result of the death of the Polish leader Marshal Joseph Pilsudski.

Marshal Pilsudski has been rightly called the creator of Modern Poland; his greatest achievement was the passing into law of the new Constitution which was designed to perpetuate the power of the Government as a non-party ministry including representatives of all the chief classes. He secured a better understanding with Germany by the 10-year pact which is to recognise the independence of Poland; a non-Aggression Pact was drawn up with Russia, and he maintained that the Franco-Polish alliance still remained. Pilsudski thus made possible enemies into friends through a policy of mutual understanding and friendship. "By his great labour he constructed a strong nation, by his genius and strength of will he resuscitated the Polish State. This man is the greatest our history has ever known."

BALKAN ENTENTE CONFERENCE

There are always problems in the Balkan States. The rearmament movement in Germany has raised the same question with Austria, Hungary, and Bulgaria; they wish to rearm, and it is reported that they are rearming in secret. On the other hand, Yugoslavia seems to be opposed to the rearmament policy of the other three powers, especially if done in secret and without the sanction of the larger powers and the League of Nations.

A Conference has been held by the Balkan Entente over the matter, but no communique has been issued, but the Yugoslav Premier will shortly visit Signor Mussolini to see what Italy is prepared to do concerning the problems of the Little Entente.

GERMAN POLICY

The statement of German Policy was made by Herr Hitler on May 22 in reviewing the European situation, and as a consequence the general feeling is now much better. The Fuehrer explained why Germany rejected the Geneva vote of censure of April 17th,

and was pursuing her rearming policy. Herr Hitler said:

It was not Germany who broke the Versailles Treaty one-sidedly but the Treaty was one-sidedly violated and first put out of operation by those Powers who would not decide to follow Germany's example and disarm, as provided for by the Treaty.

Concluding, Chancellor Hitler emphasised Germany's desire for peace; we are ready, he said, to further all attempts to limit or better to abolish all heavy arms for aggressive use, to limit the means of naval warfare, and to outlaw all weapons and methods of modern warfare contrary to the Red Cross Convention; but it must be by international agreement.

GERMAN WAR MINISTER

The Peace speech, however, has not prevented Germany from making provision for her protection. Her military preparations are going on just the same. Since the speech, and evidently immediately afterwards a new law was issued embodying the following main features:

The creation of a War Minister with supreme command of the armed forces, second only to Hitler,

Fixing the duration of compulsory active military service for the Army, Navy, and Air Force at one year,

Establishment of the principle that women as well as men are obliged to serve the Fatherland in time of War, and

The exclusion of persons of pure and mixed Jewish blood from the Army.

PEACE PACT OF THE PACIFIC

While we are concerned about Europe and desire an European Peace Pact, we should not neglect keeping our eyes on the Far East, where really important events are shaping policies there which may develop into crises at any time, involving the rest of the world. Japan is steadily pursuing her policy of expansion.

Japan's policy is surrounding her with enemies which fear her expansion programme; there is Russia concerned about Siberia; China anxious about further encroachments into her territories; the Dutch fear for their possessions in the Far East; and both the

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United States and Britain are becoming fearful. Fear always precedes open war.

The latest move is on the part of China which, fearing Japan and having lost her faith in the League of Nations, is inclined to make the best terms of peace with Japan, which, of course, will be to the advantage of Japan. If China should accept the overtures of Japan and submit to her leadership, it would give Japan a right-of-way in Asia, in which case Japan's policy of expansion would be greatly benefited.

WESTERN AUSTRALIAN PETITION

The petition from Western Australia to be allowed to secede from the Commonwealth or Federal Government of Australia has raised a big constitutional issue. Western Australia has felt for a long time that she has been discriminated against in the matter of taxation, import duties and so forth; failing to get redress for her grievances, she voted by a huge majority in favour of seceding. But the question which had to be first settled was: Could she do constitutionally the thing she wished to do? When Parliament received the petition, it set up a Joint Committee of the two Houses to decide whether the petition could be considered.

That Committee has now reported that the petition should not be received in as much as the petition asks for legislative action which they consider would be constitutionally incompetent for Parliament to take, except upon the definite request of the Commonwealth Parliament. *Reuter* reports:

"The people of Western Australia will continue to fight until they receive justice from the Commonwealth Government," declared the Hon. Phillip Collier, Premier of Western Australia, commenting on the report of the Joint Select Committee.

Mr. Collier added that the present position was intolerable and that unless there were great changes, the Federation would not last for another 10 years.

FRENCH TROUBLES

The French troubles at present are largely monetary. France of all the larger nations seemed to escape the financial problems of the economic crisis longer than any other country. But during the past year she has been having her difficulties, and to-day when other nations are on the improvement, France is experiencing a bad time. Her

chief difficulties arise from the Government's determination to keep the franc on a gold basis and not to devalue it. Both of these objectives are commendable, but they are causing France to fight against economic forces, in which she is plainly losing.

The American situation is quite different from the French. Mr. Roosevelt has asked repeatedly for plenary power to deal with the economic situation throughout the country; that power has been given to him until he is virtually a dictator. But the French will not agree to give such power to their Chief Minister. M. Laval has a great responsibility and we all hope that he may succeed in solving the problem of the franc.

BRITISH POLITICS

As expected, the National Government of Great Britain has formed a new Cabinet with Mr. Baldwin as Prime Minister. Two fundamental causes have operated to bring about this change: one is the state of health of Mr. Ramsay MacDonald, the Prime Minister. The strain of office of the Chief Executive of the British Government in these days is tremendous. Mr. MacDonald has done well to carry it so long, but with weakened eyes and physical strain he has been carrying on under great difficulties. He has asked for relief. The other factor looks towards the General Election which must come sometime within the next year. The Government's aim has been to strengthen their ranks for an appeal to the country.

RUSSIA'S HUMAN ELEMENT

At last M. Stalin has realised that a nation is made up of human beings, not cogs in a machine; his recent statement is full of meaning: "Everything depends on the human element." Part of what Stalin said is worth repeating:

"Having now achieved adequacy in machinery and equipment, they must turn their attention to the people, not only to the leaders and directors, but also to the rank-and-file man who worked the machinery. He was still neglected, often the victim of a soulless bureaucracy. He must receive proper esteem, as machinery without him was a dead thing, and until he was raised to his proper place in industry, agriculture, transport, and the Army, we shall be lame on both legs."

TRADE AND FINANCE

By "SRIVAS"

THE FRANC

THE period under review has seen important development in the outside world in somewhat strange contrast to the placidity which reigned at home. It saw the franc in sore straits and France in a series of Ministerial crises. In America, the entire structure of the N. R. A. was threatened with extinction by an adverse decision of the Supreme Court. Thus two of the most important questions before the world to-day have come to the forefront during the month. But, happily, the troubles which were threatened at the beginning have passed off more smoothly than one would have expected at the beginning. The crisis in France started as in other countries with a heavy bear attack on the French currencies. Foiled in their efforts to force a devaluation of the guilders and the Swiss franc in the manner in which they had brought about the devaluation of the belga, the international speculators turned their attention to the very citadel of the gold bloc, namely, the French franc.

On this occasion, the fall in the franc proved to be more severe than in the past. According to all accounts, long queues waited before the Bank of France for exercising their right to demand gold from the Central Bank in return for currency. It is said that the Bank of France had actually to increase its staff in the gold department in order to cope with the work. The authorities had to take such action, as failure to tender gold even as a consequence of the pressure of work, was sure to be taken as an index of readiness to abandon the gold standard and the pressure on the franc would thereby be increased greatly.

The course of the franc during this troubled period coincided with the vicissitudes of French politics. During the three days, in which M. Bouisson was in power, the franc showed a marked appreciation. But the defeat of his Government was followed by another fall, and it was not till M. Laval was installed in the Premiership that the franc again recovered. The principal factor in the recovery of the French currency is the penal clauses which the Government had incorporated in the Plenary Powers Bill against speculation, which was accepted by

all the parties in the Chamber to be definitely unpatriotic. Speculators in the franc have to reckon with the serious consequences of the Government getting evidence of their transactions. In fact, after the accession of M. Bouisson, the Government raided the offices of important banks in order to find out the name of the leading speculators and the extent of their operations. This had its intended effect, and since that time the franc has shown a recovery with but inconsiderable relapses.

The month of June may, therefore, be said to have witnessed the end of the aftermath of the Belgian devaluation. The troubles with the European currencies arose chiefly from the precipitous fall of the belga and the action taken by the Belgian Government in devaluing it. It was also known that in Switzerland the socialist initiative recommending the devaluation of the Swiss franc as and when necessary was to be submitted in referendum to the people. It was also known that, once one more gold currency was forced off gold, the other currencies would necessarily have to tumble down. Regarding the general weakness of the gold currencies which were, as a rule, overvalued, the speculators had gone on merrily with their game and, for the present they must be said to have been failed. For the Swiss initiative has at last been rejected by the people. It is no matter for wonder; for the socialist initiative was not so much a clear-cut proposal of currency reform as a vague programme drawn up by some doctrinaire socialist. Whether the Swiss were socialists or not, they are surely democrats; and they were opposed to any measure which might have the effect of establishing a permanent dictatorship. As the socialist initiative left such a loop-hole, the Swiss people voted against it by an overwhelming majority. France, too, has survived all the political upsets, and the Government of M. Laval seems to have every determination to maintain the integrity of the franc.

But, there can be no doubt that the gold currencies are far from being out of the wood. One may dismiss out of consideration the other gold currencies and concentrate one's attention on the franc. It has been

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already hinted that the principal source of the weakness of the franc is not speculation, as it is offset to no small extent by the appreciation of the British and American funds. M. Flandin himself declared in the Chamber of Deputies that the weakness of the franc rises from the highly unbalanced position of the national budget. Confidence in the plan cannot be revived unless the public is assured that the French Government would not have their hands forced by huge deficits in the national budget. Successive French Governments have made loud proclamations of their intentions to reduce the expenditure. There can be no question of increasing revenue, for taxation in France is already high. And the only means of balancing the budget is to reduce expenditure. Much has been done already in this direction; and it is difficult for any French Government to devise more scope for retrenchment without running the risk of grave popular censure. It remains to be seen whether M. Laval will succeed where other French Governments have failed.

Apart from this, there is a wider question of the stabilisation of the international currencies. Opinion in France has till recently been opposed to the devaluation of the franc. The fact that in 1928 the French currency was reduced to a fifth of its former value has made the Rentiers more nervous than ever of the value of their savings. And in France they form such a large class that they can always defeat a devaluation measure. But lately the movement for devaluation has gained ground. It is said that during a debate in the Chamber of Deputies, M. Paul Raynard, the leader of the devaluation movement in France, made a great impression on his audience. It is also known that the last three Governments were prepared to consider the devaluation of the franc as a part of a general stabilisation agreement between France, Britain, and the U. S. A. M. Caillaux, who was Minister of Finance in the three days' government of M. Bouisson, expressed a desire for a stabilisation agreement but did not remain long enough in office to give effect to it. There is every reason to think that in the present predicament, the French Government would be only too glad to be relieved of the onerous task of

bolstering up the franc by a stabilisation agreement, which would include a mild devaluation of the franc of 15 to 20 per cent.

But outside France there is little evidence of the anxiety to stabilise the currencies. More than a month ago, Mr. Henry Morgenthau, Secretary of the American Treasury, made a unequivocal statement that, if the rest of the world were prepared to stabilise, America would not be found lagging. The sincerity behind these words has been questioned by the British Press. But even taking Mr. Morgenthau at his word, the prospects of stabilisation are not bright. The Chancellor of the Exchequer is definitely opposed to any movement towards stabilisation. And so long as Great Britain will not participate in such an agreement, the chances of arriving at it are very slender. For the present, the weakness in the gold currencies has been eliminated, but one may be sure that with the first signs of failure on the part of M. Laval to abandon the French budget, the franc would weaken again; and there will be a recrudescence of the troubles which, apparently, have now come to an end.

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E. Dec. '35.

DIARY OF THE MONTH

May 29. H. M. the King gives audience to the Maharaja of Baroda.

May 30. Quetta suffers heavy loss of life and property owing to a severe earthquake.

May 31. Gandhiji interviews Abdur Gaffur Khan in Sabarmati Jail.

June 1. The Anglo-German naval talks begin in London.

June 2. The Viceroy and the Congress President appeal for funds for relief of sufferers in Quetta Earthquake.

June 3. Diwan Bahadur M. Ramachandra Rao gets a Knighthood in the King's Birthday Honours.

June 4. The Editor of *Riyasat* is convicted to 9 months' R. I.

June 5. The India Bill comes up for the Third Reading in the House of Commons.

June 6. Sir M. Visvesvaraya leaves for Europe in connection with starting a Swedeshi Automobile industry in India.

June 7. The House of Lords passes the first Reading of the India Bill without a division.

June 8. Mr. Ramsay MacDonald resigns his Prime Ministership: Mr. Baldwin becomes the Prime Minister.

June 9. Britain's Chancellor of the Exchequer grants £50,000 to Quetta Relief.

June 10. Lord Brabourne inaugurates the Modern History Congress at Poona.

June 11. The Marquess of Zetland assumes office as Secretary of State for India.

June 12. Lord Linlithgow appeals to Britons to help in the working of the Indian constitution.

June 13. Japan objects to Germany and Russia participating in the Naval Conference.

June 14. The Viceroy extends the term of the Council of State.

June 15. Sir N. N. Sircar is appointed Vice-President of the Viceroy's Executive Council.

June 16. Sgr. Mussolini and His Holiness the Pope receive Sir Chimanlal Setalvad in audience at Rome.



THE RT. HON. SASTRI

June 17. The Rt. Hon. V. S. Srinivasa Sastri accepts the Vice-Chancellorship of the Annamalai University.

June 18. Sir Abraham Laine assumes office as Governor of Assam.

June 19. Babu Rajendra Prasad lays the foundation stone of the new Karachi Congress House.

June 20. Sir S. Radhakrishnan leaves for Europe by S. S. "Conte Verde."
—The House of Lords passes Second Reading of the India Bill by 236 votes to 55.

June 21. The International Labour Conference adopts the forty-hour week by 81 votes to 33.

June 22. The Bombay Government prohibits Maulana Shaukat Ali from entering Sind.

June 23. Abyssinia apologises to Italy for her insult to the Italian flag.

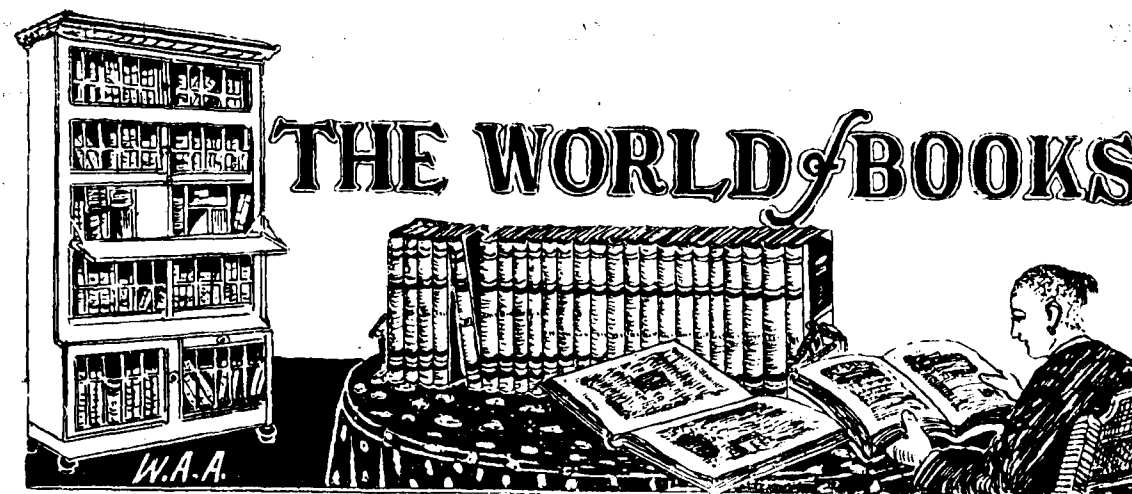
June 24. The Government of India releases for publication Mr. K. P. S. Menon's Report on the Tanganyika Ordinances.

June 25. Germany proclaims a one-year moratorium regarding foreign obligations.

June 26. Germany agrees never again to resort to unrestricted submarine warfare.

June 27. Mr. Tushar Kanti Ghose, Editor of the *Amrita Bazar Patrika* is released.

June 28. Viceroy promulgates Emergency Regulation for administering British Baluchistan.



WHO ONCE EATS OF THE TIN BOWL. By Hans Fallada. Translated from the German by Eric Sutton. G. P. Putnam's Sons, Ltd., London. 7sh. 6d.

This book is a commentary on the criminal law, the police, and prison life, as they obtain in Germany. That cruelty shown to a man hardens him and makes him cruel in turn, and that kindness and mercy change his character marvellously are lessons which Victor Hugo embodied in his *Les Misérables*. In recent years, Galsworthy pointed out the injustice of the criminal justice which in effect makes a man return to prison repeatedly after he has been there once. The book before us presents a strikingly vivid picture of prison-life. The principal figure in the book, "Kufalt", is a strong-minded person, capable of a good deal of restraint and having quite healthy instincts and desires. He who resists the maddening influence of prison-life is a hero. Prison drives a man to desperate emotions and the sight of a naked woman looked at through the window is very heaven to him. The tale of Palamon and Arcite of old was but a poetic version of a sordid truth. The treatment which a State accords to prisoners after they leave prison is even more important than the mitigation of the severities of prison-life. Nothing is more cruel than the brand of the ex-convict which he is obliged to bear on his forehead and which he cannot efface. The institutions maintained with professedly philanthropic motives to help the unemployed and the discharged prisoners are found to be worse than prisons for those who seek their shelter. Anything that kills the freedom

of a man saps his life-springs. The book presents the tragic tale of how "Kufalt's" most strenuous efforts at becoming a good citizen are frustrated by the irony of circumstances. The pathos reaches the highest point when the suggestion is made to us that to a prisoner the only happy place where he is saved the perils of this world, is the prison itself. To the Indian reader, the details of German life, dominated as it seems to be, in the class of society figuring in the book, by alcohol and tarts, are full of interest. The vivid realism and detail reflected in the book render it a marvellous work of art.

SIR JOSHUA ROYNOLDS: 'Great Lives' Series. By John Steegmann. Duckworth, Henrietta Street, London. Cloth, 2sh. net.

In this short work, Mr. Steegmann has not evidently proposed to himself primarily the study of Sir Joshua's personality. To give a short and clear account of the life of a great man—this being the purpose of the 'Great Lives' Series—Mr. Steegmann has mostly confined his attention to strictly biographical work, and the result is an admirably brief and succinct chronological account of Sir Joshua Reynolds' life. Too many details—those bypaths that lure many a writer into the wood—are avoided and too many comments are not made. The account, for instance, of Reynolds' reaction in Rome to what he correctly called (but did not quite feel) 'the greatest works of art that the world has produced' is a model of clearness and restraint and the statement with which the Chapter X ends is both a comment and a recapitulation.

FATHER ABRAHAM. By W. G. Hardy. Lovat Dickson Ltd., London. 8s. 6d. net.

This is an extraordinary book conjuring up before us the ancient world of Ur and Memphis in the 22nd century B.C. The book is based on the Genesis story. Abraham and Sarai are persons of outstanding power but they are just human. The book describes their adventures vividly and analyses their motives in the most searching manner. The peculiarities of the ancient social fabric are drawn luridly. Lust for woman and lust for power were the two great forces operating on man. Abraham deludes himself that he is under the protection of a special God of his own. Side by side with the temptations of the flesh and the eagerness to acquire wordly power, Abraham has a spiritual hunger. The author tells the story in the most attractive language, and apparently the setting of the ancient world provides him a convenient opportunity to elaborate a discourse on the problem of sex as it has existed at all times in the history of the world. It is not the reformer's but the poet's point of view that is presented by the author. On the subject of God the author manages to introduce in the speeches of his character formulations which should be satisfying to the modern mind. A better defence of Egyptian worship cannot be offered than what their priest states:

The power of God is infinite, and His manifestations are manifold. But the people cannot worship then Infinite; it is too far off. They need something warm, some little god which they can carry to their homes and cherish in their hearts. And so to each of the many manifestations of God, we give a name and call it a god for them.

In another place, Melchisedek shows Abraham's ridiculousness:

O Abraham, Abraham, you are still a child who fumbles in the dark for his heart's desire and turns from this to that and wishes his God to sanctify each change. Yahweh is your God and Yahweh you have framed in the image of your own desires and fears. I tell you that God is one and above all peoples and faiths.

The book is an illuminating picture of the past, a brilliant novel and a thoughtful comment on the eternal problems affecting man's nature.

GOOD-BYE FOR THE PRESENT. By Eleanor Acland. With an Introduction by Professor George Trevelyan, O.M. Published by Hodder and Stoughton, London. 7sh. 6d. net.

In this age of book-making there are, perhaps, more writers than actually good books to be found. People take to writing often rather to please themselves than with any regard for what the reader requires. Thus it is seldom we come across a book which makes us really wish to keep it, unlike the general lot of them that have no more enduring value than the numerous periodicals which we read and then forget, however excellent.

The public nevertheless understands and hardly expects every book to be in the style of the master-writers. If it is readable, if it bids fair to engage the reader's interest for a while, good; the author has not laboured in vain.

It is refreshing to find, however, the present volume stands far above this severe test and easily promises to be all that a fastidious reader might expect. Written by a lady it deals with the story of two childhoods . . . of Milly and Ellen, the former being the writer herself and the latter her daughter. As it is observed in the Introduction: "A child's life is sometimes of a rare worth in ways that grown-ups can never continue, and if the evanescent spirit of its brief years can be caught in print, the record has a value distinct from that of any other form of literature." Guided by a sure literary instinct, the authoress remembers across the years and selects the incidents which she would place on record. It is always very delightful to read about children and their doings. Milly's childhood with its humorous and touching incidents is so vividly told that our hearts are with her even when she is in the wrong. In the second Part, Ellen, though here also is to be found the same delicate and literary finish of style, yet we notice the absence of a certain liveliness that marks Milly. There is a beauty in the telling of this story of Milly and Ellen that makes us wish for more books of this kind.

UNTOUCHABLE. By Mulk Raj Anand. Wishart Books Ltd., London. 7s. 6d. net.

In the form of a story, Mulk Raj Anand has given a somewhat incorrect and distorted idea of the problem of untouchability in India. The hero of the novel is a member of the sweeper caste. A detailed account is given of his work as a scavenger while cleaning the public latrines in a cantonment town in Northern India. Now, no one denies that a far greater amount of civic sense is needed before India can become a really clean country, but no useful purpose is served by an exaggerated picture of the incidents connected with this business of the human body relieving itself. A more serious objection to the book is the wholly fallacious idea underlying it, which makes untouchability a handicap of the scavenging community only. There are millions of untouchables in India who are not scavengers at all and who pursue trades and occupations which carry with them no inherent disabilities. Mr. E. M. Forrester who has written a preface for the book, has been misled into thinking that the flush system is the best cure for untouchability. It is an excellent remedy for insanitation and for nothing more. The scavenger who gives up his work, does not cease to be an untouchable. Apart from these aspects, the story has an air of artificiality about it—the less justifiable because the author is an Indian. The only useful portion of the novel is the exposition of the respective standpoints of a Christian missionary, Mahatma Gandhi, and a modernised Indian. This effectively dispels the suspicion engendered by a perusal of the book, that it is the outcome of the malicious propaganda which has been seeking to discredit India in the eyes of the civilized world.

ON RAMA-RAJYA and the Slave-mentality of our Orthodox. By S. D. Nadkarni. Published by Samaj Sanata Sangh, Dadar, Bombay. As. 12.

This letter addressed to Mahatma Gandhi considers critically the ethical value of many episodes in the sanctified Hindu texts like the Ramayana. It also exposes the injustice of many established formulations, which imply an unfair discrimination between the different Hindu castes. The book is thought-provoking.

THESE FOUR SHALL DIE: A Tale of Hadrian's Wall in Roman Times. By F. W. Lister. Frederick Muller Ltd., London. 7s. 6d. net.

Within the past ten years or so, the knowledge of the famous Roman walls in the north of England has been rapidly increasing, and this has obviously inspired the historical romance before us. Hadrian's Wall is not a mere wall but an elaborate frontier system consisting of forts, a ditch, the Wall, and a road. Outside the forts, to the south, were small towns inhabited by the wives and families of the soldiers. The present book conjures up a picture of the old Roman times, centering concretely on a centurion and a few soldiers of the XXth Legion. The soldiers were recruited from all the different parts of Europe. Recent excavations have shown that everything necessary for civilised existence was available in the wall region on a small scale. Baths and brothels, hospitals and workshops, all are evidenced therein. The author makes it clear that men's passions for women and wine were then the same as they are now. The author takes also the opportunity to refer to the influence of Christianity on the men of the times. One of the remarkable features about Hadrian's Wall is the natural beauty of the region, and the present author has fully availed himself of it to make the book rich in description. The author wields a light and attractive style to convey hard facts in pleasant form to the reader.

VIJAYANAGARA: ORIGIN OF THE CITY AND THE EMPIRE. By Dr. N. Venkatarama-naiya. Published by the University of Madras.

This brochure puts forward several propositions regarding the history of the foundation of Vijayanagara and of its first rulers which are, some of them, at variance with the theories held by scholars and writers of the period. The aim of the book is to prove the Telugu origins of Vijayanagara and the Kakatiya connections of its founders. The views require further elaboration and support.

Hyderabad

AGRICULTURE IN HYDERABAD

The Hyderabad Government's review of the latest annual report submitted by the Director of Agriculture reveals improvement and development in all directions, rural uplift work being conspicuous. Government experimental farms in various parts of the State continued to work with excellent results. The Economic Botanist continued his researches with various money crops with encouraging results. The trials made on cultivators' fields with mass selected seed proved successful. Of the various pure types of rice evolved by him, one type "Himayatsagar No. 504" was successfully demonstrated in villages and is already becoming popular with the ryots.

THE HYDERABAD HIGH COURT ACT

A Bill had been introduced by the Hon. Nawab Mirza Yar Jung Bahadur, Chief Justice, for the amendment of the Hyderabad High Court Act.

The effects of the Bill will be far-reaching and if the Bill is passed by the Legislative Council, the effect will be that a single Judge of the High Court will be entitled to hear appeals in civil cases in which the valuation does not exceed Rs. 500, and not, as hitherto, Rs. 800. Far more important than this will be that all civil and criminal cases will be heard and decided by the Divisional Bench, as in British India, and the Full Bench will not be required to bear such cases except in cases of dissent or reference to the Full Bench.

INDUSTRIES IN NIZAM'S DOMINIONS

The work of reviving old industries and introducing new ones in Hyderabad, which has been proceeding apace under the ægis of the Commerce and Industries Department, has received a big fillip through several small factories recently started at Lingampalli, 15 miles out of Hyderabad, through private enterprise.

Through these, it is hoped in course of time to give three important industries to Hyderabad, namely, the manufacture of paints and oils, glass and wood-work.

Baroda

WOMEN'S EDUCATION IN BARODA

The anniversary of the Arya Kanya Mahavidyalaya, Baroda, a pioneer institute devoted to the cause of the emancipation of women in India, was celebrated by the inmates and the organisers of the institution on the extensive grounds of the Aryakumar Ashram on May 13.

The most interesting part of the programme was the shooting displays with firearms as well as exhibition of archery, *garabas* and songs, etc., by the girls of the Arya Kanya Mahavidyalaya and athletic sports, feats of physical strength, etc.

At the conclusion of the programme, the Dewan addressed the gathering and paid a tribute to the girls of the institute for the wonderful display made and the organisers for the progress made by them in the field of social reform. He wished the Mahavidyalaya all success.

A BARODA PROFESSOR IN THE U. S.

Dr. K. G. Naik, Professor of Chemistry at the Baroda College, who is now in America doing Research in Chemistry, recently delivered a lecture to the Members of the International Students' Association at the State University of Iowa. Dealing about education in Russia, he explained that the competent organization of factories in Soviet Union is an embodiment of the organization which characterises the whole industrial and educational system of present-day lecture. The close affinity between the school curriculum and industry was emphasised, and the lecturer concluded that education in Russia aimed at the building of Society.

Kapurthala

REMISSION OF REVENUE

Announcing reductions of Rs. 1,50,000 in land revenue with effect from Rabi Crop 1992 Bikrami at a conference at which 800 Zamindars were present, Mr. Disana Judhiadas, Finance and Revenue Minister, advised the Zamindars not to always rely on the Government for help during financial stringency, but run subsidiary industries which would give additional work to farmers, curtail expenditure at ceremonies and adopt scientific methods of cultivation.

Travancore

SIR C. P. R.'S STATEMENT

Certain cliques in Travancore have been very active in creating bad blood between Sir Habibullah and Sir C. P. Ramaswamy Ayyar by making it appear that these two tried friends and colleagues have been working at cross purposes. Sir C. P. Ramaswamy Ayyar in his statement to the Press avers that from the moment of Habibullah's acceptance of the dewanship they have constantly discussed the communal problem, both in relation to the services and the legislature, and there has not been a single difference of opinion between them.

MUSLIM CONFERENCE

Resolutions advocating the panel system in accordance with the Poona Pact or as an alternative the creation of special constituencies for Muslims, accepting the principle of the Religious Disabilities Removal Bill, and pleading for the recommendations of the Statham Committee on Muslim education being given effect to were passed among others at the Travancore Muslim Conference which concluded its session recently.

DEPRESSED CLASS COLONIES

The Travancore Government has sanctioned the establishment of depressed class colonies at Narikulam, Kulattoor and Vengapoor. Land acquisition for those colonies is now progressing. The proposals for the establishment of depressed class colonies at Trivandrum and Meenamkulam are under consideration.

DIRECTOR OF PUBLIC INSTRUCTION

Mr. C. V. Chandrasekharan, M.A. (Oxon), F.R.H.S., Principal of the Arts College, Trivandrum, has been appointed Director of Public Instruction, Travancore, in the place of Mr. R. M. Statham, C.I.E., I.E.S.

NEW CHIEF JUSTICE OF TRAVANCORE

Rao Bahadur Abraham Vergese, District Judge of Secunderabad, has been offered and has accepted the office of Chief Justice of the Travancore High Court.

Mysore

NEW POWER STATION

A proposal to instal a power station at the Kannambadi (Krishnarajasagara) Falls to supply electrical energy for industrial and irrigational purposes in Mysore State is understood to be favoured by the Mysore Government, although no decision has been arrived at.

Sir Mirza Ismail, Dewan of Mysore, had an informal discussion with Mr. S. G. Forbes, of Messrs. Tatas, Mr. C. M. Cariafa, Chief Electrical Engineer, and Dewan Bahadur N. N. Ayyangar, Chief Engineer in Mysore, on this question. Mysore requires, it is stated, about 9,000 H.P. of electrical energy annually to carry out her rural electrification schemes, and the supply of power from the Sivasamudram Falls cannot meet this requirement in full.

The proposal to install a power station at the Kannambadi (Krishnarajasagara) Falls is reported to have been made during the discussion and considered favourably. Government having now embarked on a scheme of electrification of several minor towns on the Mysore-Bhadravathi transmission line, the decision on the proposal will be made in about 18 months.

MYSORE STATE HEALTH REPORT

The Report of the Mysore State Department of Health for the quarter ending December 1984 announces the appointment of Dr. (Mrs.) Erica Rosenthal-Denssen as organizer for maternity, child and other welfare works in the State. Already the State can take pride in its welfare activities in which non-official organizations participate fully, and it is now expected that with this special appointment those activities will get well co-ordinated.

KHADI IN MYSORE

The Mysore Government have passed orders merging the Terakanams Spinning centre with the Badanual Spinning circle. The savings of Rs. 1,284 thus effected will be utilised for developing the Khadi centres in the Bangalore and Kolar districts.

Bikaner**MAHARAJAH OF BIKANER'S SPEECH**

Speaking at a reception in his honour given by Lady Bennet under the auspices of the East India Association, London, His Highness the Maharajah of Bikaner said that he was one of the earliest supporters of the proposed All-India Federation. He added that he and his colleagues who were privileged to be on His Majesty's personal staff, came to England to demonstrate their profound devotion to the Crown as an institution and to His Majesty's throne and person. Nobody who knew India could doubt that behind the storm and stress of surgent times, lay a wonderful attachment to the Crown and a knowledge of its beneficent purpose.

Gondal**GONDAL STATE RAILWAY**

Mr. J. M. Pandya, the present Chief Engineer of the Gondal State, has been appointed as the Manager and Chief Engineer of the Gondal Railway. Mr. Pandya was appointed as Chief Engineer only in July last. Before that he was employed as Chief Engineer of the Morvi Railway in Kathiawar.

Rewa**WEIGHTS AND MEASURES IN REWA**

Uniformity of weights and measures is strictly enforced in Rewa from the 1st of January 1935. Standard weights and measures are kept at stated places and are made available for sale.

Gwalior**WOOLLEN FACTORIES IN THE STATE**

There are two woollen factories in Gwalior State, namely, the Bishambhar Hosiery Works and the Gwalior Carpet Factory, which manufacture hosiery and carpets respectively. The Gwalior State Central Jail also manufactures woollen carpets and blankets.

Kolhapur**GIFT TO HINDU UNIVERSITY**

His Highness the Maharaja of Kolhapur has donated one lakh of rupees through Pandit Madan Mohan Malaviya to the Benares Hindu University towards the teaching of Military science.

Cochin**TAX REMISSION IN COCHIN**

The Government of Cochin have remitted 50 per cent. of the assessment on lands on which there has been partial failure of crops for want of rain. The total area is 6,066 acres, and the remission amounts to Rs. 8,000.

The Government state that it has not been the practice to grant remission of assessment on account of partial failure of crops, and that remission is granted this year on account of exceptional loss and the persistence of the low price of paddy.

Pudukottah**PUDUKOTTAH CITIZEN'S GIFT**

Sir Alexander Tottenham, Administrator of Pudukottah, opened the C. M. C. Sinniah Chettiar Hospital at Panayapatti, 14 miles from Pudukottah.

The hospital which was constructed at a cost of Rs. 22,000 is the gift of Mr. C. M. C. Sinniah Chettiar, who has also donated Rs. 10,000 for the maintenance of the hospital. The hospital is built on a site of 5 acres granted free by the Government. The gift was made in commemoration of the Shastiabdapurthi (completion of the 60th year) of Mr. Sinniah Chettiar.

Kathiawar States**CUSTOMS DUTY**

An agreement has been reached between the maritime States of Kathiawar and the Government of India whereby, it is understood, Jamnagar, Porbunder, Junagadh and Morbi can each levy customs duty to the extent of Rs. 5 lakhs.

All surplus revenue will have to be paid to the Government of India.

Wherever suspicion in rebate arises, the Government of India will institute an inquiry.

A separate agreement on similar lines has almost been settled with Bhavanagar, by which that State can levy customs duty to the extent of Rs. 50 lakhs.

No final agreement has been reached with Cutch.

INDIANS OVERSEAS

General**POSITION OF INDIANS OVERSEAS**

What will happen in Kenya, Fiji and Zanzibar under the new Secretary of State for the Colonies, is the subject of an interview which Mr. C. F. Andrews gave to the Associated Press on June 19 and in which he stated:

The change of Colonial Secretary in the British Cabinet may have very important results in Indian affairs. Sir Philip Cunliffe Lister, the former Colonial Secretary, went to Kenya and Zanzibar about a year ago and was taken ill there. He evidently pledged himself on various questions which closely affected Indian interests there. Since that time one of the greatest difficulties has been that though these Indian questions have been held up in the British Parliament, every one knew that a conclusion had been reached against Indian interests. We were, therefore, only marking time until the Colonial Secretary discussed his full intentions and obtained his Order-in-Council.

A new Colonial Secretary makes the pathway towards reconsideration of these questions much easier than it was before. Mr. Malcolm MacDonald who has been transferred from the Dominions Office, will come to these questions with a fresh mind. He is young and active and has strong liberal sentiments.

There are three issues in East Africa and one in Fiji, which are of immense practical importance to Indians who reside in these countries.

South Africa**NATAL INDIANS' DEMAND**

A representation has been made on behalf of the South African Indian Congress to the Secretary for Defence for an extension of the policy covering the issue of permits to Indians to possess fire-arms for self-protection. This request has arisen out of the many murders, thefts, and acts of incendiarism at Loskop, Verulam, Stanger, Elandskop and other places in the country districts of Natal against Indian store-keepers.

Zanzibar**RECENT LAWS IN ZANZIBAR**

A plea for co-ordinated efforts in India and England for repeal of some of the recently enacted laws in Zanzibar which adversely affected the rights of Indian settlers there was put forward by Mr. Ghulamali Qadarbhooy, Zanzibar Indian leader, when interviewed by the Associated Press.

Reviewing the situation in Zanzibar, Mr. Ghulamali stated that the position of Indians in Zanzibar was that of invited guests and not that of intruders. It was with Indian skill, labour and money that jungles in East Africa were cleared up, railways built, roads opened, markets established and townships founded. The former Sultans of Zanzibar had given solemn pledges of equal citizenship rights to Indians, and it was on the strength of those pledges that many Indians had made Zanzibar their own home.

Burma**INDIAN RIGHTS IN BURMA**

In the course of their interview on return to India, Messrs. S. N. Haji and Mr. Mirza M. Rafi, members of the Burma Indian Delegation to London, said that as a result of their efforts several substantial modifications were introduced in the India Bill regarding the Burma question. Indians in Burma who were subjects of Indian States had been given the same status as Indians from British India. The Chettiar banking interests in Burma had been given a seat in the proposed House of Representatives in Burma.

Ceylon**INDIAN LABOURERS IN CEYLON**

There were 79,206 more Indian labourers employed in the various estates in Ceylon in the latter half of 1934 than in the corresponding period of 1933, according to statistics published in the *Ceylon Gazette*.

The total number of labourers was 688,741. Children formed the greatest number among them, numbering 255,560. There were 209,650 women.

Slightly more than half the total number was concentrated in the central province.

British Guiana

INDIANS IN BRITISH GUIANA

About 90 years ago the first lot of Indians set foot upon the shores of British Guiana. They were introduced into the Colony under a system of indenture and worked on the sugar estate as labourers, sugar being then the principal industry.

For nearly 80 years under the system of indenture, Indians found their way into the Colony until the year 1917 when it was abolished. Despite the fact that the conditions under which they laboured were hard and in many cases harsh, their descendants have prospered, says the *Indian*, under many opportunities which the Colony offered and still offers to all settlers who are willing to work hard. Indians are to be found in all walks of life enjoying the same privileges under a system of government which admits of equal rights to the British subjects of all races. The paper continues:

The industries of British Guiana comprise principally of sugar, rice, cocoanuts, copra, coffee, gold, diamond and bauxite. The forests have produced and can produce in considerable quantities greenheart piles or docks, mora for railway sleepers and various kinds of woods for making furniture. It is rich both in flora and fauna. Capitalists are willing to invest money for the development of the Colony, but the lack of population is a severe deterrent and a hindrance to the Colony's progress.

But financial help is needed from Great Britain and India to carry this into effect. If suitable Indians emigrate into that Colony under the scheme which was approved by the Indian Government on the Report of Sir Kunwar Maharaj Singh, the result will be to the mutual advantage of India and British Guiana.

Tanganyika

EDUCATION IN TANGANYIKA

The Headmaster of the Government Indian Central School in Tanganyika is paid a lower salary than the pettiest European clerk in the Education Department, says the *Tanganyika Opinion*. Trained Indian teachers are difficult to obtain there, because the terms of service offered to them are not bright. It is also impossible to recruit teachers from India on those terms,

Kenya

INDIAN SETTLERS IN KENYA

Just as in Zanzibar, a move is afoot in Kenya for taking the bread out of Indian mouths by converting the coffee trade into a State monopoly. Referring to that, the *Free Press Journal* observes:

"Presently, no doubt, the Government of Kenya will give reasons, prepared to look plausible in defence of their decisions. But the reason of all reasons for the growing insecurity of Indian settlers abroad is the incompetence of the Indian Government to safeguard their interests. We are worse off inside the Empire than outside. From every side, experience thus reinforces from day to day the imperative urgency of political independence for us and our nationals."

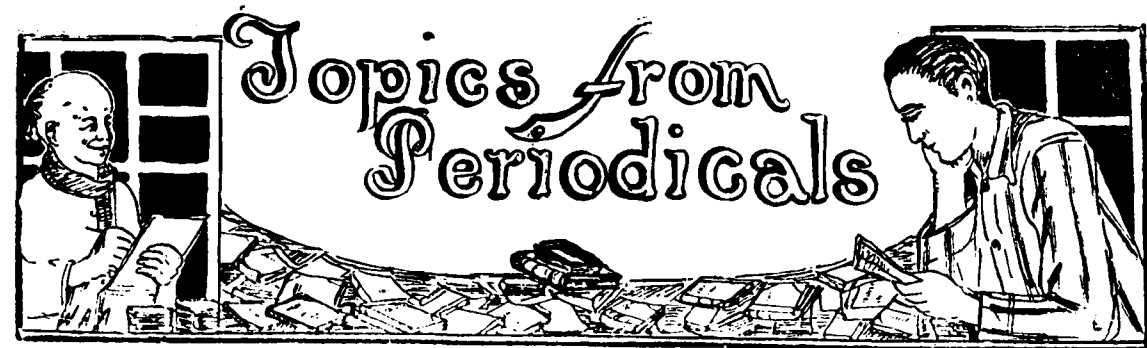
INDIAN CRISIS IN KENYA

Referring to the move to oust Indians from Kenya, Rev. C. F. Andrews, a man who is not given to sudden outbursts of temper, admitted that when Mr. Macgregor showed him the classes relating to expropriation in the report of the Land Commission and then showed him the map where the Indian-owned land lay, "it made me burn with indignation to think of the utter meanness of outlook towards the Indian community in Kenya in the minds of those who could set forward such a proposal".

"This proposal," Mr. Andrews continued, "seems to me to show more than anything else the racial character of the whole business. These Indian cultivators from the Punjab are doing far harder work than any European is doing, and they are also object-lessons of industry to the Africans who are around them, because they do the ploughing with their own hands and are cultivators themselves while the Europeans only direct the cultivation. Yet these Indians are to be turned out for good if their lands get into European hands."

INDIANS OVERSEAS. By Dr. Lanka Sundaram, M.A., Ph.D. Price Re. 1-8. To Subscribers of the "Indian Review", Re. 1-4.

G. A. Natesan & Co., Publishers, G. T., Madras,



THE THIRD ASSEMBLY

The recent entry of Congressmen into the Assembly irresistibly reminds one of the work and achievements of the *Swarajya* Party in the days of Pandit Motilal Nehru. In a brilliant article in the current issue of the *Triveni*, Mr. Chelapathi Rao, M.A., B.L., gives a picturesque account of the leading personalities in the old Assembly. Memory naturally invests the scene with particular charm and significance and the writer is full of tender recollections of the doings of the giants of those days.

The debates of those days would not at all disgrace the House of Commons; while Patel presided like a Greek god over the garrulous constitution-mongers who in an year or two developed a passion for token cuts. The eloquent speakers sat to each bill as to a banquet, and if there were the inevitable bores who stammered their speeches or droned out their composed music, the members could doze or walk out at will.

With admirable economy of words, Mr. Chalapathi sums up the character of each of the actors in that memorable session. They are all marked off in neat and picturesque phrases that will linger in our memory.

There were the Laurel-and-Hardy comics of Kabiruddin Ahmed. There was Muddiman, Home Member and genial ring-master, who pleasantly pooh-poohed those adjournment motions and parodied those token cuts. Blackett could command words as well as he could command figures. Innes could speak crashing rhetoric. Motilal Nehru himself was formidable with his learned ponderosities and long-tailed perorations. Lajpat Rai was lava and brimstone when he was roused. Malaviya

could coo for hours and hours going back to the time when Adam delved and Eve span, and Jayakar had a silver tongue which could be sweet or sonorous. Kelkar jewelled his phrases, while Gidney extemporized and hummed and hawed, and Thakurdas could boom away like a bill of lading. Jinnah spoke with glittering polish; Chaman Lal thundered with the proper accent; Goswami erupted with grace and temper; and Shanmukham Chetti talked like the tote. The wise men of the East conversed accusing and applauding one another; the Constitution rocked like a cradle; and Patel presided over his infant Pandemonium with frowns and nods and profound silences.

Then follows a series of word pictures describing Mr. Srinivasa Iyengar and Jannadas Mehta, Mr. N. M. Joshi and Mr. Ranga Iyer "the champion gossip." But we must find room for this brilliant bit about Mr. Jayakar:

If Lajpat Rai was passion, and Malaviya was rhetoric, Jayakar was all argument. He, like Sapru, has since won fame as a part of our political Gemini. He has the gritty appearance of a dictator; but he has monumental suavity and manners, and a scholar's love for books; he is a kind of Baldwin without pipe or pigs. He is our grand collaborator. He collaborated with Kelkar for responsive co-operation. He collaborated with Moonjee for regenerating Hinduism. He collaborated with Gandhi for social reform, and Sapru for political reform. But his career is woefully incongruous, because while he has admitted the attractiveness of the palm, he has never liked to be soiled with the dust. He is the embodiment of the musty old maxim that speech is silver and silence golden,

THE WOMEN'S MOVEMENT IN INDIA

Writing in the June issue of the *Twentieth Century*, Mrs. Lakshmi M. Menon gives a clear exposition of the women's movement in India. Defining the position of Indian women of the present day, their apprehensions, their aspirations and what their new outlook is, Mrs. Menon observes that

each woman is individually and separately absorbed in the petty details of her family and finds neither time nor opportunity to think of the bigger home beyond the domestic walls. Hence organisation of women for a definite purpose has become more than ever difficult. Add to this our own backwardness, mental and physical, our inability to understand and realise how best we could improve the present; and then we have a faint picture of the causes of defeat. In these circumstances it is only natural and inevitable that the cause of women's emancipation should be sponsored by women who have leisure and have had opportunities of coming into contact with the larger life of the world. These invariably happen to be far removed from the masses in education, in their habits of life, ways of thinking and in their sympathies. Hence much of the organised groups of women in India consists of the women of the middle classes. They are condemned all over the world for their smug contentment and complacency. But to condemn their part in any movement is to misunderstand history. The middle class, the class from which are recruited our lawyers, doctors and teachers, has been a vitalising force in human progress. Some of the world's eminent writers and artists, reformers and revolutionaries owe their existence to this mass of seething discontent which society ungrudgingly educates and releases for its own advancement. So if the women's movement in India to-day is in the hands of the middle class there is nothing to be afraid of. It has happened as a matter of course as an unavoidable characteristic of historical evolution—of course that is nothing to be proud of; nor is it a thing to be condemned—what one has to see is that this body of women as represented in our various women's organisations adopts a policy and

programme which would not only enable the women to better their own position but rouse the consciousness of the large masses of our women to their own needs. If the women's movement in India does not achieve this in the shortest possible time, I am afraid it could not be doing much to fulfil its ideals.

ARTS AND CRAFTS OF INDIA

Writing in the June number of the *Calcutta Review* on the above subject, Dr. Asit Kumar Haldar, Principal of the Government School of Arts, Lucknow, gives the following six methods for reviving and popularising the forgotten old arts and crafts of India:

- (1) Arranging for the exhibition of old Indian handicrafts and keeping them in our museums;
- (2) awarding prizes in annual exhibitions to encourage new ideas in the designs of handicrafts;
- (3) giving lantern lectures based on comparative study of Indian and foreign handicrafts with slides or cinema shows;
- (4) establishing handicrafts' associations in various provinces which would give orders to the craftsmen for beautiful designs and which would help to popularise those products;
- (5) making catalogues of new designs of various handicrafts;
- (6) publishing illustrated articles about handicrafts in various magazines in different languages in order to create a taste for these articles.

The writer quotes Lord Eustace Percy, whose ideas on art are exactly identical with the requirements of India.

If we were to meet the demand which was increasingly being made by industry for a higher standard of industrial art, we could only do so by improving first of all our education for the fine arts. Education for commerce and industry was not the end from which to approach the problem of art education. One of the dangers was that art education might be regarded too much as the handmaid of industry.

Broadly speaking, the nation would have a higher standard of industrial art if it had a great school in the fine arts. If we had a national school of painting, sculpture, and architecture, its influence would be felt throughout all the art schools and in every branch of industry.

INDIA'S FOLK SONGS

The *Modern Review* for June contains an illustrated article on the Revival of India's Folk Songs. The writer, Prof. Devendra Satyarthi, opines that it is only by the simple and devoted villagers that their citizen brethren are sustained and in their collective life lies India's salvation.

The villagers are illiterate, but they have their own inspiring lore. As human as their citizen brethren, they have their indigenous feast of simple poetry, music and dance. Their life is wonderfully rich in songs and ballads, along with the sorrows to which they may be said to be born. There are sweet idylls, portraying the village-folk's simple feelings, artistically seen against the background of Nature's local aspects; there are happy rhythms which welcome the birth of a boy, who is generally considered to be the hope of the family; there are lullabies which the mother sings while rocking the rustic cradle of her 'moon'; there are marriage-songs, which are supposed to have an auspicious influence over the marital life of the happy couple; there are ballads, based on the mytho-heroic traditions; their chorus-songs which the peasants sing while reaping the first sheaves of their golden harvest; there are solos which lovers sing to serenade their sweet-hearts; there are sweet duets full of the dreams of Love, Beauty and Youth sung generally by the lover and the beloved; there are mystic hymns of the rustic saints, who try to combine the human with the divine along with the semi-religious psalms current among the revered men and women awaiting death—all these songs and many others are the very heart-beats of village-culture. They pass from lip to lip and are the musical emanation of the villagers' collective joys and sorrow.

The writer appeals to the scholars of all parts of India to awaken to the duty of preserving their folk-songs before they are irretrievably lost to us in the stampede of modern civilization. For, the revival of these cultural Kohi-noors of India "must be considered to be one of the necessary elements of nation building".

In fine, he points out that, the intrinsic worth of Indian folk-songs can be guessed from the fact that they inspired many of the saint-poets of India at times. The great Hindi poet Tulsi Das found the inspiring metre of his 'Ram Lala Nahchu' in the *Sohar* songs, which are sung in sweet chorus by the village women of the United Provinces and Bihar whenever a housewife gets a new son. It may not be irrelevant to note that in many of the *Sohar* songs, the names of Kausalya and Rama stand for the mother and newly-born son, and the poet Tulsidas was simply charmed by them.

BUDDHISM IN AFGHANISTAN

Prof. H. Heras, writing in the *Drashti* on the "Expansion of Buddhism in Afghanistan", says that Buddhism was at least relatively much more propagated through Afghanistan than through Northern India.

Two rulers especially contributed to the spreading of Buddhism in western Afghanistan; first the Greek Menander, the Melinda of the Buddhist Dialogues, and Kanishka, the great Kushana ruler. This does not mean that the influence of the other Kushana rulers, Kanishka's successors, is not acknowledged. But Kanishka gave the greatest impulse.

Relics of Buddhist influence in Afghanistan are still found there. But these differ from Buddhist movements in India and elsewhere.

Thus in Afghanistan, no Chaitya caves like those of Western India have been discovered. Moreover, the living caves were apparently individual; not as the so-called vihara caves of Ajanta and Ellora where many small cells are found in a large hall. A cave similar to these vihara caves is found in Darunta near Jalalabad. As regards the stupas, the most characteristic difference is the persistent zone of arches that goes round the stupa zone that might have been influenced by ancient Achemenian and Sassanian models that are now unknown to us.

Specimens of Greco-Buddhist arts are only found in the valleys of Kabul and Jalalabad and in their vicinity and then in Peshawar and Taxila.

APHORISMS IN LITERATURE

Fifty years ago, John Morley addressing the Edinburgh Philosophical Institute observed that one of the things best worth hunting for in books is the wisdom which has compacted itself into the proverb the maxim, the aphorism, the pregnant sentence inspired by commonsense in an uncommon degree. Morley asserted that the essence of the aphorism is the compression of a mass of thought and observation into a single saying, and he added that it ought to be neither enigmatical nor flat, neither a truism on the one hand nor a riddle on the other.

Mr. K. P. Appaji Rao, writing on aphorisms in literature in the *Mangalore Government College Miscellany*, comments on the spontaneity and homely simplicity of some of the apophthegms and sayings of men like Nietzsche, Mark Twain, and La Rochefoucauld.

The perennial commonplaces of observation are reincarnated in every generation, born again century after century in every quarter of the globe since man himself changes only a little, even though mankind has ever the delusion of progress. It was an unknown but a most modern American who was once moved to the biting accusation against certain of his contemporary countrymen that they sought first to get on, then to get honour, and finally to get honest. Nevertheless this bitter gibe was anticipated by the old Greek poet Phokylides, who expressed his wish "first to acquire a competence and then to practise virtue."

RURAL RECONSTRUCTION

Mr. A. Swaminatha Iyer, formerly Editor of *Rural India*, writing in the columns of the *Dharmarajya*, observes that the well-being of India is intimately bound up with the prosperity of the country-side. That the Indian village was once in a flourishing condition has to be admitted on all sides; for no less an authority than the Greek historian, Megasthenes, who visited India three centuries before the Christian era, found the village communities in full working order and spoke of them as so many Little Republics and self-sufficing

unity with their councils of elders, who managed the Commonwealth in perfect order. Proceeding, the writer says that various causes have contributed to weaken the foundations of the old village system and as the roots have not yet become quite dry, the village community can show the world that India has made the greatest contribution to world culture and civilization.

Throughout the ages, the nerve centre of India has been in her villages, and truly has the Irish poet George Russell declared that the village is the cradle of the nation and this is peculiarly appropriate with respect to the Indian village, Dr. Rabindranath Tagore with a prophetic vision observed that India has to play a great part in shaping the destinies of the future of mankind. The restoration of the Indian village to its former flourishing condition becomes therefore an undertaking of the first importance.

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CHRISTIAN MISSIONS IN INDIA

The *Aryan Path* for June contains an informing article on the working of Christian missions in India by Dr. Bhartan Kumarappa who illustrates the various causes of the failure of Christian missionaries in capturing the mind of the masses. In Dr. Kumarappa's opinion, the missionary seldom makes himself one with the people amongst whom he works. For,

his adherence to his own mode of life has not only estranged him from the community he serves, but has also prevented him from partaking of Indian culture and civilisation and understanding it aright. The consequence of this has been that he has no real knowledge of, or genuine sympathy with, the culture of the people and thus his influence has been decidedly detrimental to indigenous cultural development. He has superimposed on those on whom he has influence, viz., Indian Christians, his own culture, and has made of them a kind of hybrid community aping the customs and manners of the West and out of sympathy with the habits and traditions of their own people. In this way he has not only cut himself off from real contact with non-Christians but also prevented Indian Christians from having any contact with them. And to-day when India is striving for unity, Indian Christians stand aloof as a separate community and even allow themselves to be classified with Europeans and Anglo-Indians. Can the missionary absolve himself of the responsibility of having set up this stumbling-block in the way of national progress?

If the Christian missionary wants to be successful, continues the writer, he must have genuine sympathy with the people, their traditions and culture.

His mission cannot be other than the mission of Jesus, which was to fulfil, not to destroy; his one purpose, the purpose of Jesus, to reveal in his life, in however small a measure what Jesus revealed so abundantly. This will suffice to draw all men to Jesus, the great example.

SLANG

The Privy Council's recent attempt to determine the exact meaning of 'O. K.' in a particular context has brought the whole subject of slang into prominence. But Mr. A. M. Smith, writing in *Chambers' Journal*, shows that much of the slang is of quite a respectable age. He adds that a great deal of slang is transitory and fills the need of an hour and is then displaced by another word more vigorous or more humorous. The writer goes on to add that what would seem to be our most modern slang is really many centuries' old.

'Noddle' was used as a jocular word for 'head' as early as the first quarter of the 15th century, and 'togs' for clothes was vagabond's cant in the 16th century. 'Togs' is a shortening of 'togemans', meaning a cloak or loose coat, and although in the 19th century its currency was perhaps aided by the association with 'toga', it had a good chance of surviving on its own merits, for it is short and expressive. 'Chap' is a word which most people would not suspect of belonging to the 16th century. It is simply an abbreviation of the old name for a trader 'chapman'.

In money slang 'quid' for £1 has the approval of at least three hundred years, but its contemporary 'hog' for one shilling began to give way to 'bob' when that came into use along with 'tanner' about the beginning of last century. 'Baksheesh' was introduced early in the 17th century, and it still has a slangy element about it. 'Dither' and 'dud' found their way into print then too, and so did 'dibbles', although the last mentioned had not quite its modern meaning. Ben Jonson used it for 'moustache'.

In conclusion, Mr. Smith observes that barring the above few classic examples, there are many more—

such as 'bus', and 'phone', and 'vet' which are only awaiting the sanction of a few more years before they don their medals and parade the pages of the dictionaries with the veriest veteran of the company.

GANDHI AND LENIN

Nirmal Kumar Bose has an interesting study of these two great men in the pages of the *Visvabharati Quarterly*. Lenin and Gandhi resemble each other in their relentless pursuit of truth as well as in their passion for the poor and the oppressed. Yet in the matter of their inner convictions and attitudes and in their methods of approach in solving the problems of the day they are so different! They both are against the system which allows one class to live upon the toil of another.

Lenin believed that the unjust social and economic system of to-day exists because it is the exploiters who hold the power of the State in their hands. If once that power came within the control of the exploited, they would so build society anew as to make a repetition of the wrongs impossible. All his efforts were, therefore, directed to securing such revolution as would bring the State under the dictatorship of the proletariat, which would exercise its powers to remodel man's outlook as well as to make it impossible for any man to deprive others of the fruits of their labour.

Gandhi, however, holds quite a different view. He is radically opposed to the centralisation involved in Lenin's scheme. He believes that such centralisation is always dangerous, because of the chances of corruption at the centre.

Gandhi does not believe that the core of the problem lies in the authority of the State, nor that the evil is due wholly to those who hold that authority. He finds that the State can only exercise its power and abuse it as it does to-day, because men are afraid of violence all the while. The governors are cruel, selfish, and violent, while the governed are cowardly and afraid of losing their comforts and material possessions in defence of their rights. Those rights can only be won and maintained if we cast aside all fear of violence from our hearts and also if we ourselves labour with our own hands, i.e., do not live upon the labour of others.

The difference in methods between Lenin and Gandhi is really rooted in a fundamental difference in their respective faiths. Gandhi

is characteristically Indian and individualistic. All his plans of social or political reform are so designed that men can work them either in company or alone.

We may characterize the difference between Lenin and Gandhi, by saying that the former builds his hopes upon man as he actually is, while the latter upon what it is possible or what it is desirable for him to be. But whether it is wiser in the end to rely more upon possibility than upon actuality is more than one can say.

GANDHI'S HARIJAN CAMPAIGN

In an article in the Current Number of the *Vedanta Kesari*, Rev. Jerome G. D'Souza, S.J., observes that everyone will recognise in Gandhi that sympathy for the oppressed and a passion for social justice have made him a great social reformer. Gandhi's new movement known as the Harijan movement and the support he gives to the Anti-Untouchability and Temple Entry Bills have raised a storm of opposition from the conservative sections of Hindus, who have denounced him as an enemy of Hinduism. To the question: What will the outcome of this struggle be, and will the formidable force arranged against Gandhi carry the day, the writer says that it will be possible if

caste should be thoroughly shaken and social barriers lowered, a time may come when a Hindu will be allowed to follow integral Christian belief and practice without being driven out of the family and caste. From that time the progress of Church in India will, in all probability, be most rapid. If Gandhi's Harijan campaign hastens that era in spite of the prestige he has given to Hinduism, in spite of his oft-repeated determination to save Hindu spirituality from materialism, history will pronounce him one of the greatest destructive forces launched against Hinduism. Hence the far-reaching importance of this his latest campaign. And in so far as it weakens one of the chief obstacles to the conversion of Hindus, all Catholics may wish him a hearty God-speed.

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IS FORCE NECESSARY ?

Until quite recently it was taken for granted that the authority exercised by a modern State over its members carried a substantial consent of the governed in the sense that they were willing to obey the laws and orders issued by the Government. Where such government was based on popular representation, the minority would generally bow to the expressed will of the majority. The physical force represented in civilised national government was virtually confined to police for the protection of public order.

But the repercussions of the great war upon the character of national government, observes Mr. J. A. Hobson in the *Hibbert Journal*, have been disastrous.

Everywhere armed revolutions, or the menace of them, have brought physical force into new activity as the instrument of State government. In some continental countries, force is becoming the normal method of securing national unity and its gospel is acclaimed as a new national religion. The conception of virtue is stripped of its appropriate moral clothing and restored to its primitive significance the fighting power of man.

This is what the war has done for civilisation within the ambit of national government. Even in this country where the repercussions of the war have been weaker than elsewhere, we see signs of armed disorder and a fumbling after increased police power; not to speak of the talk of forcible resistance to a possible predatory government. In a word, everywhere we witness a definite set-back to that faith in pacific modes of government which seemed secure a generation ago.

In every other area of government from the family to the national State, force is and has been the actual element in government. It is a necessary evil. Individuals who quarrel are generally reasonable enough, says Mr. Hobson, to submit their quarrel to arbitral or judicial settlement. But Governments are not.

They insist upon reserving the right to settle their disputes in their own favour by superior force rather than empower an impartial international tribunal to decide the issue and enforce acceptance of the

verdict. The League of Nations, the Treaties of Paris and Locarno have not really established the basic principles of an effective international government. For, though they have extorted certain admissions of an obligation to consult together when any threat of a disturbance of the peace arises and even in certain eventualities to bring concerted pressure to bear upon a national aggressor, the League's conduct in the Sino-Japanese affairs has made it evident that no member-State of the League can rely upon any effective concerted action when the aggressor is a powerful State.

The League was supposed to afford security against oppression. Japan called that bluff and got away with it. By doing so, she conferred one benefit upon the cause of internationalism.

For she made it manifest that an international government, which is not prepared to use its pooled resources, diplomatic, economic and armed in the fulfilment of its proposed obligations, is no true government.

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HARIJAN EDUCATION

"The question of primary education is in many respects much more difficult than secondary and college education, and Harijan education is the most difficult of all," observes Mahatma Gandhi in a recent issue of *Harijan*.

Preliminary training should consist in teaching Harijan children manners, good speech and good conduct. A Harijan child sits anyhow; dresses anyhow; his eyes, ears, teeth, hair, nails, nose are often full of dirt; many never know what it is to have a wash, I remember what I did when in 1915, I picked up a Harijan boy at Tranquebar and took him with me to Kochrab where he was then thoroughly washed and given a simple *dhoti*, vest and a cap. In a few minutes in appearance he became indistinguishable from any child from a cultured home. His head, eyes, ears, nose were thoroughly cleaned. His nails which had become repositories of dirt were pared and cleaned. His feet which were laden with dust were rubbed and cleaned out. Such a process has to be gone through every day, if need be, with Harijan children attending schools.

Their lesson should begin for the first three months with teaching them cleanliness. They should be taught also how to eat properly.

To bring the Harijan education to a perfect order, the Mahatma urges that pamphlets giving detailed instructions for teachers in their languages should be prepared and distributed, and inspectors of schools be required during their inspection to examine teachers and pupils on this head and to send full reports of the progress made in this direction.

EDUCATION IN MUSLIM INDIA

That Muslim rulers were not forgetful of the educational needs of India, is well illustrated in an article by Dr. James Cousins in the *Hindusthan Review*.

Muslim cultural history, in fact, when one dissects it from the more sensational and theatrical history in which unregenerate humanity finds pleasure, is rich not only in records of immortal achievements in the arts but in the less emphatic,

though not less important matter of endeavour, through education to help human individuals to become artists in life, and to become, units or groups, works of art which is Nietzsche's justification for one's right to the gift of life.

Dr. Cousins cites a few instances as to the principles and practices of education in mediæval India under Muslim rulers.

Sultan Mahmud Tughlaq (1314-1351) not only patronised education but was himself a student of medicine, astronomy, mathematics and logic. Sultan Firuz (1351-1388) built and endowed colleges of the first rank.

Akbar founded numerous schools and colleges for both resident and day students. With his encouragement private schools under single teachers spread. These provided for the teaching of the arts and crafts not included in the colleges, and also for the higher study of college subjects.

Under Akbar's successors educational endowments and activities continued. In the reign of Shah Jahan, it is said (Mahomed Sadiq in *Tabaqat*) there were schools in every village and town. The teachers of the colleges at Delhi and Agra were appointed by Shah Jahan (*The History of Shah Jahan* of Delhi by B. P. Saksena, 1932). With the reign of the Emperor Aurungzeb, the expensive educational policy ceased.

INDIA IN PERIODICALS

THE RECREATION OF INDIAN DANCE. By A. Venkataswamy, M.A. [*Triveni*, March-April 1935.]

INDIAN LIBRARY REMINISCENCES. By Newton Mohan Dutt. [*Library Review*, Summer 1935.]

SOCIAL LEGISLATION IN INDIA. By "S. N." [*Advance India*, May 1935.]

INDIA AND THE FAITH. By K. E. Job, M.A. [*The Catholic World*, May 1935.]

THE GROWTH OF POPULATION IN INDIA. By Nagendra Nath Gupta. [*The Modern Review*, June 1935.]

INDIA AND CIVILIZATION. By Prof. K. Sundararamier, M.A. [*Progressive India*, May 1935.]

MULTUM IN PARVO

NEWS

+

DEPARTMENTAL

+

NOTES

Questions of Importance

BRITAIN AND INDIA

The Marquess of Zetland has issued the following on assuming his office as Secretary of State for India:

I am naturally gratified at the opportunity which is accorded me in being associated once more in so intimate a manner with the destinies of India. I realise, of course, that the future constitution of India is already in shape, that the task which falls to my lot is not to draft or redraft the measure, but rather to aid in piloting the existing Bill through the final stages to the Statute Book and after that to join with Lord Willingdon in bringing the new form of Government into operation.

Credit for the Bill will remain for all time Sir Samuel Hoare's. Perhaps I should add that it has always been my view that reasonable continuity of policy is essential in the relations between Britain and India. In this case the continuity of policy will be easy and natural, for my views and those of Sir Samuel Hoare on the question of the Indian constitution have been framed in almost complete sympathy with one another.

LABOUR AND THE INDIA BILL

Mr. Morgan Jones moved the rejection of the third reading of the India Bill in the Commons. The Labour motion ran as follows:

The House declines assent to the third reading of the Bill which in its establishment of a new constitution for India does not contain the means for the realisation of Dominion Status, imposes undue restrictions on the exercise of Self-Government, fails to make adequate provision for the enfranchisement and representation of workers, both men and women, and entrenches in the legislatures sources of wealth, privilege and reaction.

The amendment was thrown out by a large majority.

THE INDIA BILL

The *Indian Social Reformer*, commenting on the final stage of the India Bill in the House of Commons, writes:

In moving the Third Reading of the Indian Reform Bill in the House of Commons, Sir Samuel Hoare concluded with a feeling appeal to his friends in India to create a peaceful atmosphere in which the reforms proposals may be introduced and worked so as to lead the country towards self-government. Without classing ourselves among Sir Samuel's friends in this country, we have a very high opinion of his earnestness and industry. Unless we are to assume that he was acting a part, there can be no question of his sincerity either. But we think at the same time that there must be something wrong with his judgment as regards the merits of his reforms as paving the way to Indian self-government. This, however, is only a subsidiary argument with which he enlivened the House in his peroration. His real argument has throughout been, that no alternative scheme had been proposed which was more acceptable to India. This is certainly unintelligible. The scheme outlined by Major Attlee in his Minority Report proposed certain important amendments to the present Bill. If it had been adopted, a not inconsiderable section of Indian opinion would have been inclined to favour it.

MODERN HISTORY CONGRESS

H. E. the Governor of Bombay inaugurated the All-India Modern History Congress, which is the first of its kind at Poona, on June 8. The Congress has been convened by the Bharatha Itihasa Samshodhaka Mandal (Indian Historical Research Institute), which is celebrating its Silver Jubilee this year. The aim of the Congress is to co-ordinate historical research work by individuals and bodies by enabling scholars to meet and deliberate on important questions.

INDIAN CONSTITUTION

Lord Linlithgow, speaking at the Civil Service Dinner in London on June 13, said:

"I shall be glad when the phase of parliamentary disputation is over and the men and women of India and Britain are free to turn to the business of preparing the work of the new constitution.

Much remains to be done and much of the shape, nature and practice of the Constitution must depend upon those who work it and their experience of its working and the shaping of which will make a very heavy call upon the wisdom, patience and patriotism of all those active in Indian public life whatever their political opinions be, and the responsibility of the Indian Civil Servants won't be light. I understand the desire of politically-minded India to stake out at this moment as wide a claim as may be possible and also the apprehension felt by many in relation to certain features of the constitution. Both are entitled to do all possible to make the best of their case before Parliament whilst the issue is still open.

I earnestly hope that once the Act is on the statute-book, we shall do all we can in this country to make for the success of the constitution offered to India in all sincerity of heart and mind by all those in both the countries who laboured seven years to give it form and shape."

THE EVILS OF MACHINERY

Replying to the Municipal address at Yeotmal, Babu Rajendra Prasad dwelt on the evils of machinery. He said:

Despite the impossibility of keeping entirely aloof from world-wide influences of economic pressure, the situation—educational, industrial and political—renders it imperatively necessary to evolve special economics which suit the Indian needs. Taking into account that it is after all a human being for whose better living machinery is invented, any system that subverts the relation between man and machine and tends to throw the former into unemployment as the result of the spread of machinery, must be discarded as incompatible with the maintenance of man-power in India.

SIR SAMUEL HOARE ON INDIA

During the Third Reading of the India Bill in the House of Commons on the 4th June, Sir Samuel Hoare said:

A wide road has been opened for Indians and it depends principally on their success as to how and when they reach the journey's end. With regard to the restrictions I maintain that they are inherent in any scheme of Responsibility with Safeguards; they are required to be just inherent, they are required just as much by the Indian as by the British interests. With regard to franchise, we are giving a wide franchise to men and women upon as broad a basis as the machinery of the Government would permit. Lastly, with regard to the charge that we are entrenching the forces of reaction, we for the first time are giving the Depressed Classes an established part in the government of the country and are making it possible for agricultural workers to make their voices heard and their influence felt.

INDIA AND THE EMPIRE

Mr. C. Jinarajadasa spoke as follows at the Anzac Hall, Perth:

"People were wrong who said that Indians could not govern themselves, for they had been doing so for thousands of years. Now the shock of Western civilisation had given them a sense of race, and a reaction against a position of inferiority, while introduction to the English language and history had given them their dream of liberty. It was regrettable that the Dominion movement had been so much ignored, the reaction being misguided acts of terrorism.

It had been hoped during this jubilee year that India would be declared a Dominion. Statesmen like Mr. Baldwin were true friends of India, but they had to carry their party with them. As things were, it meant that for another 25 years, until dominion status was granted, the sore would remain open. The Empire would be unable to throw its full moral weight into the problem of peace until there was a real unity of the spirit in a Commonwealth governed by freedom and right dealing working out its common destiny under one Crown."

KING EDWARD VII AND INDIA

The official biography of King Edward VII compiled by Sir Sidney Lee contains some interesting correspondence between His Majesty the King and Lord Morley, then Secretary of State for India. Both Lord Morley and Lord Minto the Viceroy were resolved on appointing Lord (then Mr.) Sinha as member of the Viceroy's Executive Council. The King had strong objections to the step. We read:

The suggestion that native members should be admitted to the Viceroy's Council had received the Cabinet's approval as early as May 8, 1907. The King, however, and many members of the House of Lords objected to the proposal on the ground that it might give offence to the native princes, and it was not until nearly two years later that Mr. Sinha, an eminent Hindu lawyer, was suggested as a suitable member of the Viceroy's Council. On February 24, 1909, Lord Morley had a long audience with the King. Morley records that the King found the native member a great stumbling-block.

Morley wrote two letters to the King on the subject. To the first of these, the King replied from Biaritz on March 12:

The King regrets that he cannot change his view on the subject and has thought it over quite as Lord Morley has. He remains, however, of opinion that this proposed step is fraught with the greatest danger to the maintenance of the Indian Empire under British rule. The reasons are well known to the Secretary of State as well as they are to the Viceroy, but as the latter apparently is putting great pressure on the subject and at the last meeting of the Cabinet Council the Government were unanimous on the subject, the King has no other alternative but to give way much against his will.

To the second letter, the King replied again with strong feeling, still protesting but admitting no alternative against a unanimous Cabinet. Morley in the course of his reply declared his "firm conviction that this marked fulfilment of Queen Victoria's promise will win for Your Majesty an exalted and enduring place in

the deepest affections of the Indian subjects of the British Crown".

To this use of Queen Victoria's name, the King added the pungent marginal comment:

This is the answer to my letter! Why he should bring the name of Queen Victoria, I cannot see, nor how it bears on the question. I myself do not think she would have approved of the new departure though I have had to sign the objectionable paper.—E. R., March 20.

Lord Minto, the Viceroy, also had some correspondence on the subject with the King. Here is a portion of one of the King's letters in reply:

My dear Minto,—As you hold such strong views on the subject and have given me many cogent reasons for such a new departure, I am very unwilling to differ from you as well as the Secretary of State on the subject. At the same time I hold very strong and possibly old-fashioned views on the subject, which my son who has so recently been in India entirely shares.

During the unrest in India at the present time and the intrigues of the Natives, it would, I think, be fraught with the greatest danger to the Indian Empire if a Native were to take part in the Council of the Viceroy, as so many subjects there are in which it would not be desirable that a Native should take part. Besides, if you have a Hindu, why not a Mahomedan also? The latter would strongly claim it. If the present view which you so strongly advocate is carried into effect, and you find it does not answer, you will never be able to get rid of the Native again. The Indian Princes who are ready to be governed by the Viceroy and his Council, would greatly object to a Native, who would be very inferior in caste to themselves, taking part in the Government of the country. However clever the Native might be, and however loyal you and your Council might consider him to be, you never could be certain that he might not prove to be a very dangerous element in your Council and impart information to his countrymen which it would be very undesirable should go further than your Council Chamber.

EDUCATIONAL PICTURES

In connection with the question of the introduction of educational pictures in the Bombay Presidency, a deputation of the Motion Pictures Society of India, led by the President of the Society, Mr. B. V. Jadhav, waited on the Hon'ble Dewan Bahadur S. T. Kambli, Minister for Education with the Government of Bombay. The following among other things were placed before the Hon. Minister for consideration:

That greater use of the motion picture be made by Government in teaching through the existing Visual Education Department of Government.

That Government should give a monetary grant for the production of educational pictures suitable for school-going children and adults.

That a rebate be granted to cinema theatres from the entertainment tax collections to the extent of educational pictures shown.

That the Motion Picture Society of India should be given representation on the Board of Film Censors.

That no fees be charged by the Board of Film Censors for examining educational pictures.

CO-EDUCATION

"When a boy is denied the friendship of girls they appear to him as golden-haired goddesses," declared Dr. Jane Hawthorns at the New Health Society summer school at Malvern. She also added:

"When a boy is able to meet girls at school, glamour vanishes but intelligent, healthy friendship remains.

"Contrary to popular belief, there are practically no flirtations in co-educational schools.

"Co-education produces greater respect between the sexes. Boys value girls more because they learn to realise that girls can do things as well as they can themselves.

"The success of a co-educational school depends on the tone set by the Principal, and where that tone is good, a boy will develop a much better ideal of the relations between the sexes."

SCHOLARSHIPS FOR BENGALIS

The Senate of the Calcutta University have accepted with thanks an offer of a donation of G. P. notes of the face value of Rs. 50,000 by Dr. Harendra Kumar Mookerjee, University Inspector of Colleges, for the purpose of creating an endowment to be called "Lal Chand Mookerjee Indian Scholarship Fund" for payment of scholarships to Bengali Protestant Christians.

The Vice-Chancellor said that, taking this sum into account, Dr. Mookerjee's donations had amounted to Rs. 8 lakhs. He hoped that others would emulate Dr. Mookerjee's noble example and help the University to enable it to carry out its functions in a satisfactory and efficient manner.

EDUCATIONAL ENDOWMENT

Mr. P. S. Sathappa Chettiar, an influential mill-owner and banker of Coimbatore, has endowed a sum of Rs. 15,000 for the starting of a Middle School at Shanmuganathapuram between Karaikudi and Devakottah. It is also learnt that extensive plots of land have been placed under reserve for future extension of school building and for the playground. A hostel is also to be attached to the institution for the use of the outside students.

PUBLIC SERVICE CLASS

The Punjab University has decided to open a Public Service Class in order to provide training for candidates who propose to take the Indian Civil or Finance Service examinations. The scheme will commence in October 1935.

A UNIVERSITY FOR ASSAM

In the Assam Council, Rev. Nicholas Roy's resolution recommending the Government to prepare a scheme for a University for Assam was carried by 28 votes against 7.

PAN-PACIFIC CONFERENCE

Mr. R. L. Khare, member of the Amraoti New Education Society, has been invited to attend the Pan-Pacific Education Conference to be held at Tokyo in the first week of August.

"THE FREE PRESS" JOURNAL

The Government of Bombay have forfeited the security of Rs. 20,000 deposited with the Government by the *Free Press Journal* of Bombay for its comments on the Quetta earthquake. Commenting on this, the *Hindusthan Times* says:

The order of the Bombay Government against the *Free Press Journal* forfeiting its security deposit of Rs. 20,000 comes like a writ of annihilation. The offending passages, reproduced in the order, pertain to the aftermath of the Quetta earthquake, and in our opinion they are not so criminally extravagant as to merit the capital punishment levied on the paper.

The sum of Rs. 20,000 forfeited by the Government brings thus the total penalties paid by the *Free Press* to Rs. 46,000. On the last occasion, it suffered through the publication of a second-hand extract on Nasik Satyagraha. The present punishment seems to be so much out of proportion to the alleged offence, says the *Hindusthan Times*, that the *Free Press* should, circumstances permitting, challenge the decision in the High Court.

FILMS AND CRIMES

Delivering judgment in a case in which five men stood charged with being members of an unlawful assembly to kidnap a girl, the Commissioner of Assize, Colombo, Mr. Stanley Obeyesekere, K.C., declared it a case of abduction spoiled by modern cinema and added that it was one of the worst cases before the Court. All the accused received long terms of imprisonment.

THE BENCH AND THE BAR

"The Bench and the Bar are complementary to each other in the administration of justice and, on the Bench, I shall never forget that I was a member of the Bar," said Rao Bahadur P. Venkataramana Rao Nayudu (Government Pleader), who has been appointed a Judge of the Madras High Court, speaking at a luncheon given in his honour at the Lawley Institute, Ootacamund.

MURDER TRIALS IN ENGLAND

In the course of the judgment of the House of Lords delivered on May 23 in the case of a young farm labourer against his conviction for the murder of his wife, Lord Sankey, who had the entire concurrence of the other Law Lords in court, observed that no matter what the charge, or when the trial, the principle that the prosecution must prove the guilt of the prisoner was part of the common law of England and no attempt to whittle it down could be entertained.

When dealing with a murder case the Crown must prove (a) death as the result of a voluntary act of the accused, and (b) malice of the accused. It might prove malice either expressly or by implication. For malice might be implied where death occurred as the result of a voluntary act of the accused which was (i) intentional and (ii) unprovoked. When evidence of death and malice has been given (that was a question for the jury), the accused was entitled to show by evidence, or by examination of the circumstances adduced by the Crown, that the act on his part which caused death was either unintentional or provoked. If the jury were either satisfied with his explanation or, on a review of all the evidence, were left in reasonable doubt whether, even if his explanation were not accepted, the act was unintentional or provoked, the prisoner was entitled to be acquitted.

MICROPHONE FOR HIGH COURTS

For the first time in the history of the Bombay High Court, a microphone was used in one of the Courts. This has been necessitated because of the noise which disturbs the Judges. This has been introduced as an experimental measure and if it succeeds, it will be introduced in all Courts of the High Court.

THE RT. HON. SIR T. B. SAPRU

Sir Tej Bahadur Sapru has accepted the nomination of the Government of India as a candidate for a seat in the Court of International Justice at the Hague, rendered vacant by the death of Mr. Adachi, the Japanese representative.

SWADESHI IN INSURANCE

The *Insurance World* publishes an article entitled "Insure with your home companies" by Mr. C. Rajagopalachari. To put the savings in foreign insurance companies is to deprive the nation of its capital, writes Mr. C. R., and he appeals in the following words for insuring in Indian companies:

There is no reason whatsoever for preferring foreign companies when every Indian company is quite safe. There is no glory achieved by putting your little savings along with the huge accumulations of British or American companies. There is real glory and patriotism and prudence in sharing your savings with those who work for Indian industries and commerce. You lose nothing but benefit them. Many crores of Indian money have already gone to foreign insurance companies and these crores are used as ammunition against Indian industries, trade and commerce. We should wake up and see that every rupee that is saved in India is used for India and not against her. This is done by putting your money always in good Indian banks and by insuring your life, your goods and your buildings in Indian insurance companies.

EMPIRE OF INDIA INSURANCE

The Directors' Report and statement of accounts for the year ending 28th February 1935, reveal that the total number of policies in force was 90,457 assuring bonus. Of this amount, Rs. 7,48,854 was reassured. Claims by death amounted during the lifetime of the assured for Rs. 26,84,536 including bonus.

Despite the increase in new assurances, the expenses of management were only 22.8 per cent. of the premium income. The life assurance fund, including life assurance reserve, investment reserve and surrender value reserve funds, amounted to Rs. 4,29,15,792-10-9. The total assets of the company were Rs. 4,50,03,872-5-4. Fidelity guarantee bonds for Rs. 3,66,259 were issued during the year for which the annual premiums were Rs. 2,201. Claims for Rs. 937-3-6 had arisen in this connection. The guarantee assurance fund, including the guarantee reserve funds, amounted to Rs. 2,27,841-15-8.

INSURANCE COMPANIES' ASSOCIATION

Presiding over the eighth annual meeting of the Indian Insurance Companies' Association, Mr. Jivanlal Setalvad, Chairman of the Association, made an impassioned plea for protection to Indian insurance companies against foreign competition.

The speaker said that protection was an absolute necessity. Advanced countries like America and Canada, where insurance was done on a huge scale, had stringent regulations against foreign companies, both in the shape of heavy initial deposits and making it compulsory on the Companies to invest a large portion of the premium for the protection of the policyholders.

Mr. Setalvad concluded that his appeal to the Government must also be backed by the support of the people. It was the people who kept up and developed institutions. "I make an earnest appeal," he said, "to the insuring public, Indian millowners and industrialists to solidly support Indian insurance companies, who have promptly paid several lakhs of claims without a single default."

A NEW INSURANCE COMPANY

A new Insurance Company has been formed in Bombay under the style of Bombay Fire and General Insurance Company, Limited, for purposes of transacting all types of Insurance except Life Insurance. The authorised capital is Rs. 15 lakhs and the issued amount is Rs. 10 lakhs divided into shares of Rs. 100 each. Out of the 10,000 shares now issued, we understand that 5,000 have been subscribed by the Bombay Life Assurance Company.

A NEW INSURANCE JOURNAL

We welcome the new insurance monthly the *Indian Policy-Holder*. Among its essential aims are: helping the field workers by giving them practical hints and information, and assisting the work of the life institutions by educating the public on the advantages of insurance.

INDIAN TRADE COMMISSIONERS

The Southern India Chamber of Commerce have recently addressed the Government of India urging them to appoint more Indian Trade Commissioners abroad.

All advanced countries, the Chamber stated, had appointed Trade Commissioners at important places in order to give a definite stimulus to their export trade.

The Government of India contemplated the appointment of Trade Commissioners at Alexandria, Durban and Mombasa, and the Chamber pointed out that these were not the best places for the purpose.

Having regard to the direction of present export trade, and of the potentialities of the market for Indian goods, a Trade Commissioner at New York with jurisdiction over the United States of America and Canada, and another Trade Commissioner at Tokyo for Japan and China were extremely desirable.

According to the Chamber, another Trade Commissioner could look after the Straits Settlements, Dutch East Indies, Australia and New Zealand.

The Chamber also suggested the re-shuffling of the work of the three Indian Trade Commissioners at London, Hamburg and Milan so as to cover the whole of Great Britain and Europe.

In conclusion, the Chamber suggested that in view of the importance of the Trade Commissioner's work, only experienced Indian businessmen should be appointed to those places.

INCOME-TAX ADMINISTRATION

With reference to the Press report that two officers of the Board of Inland Revenue had been appointed to enquire into the law and administration of Income-tax in India, the Southern India Chamber of Commerce have addressed a telegram to the Government of India deploring the reported absence of non-officials (Commercial representatives) on the Committee and stating that an impartial enquiry into the present law of administration required representatives of people who had direct experience of the defects and disadvantages.

PROTECTION TO SILK INDUSTRY

The Southern India Chamber of Commerce have sent a memorandum to the Government of India recently, suggesting to them the need for taking steps for the adequate protection of the silk industry, which they point out has been slowly going down. They point out that the figures of exports have declined while foreign imports have been slowly increasing. Considering that the industry has been supplying the means of assistance to many thousands of families in several provinces, a set-back to the industry will gravely affect the economic condition of those people. Under these circumstances the protective duties granted were totally inadequate, says the Chamber, and urges the Government of India to take immediate steps to rescue the industry.

IRAN'S BAN ON INDIAN GOODS

A new decree, which is believed to be a serious blow to the Indian textile industry, has been passed by the Government of Iran.

Indian imports, according to the decree, will not be allowed into Iran unless there is a special licence which is issued only to those merchants who are prepared to guarantee to the Iranian Government the same quota of Iranian export as the import in question. There should be a special licence from the Indian Government giving such a guarantee, which is of course quite improbable.

WOOLLEN INDUSTRY IN C. P.

There are no woollen mills and factories in the Central Provinces and Berar, but there are 736 handloom weavers who are engaged in the manufacture of wool, and the number of such establishments is 312. Rough black blankets are made by these weavers chiefly for the use of the rural classes with the wool available in the province. On a rough estimate, the exports of wool from the province in 1933 was 153 maunds.

INDO-GERMAN TRADE

The Bombay Chamber of Commerce has made an exhaustive survey of Indo-German trade and, in the course of a communication to the Associated Chambers of Commerce, opposes the proposal for the formation of an Exchange Pool.

WOMEN AND THE STAGE

That Indian women can be very admirable actors can be seen from the fact that the few women of good family who have been bold enough to overcome prejudices and take up acting seriously, have proved themselves very capable and talented, writes a correspondent to a contemporary. The dramatic worth lying latent in Indian girls can also be seen to good advantage at college and school dramas. It is a pity, therefore, that because of some old-world beliefs, the acting profession should be closed to Indian women.

Such prejudice can be gradually overcome, however, by small dramatic companies being formed in family circles, where girls and boys are allowed to mingle freely. These circles can gradually be broadened and companies formed and performances given in public until finally the stage is open to any woman gifted with the art of acting.

The need for women on the Indian stage is paramount, and the sooner the acting profession is thrown open without prejudice to women of good families in this country, the better will it be for the Indian drama.

EDUCATION OF GIRLS IN JAPAN

Girls in Japan are going in greater numbers to Colleges; many, however, are entering schools of science, for medicine, pharmacy and sewing, showing that they are anxious to be economically independent. There are also private schools for tailoring, knitting and embroidery, which are crowded with girls. It is remarkable that even after college, girls remain unmarried for two or three years in order to learn about domestic affairs, or to take up advanced study.

CEYLON WOMEN'S UNION

The seventh annual report of the Women's Political Union of Ceylon reveals the fact that in spite of difficulties, some definite work has been done. Representations have been made with regard to prisoners, divorce case proceedings, hospitals, and some laws regarding women and children. The representatives of the Union have worked hard to ensure appreciation of Ceylon women.

WOMEN AND THE NEW CONSTITUTION

Indian women are bitterly disappointed at the new constitution, declared Mrs. Hamid Ali in an interview to the *Observer* in London. They wanted representation not as Moslems, Hindus or members of any other community but as Indian women. If the Assam Government could obtain a non-communal seat, why not the women of India, asks Mrs. Hamid Ali. She expressed the conviction that if education was brought to the villages, particularly to women villagers, the communal strife would end.

WOMEN IN THE NEXT WAR

In the next war, women would almost certainly have to pilot aeroplanes for bombing of their sisters in other lands, said Rev. A. Beldon at a meeting of the Women's International Peace Crusade in London.

Women, he added, have the greatest right to decide that the sons they have brought forth should not be used through the folly and wickedness of man as mere cannon-fodder to satisfy the ambitions of greed and the ineptitude of statesmanship.

SRI CHANDRAVATHI

The All-India Hindi Sahitya Sammelan has awarded the Mangala Prasad prize of Rs. 1,200 to Shrimathi Chandravathi Lakhanpal for the best Hindi book published during the year. Sri Chandravathi's book is entitled "Shikhawanovigajan", a treatise on Indian philosophy.

A COLLEGE FOR WOMEN IN C. P.

The Central College for Women at Nagpur has been affiliated to the Nagpur University. The college will teach up to the B. A. standard and, in addition, training in home science, needle-work, cooking, home nursing and child psychology will be given. The institution is the first of its kind in the province.

LADY SNOWDEN ON WOMEN

"Had I been a member of Parliament when efforts were made to give women of 21 the vote, I should certainly have been in opposition and urged that the age should be 24," said Lady Snowden, speaking in London on February 26,

GAGGING OF THE PRESS

There was a meeting of the members of the Journalistic Association of India in Bombay recently. It recorded a protest with regard to the action of the Bengal Government. The following resolutions were also passed:

"This meeting of the Journalists' Association of India condemns the ban that has been imposed by the Bengal Government on the newspapers of Bengal as an unwarranted interference with the exercise of the legitimate function of the Press.

"This meeting welcomes the move of the Indian Journalists' Association to call an All-India Journalists' Conference.

"This meeting regards with apprehension the reported intention of the Government of India to perpetuate the emergency measures against the Press through legislation and asks the members of the Indian Legislative Assembly to reject any such proposals."

SIR DENISON ROSS

In recognition of his scholastic work in Oriental and Asiatic literature and studies, Sir Denison Ross has been awarded the Triennial Gold Medal of the Royal Asiatic Society at the Society's annual meeting. Since 1916, Sir Denison has been a Director of the School of Oriental Studies, London Institution, and Professor of Persian Literature in the University of London. During the nineteen years that he had been a Director of the School of Oriental Studies, he had built up its library from a comparatively small number of books and documents to one of some 18,500 works.

JAPANESE VERSION OF TAGORE'S WORKS

A talented Japanese lady (wife of a diplomat now in New York) has translated Tagore's Poems.

In addition to her art work, Mrs. Sawada has translated Tagore's collections of poems "The Crescent Moon" and "The Gardener" into Japanese. Tagore himself has written Mrs. Sawada a letter giving her permission to have these translations published in Japan.

Mrs. Sawada is the daughter of Baron Hisaya Iwasaki former Director of the Mitsubishi Goshi Kaisha.

THE NEW BRITISH CABINET

The following changes have been effected in the British Cabinet;

Prime Minister: Mr. Stanley Baldwin.

Lord President of the Council: Mr. Ramsay MacDonald.

Lord Chancellor: Viscount Hailsham.

Home Secretary and Deputy Leader of the House of Commons: Sir John Simon.

Secretary for Foreign Affairs: Sir Samuel Hoare.

Secretary of State for India: The Marquis of Zetland.

Lord Privy Seal: Lord Londonderry.

Secretary of State for War: Lord Halifax.

Minister for Air: Sir Cunliffe-Lister.

Secretary of State for the Colonies: Mr. Malcolm MacDonald.

President of the Board of Education: Mr. Oliver Stanley.

Minister for Health: Sir Kingsley Wood.

Minister for Labour: Mr. Ernest Brown.

Minister without Portfolio for League Affairs: Captain Anthony Eden.

Minister without Portfolio: Sir Eustace Percy.

FRENCH TITLE FOR AN INDIAN

The President of the French Republic has conferred the title of Officer de la Legion d'Honneur on Mon. de Zir Nayudu, Privy Councillor. He is the first Hindu and the second Indian to get this high honour in French India.

His other titles are: Chevalier de la Legion d'Honneur, Officer de l'Instruction Publique, Officer du Nichan D'Iftikhar (Fr. Africa) and Medaille du Bien Publique.

He is the President of the Consultative Committee of Indian Jurisprudence.

KHAN GAFFAR KHAN AND GANDHIJI

The gates of the Sabarmati Jail were flung open at 4-25 p.m. on May 31 for Mahatma Gandhi, who, accompanied by Sardar Vallabhbhai Patel interviewed Khan Abdul Gaffar Khan, who is undergoing a term of imprisonment there. A scene occurred, says a newspaper correspondent, when Khan Abdul Gaffar Khan was brought before Mahatma Gandhi and Sardar Patel and all the three burst out in a loud laughter whose echoes were heard outside the walls of the jail,

COLD, A GERM DISEASE

There are still innumerable people who refuse to regard a cold as a germ disease. The germ has never been isolated and is too small to be seen, but nevertheless there is ample proof of its existence and every uncovered sneeze or cough sprays the air with contagious organisms. If one member of the family contracts a cold, proper precautions may prevent the disease from going the rounds. When a tired and run-down person comes in contact with cold germs, a cold is almost sure to result.

ALCOHOL AND LUNG ABSCESS

Ordinary grain alcohol injected into the blood stream may prove to be an effective cure for lung abscesses. Dr. E. E. Free reports that Dr. Anastase Landau, of Poland, has effected cures of such infections by this method. The liver's efficient performance of its duty of extracting poisons from the blood stream before they are carried to the heart or lungs has been the chief difficulty previously encountered, but this new method puts the alcohol into the blood at a point beyond the liver.

A NEW VACCINE

A goat tissue vaccine has been invented by Mr. J. R. Haddow, a Serilogist. The vaccine was administered by Mr. S. N. Sen, Veterinary Assistant Surgeon, Siliguri, to 392 cows and buffaloes suffering from the rinderpest epidemic in the Merry View Tea Estate in Terai. As a result of it these animals fully recovered although there was a reaction in a certain number of cases.

STERILISATION IN GERMANY

The *Times'* Berlin correspondent says that in the first year since the introduction of the new law to prevent the transmission of hereditary disease, 56,244 persons have been sterilised in Germany including 8,219 in Dresden and 6,550 in Berlin.

A MATERNITY WARD

Rai Bahadur Karamchand, M.L.C., has announced a donation of Rs. 15,000 for the construction of a maternity ward in the Zenana Hospital, Peshawar, at a public meeting convened by the Peshawar District Committee of the Silver Jubilee Fund.

CHILDREN'S FOOD

That milk is an exceptionally valuable food during the whole period of the growth of children as it contains high quality proteins and is rich in lime and phosphorous is well illustrated in an article in the *Outlook To-Day* by Sir Frederic Gowland Hopkins. He says:

"The composition and qualities of milk, representing as they do Nature's own effort to provide a food complete in itself, support the modern claims concerning the complexity of nutritional needs. Of the many factors that recent research has revealed as essential, all or nearly all are contained in it. Its qualities are doubtless specially adjusted to the period of growth, but growth does not cease with infancy. In later periods milk can only constitute a portion of the diet, but it adds something of quite special value.

TAP WATER FOR RHEUMATISM

"Common tap water has now been proved to be as efficacious in the treatment of rheumatism as the waters of any Continental or British spa. This astonishing discovery, says the *Monthly Bulletin* of the League of Red Cross Society, has been made by a group of doctors working for three years on 270,000 patients at the British Red Cross Clinic for Rheumatism.

"It is not the chemical properties of water that count in the alleviation of rheumatism," say these doctors, "but the manner in which the water is applied. We have used Vichy water in the Aix method (a single jet directed forcefully on to the pain centre) and Baden-Baden and London water in that method and the results in all cases were identical." It is now quite clear that any rheumatic person can be successfully treated with local water in his own town.

BRITISH MEDICAL ASSOCIATION

With a view to make Britain a strong nation, the British Medical Association has set up a special committee to take a medical census.

An official statement says that the Committee would consider and report on the necessity for the calculation of the physical development of the civil population and the methods to be pursued for this object.

ORGANISED PLANNING

Speaking about organised planning, Mr. Walchand Hirachand says in an interview to the Press:

Whatever the merits, or the demerits of the national policies, which the different Governments are pursuing in regard to their respective currencies, they certainly do not lack organised planning.

England, it is true, for outward purposes, went off Gold overnight. But, it is undeniable that although the decision was announced abruptly, every consequential step connected with the break from Gold was carefully thought of by the British Cabinet beforehand. As a result, no sooner England officially broke away from Gold, the Government were able to put through a series of legislative and administrative measures, calculated to secure to England the full benefits of her break from Gold. Similarly, with regard to the United States, the devaluation of the Dollar must have been planned and every connected step pre-determined before the devaluation was announced. The French Government is fighting to defend the Franc.

INDIAN CURRENCY

"The danger to the Indian Currency, in my opinion, is not imaginary," declared Mr. Walchand Hirachand, the President of the Maharashtra Chamber of Commerce, in a Press interview. "The menace to the rupee as the result of the American silver purchase policy is real. It may be that, owing to domestic troubles in America, the danger to the Indian rupee may not materialise in the immediate future. It cannot be said, however, that India can remain under a false sense of security."

FRANCE AND THE GOLD STANDARD

The first piece of gold coin issue announced by M. Flandin recently was formally coined at the French Mint by the Minister of Finance in the presence of a hundred guests. The motive of the issue, it was emphasised, was to demonstrate France's faith in gold and the determination to remain on the gold standard.

Coins to the value of £17,000,000 will be minted in 1935.

NEW TYPE OF RESTAURANT CAR

The London and North-Eastern Railway Company has lately put into service on their Scotch Expresses two new restaurant cars completed at their Doncaster Works to the designs of Mr. H. N. Gresley, C.B.E., Chief Mechanical Engineer.

The cars are 63 ft. 6 in. long and are mounted on two four-wheel bogies with 8 ft. 6 in. wheel bases. They weigh 44 tons. The two cars are finished in different colour schemes. Passengers are provided with individual arm-chairs of the wing type. The lighting is mainly indirect, with concealed lamps behind the window capping. The floor is covered with Wilton carpet over-sponge rubber.

All cooking is done by electricity, the equipment including roasting oven, steaming oven, grill and hot-water boiler. There is also a boiling range, with six hot plates for frying and boiling, and a 10-gallon boiling pan for vegetables. A hot cupboard is provided, two 2-gallon urns and two 47-gallon tanks for warm water. All important pieces of equipment are furnished with pilot-lamp indicators. A mechanical refrigerating plant serves the pantry and kitchen.

SAME ENGINE FOR 50 YEARS

After a career of 49 years, during which she has covered 780,000 miles, the most historic of the London Midland and Scottish Railways 8,000 locomotives has just finished her working life and is now to be preserved at the Company's Works at St. Rollox, Glasgow. The engine was not only the last single-wheeler locomotive to survive in public passenger service in Great Britain, but was also one of the few locomotives surviving of those which took part in the Race to Birmingham in 1888.

GERMAN RAILWAYS

A special train has been fitted out to carry a small party of film cameramen and other technicians who will travel the length and breadth of Germany on the permanent way in order to film the German Railways in action.

The "shots" will form part of the film "The Steel Animal" which is now being made to celebrate the centenary of the German Railways, which falls this year.

AN AMERICAN ON INDIAN PAINTINGS

Prof. W. Norman Brown, Professor of Sanskrit in the University of Pennsylvania and Curator of Indian Art in the Pennsylvania Museum of Art, in the course of a Press interview prior to his departure for New York, after nine months' tour in India, said:

I came to study the early Western Indian School of Miniature Painting on behalf of the American Council of Learned Societies. I have studied and photographed examples of paintings at Ahmedabad, Patna, Baroda, and adjoining Jain centres. Most of the paintings I have photographed are hitherto unknown to scholars. I also found examples of this style of painting used in Shaivite texts. I further trace a steadily growing relationship between Indian styles of painting and Persian styles imported between the 12th and 17th centuries in my collections.

The Government of India had given their permission to begin excavation work in Sind, which had been sponsored by the American School of Indian and Iranian Studies and the Museum of Fine Arts in Boston.

MR. MUKUL DEY

It is learnt that the Royal Society of Arts, London, have conferred their title of fellowship on Mr. M. C. Dey, A.R.C.A. (London), M.C.S.E., Principal, Government School of Art, Calcutta, being one of the few Indians who have been honoured with this distinction up till now. Mr. Dey is perhaps the only Artist in Bengal whose creative genius is recognized outside India and by a Society which ranks foremost in the field of Arts and Crafts in England.

Born in 1895, Mr. Dey has within the short space of 40 years gone beyond the limits of what is not so common. In the prime of his youth, he went to London and received his earlier education in the University College there. Then prompted by an innate aptitude for Art, he was very much drawn to studying the subject seriously and subsequently devoted his time and energy to mastering it in the well known Art Societies of London, France, Germany, America and Japan.

GAMA IN LONDON

Describing Gama's great challenge in London and the way he brought down the great wrestlers of Europe, a correspondent writes:

Now Gama had fairly established his position as a champion and on his return to London, Dr. Rowland, the famous wrestler of America, had accepted his challenge for a stake of £250. In the first round, Gama brought down his opponent in less than 10 minutes and in the second round within 7 minutes. Gama here states that the European method of wrestling differs from that in India. Here they have to fight in two rounds to decide a contest. Now Zibysco accepted Gama's challenge, who, as everyone in India knows, was one of the toughest of Gama's opponents as he was almost a giant. Gama at once brought him down and the fight lasted 8 hours. Zibysco tried his utmost to get up but Gama kept him down throughout the fight and the fight was at last abandoned as Zibysco said he had grown quite tired and wanted rest but he never came up for a return fight as he had said. The Exhibition Committee, therefore, presented Gama the belt of the Champion of the World.

INDIAN HOCKEY TEAM IN AUSTRALIA

Hailed by all who have seen them as the greatest exponents of hockey who have ever visited Australia and New Zealand, the All-India players have commenced their tour in auspicious manner. All six matches played, four in Australia and two in New Zealand, have been won by wide margins, and Indians have scored 84 goals at the expense of only eight.

Discussing the prospects of the team, Mr. Behram Doctor, manager of the team, said that he was confident that the Indian team could extend any other team in the world. To give an exhibition of real hockey, it should be seen playing on a perfect surface such as a dance-floor, and it could show something really wonderful in the way of ball-control.

MR. TERRANT'S TEAM TO INDIA

The Test match player, Eingleton, writing in the *Sidney Telegraph*, says that Chilvers and Gregory will be the final additions to the team which Mr. Terrant is taking to India.

GERMAN SCIENCE

We welcome the *Research and Progress*, a quarterly review of German science. It is nicely got up and contains valuable information on the evolution of science. The issue of this Quarterly, says the Editor, is a development which has arisen out of their experience with the German tri-monthly scientific publication entitled *Forschungen und Fortschritte*, which they had been publishing for the past ten years. The journal says:

"During recent years scientific circles throughout the English-speaking world have found it increasingly difficult to keep in touch with the work that is being done in the various fields of science throughout Germany. The unfavourable rate of exchange and other difficulties of transfer have considerably reduced the supply of German scientific literature in Anglo-Saxon countries." *Research and Progress* is meant partly to fill this gap and at the same time to serve a wider purpose.

DEATH RAY

The Death Ray which can split everything in its way into atoms is not a dream of novelists but an almost accomplished fact which will play an important part in the next war, says Professor A. M. Low, the noted British scientist.

The death ray will render every other weapon useless. It will, in fact, put an end to war itself, since whole nations could be paralysed within a few minutes by it.

Airplanes would be equally helpless. Those that are piloted by men would be immediately rendered pilotless and fall to destruction.

But in the future, torpedo planes operated by wireless will be the principal means of aerial attack, and it will be necessary to use wireless to combat them.

The development of the death ray will mark the completion of the mechanising of war. Man will have to take a back seat to machines and wireless waves.

PROF. ALBERT EINSTEIN

The Franklin Medal has been awarded to Professor Albert Einstein for his work in the field of relativity and to Sir Ambrose Fleming for his work in wireless research.

"BHAKTA NANDANAR"

According to Mr. Omalev, special representative of Asandas Classical Talkies, "Bhakta Nandanar", which is shortly to be released in Madras, promises to be a superb piece.

Mr. Omalev says: "Each member of the production from the star down to the lowest workman has competed with each other to make Bhakta Nandanar a picture that India should well be proud of. And no one has endured and given more to make the picture a success than Sreemathi K. B. Sundarambal. Her songs, as they have been rendered in the film, are so beautiful that they carry one away from the realism of one's surroundings into the spirit of the song. I have never seen anyone either in Hollywood or in India who has so completely understood and entered into the spirit of the role."

Maharajapuram Visvanathier, though this was his first venture as an actor, has performed well the role of Vedhiyar, and as a musician he has outdone himself.

Mr. Omalev and his friend Mr. E. Dungan have been technical advisers to Mr. M. L. Tandon, the well known Director, who has already made a name in Tamil pictures.

BUDDHA'S LIFE IN FILM

A movement is on foot in Ceylon for filming the life and teachings of Lord Buddha and producing a sound picture for free exhibition in all parts of the world.

The cost of its preparation will be met by donations from Buddhists in all parts of the world willing to defray its expenses. The exhibition of the picture will be entirely free and the same will be made available to those willing to exhibit it in any part of the world.

NEW INDIAN COMPANY

Mr. M. Bhavnani, who has to his credit quite a large number of popular silent and talkie films (Vasantsena, Afdal, Gay Cavalier, the Mill or Mazdoor) has left the Ajanta Cinetone from April last and is now independently producing talkies under the name of Bhavnani Productions.

Shooting of this first picture "Bridegrooms Wanted" (Swapna Swayamwar) has already been started at the Wadia Movietone Studio.

INDIAN MOTOR CAR INDUSTRY

It is understood that at a meeting of interested capitalists held at Bombay, Sir M. Visvesvaraya outlined the scheme for an automobile factory in India. The only two places in India for the location of the factory are Bombay and Jamshedpur. Only in these two places are the necessary raw material and skilled labour readily available. It is likely the factory may be located in Bombay as a beautiful site in Sewri is available. The capital required for the establishment of the Factory on lines proposed by the experts is estimated to be about Rs. 150 lakhs inclusive of the working capital.

To begin with, it is proposed to manufacture only two types of motor vehicles at the factory, namely, a pleasure car of a standard size most suitable for Indian conditions and likely to meet with the largest demand, and a one and a half ton lorry chassis to be built up as a bus, truck or lorry.

The experts are of opinion that there is a market in India for a local output of 10,000 pleasure cars and 5,000 lorry-chassis per annum. It is, therefore, proposed to restrict the output of the proposed factory at Sewri to 10 cars and 5 trucks a day at the beginning, gradually increasing it to 30 cars and 15 trucks per day.

MOTOR VEHICLES RULES IN MADRAS

The Madras Government have published the report of the Committee appointed to advise the Government about the revision of the Madras Motor Vehicles Rules framed under the Indian Motor Vehicles Act, 1914.

To minimise inconvenience, the Committee suggests that all licences for a public service vehicle should be obtainable at the office of the District Superintendent of Police.

The majority of the members are of opinion that the demands of traffic will best be supplied by free competition between buses, and consider it generally undesirable to prescribe in the permit the route over which a vehicle may ply for hire. This view is not accepted by the representative of the Indian Roads and Transport Development Association (Mr. J. E. H. Sorby), the President of the Kistna District Board: the Raja of Chellapalli, and Mr. A. B. Shetty, M.L.C.

WORLD RECORD FOR PASSENGER PILOT

With his total of 3,000 hours carrying passengers in the City of Sydney between Brisbane and Sydney, Mr. T. R. Young has achieved a world record for a simple pilot in a single plane.

What is more, this airman who is Queensland born and Australian trained, has never had an accident during his grand total of 5,780 hours of passenger flying. He has been late on his run only 5 times and then on account of bad weather conditions. Some of his taxi feats between times are classic. On one occasion he started from South West Queensland and after dropping a passenger and landing at three other inland towns, finished up at Cloncurry, 950 miles from his start.

His Company, the New England Airways, has a million miles of commercial aviation to its credit, much of it blind in rain and dust storms; but no accident so far mars its record, states *Austral News*.

NEW HANGAR FOR KARACHI

Among the many notable additions to be made to the Karachi Airport by the Government of India in the near future, the most important one is the proposed construction of a huge hangar, sufficient to accommodate the Imperial Airways' giant air-liners, which have so far been housed in a mammoth airship hangar belonging to the British Air Ministry and built originally to accommodate the ill-fated R-101.

The latter is being situated at a distance of one mile from the Civil Aerodrome of the Imperial Airways, and Indian Trans-Continental Airways' planes are dragged there after arrival by a tractor. This trouble will be avoided in future by the construction of the new hangar on the outskirts of the aerodrome.

AIR-BAGS FOR PLANES

A new American safety measure for over-water planes is the attachment of Air-bags on either side of the fuselage under the wings that can be inflated in a few seconds. If the plane is forced down on water, the bags will keep it afloat for several hours. An opening in the top of the fuselage permits passengers to climb to the top of the wings.

INAMDARS' DEPUTATION

The Madras Inamdars' deputation, which was led by Sir Mochella Ramachandra Rao, waited on H. E. the Viceroy at Simla on June 12. The Deputation amplified the views expressed in the Memorandum already submitted on behalf of the Inamdars and also submitted a copy of legal opinion obtained from Counsel in England. His Excellency said in reply:

The printed Memorandum is a full and lucid document. The legal opinion of Counsel you have now put in and your verbal conversations will, I am sure, help me greatly in deciding what is a very important, and I am sure you will agree, a very complicated question. Because of this very complexity and importance, you will not expect me to give you considered or final reply now.

Constitutional and legal issues of great importance arise and His Excellency assured the Deputation that he would spare no pains to arrive at a decision after due consideration of all the material they have supplied.

LAND MORTGAGE BANKS IN MADRAS

Mr. T. Austin, I.C.S., Registrar of Co-operative Societies, Madras, in an article in the *Indian Co-operative Review*, pleads for an intensive and effective ways of propaganda for the economic uplift of the agriculturist.

..... As the land mortgage bank does not redeem the agriculturist forthwith from his indebtedness but only relieves his burden by transferring his indebtedness on to itself and providing him with facilities for liquidating it in dribblets, it will obviously benefit only the prudent ryot. If he would get rid of his debts, he has to practice thrift in every direction, eschew all unproductive debts in his transactions and make every endeavour to increase his earnings. The borrower from a land mortgage bank should also stop all further unproductive debts until the loan from the land mortgage bank has been cleared. An attempt to instil this idea has been made by the land mortgage banks in this province by obtaining an undertaking from the borrower to the effect that he would incur no further debts until the loan from the land mortgage bank had been discharged.

KERALA LABOUR CONFERENCE

The first Kerala Labour Conference met at Calicut on May 27 under the presidency of Miss Maniben Kara of Bombay. The Conference passed resolutions condemning the India Bill as a means to consolidate British Imperialism:

2. Reiterating in principle the constitution for free India as formulated by the Trade Union Congress at Cawnpore;

3. Demanding the unconditional release of M. N. Roy.

4. Condemning the action of the Government of India for banning various labour organisations in Bombay and Calcutta;

5. Congratulating the Congress Socialists for putting up a fight within the Congress on behalf of the exploited masses;

6. Hoping for one T. U. C. for the entire Indian working classes;

7. Declaring the parliamentary activity of the National Congress to be sterile and calling on the leaders to utilise the legislatures for the development of the movement for national freedom;

8. Expressing the opinion that a policy of pure economism was absolutely disastrous to the Indian working class and condemning all those opposing the workers participating in the struggle for national freedom and

9. Supporting anti-war propaganda.

LEISURE—THE TASK OF THE FUTURE

"The new conception of industry to which we are all rapidly coming is, that it has a triple duty—to the consuming public, to its proprietors, and to its workers," writes Lord Trent in *Industrial Welfare*.

"To the public a firm must give good value, to its proprietors it must secure a reasonable return on their investment, and to its workers a fair reward for their labour. And a fair reward is not a minimum weekly wage and a dog's life, but an agreed wage, plus the best possible chance in life that freedom, good health, educational opportunities and a congenial environment can give.

"What the machine has taken away from the worker, it must give back in the form of more leisure and the capacity to enjoy it. That is the task of the near future."

A GOVERNOR'S SPEECH

One cannot be a public servant for 44 years without coming into touch with diverse types of men. And Mr. Kincaid in his reminiscences (Blackwood) has some very interesting things to say of the many men, great and small, it was his lot to come in contact with. Writing of Lord Northcote, Governor of Bombay he records a delightful story:

On the occasion of his visit to Rajkot, Lord Northcote came primed with speeches written by the Private Secretary to the Governor, and as he had an excellent memory he recited them with grace and distinction. On one occasion, however, Fate was too much for him. He began a speech and for five minutes spoke well and clearly. Then suddenly he began, as it seemed to me, to talk disconnected rubbish, and this he continued to do until he sat down. I looked round the hall, but everyone's face was rigidly set and I vaguely wondered whether I had gone mad. Then an Indian official got up and read a Gujarati translation of the speech. This I could follow and it made perfect sense. It was not until a day or two later that I solved the riddle. His Excellency had been given a speech to learn by the P. S. G., but somehow the pages had got mixed up. The unsuspecting Governor had learnt the paragraphs in the wrong order and so had made the unintelligible oration that I had heard. When I asked my friends why they had sat with such unsmiling faces, it transpired that they had also thought that they had suddenly gone mad.

INDIA'S POVERTY

Prof. B. V. Narayanaswami Naidu, of the Annamalai University, observed in the course of a lecture at the the South Indian Vaisya Association at Madras:

"The fundamental fact behind all the political ferment of to-day in India is the poverty of the masses and this poverty can be removed only by the improvement of agriculture, the fostering of industries, the development of the transport system in national interests, the reduction of the high cost of administration through Indianisation and salary reform, and by greater expenditure on social services."

BOOKS RECEIVED

SHAKESPEARE'S TWELFTH NIGHT. Edited by R. K. Tiwari, M.A., LL.B. Sahaya Brothers, Lucknow. Contains a general and special introduction, marginal notes, paraphrase side by side with correct text, critical and explanatory notes, examination questions with answers, etc., etc., and is specially designed for the use of students.

THE "INDIAN WHO'S WHO." Yeshanand & Co., Graham's Building, Parsi Bazaar Street, Fort, Bombay. Price Rs. 8. A Reference Book of this nature was very badly needed by Newspapers as well as by students of Politics and Businessmen, and the book under notice admirably satisfies the need. It covers over 2,500 biographies and is profusely illustrated.

MOTHERS OF THE FAITHFUL. By Syed M. H. Zaidi, Calcutta. A discourse on Polygamy with a biographical sketch of the times of Muhammad, refuting the allegations of the non-Muslims against them and the Prophet himself. Price Rs. 2. (Available of G. A. Natesan & Co., Madras.)

ANCIENT INDIA AND INDIAN CIVILIZATION. By Paul Masson-Oursel and others. Kegan Paul, Trench Trubner & Co., London. (Available of G. A. Natesan & Co., Madras. Price Rs. 15-12.)

HISTORY OF POLITICAL THOUGHT from Ram Mohun to Dayanand. By Bimanbehari Majumdar, M.A., University of Calcutta.

A GLIMPSE OF GAUTAMA BUDDHA. By K. R. Menon. With Introduction by Luang Vudhisara Netinatti, Singapore.

THE LIVING TEACHING OF VEDANTA. By K. C. Varadachari, M.A., Ph.D. The Modern Book Mart, General Publishers, Madras.

LITERARY CRAFTSMANSHIP AND APPRECIATION. By Ronald Fuller. George Allen and Unwin.

HEAVEN'S MY DESTINATION. By Thornton Wilder. Longmans Green & Co., Paternoster Row, London.

BUILDING CHARACTER. By Sister Devamata. Ananda Ashrama, California.

SCHUESSLER BIO-CHEMISTRY. By V. M. Kulkarni. Roy & Co., Bombay.

GOD AND MRS. BROOM. By Julian Swift. T. Werner Laurie, Ltd., London.

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The Philippines as America's "Dominion"

By ST. NIHAL SINGH

MY early days in the United States of America coincided with the early days of the American occupation of the Philippines. The acquisition of those Islands had induced a sense of exaltation in many Americans. They talked of showing old, effete Europe how to run a colony not for the enrichment of the rulers but for the benefit of the ruled. They would set a pace in the Philippines that would make other nations hop.

I recall meeting Americans who believed—some of them quite genuinely—that these islands had passed into American hands through the inscrutable act of Providence. Some of them, mostly belonging to the gentle sex, took the view that God, listening to the prayers of the Filipinos, ground under the heel of the cruel Spaniards and kept in ignorance by the Catholic clergy, had delivered them into the hands of the Americans, who would temper justice with mercy and educate them to take care of themselves in course of time.

Americans holding such opinions were particularly numerous round about Chicago, where my life was cast for some time. A daily paper conducted from that city—the *Chicago Tribune*—had, a few years earlier, waged a fierce crusade to egg the people on to make war with Spain and to pursue it until the Spanish pride was humbled. They belonged, almost without exception, to the Republican Party, then in power.

There was, however, another school of thought which took an entirely different view. It felt that a Republic had no business to subjugate people, much less to continue to hold them in a state of subjection. If, through the accident of war, it had become master of the Philippine Archipelago, they declared, it should absolve itself of that responsibility by making the Filipinos supreme over their administration and retiring in their favour.

To follow any other course than this, was, according to these Americans, un-American-jingoistic. Only lust for land—the desire to domineer over other people—could impel Americans to retain the islands. To urge that they were there in order to educate the Filipinos and to fit them for self-government was merely a cloak to cover unworthy-ignoble-desires.

The Americans, who thus castigated their fellow-countrymen, were mostly members of the Democratic Party which, at the moment, had no power. They could criticise to their heart's content the Republicans who were in office at the federal capital. What they would do when the turn of the political wheel elevated them into authority remained to be seen.

Few Americans, whether Republicans or Democrats, had any real knowledge of the Archipelago and its people. They, therefore, had been greatly surprised that instead of welcoming their agents as liberators,

certain leaders, headed by Emilio Aguinaldo, tried to resist the American forces. These rebels contended that they had every reason to expect that Americans would help them to set up an independent republic and accused them of bad faith.

Aguinaldo showed a high quality of generalship and his men rare bravery. With their superior numbers and fighting engines, however, the Americans soon drove him into a corner and broke up the rebellion. Instead of pursuing a vindictive policy towards the insurgents, they had the wisdom to employ every means in their power to pacify them. So humane were their ways and so successful, that, in time, Aguinaldo became a staunch supporter of American rule in his country.

Hardly had order been restored when Americans took in hand the task of educating the people. A shipload of men and women teachers, gathered from various parts of the United States, was sent to the Philippines. Never before had a nation embarked upon the enterprise of making its subject people literate with such enthusiasm.

Nor did this enthusiasm evaporate after a time. So much energy and persistence did Americans display, in fact, that in a single generation a network of schools was spread over most of the Islands constituting the Archipelago, and in the matter of reducing the percentage of illiteracy, a record was set for all Powers possessing colonies in Asia.

The type of education introduced was no less remarkable than the vigour with which it was pushed from town to rural side. Each school-house had a garden attached to it, and each student, irrespective of the stratum of society to which he or she belonged, was compelled to devote a portion of the school day to cultivating a plot allotted to him or her. Physical training, too, was compulsory.

The instruction given inside the school-house was of a practical character. Arithmetic was taught so as to enable pupils to utilise it in the every-day affairs of life. Similarly in the geography class, boys and girls learnt to become familiar first with the district in which they had been born and were being brought up, then with the rest of their country, and later with the United States and the world with which the Archipelago was linked. Instruction in history was designed not only to give the students an idea of the principal events in their own and other lands, but also to quicken their senses to take an intelligent interest in what was happening round about them.

Nor were the hands neglected. In addition to agricultural work in the garden plot attached to the school-house, manual work was obligatory upon the boys. The girls learnt to sew, mend and embroider; and as they grew older they were provided with facilities to familiarise themselves with the scientific principles upon which a house should be managed. Special institutions were opened in Manila and other centres to impart technical education.

Facilities for higher education were also provided with a liberal hand. The keystone of the educational arch was the University of the Philippines where the liberal arts and sciences were taught, mostly by Filipinos, many of whom had pursued higher studies at Columbia and other American Universities.

As young men graduated from schools, the public services were thrown open to them. As the years rolled on, office after office that had been reserved in the beginning for Americans, was Filipinized until not half a dozen posts in the whole administration remained outside their reach. Never before in the colonial

history of any nation had such self-abnegation been shown by the rulers.

Filipinos of education were, at the same time, encouraged to enter institutions of local government. Many of them made excellent use of the opportunities for learning the art of managing their own affairs with which they had been thus provided. So well did they conduct the Municipal services that the Americans retired in their favour and the local administration became fully self-governing.

This policy culminated in the establishment of a legislature consisting of two chambers, through which the people could control their affairs. A liberal-minded Governor-General—Mr. Francis Burton Harrison—backed up by Dr. Woodrow Wilson, then the President of the United States, set up virtual self-government by constituting a Council to which he appointed Filipino parliamentarians and officials, with himself as chairman and permitted it to formulate high policies and superintend the administration. So efficiently did the Filipinos run the various organs of government—in the provinces as well as the capital—that the President pronounced them fit to be granted independence.

Then followed a tragedy. Dr. Wilson went before the people for re-election to the Presidency. His conduct at Versailles (France), where he presided over the Peace Conference, had given offence to some Americans possessed of great political power. They helped to infect Americans with the fear that if he were re-elected, he would commit the United States to enter the League of Nations and thereby become embroiled in European squabbles and wars. Wilson was defeated and his opponent—the head of the Republican Party—was returned to power at Washington.

The reaction on the Philippine policy was serious. The entire atmosphere changed. Instead of being encouraged to proceed on the road of independence, the pride of the leaders of the Filipinos was hurt and their progress blocked. General Leonard Wood, the Governor-General, so alienated them that they left him and his administration severely alone. It was a case of complete deadlock.

Appeals made to the President of the United States proved of no avail. Filipinos were told that they could not yet be trusted with independence. They lacked, for one thing, the naval and military strength to defend the Archipelago. Nor could the United States make itself responsible for defending the Islands without having control over its civil administration.

The Filipino leaders were disappointed and felt exceedingly bitter. They ascribed the change in the American policy to the machinations of the American financial and commercial corporations which had built up large interests in the Islands and entertained grand schemes for exploiting their resources.

When the situation was most disheartening, new forces arose promising liberation to the Filipinos. The imports from the Philippines into the United States could not well be subjected to heavy duties while the Archipelago was a part of the American political system. They, nevertheless, competed against the home-grown commodities, particularly with tobacco and sugar. Americans engaged in agricultural industries, therefore, set up a powerful agitation to get rid of a possession that created complications for them. This intensely selfish attitude did far more to forward the Filipino cause than all the campaigns carried on by altruistically minded Americans in aid of the movement for independence.

Recently a settlement has been reached whereby the Filipinos are to manage their affairs on ten years' probation under the American eye prior to being given independence. During this period the United States will be responsible for the defence of the Archipelago and will also conduct its foreign relations. It reserves, in addition, the right of resuming the administration of customs should the Filipinos fail to meet the interest and sinking fund charges on their national debt.

This arrangement is in the nature of a compromise, accepted by the Filipino leaders because they were unable to persuade Americans to concede independence immediately. It has been incorporated in a constitution framed in Manila at a constituent convention presided over by a distinguished Filipino—Hon. Claro M. Recto.

Radical politicians (the Sakdalistas) do not approve of the settlement. They think that the decade prescribed as a period of probation for the Filipinos will be utilised by Americans to tighten their hold upon the Islands. They appear, however, to be in a minority. The rising they precipitated was quickly put down.

FOREIGN TRADE POLICY

BY MR. P. R. SRINIVASAN, M.A.

(Editor, "Indian Finance.")

WHAT is the policy which India in her present position should follow in regard to her foreign trade? The question is rarely, if ever, posed in these terms and has not, therefore, received any scientific treatment. The average businessman looks at the question from the standpoint of the lines in which he is interested. The leaders of the business world represented in the Executive of the Federation, often enter the plea for more trade pacts with India's chief customers. Economists analyse the figures

The plebiscite recently taken was twenty-five to one in favour of the Dominion Constitution, which will be inaugurated shortly.

In the meantime it is interesting to note that the Governor-General of the Philippines—Hon. Frank Murphy—has openly stated to representatives of the American press:

The Filipinos are a superior race. Their experiments in government under the provisional form given them by this country (the United States) show their astuteness in politics. When they are given complete executive as well as legislative power, I expect to see the project a definite success.

In Mr. Murphy's opinion, Filipinos are "ready for complete independence".

It must be added that certain interests in the United States of America continue to be hostile to the independence movement. They fear that sooner or later the Pacific Ocean will be the scene of a furious struggle in which the Philippines will inevitably prove of inestimable use as bases. The Islands will provide them with aeroplane bases for military and commercial purposes and serve as a jumping board for extending American commerce in China and other countries in the Orient.

of foreign trade and pronounce indecisive verdicts on the working of the Ottawa Pact or the Indo-Japanese Trade Agreement. But it should be obvious that the time has come when India should clarify her attitude to foreign trade and follow a settled policy instead of leaving it to the Finance Members and an amateurish Assembly to follow a number of what they believe to be expedients. The present constitution of the Government of India allows great scope for the personal prejudices of the Finance Member. The

fiscal system, therefore, is tending to get distorted; and the only recognisable principle underlying it, discriminating protection, is fast receding into the background. Sir James Grigg would have us go back to a regime of free trade and has taken some unmistakable moves in that direction. Even granting that free trade is best for India and the world, it is more than doubtful if the world will let us do so without serious injury not only to the national economy as a whole but to our foreign trade as well.

In the present position of world recovery and international trade, the foreign trade of any country can only be what the other will suffer it to be. Neither heroic devotion to the principles of free trade as is now proposed for India by her Finance Member, nor any big vigorous export drive such as Japan has been attempting will avail to expand a country's foreign trade to any large extent. The imports of each country have to fit into a certain plan of the national economy. Exports and imports are correlated by the simple fact that foreign trade is exchange and not a mere unilateral transaction. A country can no more export without getting something in return than it can import without the necessary purchasing power. It is mere commonsense that the first requisite of any intelligent foreign trade policy is a clear idea as to what the country will produce internally, what it will import from abroad, and how it will pay for such imports. The fact that no country can altogether determine these three matters is no excuse for having only very hazy ideas about them.

I put it forward as a serious proposition that the Government have never tried to think of the foreign trade policy as such and resolve it into these three elements. I shall

not raise here the wider issues connected with what may be called economic planning. I am only referring to that prudent search for incipient dangers, the absence of which in high places makes for national disaster.

The changes in the foreign trade of India during recent years will make my point clear. There is first the appalling shrinkage in our total foreign trade. In 1933-34, for instance, the grand total of imports, exports and re-exports was but a fraction of India's exports in the years preceding the depression and was not much in excess of the imports in 1928-29. Such an appalling shrinkage has wide-spread consequences both to the people and to the Government. But the latter may justly plead that this is a circumstance over which they have no control. But no similar plea would be advisable in regard to the proportion between imports and exports. Though during the years of the depression the authorities might have felt paralysed, they should certainly try to direct the course of affairs during the last two years, if not immediately after the abandonment of the gold standard.

We may now examine the changes during the three years of the so-called recovery. While exports in 1934-35 at 151'24 crores are well over the level of 1931-32, imports at 132'25 crores are nearly six crores over the level of that year. The balance of trade in merchandise in the last financial year stands at 22'42 crores against 34'21 crores in 1931-32. The expansion in foreign trade, which has recovered during the last three years, has been more in the case of imports than in the case of exports. This trend of imports has been more pronounced during the last five months.

I must plead not guilty to a charge of prejudice against imports as such, India's requirements in respect of a favourable

visible balance of trade are made rigid by her foreign obligations. And any policy which jeopardises such a favourable balance is not only economically unwise but also dangerous from the more narrowly financial standpoint, in which the Government and the Finance Member may be supposed to be more interested. It is a well known fact that the favourable balance has been maintained only by the export of gold from this country. It is unnecessary to adduce any large statistical tables here. Suffice it that in 1932-33 the balance of trade in merchandise was only 3'22 crores against a balance of trade in treasure of 64'93 crores. In the following year even when the merchandise balance improved to 84'73 crores, the balance on account of treasure was as much as 57'23 crores. During 1934-35, to a total visible balance of trade of 78'10 crores, treasure contributed as much as 55'07 crores. It is easy to imagine what the purchasing power of the country and the fate of the national currency would have been but for the exports of gold. While the Government are entitled to congratulate themselves on their good luck, they should not endeavour to change it into a permanent misfortune for the people.

And yet that is exactly what they are doing. Sir George Schuster in his time contended that exports of gold should not be condemned as a drain of wealth, that it was only a case of the people drawing on their reserves during a period of exceptional difficulty and that it was, therefore, quite a legitimate and even healthy course. There is much to be said for this view though one may not agree with it whole-heartedly. But now, as an instance of wish being father to the thought, the Government would seem to believe that the flow of gold would be perennial and that there is no need to bring imports and exports into a proper proportion.

Few would attempt to deny that the increased rate of expansion in the case of imports is not a fortuitous circumstance and that it is the result of a policy. The attitude of the Government to gold exports is determined by the consciousness that without gold exports, imports must necessarily be restricted. The Ottawa Pact too was conceived in the interests of the British export trade. And there is, I am afraid, a silent opposition to the negotiations with other countries which is inspired by the same spirit.

If we leave the precious metals out of account, the imports would have to come down a great deal in order to attain equilibrium with exports and with the general purchasing power of the country. One may say that attempts may be made to expand India's exports to attain the same equilibrium. *Prima facie*, the chances of expanding exports seem slender indeed. I regret I have neither the time nor the space to go into greater detail into the question. I must be content to mention that with the persistent downward trend of exports of rice, with the producers of cotton increasing every year and America threatening to return to the world markets on a competitive basis, with wheat out of the picture of our foreign trade and cotton piece-goods and manufactures dwindling to a fraction of the pre-depression years, it would be far from wise to plan our foreign trade policy on the assumption that we shall regain our foreign markets. Think also of the restrictions on India's foreign trade, the innumerable quotas and exchange controls, the growing duplication of productive activity and it will be seen that the foreign trade should be so planned that we can be content with a moderate increase in our export trade.

The policy of trade pacts is often thought of as a solution to the problem. I am not

one of those who decry the Ottawa Pact indiscriminately and lay at its doors the blame for the reduction of our imports to non-Empire countries. It is as unscientific to blame Ottawa for the import restriction of Germany as to attribute all the increase in our exports of linseed to our agreement with Britain. But, obviously, a trade pact must be an exchange of preferences and it is idle to expect an export surplus out of a bilateral trade agreement. An export surplus with industrial countries is possible only in a system of unilateral trade; and bilateral trade pacts are a needless violence as well to national as to international trade.

The guiding principle in our analysis is, therefore, the realisation of an export surplus largely through our monopolies more than sufficient to pay off current foreign obligations and to redeem, in however small a part, the huge load of our foreign indebtedness.

The Right of Free Speech

IT is with a profound sense of relief that the public has read the judgment of the Calcutta High Court and the observations of Justice Lort-Williams on what constitutes sedition. The vagueness of Section 124-A of the Indian Penal Code has been deplored as a too ready weapon in the hands of the executive. The Section reads:

Whoever, by words, either spoken or written, or by signs, or by visible representation, or otherwise, brings or attempts to bring into hatred or contempt, or excites or attempts to excite disaffection towards Her Majesty or the Government established by law etc. etc.

Now the expression "disaffection", according to the explanations that follow, "includes

The import trade has to be reduced to a figure which the country can afford without the adventitious aid of exports of treasure. The internal production must be expanded so as to make up the reduction in imports and to utilise more fully the national resources of the country. It is these principles that should change more and more the contours of our foreign trade. And so far as our relations with foreign countries are concerned, the underlying principle must be one of fundamental equality of treatment, except perhaps in one or two cases like that of Japan, which showed by her boycott of cotton a dangerous capacity to throw our economic life out of gear. Even in this case, the truculence of Japan can be traced to the unfair preference shown to Great Britain. And I personally believe that so long as the tariffs are determined by the genuine requirements of nascent industries at home, there need be no fear of retaliation.

disloyalty and all feelings of enmity". And the executive armed with sweeping powers has not hesitated to prosecute not merely those who flagrantly attempt to bring the Government into hatred or contempt but also public men who, in the legitimate discharge of their duty, have often to criticise particular acts of Government. What is true of the Seditious Meetings Act is equally true of the Press Act. So press and platform alike are subject to the same disability. And an executive, if so inclined, can conveniently shut out all criticisms of its action, however legitimate and all unpalatable agitation. It is no little satisfaction therefore to come across, even though occasionally,

cases in which the High Courts in India, are acting as a healthy check on the tendency of the executive to abuse their power. In this sense they have in India, as in England, played the role of the guardians of the people's rights.

The judgment under notice was delivered by Justice Lort-Williams of the Calcutta High Court, who, in concurrence with Justice Jack, set aside the conviction and the sentence of one year's rigorous imprisonment passed on one Kamal Krishna Sarkar by the Chief Presidency Magistrate of Calcutta on a charge of sedition in respect of a speech delivered in November last. The speech was an exhortation to the young men of Bengal to join the youth league. And the speaker expressed a preference to the Bolshevik form of government to what is called the capitalist form of government. And where does sedition come in in this preference? Justice Lort-Williams went on to observe:

It is really absurd to say that speeches of this kind amount to sedition. If such were the case, every argument against the present form of government and in favour of some other form of government might be alleged to lead to the hatred of Government and it might be suggested that such ideas brought the Government into contempt. To suggest some other form of government is not necessarily bringing the present Government into hatred or contempt.

The learned Judge also declared that such encroachment on the right of free speech would amount to Hitlerite methods for which there is no warrant in this country.

In my opinion it is not wise to institute prosecution against speeches of this kind. The effect of it is to give the impression that Government are desirous of taking

a kind of steps which, we understand, has been taken in countries like Germany and Italy, where the right of free speech has practically disappeared. So far as we know, that is not the present position in India.

A similar pronouncement has since been given by the High Court of Madras and it is of equal interest to the public. For, Justice King of the Madras High Court is all for a liberal interpretation of the law in cases of this kind. In ordering the release on bail of Mr. R. S. Nimbkar, the Bombay Labour leader, who was arrested and brought to Madras to answer a charge of sedition, his Lordship emphasised the well known maxim that he "must be presumed to be innocent until he is proved guilty", and observed:

It may be true that he may be found guilty. An offence of this kind may be a serious one in certain circumstances. If it was committed by this particular person on June 1 in Madras, the present situation being what it is, the country being tranquil and quiet, the effect of the speech being absolutely *nil*, I do not think the Magistrate will look at this case as a serious one. Therefore, I think he should not be kept in jail and it is desirable he should be granted bail.

We welcome these notable pronouncements of the High Courts as an important gain to free speech and free writing in this country; for, as has been truly observed by a well known and leading Anglo-Indian newspaper like the *Madras Mail* in the case of the judgment of the Calcutta High Court, "there is no doubt that magisterial discretion is sometimes abused in committing prisoners who are accused of sedition on somewhat flimsy grounds".

Trevelyan as a Literary Writer

BY PROF. D. S. VIRDI, M.A.

ALTHOUGH Trevelyan is first and foremost a historian, yet this fact never overshadows his literary merits which are neither few nor unimportant. A careful perusal of his writings—both historical as well as non-historical—goes to show that he steadily kept in view the necessity of an inseparable alliance between history and literature. He is thus true to his own canon which he set forth in clear and unmistakable terms in his *Clio: a Muse*. (Longmans Green & Co.) "History and literature cannot be fully comprehended, still less fully enjoyed, except in connection with each other." Trevelyan admirably succeeds as a historian precisely because he is so effective as a writer.

A writer can only be effective when he combines *art* with *craft*, beauty with utility. It has been said that 'a prose-writer must first of all find a form of words which makes his meaning clear to persons of ordinary intelligence. When he has succeeded in doing that, his work as a *craftsman* (but only as a craftsman) is finished. . . . But if his work is to be remembered—if it is to live and to become classic—it must give lasting pleasure. In other words, having finished his business as a craftsman, he should strive to rise to the dignity of an artist. Happily, Trevelyan recognises this basic truth throughout his writings, and that is why his *History of England* and other historical works and essays bear the mark of literary workmanship. Dr. Johnson was uttering no mere truism when he remarked in his usual manner that 'the purpose of a writer is to be read'. Trevelyan is always readable because he has a clear, confident style. His judicious selection of words and happy turns of phrase give a certain distinction to his writings.

Trevelyan, unlike Carlyle or Macaulay, belongs to the familiar style of writing. Not only is his style of writing simple and lucid, but there is also frequently an ease and familiarity about it. He almost seems to take us into his confidence when he says in *Walking*: "I have two doctors, my left leg and my right. When body and mind are out of gear (and those twin parts of me live at such close quarters that the one always catches melancholy from the other), I know that I have only to call in my doctors and I shall be well again." This, at the very outset, puts us in good humour and takes us through his 'medicinal use of walking' and what follows with added interest.

He also uses some fine and graceful epithets which are very telling. For instance he speaks of formal Walking societies as "moving Parliaments", and of his wayward thoughts as "blood-stained mutineers". These are delightful and at the same time highly suggestive expressions. Again, he possesses a remarkable power of condensation as is seen in his brilliant piece of fancy: "If Napoleon had won the battle of Waterloo." He is at times very terse and epigrammatic, e.g., "The truth is not grey, it is black and white in patches; or "History does not make men Guelphs or Ghibellines," etc. Occasionally he shows a certain uniformity and balance in the expressions like "Mediæval magic is outside our daily experience—a recreation, not a sustenance," or "Rapid development was certain but it might easily have become a wasteful flood instead of a fruitful irrigation", and others.

To these qualities of style must be added his imaginative insight and brilliant fancy coupled with his power of vivid description. Whether he describes a walk, a person, a

battle, or an incident, the touch of the master-hand is felt everywhere. Notice, for example, the opening sentences of *The Middle Marches*: "The glories of cloudland, the white mountains with their billowy clefts, lie along the horizon, rather than in the dome of the sky. They are frescoes on the walls, rather than on the ceiling, of heaven. Sunrise and sunset often paint upon them their pictures of an hour, unseen by us, behind some neighbouring grove or hill;" or again, in the concluding portion of *Walking* you are asked to "Listen while you can to the roar of waters from behind the great grey curtain, and look at the torrent at your feet tumbling the rocks down gully and glen, for there will be no such sights and sounds when the mists are withdrawn into their lairs, and the mountain, no longer a giant half seen through clefts of scudding cloud, stands there, from scree-foot to cairn, dwarfed and betrayed by the sun." What a remarkable language, a wonderful power of observation, and the artist's sense of colour are displayed here! They also incidentally reveal Trevelyan's love of the beauties and joys of Nature in all her pristine purity and glory. If ever, as Coleridge said, prose is the use of words in their best order, then here surely are words used in their best order, then here surely are words used in their best possible combination, and no one would in all probability wish them to be otherwise.

Trevelyan's writing, besides being clear, straightforward and logical, is not lacking in variety. There is in him both the variety of mood as well as the variety of expression. There is ease and familiarity, almost a friendly gesture, in *Walking*; the barbarous and romantic life of the Border in *The Middle Marches* is not without touches of

humour; while essays like "Poetry and Rebellion," "Clio: a Muse", and "The Present Position of History", are inspired by a genuine enthusiasm and critical perception. *If Napoleon had won the battle of Waterloo* stands in a class by itself. In it the narrative is developed with great perspicuity and confidence, and the closing scene is characterised by a fine dramatic energy. "Of course, Mr. Trevelyan is aided by our knowledge of the events which really followed the battle of Waterloo, but none the less his essay is a marvel of condensation, and he produces the necessary effect with surprisingly few touches of his brush."

In the last resort, judged by the 'threefold function of the prose-writer in literature'—viz., of expressing his meaning clearly, of using appropriate language, and of giving lasting pleasure—it can be said without fear of contradiction that Trevelyan comes out of the ordeal with a unique distinction of his own. Comparisons are always somewhat dangerous, but if we compare him with the great masters of English prose like Goldsmith, Hazlitt, Macaulay, Carlyle and Stevenson, it is not too much to say that he will stand only second to them in rank. It is true that he has none of the burning thoughts and volcanic eruptions of Carlyle, nor the purple patches, sweeping judgments and 'overcharged' metaphors and similes of Macaulay, nor possibly the romantic exuberance and artistic excellence of Stevenson, but he certainly has the ease and familiarity of Addison and Goldsmith, some of the flash and brilliance characteristic of Hazlitt, the passion for truth and earnestness which inspired Carlyle to greater efforts, and sane and sober judgments which are certainly more detached and hence superior even to those of Macaulay.

Ancient European and Indian Universities

BY MR. SURESH CHANDRA RAJKHOWA

THE Universities both in the East and the West are the products of the Middle Ages. Europe lost touch with the seats of learning of Roman times when the Barbarians from the North swept over the Western Roman Empire. The succeeding centuries mark a decline in civilization and a great lessening in the light of culture, which for centuries together had illumined the Mediterranean world. The age which thus ensued is called the Dark Age; and it was in the sphere of learning that the darkness was most complete. Christianity brought with it a kind of educational institutions, but these did not shape into Universities till the age of revival began in the 12th and 13th centuries. The Universities that grew up served with all their inherent defects a distinct purpose and an attempt is made in the following lines to compare and contrast them with the seats of learning of Ancient India.

Both in Europe and in India the earlier Universities were particularly marked by their very intimate relation with the Church. Both in Europe and in India teaching was strictly confined to the cathedral schools—their Indian counterparts being the temples and the *viharas*. In Europe, the earliest schools are associated with Charlemagne or Charles the Great who flourished in the 9th century A.D. These are mostly monastic schools, except in Spain where the wholesome influence of the Moorish rule had early enabled the people to appreciate the value of liberal education free from any outside control.

But in the 11th and 12th centuries mainly as a result of the quickening influence of the Græco Arabian civilization in Spain and the East with which the Christian west was now brought into closer

contact through the Crusades, a new intellectual movement began to stir Western Europe. The old cloister schools proved insufficient. Men began to crave for a more advanced and specialised form of instructions. There was an increasing demand for a freer and a more secular system of education which would enable the recipient to enter upon a professional career. It was in response to these new demands that the Universities of Europe sprang up. The characteristic growth of these institutions in Europe is best expressed by the saying that "they grew and were not founded". In India also colleges of science and law grew up similarly. In the modern Universities, the arrangements of sites and buildings are first made and then students follow. But in olden times both in the East and the West the opposite was the case. As Dr. Jessopp says: "The men came first; the bricks and mortar followed, long after."

Each one of the important Universities that thus grew up had its own department of excellence. Dating from the 11th century, Medicine was taught, especially at Salerno in Italy and at Montpellier in France. Law was eagerly pursued in the schools of Bologna. France was the true mother country of the philosophy known as "scholastic". The University of Paris was frequented for its instructions in Theology and it served as the model for most of the later Universities.

Besides Theology, Medicine, and Law all other important studies were left in cold shade of neglect. People were hardly acquainted with the subject matter of Natural Science. If the selection of the subjects of study was unhappy, the method in which they were taught was still more unsatisfactory. It was the method which the dying classic

world had bequeathed to the Middle Ages—the servile memorising of the texts. Not only in Theology but even in Law and Medicine the texts were held as authoritative and infallible. Even in Physical Sciences there was no serious appeal to observation and experiment. Blind obedience to the authority was the order of the day, the books were considered better authority than nature herself. The study of Aristotle was universal and almost compulsory. He was regarded as the “Master of all those who knew”.

Myres describes the student life in the earlier University period as “unregulated and shamefully disorderly”. The roughness and the general lawlessness of the mediæval society were clearly reflected in the educational institutions of the age. There was much of race prejudice and animosity between the students composed of different nations or races. Disagreement and fights were not uncommon even in the lecture rooms.

Notwithstanding the occasional royal patronage, the finances were poor. It was this poverty of the Universities which rendered so easy the migration or cessation of dissatisfied students and teachers which often resulted in the establishment of some younger Universities.

Coming across the land of the Saracens, we meet with almost a similar picture in the historic valleys of the Ganges and the Indus. In India, the relation of the educational institutions to the Church was more acute and intimate, but she had developed a higher kind of educational system much earlier than her European contemporaries or her Arabian neighbours. In the age of the Vedas, the hymns and prayers composed by the learned Rishis were transmitted from

generation to generation orally, but with the progress of time complexities arose in religious ceremonials and it became necessary for those who were most conversant to give instructions to the general mass to most of whom the meaning of hymns and prayers became unintelligible. Circles were formed of travelling scholars who made pilgrimage from one place to another. Learned Brahmins also collected round them many eager students, and in the courts of learned and enlightened kings, schools were established for educating the youths in religious books and scriptures. But in course of time this purely religious study was abandoned and schools were established for secular study as well. It is within the reach of history that we hear of the distinct division of teachers into *Diksha Guru* that is spiritual preceptor and *Siksha Guru* that is lay preceptor for teaching the two kinds of subjects.

As time went on, the lay schools were given more prominence and they developed into Brahmanical colleges to teach Philosophy, Law and Theology. The students were given free board and lodging through the endowments of the kings and princes.

It was out of these schools that the Indian Universities sprang up. It is customary among the persons of unthinking disposition to regret the progress of the University education in the India of the pre-British days as unsatisfactory, but a careful observation and a comparative study of the Indian educational institutions with those of the Western countries for even a brief period will show that they were phenomenal in many respects.

The most famous of the ancient seats of learning were Takshila, Sridhanya Kataka, and Nalanda, and the last named one finds

an important place in the valuable account of India left by the Chinese traveller Hiuen Tsang who visited India in the seventh century A.D. As early as the fourth century B.C. Takshila has been described by the Greeks as a great centre of education in flourishing condition. The Universities of prominence during the later Middle Ages were those of Odantapuri, Vikramasila, Benares, and Navadwip.

At Takshila, sixteen different subjects were taught in different schools. Besides the common branches of studies in arts, sciences, painting, sculpture, and handicrafts were eagerly pursued. The University of Takshila was especially famous for its instructions in Medicine. Panini, Chanakya and the famous physician Jivaka were students of this University. The University of Sridhanya Kataka was situated on the banks of the Krishna and was noted for its theological study.

But by far the most important of the Indian Universities of the early Middle Ages was that of Nalanda, and we are highly indebted to the classic description of Hiuen Tsang for the detailed knowledge of this institution. In the seventh and eighth centuries A.D., it was a great centre of Mahayana Buddhism. Despite the Buddhist influence over it, Nalanda distinguished itself as the best seat of learning in India for every branch of study. The University Library at Nalanda consisted of a nine-storied building called Ratnadadhi which was considered to be the largest in India. Hiuen Tsang himself studied here for several years.

For ages, Benares remained the strong centre of Brahmanical culture. It was so before Buddha; it was so even when Nalanda and Takshila flourished and it survived even the Mahomedan conquest; it remains so

even to-day. When after centuries of useful existence, the Universities of Takshila and Nalanda decayed, it was here that the great Sankaracharya came forward to challenge the great Pandits of Buddhism. Benares thus became the starting point of Brahmanical revival.

Nalanda and Takshila found a worthy successor in the monastic college of Odantapuri in Behar founded in 780 A.D. The newly founded University possessed a splendid library of useful books, but it could not survive the political vicissitudes of the age that followed.

The number of students in these Universities was enormously large. Scholars from all parts of Asia came to study Medicine and Indian art in the Universities of Takshila and Nalanda. The University of Nalanda is said to have contained ten thousand students. The enormous number of students attending the Universities seems to be particularly surprising when we consider the scattered nature of the population in most of the areas, the backward tracts and lack of communication.

The comparatively large growth of students may leave us complacent and satisfied, but it does not of necessity indicate much progress in general educational attainment; because a considerable portion of the body of students were exclusively devoted to the study of religious texts only. The question of the degree of efficiency of the Indian Universities of the period under review must necessarily be a matter of opinion; for there are no good statistics available on this point. The ancient Indian Universities bear much resemblance to the similar institutions of the residential type of to-day. From the scanty information that are available, it can be surmised that these Universities paid considerable attention to

developing a student's interests in life and life's problem. In most cases, an educational environment favourable to an all round improvement was created befitting the ideal of the then existing educational system.

But the brilliant age of Indian Universities did not last long. The system of education underwent a great change along with the Mahomedan conquest. The monastic Universities broke up, the Sanskrit Tols which had survived all political vicissitudes, took up the work of higher education. Benares, Kanchi, and Navadwip remained the historic seats of Hindu learning, and Hindu Pandits continued the works of the Buddhist monks. But in these Tols also we notice the same spirit of scholasticism, the same servile study of the texts, the same fruitless disputations on impossible questions. All these disappeared with the opening of a new enlightened epoch. Renaissance and Reformation brought with them new ideals to mediæval Europe, and India alike ushered in a new age. The age of Luther and Calvin was the age of Kabir, Nanak, Sri Chaitanya and Sankar Deva. The undisputed reign of faith has gone and that of reason appeared.

Properly speaking, the mediæval European conditions should be compared and contrasted with the conditions prevailing in the seats of learning such as Benares and Navadwip in the mediæval period and with the system of education as it prevailed in the numerous Tols during the same period. But an attempt has been made to show the glorious background of the mediæval conditions in India. And to understand that background properly, it is necessary to know what it contributed to the stock of world's knowledge.

It has been noticed before how Europe was restored from her dark period of

declining civilization by her contact with the East and Arabia. In fact, the age of revival in Europe was largely the contribution of the Saracenic civilization. But though Europe was indebted to Arabia, Arabia was in turn indebted to India. Thus writes Mr. Havell: "The knowledge of Chemistry, Medicine, and Pharmacy, Mathematics and Astronomy, which the Arabs disseminated in Europe, was largely derived from Indian sources. . . . Indian Pandits brought to the courts of Monsur at Bagdad the celebrated works of Brahma-Gupta which formed the basis of Arabic astronomical knowledge."

Of course, it cannot but be admitted that the Arabs in Europe made themselves independent of Indian teaching and soon laid the foundation of experimental science. And it is within the reach of common knowledge how this foundation has almost been recreated and vastly improved upon by Western scholars.

In the last it is mortifying to note that while the history of the University education in Europe presents a continuous line of progressive development, India suffered from sudden check during the tenth and eleventh centuries, and during the long period of Mahomedan rule the system of University education almost got out of sight. It is only from the latter part of the last century that we have begun to realise its value and it has got to be started anew after Western line. We have arrived almost at the point whence we started; because though the half dying system of education prevalent in the Tols contains within it a germ capable perhaps of development; to develop a University from that germ requires on the part of the recipients a genial power of assimilation such as is not to be generally found among the Indians of to-day who are fed up with Western ideas.

KASHMIR IN 1846

BY PROF. JAGMOHAN LAL BHATNAGAR, M.A.

IN the spring of 1846 shortly after the treaty of Lahore had been signed and Kashmir had been handed over to Raja Gulab Singh of Jammu, Lord Hardinge decided to pay a visit to the Happy Valley. After an interesting journey *via* Hoshiarpur, Pathankote, etc., the party reached Jammu on 18th April and were received by Raja Gulab Singh himself on the other bank of the Tavi. After halting for about a week they left for Kashmir where they stayed for ten days and then returned by the other route, *i.e.*, *via* Kishtwar, Kangra, Mandi, and Bilaspur, whence the Governor-General left for Simla.

A graphic and faithful account of the journey of things seen and heard on the way and of the territories and people visited has been preserved by Ganeshi Lal, Mir Munshi, in a small Persian manuscript known as *Kashmir-Naina*. The author who is evidently a shrewd observer, has left us an interesting account of the social, economic and political condition of the people as well of the various arts and crafts practised in the State.

SAFFRON CULTIVATION

Agriculture was here too, as almost everywhere else in India, the main occupation of the people, though Kashmir from very old times has been noted for its skilled workers. Most interesting among the agricultural industries of the State was the cultivation of saffron. The cultivation was limited to a small area of 25 villages, of which only 15 actually grew saffron. The seed is sown in the month of May on high ground and is not watered either by canal or well water, which is said to be detrimental to the saffron plant. Hence they have to depend entirely on the rains and the condition of the crop is determined by the rainfall. The total production at that time was estimated

at about 2,000 *manutas*, one *manuta* being equal to one Kashmiri seer. Half of it is claimed by the State. The price at that time was about Rs. 25 a seer and this yielded a revenue of about Rs. 25,000 a year.

OTHER CROPS

Other crops consisted chiefly of wheat, barley, peas, aniseed and tobacco (*Rabbi*), and shali rice of various sorts, moong, makh, moth, sesamum, cotton, cayenne pepper, maize, cheena (*kharif*), etc.

Large crops of *Singhara* were taken out of the Dal lake and an income of about Rs. 20,000 per year was said to have been derived from vegetable gardening in the Shalamor Gardens and on the banks of the Dal, the officer in charge of this department being known as *Mir-i-Bahr*. The sale of intoxicants was subject to a monopoly—*charas* being the chief article in demand. The contractor at this time was one Gurdial Singh and the department brought to the State an income of more than Rs. 10,000.

A cultivator was estimated to grow on an average about 50 *kharwar* shali* in a year, and out of this the State claimed 81 *kharwars*, 23 in kind and 8 in cash, at the rate of Re. 1-6 per *kharwar*. Of all other grains, the State claimed 50 per cent. at a fixed rate of Re. 1-6 per *kharwar*. The zemindars had also to pay an extra amount on fruit trees, grass, etc.

NON-AGRICULTURAL INDUSTRIES

Kashmir has been known almost from time immemorial for its skilled workers and this reputation is fully borne out by the long list of industrial workers and professional men given by our author. They were probably not very well off and even a slight

* Roughly speaking one *kharwar* land is equivalent to four Indian *bighas*.

disorganisation of industry hit them hard. As many as 46 professional workers are mentioned including blacksmiths, silver-smiths, carpenters, makers of writing cabinets (*Kalamdars*), seal engravers, dyers, weavers, pashmina workers, turners, wood workers, manufacturers of leather goods, etc. It may amuse our readers to know that courtesans and dancing girls are also included in the list.

All professional skilled workers were taxed, and the State derived an income of about one lakh and ten thousand which was realised through the *Mukaddams* of every profession. Probably these were regularly organised guilds, and the *Mukaddams* of every guild were responsible for the collection of what may be called the professional tax and its payment into the treasury. The tax ranged from Re. 1 to Rs. 2 per month, but barbers and tailors were exempted from the tax.

PASHMINA INDUSTRY

Of the non-agricultural industries, the pashmina industry was and is still the most important industry. Kashmir manufactured pashmina of unsurpassable quality, but the industry suffered on account of the short-sighted policy of the State in matters of taxation. There were two types of *Shalbafs* or pashmina workers: (1) those who supplied their own capital and hired labourers and might be called manufacturers or *Karkhanadars*; and (2) those who were too poor to invest any capital and were consequently advanced money by the State for the purchase of *pasham*, i.e., fine woollen yarn. The daily wages of the *Shalbafs* depended upon the amount of work done, i.e., the number of threads or yarn handled. Most of the weavers or *Shalbafs* were able to handle 50,000 yarn lengths in a day and were able to earn from 2 annas to 6 annas per day. Five skilled workers working at one

place were said to constitute *two* shops, but in the case of *Kurarabafan* a single worker constituted a shop.

APPRAISEMENT AND TAXATION

When the goods were ready, they were taken to the Customs House—*Chabutra-i-Sarkar*. The price was fixed by the appraisers appointed for the purpose and after the State duty was paid, the official seal, without which any sale would be illegal, was duly imprinted on each piece.

There were at that time more than three thousand such shops.

MINT AND JAWAHAR BAZAR

Kashmir maintained an open mint charging 5 per cent. i.e., Rs. 5 for every 100 rupees coined and drove a thriving business; for the merchants from Khurasair and India who came to buy pashmina, often paid in specie or coins of their own country which were generally remelted and turned into State coins.

The activities of the *Jawahar Bazar* and the mint are a proof of the lively trade which Kashmir did with its neighbours. The bazar served as a sort of exchange but foreign monies were also taxed, for instance, Kabul, Kandhar or Tibet rupees were taxed at Re. 1 per Rs. 1,000.

CHIEF EXPORTS AND IMPORTS

The income from the Customs Department amounted to about a lakh of rupees per year, the chief exports and imports being as under:

EXPORTS

Pashmina, Saffron, Kut, Kalamdars or writing cabinets, Tobacco—to Tibet, Woollen cloth, Ghee, Banafsha, Black cumin (*zira*), Bed Mushk, etc., etc.

IMPORTS

Pasham for shawls—from Tibet, Tea—Tibetan as well as foreign, White sugar, Salt, Gur, Colours, Copper and brass utensils, Blue pigment—indigo, Steel, Kimkhab, Mercury and its compounds,

Philosophy in India

BY MR. Y. A. THOMBARE, B.A.

CAN philosophy stand aloof from the life, thought and occupations in a country? Can it remain detached from its affairs, conditions and requirements? If we look at the history of philosophical thought in India, we shall find that it has not stood in a state of detachment from the activities of life.

The Vedas themselves, apart from their character as Divine Revelation, typify the primeval toil and turmoil of the human thought and the quivering triumph and joy of the attainment of knowledge. In those ancient times we find that when the light of knowledge first dawned upon man, he rejected all discipline and condemned all activity. As a result conditions became intolerable, when the philosophy of *Isavasyopanishad* appeared on the scene to preach the necessity of work as a preparation for reception of the highest knowledge. As time passed, need was felt of investigating the relation of different passages in the Vedas bearing on such topics as the soul, the origin of the universe and the like to one another and to the Vedas as a whole. It brought into existence the *Uttara Mimansa*, which performed the task of taking a comprehensive view of the contents of the Vedas as a whole, reconciling the apparent contradictions in them and systematising what they present in an unsystematic form. The birth of the philosophy of India, which is the wonder of the world and which is yet the solace of a considerable portion of humanity, was thus a response to the pressing need of the age. Later, it was the drama of an epic war which was made the occasion of the great teachings of the *Bhagavad Gita* about the immortality of the human soul and the right spirit in which man should perform his duty—

teachings which in India have supplied the impetus and drive for action and have comforted the mind to the present day. It was equally the challenge of the times which produced the philosopher Sankara, whose authority has been most generally deferred to in the Hindu world and followed by the majority of its best thinkers. Thus the traditional philosophy of the land has been the outcome of actual and living conditions.

The shock of foreign incursions which began in the tenth century, checked the onward march of philosophy in the country. In those parts where the blight of alien domination did not reach, efforts continued to be made to carry on the torch from generation to generation, and they kept up the vital tradition of adapting the reflective thought to the contemporary context. As in the past they displayed independence, originality and even brilliance. Dynanadeva, Ramanujacharya, Kabir, and Nanak are a few of the thinkers who lighted the path of philosophical advance not merely for the few but for the masses. But with these exceptions the progress of philosophy was held up by the tide of foreign invasions. Philosophy was driven from the field of realities. Its students felt themselves unequal to carry on the active struggle demanded by the hard conditions of the times and withdrew from actual life. This was a most grievous injury inflicted by the troublous times on the cause of philosophy. Philosophers left the contemporary situation to take care of itself and contented themselves with living on the labours of the past, with the result that philosophy was more and more removed from the context of life. Men like Ramadasa strove successfully to face the living factors and were able to pave the way of such movements as the rise of the Maratha power,

But generally the professional philosophers found themselves no match for the difficulties in the country, and philosophy was torn from the life of the people and degraded to the level of mere dialectics.

Philosophy was in this predicament when at the beginning of the last century events brought it face to face with the victorious forces of Western culture. They did not take long to surround the indigenous philosophy on all sides. They have ever since gone on undermining the foundations of its strength in its own home. The Western culture has had at its back the powerful array of wealth, patronage and authority. At one stroke, by the promise of posts in the administration of the country, it was able to win over to its side the intellectual classes, on whose support the indigenous philosophy entirely relied. In fact the whole world, which in these days pays obeisance to science, is ranged under the banner of the invader, whose armies are being constantly reinforced. But the disparity between the armaments of the two adversaries is even greater than that between their forces. The weapons of the Western culture are forged afresh in the latest laboratories and factories of science and are replenished every now and then, while Eastern philosophy has to carry on the fight with its age-old limited and worn-out armoury. In spite of this, Oriental philosophy as such has not been able to take note of the transformation that has taken place in the life of the country—of the new conditions and problems which changing circumstances have brought in their train. The late Mr. B. G. Tilak no doubt tried in his monumental work on the Gita to bring the old philosophy into relations with the existing life, and Mahatma Gandhi has preached the principles of non-violence in a new light with special reference to its political requirements.

Both the efforts have done direct good to the country. But they cannot be said to have touched more than the fringe of contemporary problems. Nevertheless they have succeeded in showing the importance and value of a return of our philosophy to the problems of our every-day life.

Some of the most crying problems of the day which refuse to give us any breathing time may be stated as follows: Whence is all our slave psychology and our civil disobedience? Whence all our mistrust of one another combined with a pathetic faith in aliens? What is the meaning of our regenerate and our depressed classes? What is the true significance of our curious combination of individual merits with collectivistic disorganisation? Why should not our urban classes have completely dedicated themselves to the work of rural uplift? When and why our complacency in the face of all our ignorance, indigence and disease? Why should the few batten on the many? Why should we have failed to take our full share in the advancement of science? and so on. These questions constitute a serious challenge to our most cherished philosophical tradition.

Our philosophy looks upon the world as unreal and its affairs as illusory. According to it a man's goal is the enlightenment of his soul, and the road to its realization lies not through something done or accomplished but through knowledge. This insight, however, cannot be attained without the discipline of moral life. The foundation of this moral life is that a man should regard others as his own self. He should refrain from harming others as from harming himself and do good to them as he would to himself. Even when the delusive veil of ignorance is lifted and true knowledge comes, a person is expected to act on the moral principle enunciated above

so that one who does so act is taken to be superior to the one who does not. An emphasis on this principle with special reference to our present conditions would be most opportune. If our professional philosophers had a sympathy for the sufferings of our actual life, this principle would form the main burden of their preaching, which would further revive regard for the old philosophy. They have also to take into account the fact that in these days actual knowledge in its most authentic form has adopted experimental methods. Intellectual classes all over the world—not excepting even India—have practically made these methods an article of their faith, and they are chary of paying unquestioning allegiance to any beliefs formulated in days when the absence of science and mechanical appliances made experimental methods of obtaining knowledge impossible. It is inevitable that modern thought should regard the problem of knowledge and assumptions its fundamental problem and should subject them to a searching scrutiny. The assumptions and conclusions of our old philosophy may or may not ultimately stand the test of scientific methods. But it is a debt which we owe to our ancestors as much as to ourselves that we should hold a dispassionate inquiry and discover truth. Then alone shall we prove ourselves worthy of the rich philosophical inheritance they left us and contribute to the solution of the pressing problems which confront us. The central fact of these problems is that they have been created by our contact with the technological civilisation of the West. No solution which fails to see this would meet the requirements of the situation.

The Western civilisation boasts of having freed man from his former enslavement to

natural conditions. He has attained a new kind of freedom to want and strive for all kinds of new possibilities. But even the European traditionalist condemns such freedom as degradation of values and ideals brought by the industrial civilisation. What man should value, he says, is spiritual freedom, freedom in regard to things which dignify and ennoble human life such as art, religious communion and moral aspirations, and not freedom to fulfil desires within the economic field—wants for material things and for material prosperity. The very claim that the liberation of economic wants by material means constitutes freedom is, he says, a convincing proof of the degradation effected by the modern civilisation. The modernist, however, contends that the possession of physical means for a higher degree of material comfort and ease would not appear to be inherently hostile to the play of creative and appreciative faculties in the domain of higher arts and ethics. He urges that the increase of material comfort and security, even when not amounting to a large surplussage of wealth, would promote the exercise of imagination and emotion in the higher sphere of ideal interests. This presumption, he has to concede, has not so far been realised as a matter of fact. Instead of securing leisure to men, he admits, it has deprived them of it. A few who possess it are found to use it in mad pursuit of amusement and foolish display as well as in holding others in enslavement. Thus if the present civilisation has put an end to one kind of bondage, namely, to forces of nature, it has done so only to produce another bondage, namely, to the machine. It has deprived work of its joy and its products of artistic features. The masses have been condemned to become appendages to the machines on which they

work. This is the vaunted gain in human freedom. The fact underlying the indictment are not denied by the admirers of the industrial civilisation.

They, however, contend that the evils are not wholly due to the machine. They say that the modes of desire, habits of thought and institutions developed in the past cannot escape their share of responsibility for the present, and they thus hurl back the reproach in the face of the traditionalist. They further claim that the modern democratic movement in its broad sense has brought "humanitarian" ends, which must counteract the tendencies of enslavement. The machines have made it possible to increase human happiness and leisure, and distribute it more evenly than before among larger numbers of the population. It is true that the end has not yet been accomplished. But this failure is due to a certain extent to the perverseness of human nature. The modernists think that the discipline of privation, sacrifice and suffering may not be the remedy that will ultimately be necessary to elevate man above his base self. They point out that the value and standards on which the traditionalists base the remedy have not been able to rescue human nature from the outstanding evils of industrialism. According to the modernists, in consequence of the lack of opportunity in the past, man has had to fast too long and too much. They fondly imagine that he has only to satiate himself to the full to be able to return to a state of golden equilibrium. As put by a well known thinker, "the present situation may be one of transitional unbalance, and it is not entirely utopian to look forward to recovery of sane equilibrium after the so long inhibited appetites have glutted themselves."

The question, however, is whether the balance can be restored without any kind of moral restraint being exercised. The scale on which our industrial development has supplied the means for the satiation of human appetite has no parallel in the past. But there was still enough scope even in pre-industrial times for the appetite to glut itself in several fields. The law-giver of the East has no illusion on the point. He unequivocally states that appetite is not appeased by being glutted. On the other hand, he says, it is stimulated thereby like fire by oblations. "Regulate and control the appetite" is the advice he gives. But we need not be sanguine that the modernist will accept it without question.

This spells the most dismal outlook for countries like India which Western industrialism is holding in commercial thralldom in order to make them its permanent hunting-ground. Our economists will perhaps tell us that if we must not perish, we have no time to lose in adopting the technological civilisation ourselves. This will mean that we must enter into a competition with the advanced nations of the world. But we would then be avoiding one pitfall only to rush into another. We do not want to worship the machines, but at the same time we have no desire to allow ourselves to be crushed by it.

So far as the standards and values which we have inherited from the past are concerned, we know that they have lost their operative force as a result of the impact of the Western ideas. Even when they condemn evils which condemn themselves to any intelligent mind, we do not feel satisfied. The fact that troubles us is that we know that they have not been proved to stand the test of the modern scientific methods. At the same time we know that the

new technological and scientific processes have not so far been able to supply any fresh standards. In effect we blindly surrender ourselves to new forces which we do not try to understand. Philosophy must deal with the situation that has arisen. It is its business to bring intellectual order out of the chaos of beliefs. The present lack of adjustment between the ideas and ideals which we have inherited from the past and the dominating interests and movements of the present civilisation are both a datum and an opportunity for a rebirth of our philosophy.

We must, therefore, return to existing conditions and observe and study the dominantly materialistic character of the present age with full intellectual sympathy. We ought to discover the full meaning of the experimental methods pursued by natural

science at the present day. We should subject to their tests the conceptions which have been transmitted to us regarding the nature of mind, thought and knowledge. We should reconsider the relation between causes and effects and means and ends on the basis of the new machinery and appliances which science has provided. We shall then be able to determine final standards and values with respect to the realistic factors in the present conditions. Then would those standards and values be able to supply effective impetus and drive confidence and courage and direction and point to our activities. The observation and reflection which would discuss the meaning and possibilities of the present-day conditions would be true philosophy, which would afford illumination and guidance to our confused steps.

COSMIC RADIATION

BY

DR. S. RAMACHANDRA RAO, M.A., Ph.D.

THE subject of cosmic radiation is perhaps the most fascinating branch of study in modern physics. It has been described as "unique for the minuteness of the phenomenon, the delicacy of the observations, the adventurous excursion of the observers, the subtlety of the analysis and the grandeur of the inferences".

The cosmic rays may be briefly described as a highly penetrating radiation present in the atmosphere. They have been shown to be fast moving electrons, some of these attaining speeds almost that of light. Several centimetres of lead are pierced by these particles. Because of their tremendous energy, some of them are able to pass through the thick cushion of air on the

earth's surface and are detected by suitable instruments in our laboratories. They have been ascribed a cosmic origin and are supposed to come from interstellar space.

It is well known that dry air is not a conductor of electricity. Hence a charged electroscope should retain its charge almost indefinitely if left in a vessel containing dry air. But Geitel discovered in 1900 that there was a leakage even when the place was free from radioactive emanations. Three years later, Rutherford and Cooke observed that the leakage could be greatly decreased by enclosing the electroscope in a lead chamber whose walls were several centimetres thick. They found that a two inch layer of lead reduced the leakage by 30 per cent.

McLennan and Burton obtained similar results at the same time independently. These investigators suggested that highly penetrating rays, present in the atmosphere, caused the air around the electroscope to become conductive. When the instrument was shielded by lead, the leakage decreased considerably because of the partial absorption of the rays by the lead. The penetrating radiation was ascribed to the radioactive minerals present within the earth. Richardson, however, thought that these were sent out by the sun. The cosmic origin of the rays was firmly established when Gockel, a Swiss physicist, made balloon ascents to a height of nearly three miles and discovered that the intensity of the rays was greater at this height than on the surface of the earth. The study of cosmic radiation was pursued with great vigour soon after the Great War by different investigators in America, Russia, and Germany.

How are these cosmic rays detected and measured? Two methods are generally in use. In the first method, the rays are allowed to fall into a thin walled steel bomb containing argon gas under high pressure. The rays collide with the gas atoms and split them into positive and negative ions. If two electrodes are kept within the chamber, one of them carrying a positive potential and the other a negative potential, the ions are attracted to the proper electrodes and a feeble electric current will be detected between the electrodes. This current can be measured by a sensitive electrometer. In the second method, the electrometer is dispensed with and the electric current is amplified and passed through a loud speaker. Every time a cosmic ray enters the ionisation chamber, an electrical current passes through the loud speaker and a sudden click

is heard. In some modifications, these clicks are made to register themselves on a revolving counter. Though the methods appear to be quite simple, they involve considerable skill and mastery of experimental technique; and unless proper precautions are taken, spurious results may occur.

The study of the nature and properties of the cosmic rays has been mainly along two directions, viz., the variations of the intensity with latitude and altitude. After the pioneer investigations of Gockel in 1909, the next significant results were obtained by Hess, Wulf and Kolhorster between 1911 and 1914. Kolhorster observed that at a height of $5\frac{1}{2}$ miles, the radiation increased in intensity to seven times the value on the earth's surface. It was thus definitely established that the penetrating rays were cosmic in origin and suffered absorption as they travelled through the earth's atmosphere.

In 1926, Millikan, the famous experimenter of Pasadena in the United States, studied the problem of the altitude variation of the cosmic rays by sending up balloons containing self-registering electrometer, thermometer and barometer. He verified the conclusions of the previous investigators and by indefatigable work extended the range of research in several directions. It was shown by him that when suitable precautions were taken, both balloon and mountain peak observations gave the same altitude variation. He further studied the absorption by water of the cosmic rays and showed that the rays could penetrate many metres of water.

The deep water investigations were greatly extended by the brilliant work of Professor Regener of Stuttgart just three years ago. Working on the Lake Constance on the Swiss border, he showed that the cosmic rays were detectable at a depth of 770 feet of

water! Regener followed up the study at high altitudes also by sending up rubber balloons. The instruments were suitably protected from the low temperature at high latitudes by being enclosed by cellophane material. His balloons reached a height of 15 miles, almost $\frac{34}{35}$ th of the height of the atmosphere! He showed that above $8\frac{1}{2}$ miles, the cosmic ray intensity increased very slowly. Professor Piccard's sensational stratosphere flights to astonishingly high altitudes to test these conclusions are more familiar to most of us.

The variation with latitude of the cosmic ray intensity was first noticed by Clay in 1928. He carried an electrometer all the way from Leyden (Latitude 52° N) in Holland to Bandoeng (Latitude $7\frac{1}{2}^{\circ}$ S) in Java and found that the intensity in the former place was nearly $1\frac{1}{2}$ times the intensity in the latter place. A thorough geographical study of the cosmic ray intensity was initiated by A. H. Compton of Chicago some four years ago, with support from the Carnegie Institution. Eight different expeditions were organised and measurements with careful standards were made in 69 stations distributed representatively on the earth's surface. It was found that the intensity was nearly constant up to 10° latitude and then rose gradually at higher latitudes. Between 25° and 45° there was a sharp increase in intensity, while above 50° the intensity was constant. The value at latitudes above 50° was 18.6 per cent. larger than the value at the equator. The northern and southern latitudes gave identical results.

What are these highly penetrating radiations? Wherefrom do they come? These are the questions which have engaged the attention of the scientists in the last few years. Millikan believes that the cosmic rays are electromagnetic radiations

quite similar to X-rays but of much shorter wavelength. Compton, on the other hand, is definitely of the view that the cosmic rays are particles, probably electrons. Dauvillier suggested that these electrons might come from the sun and that due to the magnetic field associated with the earth, the slower electrons showed a curvature in their path and thus the intensity was greater at higher latitudes. Lemaitre of Belgium has put forward the bold theory that a primeval explosion occurred in the universe several thousand million years ago and that the cosmic rays are merely the atoms, protons and electrons thrown out in all directions at that time. These are still travelling in space and some of them are now received on the earth's surface.

The cosmic rays possess tremendous energies. Attention has already been drawn to their high penetrating power. It has been found that while 1 inch of water is enough to absorb half a beam of X-rays, some 20 feet of water is necessary to absorb half the cosmic ray beam. Kunze's experiments to determine the swiftness of the cosmic ray particles are very interesting. He allowed these particles to pass through large magnetic fields and photographed the tracks by a special method. The particles suffered a curvature in the magnetic field and the smaller the curvature, the larger the energy of the particles. In fact, particles with low energies were found to describe spirals while particles with exceedingly large velocities were almost undeviated. By the application of much skill and ingenuity, Kunze showed that some of the particles had velocities as large as that of light.

The high energy of the cosmic ray particles makes it a powerful tool in the investigation of the structure of atoms. When a cosmic ray particle suffers a collision

with an atom, this atom is shattered to pieces. Anderson and Millikan specially designed an apparatus to study the nature of these particles and brought to light the interesting fact that there occurred particles of positive charge and negative charge in equal abundance. In fact, these were found to be produced at the same time and were separated in their path by the application of a magnetic field. Because of their opposite charges they were bent differently and could be recognised by their tracks on the photographic plate. Anderson suggested that the positive particles had the same mass and magnitude of charge as the electrons and were really the positive counterpart of the electron. This important result was confirmed in an elegant manner by Blackett and Occhialini in Cambridge. In their apparatus, the cosmic ray on entry into the chamber itself operated the photographic device and photographs of the tracks were automatically taken. The apparatus was set up in the dark and once in about two minutes a cosmic ray particle entered the apparatus, there was a click and a flash and the particles produced in the path were photographed. They confirmed the existence of the positive electron or positron.

The most interesting fact about the positrons is its exceedingly short life. Ordinarily it does not exist for a sufficiently long time to be detected but when bestowed with very large energy, it can be seen for a thousand millionth of a second. The incident cosmic ray particle not merely produces the positive electron but also gives it sufficiently large energy to enable it to live long enough to be recorded on the photographic plate.

Dirac of Cambridge had indeed deduced from purely mathematical reasoning that there should exist minute particles similar

to electrons but carrying a positive charge. And the experiments of Anderson and Blackett and Occhialini have amply confirmed the soundness of his reasoning.

Physicists have not yet arrived at a satisfactory explanation of the mechanism of production of the positrons. Perhaps more experimental data are required to help them in the matter. However the subject is highly intriguing and may possibly bring in more revolutionary concepts in physics.

The cosmic rays come to us from the coldness of interstellar space. They help us in obtaining information regarding the material constituents in the universe. Each particle is a fast messenger that has come to us from the far off space. The questions before us are many. Wherefrom do they come? How do they get such large energies? When an answer is given for these questions, certainly we shall have known more about the universe around us.

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The Love of Joymoti: A Story

BY MR. GOPAL CHANDRA SARMA BORUA

JOYMOTI, the true and faithful, loved her husband Langi Godapani with a profundity of feeling baffling description. Her joys and sorrows, comfort and sufferings, were all the reflections of those of her husband's. Her heart was elated with joy when he was happy, and her face was shadowed with anxiety when he looked melancholy. Her real soul was lodged in her husband as it were.

The short-sighted and selfish Lora Raja designing to set himself in entire safety and to make the much coveted throne of the extensive Ahom kingdom hereditary for his family, ordered the capture of Godapani—the last yet the mightiest of the powerful Ahom princes whom he considered as the main obstacle in the way of the fruition of his plan.

Joymoti found her husband in danger, danger that might take away his life which she valued above all other things in the world. Why would she not be satisfied if the sacrifice of her humble self could save the precious life of her husband? She entreated Godapani once and again to leave her behind and to abscond, until good days came, to a place beyond the reach of the cruel king.

To leave behind in the midst of his enemies his beloved wife, a genial presence, was too much for the loving soul of Godapani. He knew well that Joymoti had been prepared to sacrifice her own life for his. Quite unknowingly the thought of his consort's horrible death at the hands of unfeeling Choudangs flashed very vividly in his mind. He could brook his own death but not that of his beloved wife. He was perplexed, greatly perplexed. He was torn between an impulse of yielding to the tyrant king and face persecutions on the one hand, and the desire of ensconcing himself without

regard for the fate of his wife with a view to do meet justice to Lora Raja in time on the other. In this his puzzle, however, the latter desire, shaped by his wife's importunity, got the better of his former impulse.

The approach of the king's men on the look-out for Godapani was perceived and along with that came the sorrowful hour of Godapani's parting from his dearest wife. With a heavy heart Godapani looked at Joymoti and Joymoti at Godapani, their cheeks being bedewed with sorrowful tears. Godapani tried to speak, but was completely choked with emotion. Bidding adieu to his sweet-heart, but in silence Godapani took to his legs casting a lingering look behind.

The king's men enquired of Joymoti the whereabouts of Godapani. Joymoti replied with courage instantaneously: "No information of my husband you can expect from me. I am prepared not to tell you anything of him."

The officers made clear to Joymoti what her fate might be on her refusal to reply. Joymoti not caring the least for her fate, replied heroically: "The trivial punishment by a selfish king cannot shake a true wife from her firm determination."

Lora Raja's anxiety multiplied. Godapani, the lion amongst Ahom princes, had escaped. Joymoti, his wife, would not reveal his whereabouts. Would he be unsuccessful in his attempt to make the throne hereditary? Would Godapani bring havoc to him and his family? Haunted by these thoughts, quite despondent grew Lora Raja.

The whereabouts of Godapani were to be exacted from Joymoti at any cost. She would not do so on peaceful terms. So, orders for the infliction of punishment on Joymoti followed.

Joymoti was taken to the Zarenga field—the noteworthy punishing ground during the Ahom reign. Punishment began with beating by canes. Beating had continued for two days, but it proved of no avail.

Beating by canes having produced no effect, the whipping with chamta was adopted. Smack went the afflicting chamta on Joymoti's delicate back. Blood streamed down from the wounds at different parts of her body. Nevertheless, Joymoti paid no heed to all these. The same answer "No information. . . of him", did she make all along.

Now the application of red-hot iron on her person commenced. It went on for several days. The terrible sight of the red-hot iron placed on Joymoti's tender person moved even the cold-hearted Choudangs with pity. Every hour, every day, the king expected to hear of Godapani's whereabouts from Joymoti. Hours glided away, days passed by, but Lora Raja's expectations did not fructify.

The discomfiture at the hand of Joymoti made the king all the more desperate and savage. He became greatly irritable and morbidly sensitive. Joymoti's sufferings were intense, her punishment inhuman, but the king was oblivious of all these. Godapani he wanted, Godapani he must find and destroy.

Even the most savage punishments appeared slight to Joymoti, and proved fruitless to Lora Raja. But the king would not stop here. Joymoti must be punished even unto death if she persisted in the same reply.

The news of savage punishment on Joymoti somehow reached the absconding Godapani. How could a loving husband stand the news of the distressing plight of his sweet-heart? Godapani resolved to approach Joymoti and advise her to reveal his whereabouts.

With a stout heart and reliance on God, Godapani came to Joymoti in the likeness of a hill-man. Lounging about in the countryside, he pleaded before Joymoti in a voice broken with emotion: "Oh, wretched lady, why don't you save your precious life by making a clean breast of your husband's secret? Your husband may save himself even if you reveal his whereabouts." Him she recognised. He, for whose safety she had been enduring so much pain and punishment, had now come out himself. Joymoti was at a fix, but not bewildered. She retorted: "Uncle, who has asked you to come over here? Please be off and let me act in my own way."

Godapani understood everything. He wanted to speak, but his voice quivered with agony and hands swung to and fro with agitation. His heart became heavier with sorrow. Tears trickled down his tawny cheeks. Calling on the sun, the moon, the sky and the stars to bear evidence to the utmost cruelty to Joymoti, the loving husband Godapani slowly repaired to an abode of darkness.

Fresh punishments were devised every day. The Choudangs felt tedious of punishing Joymoti. Joymoti's sufferings grew more and more unbearable. On the 16th day of punishment, she stopped making even that only reply and lapsed into entire silence. On the 17th day, she kept her eyes constantly closed, praying all the while to the Almighty to give her husband long life and success. On the 18th day from early morning she was in a state of delirium. Men and women, boys and girls, from the capital and the adjoining villages perceiving Joymoti's end close ahead, thronged to the punishing-ground with eyes moistened with tears and hearts melting in sympathy.

Towards the afternoon the sky assumed a sombre look. The gentle breeze suddenly turned to a strangely hot wind. The Choudangs felt something uncanny. They stepped off Joymoti. Joymoti raised her glowing face and looked round the Zarenga field with folded hands. A hush fell upon the thronging crowd. A lightning flashed afore and along with that Joymoti, the true and faithful, shuffled off this mortal coil.

Godapani got the news and became distracted with sorrow. Taking a mighty

oath to wreak vengeance upon selfish Lora Raja, he left his absconding locality for the western part of the country.

Joymoti sacrificed her life not in vain. Godapani could not be captured, and with the help of some powerful Ahom officers, he came off successful in dethroning Lora Raja, the selfish, and spread peace and tranquillity throughout the length and breadth of the kingdom.

To-day, the Assamese marvel at Joymoti's unfathomable love for her husband. Her praises are echoed upon the lips of them all.

The Call of the Gita

BY MAHATMA GANDHI

THERE is not a single spiritual tangle which the Gita cannot unravel. It is a different thing, if, on account of our insufficient faith, we do not know how to read and understand it.

The battle-field of Kurukshetra is only by the way, the true Kurukshetra is our body. It is at once the Kurukshetra and Dharmakshetra. If we regard it as, and make it, the abode of God, it is the Dharmakshetra.

In this battle-field lies one battle or another always before us, and most of such battles arise out of the ideas: "This is mine, this is thine."

The Gita and all the other religious books of the world proclaim to us that the difference between mine and thine should be forgotten. That is to say, attachment and aversion should be relinquished.

* THE BHAGAVAD GITA: With the Text in Devanagari and an English Translation. By Annie Besant. Price per copy, Annas Four (Foreign 6d.).

Gita asks us to make humanity our religion. Service first, Service last and Service always.

The Gita preaches sanctity of all life. None of us need deprecate ourselves. We are all offspring of the same Divine Essence (Brahma). All are equal in the eyes of God. No one is created high or low. This teaching of the Gita inspires utmost confidence in its readers.

All of us are striving to get happiness in this world. Some seek happiness in amassing wealth by fair or foul means; some seek happiness in mere physical well-being—others seek happiness in holding unquestioned sway over weaker and backward races.

But the Gita ideal of happiness consists in doing one's duty through thick and thin, placing entire confidence in the justice of our cause and providence.

Thus the call of the Gita is a call to Service—service through self-surrender.

Phonetics in Modern Language Teaching

BY MARTHE GOLDWYN, B.A. (LONDON)

IN no subject more than in foreign languages have methods of teaching undergone so many and varied transformations. No other subject of the secondary school curriculum has caused so much anxiety. Introduced in England originally as a soft option or accomplishment, the study of one or more modern foreign languages has come to be considered an essential and compulsory part of every child's education.

With aim and importance, have varied kinds of teachers and methods of teaching.

It is generally admitted to-day that the aim of modern foreign language teaching is primarily cultural and secondly practical. For the first, it is essential to acquire a sound, adequate knowledge of the written language and a fair acquaintance with the literature and history of the country and people whose mother tongue, one is learning. For the second, the power to express oneself fluently and accurately is required. As a matter of fact, the methods of achieving both aims are indissolubly one, for in order to speak fluently and accurately, one requires a sound and adequate knowledge of the language, and that implies a fair amount of reading and consequently of acquaintance with literature and history.

The first foreign language is usually begun at the age of 11+ (plus) and at that age, methods used in any subject are based on the child's active participation in the lesson, that is, the child must speak. In order to do so in the foreign tongue, he must learn how to pronounce the foreign sounds correctly and to utter a foreign sentence with correct intonation.

It used to be thought sufficient for a Frenchman, for instance, to teach French to English boys for the latter to acquire a

good pronunciation. Apart from the fact that not all Frenchmen were qualified teachers, not all were educated men with an accurate knowledge of their own language, few were sufficiently masters of English to control their classes effectively—and nothing can either be taught or learnt in a pandemonium—few realised what the essential differences were between English and French pronunciation.

It was for the phoneticians to point the way. Far from it being enough to go and live abroad in order to acquire a good pronunciation in a foreign tongue, it can in many cases be utterly useless. For it is little realised how very inadequately people hear and imitate sounds when their ears have not been trained to detect differences of sound. The training is provided by phonetics. With these, not only is the ear trained to hear correctly, but the purely mechanical movements of mouth and tongue are indicated so that few fail to acquire a reasonably accurate enunciation.

Most schools in England to-day begin their foreign language course with phonetics. This consists only in the analysis and practices of sounds peculiar to the language studied. It is both unnecessary and unsuitable to teach general phonetics with all its imposing array of complexities.

The children love pulling faces, making noises and imitating their teacher. The use of phonetic script is useful as a check on their pronunciation and the progress of their ear-training, as well as a happy means of divorcing the new range of sounds from their traditional spelling in terms of an alphabet which the children are accustomed to reading in their native way. After a few weeks of almost exclusively oral work, varied with phonetic dictation of nonsense syllables,

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songs and actions, it is usually time to begin the transition to normal spelling.

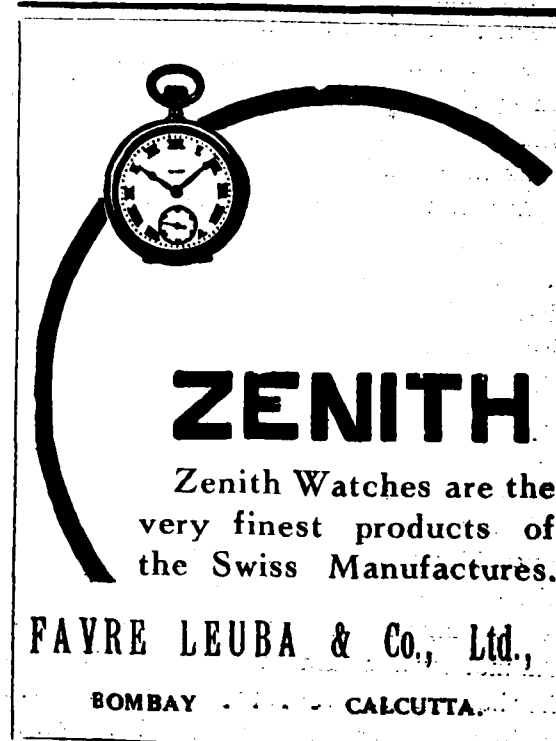
There are ultra "Direct Methodists" who insist on the exclusive use of phonetics for a whole year. But since the use of phonetics in modern language teaching is purely pragmatic and is essentially a means to good pronunciation, six to eight weeks are usually enough to lay the foundations of good pronunciation in a class of eleven year old beginners. The parallel use of phonetics should continue for a year and a half, and after that it need only be used for unusual and difficult words.

By this means it will be found that the pronunciation remains good. Having acquired good habits of speech at the outset, the children find it easy and natural to speak the foreign language in its own peculiar way. It must, however, be added that unless the teacher has himself a good pronunciation, his constant bad example will undo any good that his teaching of phonetics may have done. Precept must be demonstrated by example. Another advantage of a good pronunciation is that the children more easily develop a feeling for the language (*Sprachgefühl*) so that they tend to acquire the idioms more readily, while their spelling benefits from their accurate speech. It is most interesting to note that children who have acquired wrong habits at the beginning rarely write dictation well. They are unable to recognise the sounds they hear and tend to connect a certain spelling with their own faulty utterance.

In short, the use of phonetics has made it possible and even quite usual for children at school to acquire a foreign language and within a limited range to speak it perfectly. In fact, it is often surprising to find that a child speaking his own language badly is yet able to use the standard speech

of a foreign tongue. This is definitely encouraging to those who are anxious to solve the knotty problem of local accents and dialects.

The children naturally acquire their parents' habits of speech, and particularly in rural and industrial districts their speech is so typically local that they are not easily understood, nor do they readily understand the normally cultured speech of their teachers. In some schools, there has grown up the practice of speech training in classes of eleven year old children, so that the study and practice of the sounds of their own language coincides with that of the foreign one they are just beginning to learn. This makes them very conscious of differences of sounds both in speech and music, so that they profit from such classes by quickly improving their own accent and unconsciously developing a feeling for language as an art.



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How to Choose Your Investment

By RAO BAHADUR C. S. SUBRAHMANYAM

SIXTY years ago men who had money to invest put it with indigenous money-lenders, such as Chetties and others. Those with knowledge of English and with official connections put it with British mercantile firms. Government paper was not in much favour in the early years. By the end of the century with an increase in the number of men who made money in trade, in the public service and the professions, there came into existence "Nidhis" or "Funds" in larger numbers, as also indigenous bankers who received deposits besides the British trading firms who had a Banking section. There were no joint stock banks in this Presidency except the Bank of Madras.

With the fall of the House of Arbutnot, the British trading firms one by one closed their banking sections. Chetties, Saits and other indigenous bankers, and "Nidhis" or "Funds" increased their activities.

The Indian Bank was started in Madras—an epoch in indigenous banking in South India. It is now the premier indigenous bank in South India.

At present banking facilities are afforded by banks incorporated in Britain and having branches in Madras and known as Exchange Banks, the Imperial Bank and a number of banks incorporated in an adjoining Indian State and also in the Presidency. Now the object of this article is to help an investor to choose his bank for putting his money. The British Banks, the Imperial, and the "Indian" are of first rank but the rates offered by them are not tempting. Besides these, there are a large number of "Banks" advertising in bold types in the newspapers. An individual is hard put to it to choose and he thoughtlessly selects that which offers the highest rate of interest. No doubt these "Banks" are registered under the Companies

Act. The man in the street does not know the difference between a private company (Bank) and a public company (Bank) both registered and affixing the word "Limited" to their names. A private company though registered has not to send its annual Balance Sheet to the Registrar, nor to hold meetings of shareholders and enter the proceedings in the minutes book, nor need it have a minimum amount of Share Capital, nor is bound by the other restrictions imposed by law on public companies. It is practically a private concern like a partnership or firm. The ordinary safeguards which the law has provided in the case of a public company do not govern a private company. It is, therefore, necessary before a man puts his money, to find out if the "Bank" Limited is a public or private company. In regard to the public "Banks" the points to be noted and if necessary discovered by enquiry direct of the company are the following:

Its authorised and paid-up capital, the amount invested by the directors and the period it had functioned and the dividend it had paid; a large investment by the directors augurs safety. Its balance sheets for the last two or three years may be inspected. If an individual is satisfied with the character and status of its directors, and if its Head Office is not in foreign territory, he may choose it, if necessary, after an interview with some of the directors. To repeat again, with so many banks advertising and offering tempting rates of interest, it is necessary an investor should, before entrusting his hard-earned savings to it, make a thorough enquiry. In the pre-Arbutnot days, the tag "& Co." had a magic effect on the public mind. Now XYZ "Bank Ltd.," seems to have a similar influence. As for investing in shares of joint stock companies, don't take them because of the importunity of the canvasser or even a director or managing director. Shun such importunities and suspect them. Let the shares come in the market through brokers or other business people engaged in selling shares.

Indians in East Africa

MR. K. P. S. MENON'S REPORT

THE Government of India have at last released for publication Mr. K. P. S. Menon's Report on Marketing Legislation in Tanganyika, Uganda, and Kenya. While it was generally known that Mr. Menon had criticised the Ordinances as potential danger to the existence of the small Indian trader in those territories, we have now before us the facts and arguments on which Mr. Menon had formed his conclusions, together with his recommendations after a careful and thorough examination of conditions in East Africa.

TANGANYIKA

"I did not come across a single Indian in Tanganyika who was satisfied with the Marketing Legislation or did not fear that it was a potential danger to Indian traders," says Mr. Menon in his Report.

The powers assumed by Government under the Trades Licencing (Amendment) Ordinance are so general and formidable that the apprehensions of Indian traders in Tanganyika that they may be used to their detriment cannot be said to be groundless.

This Ordinance has eliminated a substantial number from the produce trade and increased the distress of the small trader. But the Ordinance which Indians in Tanganyika view with even greater alarm than the Marketing Ordinances is the Co-operative Societies Ordinance 1932.

There are Draconian provisions for which it is difficult to find justification or parallel. By a little manipulation these provisions can easily be used to the detriment, if not to the elimination, of established traders, and tentative attempts in this direction appear to have been made in the Bukoba district.

Indeed, a high official of the Tanganyika Government told me that if the Co-operative Societies Ordinance were to be put

into operation, it would mean "the death-knell of the Indian trade" in Tanganyika.

UGANDA

Six months later, Uganda followed with an Ordinance moulded on the same lines as the Tanganyika Ordinance. And what will be the outcome of these restrictions? In Mr. Menon's words:

From the individual Indian trader's point of view, the most disquieting feature is that it will not only affect his buying but selling operations. A native from Kidongori who takes his produce, say, to Bukedia and gets paid for it, will naturally spend his money in the adjoining township rather than in Kidongori. Trading settlement like Kidongori and Pallisa, which are situated at a considerable distance from buying centres, will therefore inevitably decline; and many Indian traders will be thrown out of employment.

KENYA

And what of the Marketing Bill in Kenya? It is difficult to assess accurately the probable effect of the Marketing of Native Produce Bill on Indian interests, because the Bill is capable of being used in a variety of ways. And here, indeed, lies its principal danger. It will be seen from Mr. Menon's review of its operation in Tanganyika and particularly in Uganda for what different objects it has been used. "The Ordinance has been used in order to improve quality and also to increase quantity. It has been applied to food-crops as well as to export crops. It has been used in order to stimulate production and also to check over-production."

And Mr. Menon has no hesitation in coming to the conclusion that

Indians in this Colony are, on the whole, justified in regarding the Marketing of Native Produce Bill as a potential danger to the existence of the small trader, whose services in the past have been invaluable.

and who still plays and is capable of playing a very essential role in the economic system of Kenya.

For, according to him, past experience has generated the apprehension that a measure which purports to be economic, may soon be converted into a political weapon. Mr. Menon, therefore, urges the following recommendations:—

There should be no general power to issue exclusive licences, but if Government consider that the trade in any particular produce cannot be created except by means of the grant of an exclusive licence, a separate Ordinance dealing with that produce only may be promulgated.

There is practically no barter at present between native producers and Indian traders; but if necessary barter may be prohibited by law.

The existence of competition in trading settlements ensures to the native an eminently adequate price for his produce, which he is not likely to receive under a system of exclusive or restricted licences.

In order to improve and standardize quality, rules may be promulgated under the Crop and Livestock Ordinance, as has been done in the Nyanza district, dealing with each kind of produce for export.

In view of the fact that the objects of the Native Produce Marketing Bill are already being attained and can be further secured by means of rules under "the Crop and Livestock Ordinance, 1926", there is no need for the restriction of licences or the establishment of separate markets. Such measures are likely to prove detrimental to native no less than to Indian interests.

In releasing Mr. Menon's Report, the Government of India have also published all the relevant correspondence on the subject, including despatches from the respective governments and their own resolution in regard to the marketing legislation in Tanganyika, Uganda, and Kenya. In this resolution we are told that in order to meet Indian objections, the Kenya Marketing of

Native Produce Bill is to be subject to the following modifications and assurances:

(1) A provision will be inserted in the Bill that the application of the principle of an exclusive licence to any particular type of produce shall be effected by motion in the Legislative Council after 14 days' notice has been given. This will enable any objections to the proposal to grant licences to be considered. The Secretary of State for the Colonies has also informed the Governor that his prior approval is sought before notice of such a motion is given in Council.

(2) As regards the provisions of the Bill which relate to the organization of marketing, it is proposed to give an assurance that the normal trade centres will be declared native markets.

The Government of India, we are further told, are in communication with His Majesty's Secretary of State for India as to what further safeguards are desirable to protect Indian interests.

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INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

A Great Judgment

THE Judicial Committee of the Privy Council has delivered a judgment which is bound to have far-reaching effects in the evolution of the British Empire. The Lord Chancellor, pronouncing the unanimous verdict of the Council, declared that after the passing of the Statute of Westminster, the Irish Free State Legislature was as sovereign as the British Parliament. The question arose upon an appeal from the decision of the Supreme Court of the Free State and was taken along with a similar appeal from Canada. Lord Sankey observed:

Before the passing of the Statute of Westminster, it was not competent for the Irish Free State Parliament to pass an Act abrogating the Treaty, because the Colonial Laws Validity Act forbade a Dominion Legislature to pass a law repugnant to an Imperial Act. The effect of the Statute of Westminster was to remove the fetter which lay upon the Irish Free State Legislature by reason of the Colonial Laws Validity Act. That Legislature could now pass Acts repugnant to an Imperial Act and in the case under consideration, they had availed themselves of that power.

Is it in anticipation of this judgment that the authorities have so studiously avoided the use of the term 'Dominion Status' in regard to India?

Protection for Indian Glassware

The Maharashtra Chamber of Commerce has addressed a communication to the Government of India, urging immediate protection to indigenous glass industry and protesting against their policy in shelving the Tariff Board's recommendations. Other commercial bodies in the country have since made similar representations. The Chamber makes out a strong case for protection and is frankly amazed at Government's inordinate delay in taking action on the repre-

sentations of the Glass Manufacturers' Association so early as July 1926. It took the Government five years to discover that there was a *prima facie* case for reference to the Tariff Board in October 1931. The Board submitted their report in March 1932, but the Government took another 8 years to publish it with their resolution thereon. After all this delay, Government are unable to see eye to eye with the Board and have deferred action on the main issue of the grant of protection! This is really hard on the manufacturers, and the Chamber urges their claims for protection with many cogent reasons. Surely, this is not how England had her cotton textile industry protected in its infancy!

Dr. Paranjpye's Offer

Dr. Paranjpye's offer of Rs. 7,000 to the Ratnagiri District Board for facilitating compulsory elementary education in his native village of Murdi, is just what might be expected of a scholar and patriot of his standing. A disciple of Gokhale, imbued with all his enthusiasm for education, Dr. Paranjpye has set an example which many philanthropists may follow with advantage to the country. The Compulsory Education Act of Bombay was passed in 1923, but it has seldom been put into operation in rural areas. Of course, the reason is not far to seek; it is the straitened financial position of both the Government and the local bodies. Such an experiment, in however small a scale, must prove a lesson in well directed philanthropy.

It is but fitting that the proposed school and library to which his brother makes a further contribution, should be named after Gokhale, who first brought prominently before the public the question of free and compulsory education in India, now five and twenty years ago.

Wanted a New Foreign Policy for India

Since the Anglo-Afghan treaty of 1921, there has been a steady improvement in the mutual relations of India, Afghanistan, and Soviet Russia. Time was when India's foreign policy was mainly dictated by the impending menace of Russian invasion. The invasion never came but the fear has always remained. Indian army was continually strengthened with a view to defend the country against possible insurrections in the frontier. And frankly, Imperial interests were served at the expense of the Indian taxpayer. What is the situation to-day? Mr. Eden's talks with M. Stalin has set at rest all bogey of Russian menace. Russia and Afghanistan are alike anxious, in their own interest, for peace and security. They are already members of the League of Nations, and the whole situation has completely altered. No one is threatening the integrity of India's north-western frontiers. Surely, the situation calls for a new orientation, and Mr. F. G. Pratt, I.C.S. (Rtd.), rightly asks:

Is there not a *prima facie* case now for re-examining from the point of view of the requirements of India's security, the assumed necessity for maintaining—in addition to elements provided for frontier defence and for internal security—a Field Army of 72,000 men, officially described as India's "striking force in a major war" organised so as to possess the fullest measure of mobility and offensive power with as "high a standard as possible of technical equipment".

Now that the fear of aggression by Afghanistan is as ill-founded as the fear of Russian aggression, surely

an Army in India, organised and equipped primarily for purposes of internal security and frontier watch and ward, might be a very different army in strength, organisation and cost from the Army of to-day.

Indian Students Abroad

The Report on the work of the Education Department of the High Commissioner in London, which has just been issued, provides an instructive record of the achievements of Indian students in British Universities. The number of such students has steadily increased in recent years, and in the year under review (1933-34), there were no less than 1,325 full-time students (including 67 women) receiving the benefit of education in arts and technology. In spite of obvious disabilities, the Indian students have achieved phenomenal success; and the High Commissioner pays a well deserved tribute to the women students who "have generally shown keenness and enthusiasm".

When all is said, we come back to the old question of the comparative merits of this exodus. It was alright so long as facilities for research and higher studies were lacking in India. But now that our universities are fairly well equipped for higher studies, "It is for Indian parents to ask themselves whether the exodus of so many students from India is either necessary or desirable." What is wanted, therefore, is

the growth in India of a sound and strong public opinion that the young Indian student can best serve his own interests and that of his motherland by staying in his own country unless and until there is a very real need for him to go abroad for further study or training, or for intellectual stimulus.

Apart from this, the feeling that England-returned persons stand on a better footing in regard to recruitment to certain services must disappear. Government can certainly help to create a wholesome influence on this most important subject of exodus of Indian students abroad.

A Secretariat for the Viceroy's Cabinet

Collective responsibility is the key-note of the British Cabinet system. And until Mr. Lloyd George established a secretariat for his Coalition Cabinet in 1917, no record of the proceedings of British Cabinet was ever kept. The Secretariat has now come to stay and the record of successive Cabinets as well the part played by individual members is now preserved for the guidance of the future. An efficient secretariat is certainly a valuable adjunct to a modern Cabinet charged with multifarious transactions: legislative, executive, and administrative.

H. E. Lord Willingdon, anxious to bring the Indian Government in line with the Home Government, has deputed Mr. E. C. Mievile his Private Secretary to England to acquaint himself with the working of the British Cabinet Secretariat. The procedure has much to commend itself, if only because an adequate record of the Cabinet proceedings is calculated to secure continuity of policy in the Government.

Food Research

Gandhiji is now busy absorbed in food research—the first and most important item in the programme of his Village Industries Association. It is astonishing while research in literature and the abstract sciences have been carried on with more or less success, so little has been done in the matter of research in food and dietary. It needs no great acumen to discover that the general proneness of the people to diseases of all kinds and their premature death arise out of low vitality which, in turn, is the effect of the food they take. There is great need for ordering our food in accordance with hygienic requirements. It is just

possible that the delicate dishes that the wealthy classes indulge in are lacking in the very elements that build our body and the poor perish out of sheer ignorance of the very vitamins that lie scattered about us, unknown and unrecognised. There are, to be sure, certain greens and nuts, rich in vitamin, but scarcely recognised for their food value. Mr. Gandhi and his colleagues will be doing a great act of public benefaction if they manage to instil a knowledge of the right kind of food for the millions—cheap yet nutritive and healthy.

Old-Age Pensions for Indians in South Africa

There was one feature of the Cape Town Agreement which made it at all acceptable to Indian opinion—that resident Indians should be treated as part of the permanent population of the Union, entitled to all the benefits of Union Citizenship. It was precisely this claim that took the wind out of the sails of opposition to the scheme of repatriation. As if to make assurance doubly sure, there were discussed methods of upliftment, educational and otherwise, which made domiciled Indians welcome the arrangements in spite of obvious limitations. And yet what do we see to-day? Indian residents are denied the benefits of old age pensions to which not only the Europeans but even the mixed races are entitled. The discrimination is galling as we contemplate the record of Indians' contribution to the making of South Africa. We, therefore, whole-heartedly join the South African Indian Congress in their well-reasoned representation to the Union Government, protesting against such exclusion of Indians from the benefits of the scheme.

WORLD EVENTS

By PROF. A. J. SAUNDERS, M.A., Ph.D.

ITALY AND ABYSSINIA

AS we go to Press, things look very threatening in the dispute between Italy and Abyssinia. With the information we have, it is difficult to find out really what the trouble is all about. Old troubles seem to be appearing, such as when Abyssinia defeated Italy in a former dispute many years ago; there is a question about an open passage to the sea, which Britain has tried to meet by suggesting an exchange of territory, but that seems to be unacceptable to Italy. Perhaps the greatest *casus belli* is Italy's determination to bring Abyssinia into subjection to Italy. Italy's attitude as expressed in her preparations and transfer of troops and beating up the war mentality is certainly aggressive. Both countries are members of the League of Nations; the League appointed a Commission to study and report on the dispute, but that Commission has been able to do nothing and has broken up.

Abyssinia has appealed to America without success; Britain has taken a non-committal position because she evidently fears to run counter to the policy of Italy. Italy, or rather Mussolini, has said that they are determined on war, which means the seizure of Abyssinia. If the League interferes, Italy will leave the League, and that will virtually mean the breaking up of the League. It looks as though Abyssinia is to be sacrificed in order to save the League. But whichever view one takes the League stands to suffer, and is already badly discredited. Germany has defied the League, likewise Japan; now Italy is trying the same game; if they all succeed, it may be the death-blow to the League. The whole situation looks bad; Italy cannot be freed from blame because she is the aggressor.

We see in this the weakness of the League of Nations. Nations have not yet arrived at the stage when moral rightness is sufficient to solve a problem; the League must have some effective means of punishing a wrong-doer; theoretically, the League may impose an economic boycott, but it has never done it. If disarmament could be secured, and a small international standing army or police force under the control of the League be organised, that would solve the problem, but at present no nation would be willing to accept such an arrangement. It is a testing time not only for Abyssinia but also for the League of Nations, and the outcome looks dark for both.

JAPAN AND CHINA

Strained relations are once more manifesting themselves between Japan and China. Japan is evidently pushing her own policy in North China and is finding opposition to that policy on the part of Chinese patriots. Japan accordingly is imposing drastic conditions on the Chinese Government to the extent of wholesale removal of Government officials and their replacement by others who are more favourable to the Japanese plans. One man, the Governor of Chahar, has been singled out especially for removal with all his troops.

China is almost helpless before the aggression and preparedness of Japan. The demands really mean that the Political and Military Councils of Peking will be abolished, and the Province will come under Japanese direction.

KINGS COME BACK

The wave of dictatorships seems to be spent; we are on the eve of changes which may bring back several kings to their thrones. The trouble with dictators is the matter of successors. As England experienced trouble after the death of Cromwell, so will other

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countries when the strong personality of their dictators has been removed. Several claimants may arise; then there will be trouble and civil conflict. Some European nations see that possibility already and believe that the best way to meet the difficulty is to restore the monarchy. Greece and Austria are both moving towards restoring their monarchs, and who knows but what Spain and Germany may not yet wish to have their kings come back.

ANGLO-GERMAN NAVAL DISCUSSIONS

Great hopes are being entertained of an agreement between Germany and Britain in reference to naval matters. Germany is anxious to come to an understanding in reference to her naval building programme. Germany would accept something like 85 per cent. of the British strength, and so far as Britain is concerned that would seem to be satisfactory.

But now France is alarmed at that percentage because it will give Germany a greater naval strength than France. And consequently fear and jealousy are again aroused. And worse still, France thinks that Britain is siding with Germany's interests and plans. And so the old bad feeling is fed and continues.

NATIONAL RECOVERY ACT

President Roosevelt has been faced with three major problems during the past year of his administration. They are: the gold clause which the President won by one vote, but which has left behind it a lot of discontent on the part of many investors in Government stock. The President's veto on the War Veteran's bonus was only upheld by the Senate failing to secure the necessary two-thirds majority; the House rejected the veto by a large majority. The Supreme Court's decision in the case of the N. R. A. against the President was a surprising

decision, and one which will upset much of the policy and plans of the Administration for recovery. . . .

Now, what will be the outcome? If the employers try to change wages and hours, there will be strikes and much trouble. The thing that ought to be done is to change the Constitution, or to get the States to adopt N. R. A. programmes, but probably neither will be possible. In the meantime the President is trying to see his way through to some solution of the impasse.

COUNCIL OF ACTION

That something must be done about peace and the unemployment problem is accepted generally, but no very definite programme in Britain as yet has been evolved. A group of very influential people realising the condition and the near approach of the General Election have decided to do something. The movement is being sponsored by such well-known public people as Lloyd George, the Marquis of Lothian, Viscount Snowden, Norman Birkett, and Gilbert Murray.

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E. Dec. '35.

TRADE AND FINANCE

By "SRIVAS"

THE NEW LOAN

IN India the period is important in finance as the eve of the announcement of the New Loan. The prime condition of a successful and favourable New Loan, namely, a strong giltedge market has not been fully satisfied. At the time of writing $8\frac{1}{2}$ per cent. Paper is quoting only at about Rs. 95-8. Throughout the greater part of the period under review, Government securities have been either dull or weak but never particularly strong. But towards the close, there is every reason to think that the authorities, namely, the Reserve Bank and the Imperial Bank acting in unison have put through a large volume of purchases of Government securities and that as a result, the load of surplus scrips has been lightened and the market itself is in a far healthier state. The first reliable sign of the approach of the New Loan is already available in the announcement of the Reserve Bank that Treasury Bills have been suspended. This is almost invariably a prelude to the announcement of the loan, and the question therefore arises whether the authorities are prepared to take up giltedge prices to the level at which alone the New Loan can be issued on terms well in consonance with the present state of Government's credit. It is believed in some quarters that any such action will be more effective between the announcement of the prospectus and the opening of the lists. But it is certain that giltedge prices must go up, if Government are to obtain their New Loan at a more favourable rate than the last 8 per cent. issue.

JUTE TRADE

Turning to the field of trade and industry, a notable development during this period is the set-back in the jute trade which the

Government have brought about by the publication of an inopportune and unfortunate *communiqué* on the subject of jute restriction. The Government begins with assuring the public that though it is not possible to estimate what has been the precise extent of restriction, there is little doubt from all accounts that the great majority of jute growers have co-operated in the scheme and that there are grounds for belief that the prescribed quota of restriction will be secured. But later the Government roused the apprehension of the market by stating that "it is as yet too early to decide definitely whether restriction will be necessary next year and if so, to what extent". They go further and promise to make an announcement on this subject later in the year. The market has interpreted this *communiqué* as casting a doubt on the continuance of the Restriction Scheme next year and as pointing to the danger of its premature abandonment. There can be no doubt that, though so far the scheme of restriction may be considered to be a success at least in part, the aims for which it was instituted have not been yet secured. The jute trade is still largely susceptible to any report of increased acreage of production in the next few years. It, therefore, surpasses one's understanding why the Government should have published this acreage for which there is neither occasion nor need. The Government have not yet tried to undo the mischief that has been caused, perhaps unwittingly, by correcting the impression that has been created in the minds of the market.

RUBBER QUOTAS

While the jute *communiqué* has opened up an old controversy one must be happy to record the end of an older one, namely, the

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allotment of quotas to South India in respect of rubber production. Ceylon has ratified the new arrangement decided on by the International Rubber Regulation Committee providing for an increase of the basic quotas for India and Burma under the Restriction Scheme. Under the new scheme, India's quota for 1935, 1936 and 1937 will be raised from 8,529 tons to 12,500 tons yearly with a further increase to 18,000 tons for 1938. In the case of Burma, the present quota stands at 6,750 tons; and this will be raised to 8,000 tons in the first three years and 9,250 tons in 1938.

GLASS INDUSTRY AND THE TARIFF BOARD

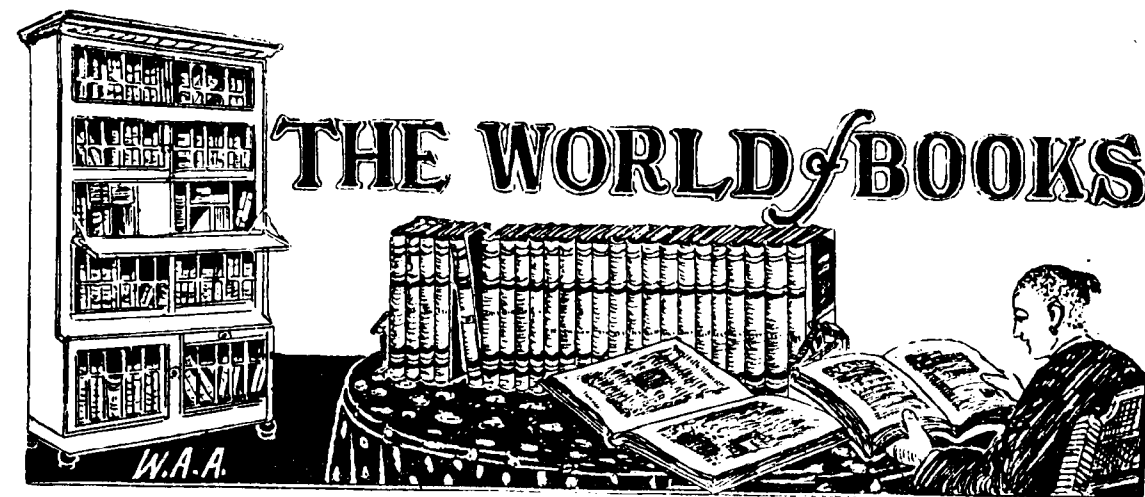
The publication after three years of the report of the Tariff Board on the glass industry and the relation of the Government of India thereon must be noted in these columns. The Board recommends that the duties proposed by them would make a considerable addition to the cost of glassware in India, but they affirm that the extra burden is not so excessive as to constitute a valid objection to the grant of protection and is not heavier than what may normally be expected from the application of protective principles. But the Government have not accepted these recommendations and have only allowed a rebate of duty on imported soda ash. This chemical can from now be imported duty free if it is from a British country and will be subject to a duty of 10 per cent. *ad valorem* if it is from foreign sources. It is strange that in spite of the fact that forty to fifty glass factories are working in India, the Government should go against the recommendations of the Tariff Board. This is another instance in which the Government of India have refused to bow to the decision of an expert body like the Tariff Board.

MADRAS AND ORISSA: FINANCIAL RELATIONS

The question of the financial relations between Madras and Orissa on the separation of the latter from the former has been the subject of negotiations between the Finance Department and the Government of Madras and Mr. J. C. Nixon as representative of the Government of India. The complexity of this question can be easily imagined in that it is not easy to determine exactly the contribution which Orissa has made to Madras in the past and the extent to which she has drawn on the common resources. According to all reports Mr. J. C. Nixon has put in the plea that, whatever the liabilities of Orissa, she must be entitled to 2 per cent. of the cash balances of the Government of Madras. How this claim can be put forward, it passes one's understanding. Orissa has all along been a poor relation of the peoples comprised in Madras. The Government have been incurring a great deal of expenditure on the backward areas in the northernmost corner of the Presidency. Economically and culturally, Orissa has been a backward tract. The people have been handicapped in a variety of ways. Apart from the influx of keener peoples from the South and, one may add from the North-east, the whole area is practically partitioned among a few zemindars, and the masses of the people have not got far above the level of mere subsistence. Their contribution to the prosperity of Madras Province cannot in the nature of things be high. The material for enquiring more closely into the financial relations between Orissa and Madras is lacking, but even in a *prima facie* view there can hardly be any doubt that a claim on the part of the seceding district to a share of the provincial balance is highly inequitable.

DIARY OF THE MONTH

- June 29. Mr. E. C. Mievill Private Secretary to H. E. Lord Willingdon leaves for London to acquaint himself with the working of the Cabinet Secretariat.
- June 30. Fl.-Lt. G. L. Gandy, the newly appointed Director of Civil Aviation, arrives in Karachi by air.
- July 1. Sir C. V. Raman delivers the Convocation Address at the Indian Women's University.
- July 2. A Deputation of Members of the Central Legislature meets the Viceroy at Lahore re. salvage work in Quetta.
- Mr. Lloyd George announces his return to Politics at a meeting in London.
- July 3. On the rejection by the Lords of all their amendments to the India Bill, the Diehard leaders stage a walk out.
- July 4. The Austrian State Council passes the Bill repealing the law of banishment against the Hapsburgs.
- July 5. Sgr. Mussolini exhorts Italian troops leaving for Africa.
- July 6. H. E. the Viceroy visits the Quetta victims at Karachi.
- July 7. Lord Amptill, ex-Governor of Madras, is dead.
- July 8. Curfew order is promulgated in Lahore following Sikh and Moslem tension.
- July 9. Lord Zetland reaffirms Government's pledge that Communal Award will not be altered.
- July 10. The Government of India announces a new £10,000,000 loan.
- Henri Cochet, World Tennis Champion, arrives in Madras.
- July 11. Sir Samuel Hoare in the House of Commons discusses Italo-Abyssinian dispute and defines British attitude.
- July 12. Lord Brabourne, Governor of Bombay, arrives in Madras.
- July 13. H. E. the Viceroy receives a deputation of ryots in connection with the Madras Inams Bill.
- The District Magistrate of Tipperah prohibits Mr. Mohanlal Saxena, M.L.A., from entering Comilla.
- July 14. Dr. R. P. Paranjpye is re-appointed Vice-Chancellor of Lucknow University for a period of three years.
- July 15. Italy despatches fresh batch of troops to Abyssinia.
- July 16. Mr. Lloyd George announces his New Deal programme.
- July 17. H. E. the Governor of the Punjab, at a conference with leaders, appeals for co-operation and peace in the interest of the Province.
- July 18. George William Russell, the famous Irish poet, is dead.
- July 19. The King gives audience to Sir Bahadur Shumshere, the Nepalese Minister.
- July 20. The Ethiopian Emperor declines to enter into any negotiation impairing his independence and sovereignty.
- July 21. His Majesty the King invests Sir Campbell Rhodes, ex-member of the India Council, with the insignia of K. C. I. E.
- July 22. Punjab Government issues *communiqué* justifying the firing in Lahore.
- July 23. The Privy Council refuses the application of the editor and publisher of the *A. B. Patrika* for leave to appeal against the sentence passed by the High Court.



SCIENCE AND THE SPIRIT OF MAN. By Julius W. Friend and James Feibleman. George Allen and Unwin Ltd., London.

The aim of the authors of this book is to combat the prevalent tendency to belittle man and all human values. Man has put his faith without questioning in a world-order which may be termed a scientific cosmology. He believes in the arrangement of all experiences around hard stubborn facts as the verified core of reality. But metaphysical principles drawn from science are not invulnerable. There is no use in looking up to science for things which she cannot give. Philosophy yet remains not the handmaiden of science but rather the queen of the sciences, ruling over the very ground on which not only the restricted edifices of science are erected but all the mansions of cognition.

The scientific cosmology which negates values and sets up discrete physical particulars as basic, is deceptive. What are of ultimate importance to man are such human values as the good, the true, the beautiful and the worshipful which are aspects of the infinite value called God. Man is a realm of ends, and the good life ordered according to the hierarchy of values is his goal. This is the new world order for the recognition of which the writers of this work put forth a powerful plea.

THE MATSYA PURANA: A study. By V. R. Ramachandra Dikshitar, M.A., Lecturer in Indian History. Published by the University of Madras. Re. 1.

Out of the vast depths of ancient Indian Lore, the learned author has brought up the fish legend and considers the Matsya Purana from various points of view. He fixes South India as the place where the flood legend was perhaps first reduced into writing and would date the Purana somewhere between the third or fourth century B.C. and third century A.D. On a careful comparison of the flood legend of various countries, he is inclined to hold that the Indian version, as found in Satapatha Bramhana, is the parent of other versions—Samerian, Babylonian, and Hebrew. He observes that these versions of a flood are after all reminiscences of actual facts, though some of them may be partly legendary and partly mythical. He gives a summary of the forms of civil government as set forth in the Purana. The principles of architecture, domestic and communal, of house, village and town planning, as described in the Purana, would form a most interesting study. The work is indeed a scholarly contribution to the literature on Hindu culture,

ARISING OUT OF THAT. By Horace Annesly Uachell. Hodder and Stoughton Limited, London. 8s. 6d. net.

To those who have read the author's "This Was England", the book under review will appear an inevitable sequel. But while in the former work we roamed over four counties, in the present case we confine ourselves to a village. The village goes by the name of Venner and it lies on the borders of the county of Melshire. The life and work of the people of this village, extending over a period of 50 years, are vividly brought before us. We see the Squire, who was called Emma, the Parson Septimus, "auntie", and various other interesting characters, leading their normal and appointed lives. Venner is but a microcosm of the larger world, and accordingly it has its due share of sorrow and pleasure, prosperity and destitution, comedy and tragedy. But it is satisfactory to find that in 1935 it is a far better place to live in than in 1885. It has all the paraphernalia of modern life, but gives little room for those to whom the past appears in a halo of perfection, to mourn over it. One of the most interesting chapters is that dealing with courtship, ancient and modern. Half a century ago, courtships were dull and drab but in 1935 they have their thrills. In the pages of this book, the village of Venner lives, not as a mere relic of the past but a place throbbing with vitality, keeping pace with new developments. But fundamentally the heart of the village remains the same, and there is no reason to believe that material improvements go hand in hand with moral decline. "Arising Out of That" is a delightfully written book, and those who are interested in rural England will find in it much that will appeal to them.

WAGNER. By W. H. Turner. Great Lives Series. Duckworth, Henrietta St., London.

Wagner is a personality that, as it emerges from Mr. Turner's pages, is well worth study. The peculiar combination in Wagner of the simplicity of the lamb with the cunning of the fox (the simplicity being of the un-self-conscious kind and the cunning of a depth suitable to every occasion); his extraordinary and primitive selfishness making him go straight, like an animal, to capture the thing desired, disregarding delicacy and morality; his unbounded self-confidence and his unbounded self-glorification; the strange and almost unholy fascination he exercised on certain types of women and the fickleness of his affection for the sport of his amours, for women like Minna, Mathilde and Cosima von Bulow; his tact in the world of the stage and orchestra and his selfishness and tactlessness in the sphere of politics; his attitudinising on every occasion and making his life the rendering of a role; and withal his fine sense of music and his uncanny power of rendering through it pomp and pageantry and all the splendour of material greatness—these and many other facts of a seemingly inexhaustible personality are shown to view, and all the while the stone is kept turning in the light so that all its colours and all its brightness may be wholly visible and all its variety and subtlety apprehended. At the end of his book, Mr. Turner leaves us with the feeling that we have had such an apprehension. We must know more of Wagner and his work here in our country before we can comment on Mr. Turner's views on Wagner the artist, but there can be no hesitation in saying that Mr. Turner's study of Wagner the man is most searching and excites a powerful interest in the life and work of the great German composer.

LOOKING INTO LIFE. By Leonard Mortimer Harris. L. N. Fowler & Co., London.

This book seeks to give us a philosophy of life in the form of a large series of exhortations. It cannot be said that the author has solved any one of the problems of existence, but he is undoubtedly a good guide. A spirit of robust optimism pervades the pages of this work, but non-Christians may well take exception to some of the statements contained therein. While rightly emphasising the danger of the division of the Christian Church into sects, the author states that the perfect example of the perfect way will be found only in Christ and his teachings. No one will dispute the ethical grandeur of the teachings of Jesus, but it would be false to state that other religions and other teachers are not to be found wherein the same level of morality is kept up.

IDEALS OF HINDUISM. By Rai Bahadur Pandit Kashi Nath, M.A., M.B.E. Published by D. B. Taraporevala Sons & Co., Bombay. Rs. 4.

We are sorry to say that this book reminds us of a beautifully decorated sepulchre. Its get-up is excellent, its paper is fine and its pictures are charming. But its subject-matter and style are the very reverse of these. The reader finds nothing in the subject-matter to counterbalance these defects. The treatment of Hinduism is everywhere in these pages superficial, perfunctory and jejune. Wherever the author tries to be original, he is either obviously wrong or muddle-headed. He has no clear ideas about what is right and what is wrong in modern Hinduism. So he blows hot and cold over many of its developments and leaves the subject more confused than ever.

A BOOK OF AMERICAN VERSE. Edited with an Introduction by A. C. Ward. Oxford University Press, London.

We welcome this addition to the World's Classics; for Prof. Ward had made American verse easily accessible to English readers in this handy form. The collection is not exactly an anthology in the sense that Palgrave's *Golden Treasury* is one; it is, as its title indicates, a book of typical American verse. After a careful choice from the historical poets of four centuries, the Editor gives a good selection from present-day poets including T. S. Eliot, Wylie, Carl Sandburg, Robert Frost and others.

FLOWER OFFERINGS. By P. R. Kaikini. Bombay Book Depot, Bombay.

SONGS IN EXILE. By Manuel C. Rodrigues. Messrs. Ralli Brothers Ltd., Madras.

Mr. Kaikini's book is a string of prose poems evidently modelled on Tagore, while Mr. Rodrigues has attempted to put his fleeting moods in rhymed lyrics. Both are marked by keen poetic sensibility with a happy turn for phrasing. Prof. Armando Menezes of Bombay introduces the young writers in a sympathetic and discerning Foreword to each.

CONTEURS FRANCAIS: A School Certificate French Reader. By H. F. Collins, M.A. Messrs. Macmillan & Co., Ltd., London.

This is a collection of French short stories and in the present selection, the Editor has chosen stories where the action is swift and clearly defined and where philosophical reflections and digressions are practically absent. All the thirteen stories are interesting and varied, and the notes are ample. A copious vocabulary enhances the value of the Reader, which should be of considerable use to students learning French.

Hyderabad

HYDERABAD FIREWORKS ACT

To minimise the danger of explosion of fireworks in the State, H. E. H. the Nizam has accorded his sanction to the Hyderabad Fireworks Act, which requires all fireworks manufacturers and vendors to hold licences issued by the Police Commissioner in Hyderabad city and by Collectors in districts who will use their discretion in granting such licences.

The Act also requires people to obtain previous permission for using fireworks at religious, social or public functions. The storage of fireworks and chemicals used in manufacturing them is to be regulated. No retail shop is to store fireworks above the value of Rs. 200, and wholesale dealers above the value of Rs. 2,000.

NIZAM'S SILVER JUBILEE

A Press Note issued regarding the week fixed for the Silver Jubilee celebrations of His Exalted Highness the Nizam by the Information Bureau, says:

The public are hereby informed that in accordance with the *firman* dated 22nd June, 1935, the week beginning with Saturday, December 28 and ending with Friday January 8, 1936, has been fixed for celebrations in connection with His Exalted Highness' Silver Jubilee.

MEDICAL INSPECTION OF SCHOOLS

H. E. H. the Nizam's Government have just sanctioned a scheme prepared by Col. J. Norman Walker, Director-General, Medical and Public Health Department, for the inspection of male and female students of schools in Hyderabad City and in the districts conducted by the Government, and an important step has thus been taken in promoting the health of the students.

Mysore

RETROCESSION

Sir Mirza Ismail, Dewan of Mysore, threw a broad hint about the forthcoming retrocession of the Civil and Military Station to the Mysore Durbar, in the course of his recent speech on the Bishop Cotton School's Day in Bangalore:

Your schools, I hope, will soon be ornaments not of British India but of the Mysore State. Need I re-emphasise that they have no danger of any kind to fear from this change? Mysore will be only too proud of them; only too desirous to help them in their development along their own chosen and characteristic lines.

MAHARAJA OF MYSORE'S BIRTHDAY

Presiding at a dinner at the Dorchester Hotel, London, to celebrate the birthday anniversary of the Maharaja of Mysore, the Trade Commissioner Ranganatha Rao Sahib said that last spring saw the completion of 40 years since His Highness succeeded to the *gadi*. He added that it was fitting that they should celebrate the birthday of a ruler of outstanding devotion to duty and public service as His Highness.

Mayurbhanj

MR. NEOGI AS DEWAN

Mr. K. C. Neogy, an advocate of the Calcutta High Court and a former Member of the Legislative Assembly, has been appointed Dewan of Mayurbhanji State in succession to Mr. P. K. Sen.

Mr. Neogy was twice sent to England to watch the interests of the members of the Eastern States Agency during the Round Table Conferences in London. As a result of his representations before the Secretary of State for India, it is understood, Mayurbhanj has been allotted a seat in the Chamber of Princes.

Travancore

* SERVICES COMMITTEE

Mr. V. Subba Ayyar, who was president of the Travancore Public Services Recruitment Committee, interviewed about the Government's order laying down the principles and procedure regarding recruitment of the public services, said:

There is no doubt that efficiency should be the main consideration in the matter of recruitment to the public services. Judged by this test, the Government Order is most satisfactory and I welcome it. While securing efficiency in the services, it safeguards the interests of inadequately represented communities by reserving for them 40 per cent. of the appointments in the Intermediate Grade. Only the best of the candidates from the inadequately represented communities will be selected.

The demon of communalism will, I hope, disappear in a few years. While no community should be kept out of the Government service, the best alone should, in the interests of the service and the public, be entertained. I may add that the Government order is certainly an improvement on my report.

IMPROVEMENT OF AGRICULTURE

The Travancore Agricultural Department has decided to initiate a programme of intensive agricultural propaganda in limited areas. Agricultural officers have been asked to select suitable areas near their headquarters where they could organise better farming societies and carry on vigorous propaganda to induce farmers to adopt all such improvements as are suited to the locality.

TRAVANCORE TRADE AGENCIES

The Travancore Government, it is understood, have decided to open more trade agencies for Travancore products in important centres in British India. Agencies will be opened at Karachi, Calcutta, Poona, and Ahmedabad, and they will be under the supervision of the Trade Agent at Bombay.

Baroda

WOMEN IN BARODA

Baroda has given other states and provinces in India a lead in removing the disabilities under which Hindu women labour. For instance, the position of a widow in a Joint Hindu family has been very much improved under the amended Law; she becomes a co-parcener and has equal status with any male member of the family.

A great change is effected in relation to women's estates, whether acquired or otherwise. A woman will now have absolute interest in property which she acquires either by partition or as an heir, provided the value of such property does not exceed Rs. 12,000. She has now the right to alienate property which she holds absolutely.

THE OKA PORT

An agreement has been reached between the Government of India and Baroda State regarding Oka Port.

The Baroda State, it is learnt, will hand over all customs revenue to the Government of India, which will in return pay to the Baroda Durbar Rs. 80 lakhs per year.

In this connection we may add that an agreement on similar lines will soon be concluded between the Government of India and Bhavnagar State regarding Bhavnagar Port.

The Government of India has, it is understood, offered to pay Rs. 50 lakhs to Bhavnagar State.

GAEKWAR'S DIAMOND JUBILEE

His Highness the Maharajah Gaekwar of Baroda who is at present in Europe, has acceded to his subjects' request to celebrate the diamond jubilee of his rule on the first favourable opportunity on his return to Baroda.

Bhavnagar

THE BHAVNAGAR EXPERIMENT

In affording relief to agriculturists, the State of Bhavnagar in the Bombay Presidency has gone far ahead of British India. Throughout the State, agriculturists are relieved of debt according to Sir Prabhashankar Pattani's scheme. As has been pointed out by the *Indian Nation* :

Officials of the State examine the books of the money-lenders and the agriculturists (the better class of peasants keep accounts), they reduce the rate of interest if it is found to be very high, make up the total and the money-lenders are paid in full by the State. The peasants become free. It is the State to which they are indebted, but the State is very different from the *shahukar*. Easy rates of interest and easy instalments for payment are allowed, and thus the Bhavnagar agriculturist is the happiest in India.

Cochin

VILLAGE SURVEY

The economic survey is being conducted under the guidance and supervision of Mr. Sankara Menon, author of the Cochin Census Report of 1931, by a staff of seven graduates in economics, assisted by two experienced village officials.

The report on Anthikkad states that the economic condition of the majority of the families in the village is very poor. The total number of families is 846 and net income of 58.1 per cent. of them is below Rs. 100 per year. The general average for the village is as low as Rs. 129 per family and Rs. 23 per individual.

It is expected that the whole survey will be completed by February 1936.

General

CONGRESS AND THE STATES' PEOPLE

A meeting of the Working Committee of the States People's Conference at Poona, on June 28, Mr. Amritlal Thakkar presiding, adopted a resolution condemning the speech delivered by Mr. Bhulabhai Desai, on June 10, before the Bar Association of Mysore, in which he is alleged to have stated that States' subjects should not look for assistance to British Indians and that the Congress should pursue a policy of non-interference towards States' affairs; as also to the advice stated to have been tendered by Mr. Desai to the Princes to the effect that the words "States' subjects" should altogether be deleted from the India Bill. This attitude, it was added, was contrary to the Congress policy and detrimental to the interests of States' subjects.

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INDIANS OVERSEAS

South Africa

TRANSVAAL LAND TENURE ACT

The Report of the Transvaal Land Tenure Act Commission is released for publication. It recommends exemptions on a generous scale in Johannesburg areas prohibited to Indian occupation under the Gold Law. The areas for exemption scheduled aggregate 92, a margin of 24 in excess of the recommendation of the Municipality of Johannesburg. Exemptions now being granted should not be limited to bare requirements, states the Report. Provision is made for future increase, particularly for residential purposes. In this connection it suggests the laying out of separate areas.

As a recommendation of a far-reaching character, pointing a way to mitigating the difficulties as regards future trade opportunities, the Commission suggests that it should be made possible for Indians in Transvaal, who are mostly engaged in trade, to enter other occupations. "This occupational question, with which the question of providing further educational facilities for Indians is closely connected, appears to be deserving of serious consideration both by the Government authorities and by the Indian community."

INDIANS IN SOUTH AFRICA

It is not possible to introduce legislation to include Indians under the Old Age Pensions Scheme which applies to Europeans and the coloured races, was in effect the Minister of Finance's reply to the recent representations by the Natal Indian Congress for the extension of the benefits of poor relief to Indian cases. It is, however, the intention, according to the Minister's reply, to consult the Natal Provincial Administration to ascertain whether some other assistance cannot be granted in needy cases.

PERSONAL TAX IN NATAL

A deputation from the Colonial-born and Settlers' Indian Association recently met the Natal Provincial Executive on the question of Personal Tax. The deputation, which was headed by Advocate A. Christopher, included Messrs. P. R. Pather, P. G. Naicker, S. Roop Singh, J. P. Luchhman Singh, V. K. Pillay and K. Subramoney. The deputation pointed out that the imposition of the Personal Tax on all Indians, irrespective of their earning capacity, was a distinct hardship on many. The 300 relief workers, who were receiving 12s. 6d. a week for a five day week and who had to find their own quarters, were asked to pay the tax. Mr. Christopher, while submitting that the Receiver of Revenue and his staff were sympathetic, pointed out that they were tied down to exempt very few cases. It was suggested that all Indians earning a wage of £4 and lower should be exempted. If the Indians were required to live decently on a wage which was not an economic one, it was unfair to mulct him of a further £1 per year.

Abyssinia

INDIANS IN ABYSSINIA

The Council of the Imperial Indian Citizenship Association has sent the following telegram to the Government of India: "The Council is gravely concerned about the safety of over 2,000 Indians in Abyssinia in view of the Italian aggression.

A letter from Abyssinia says that America and France have taken action to protect their nationals.

The Council hopes that the Government will take prompt steps to ensure the safety of life and property of Indian nationals."

Fiji

INDIANS IN FIJI

A memorandum of representation made on March 5, to His Excellency Sir Arthur George Murchison Fletcher, Governor of Fiji, protesting against the proposed Constitutional changes from elective to nominated representation and also other changes has been published. The memorandum says among other things:

We have reached a stage in this colony where the introduction of a system of nomination will be like putting new wine in old bottles. Such an anti-democratic and retrograde step will have a strong reaction on an overwhelming majority of the community which will result, in our opinion, in endangering the peace and harmony which at present exists between the different races and creeds in this colony.

We must also emphasise the importance of the new Constitution that India is about to receive and the effect it will have upon our people here. Let it not be misunderstood, when we instance the New Indian Reform Bill, that our community here demands or even aspires to attain self-Government in Fiji. What we say and what we aspire to is that we shall have a right to criticise, a right to advise, a right to express our aspirations and our needs through the representatives elected by us in the governance of this colony. If the Government thinks that a change in the Constitution of the Legislative Council is absolutely imperative at this stage, it must be such as will be an advance on the present Constitution and not a retrogression of the Reform.

The Indian voters, in the course of a petition, also strongly oppose the introduction of a system of nominated representation in the Constitution of the Legislative Council and of the Municipal Councils of the Colony.

Kenya

INDIANS IN KENYA

Writing in *Contemporary India*, Miss Lila Bhusri gives a resume of the conditions of our countrymen in Kenya. She advocates greater contact with Kenya Indians and asks the Government of India to intervene in time. She says:

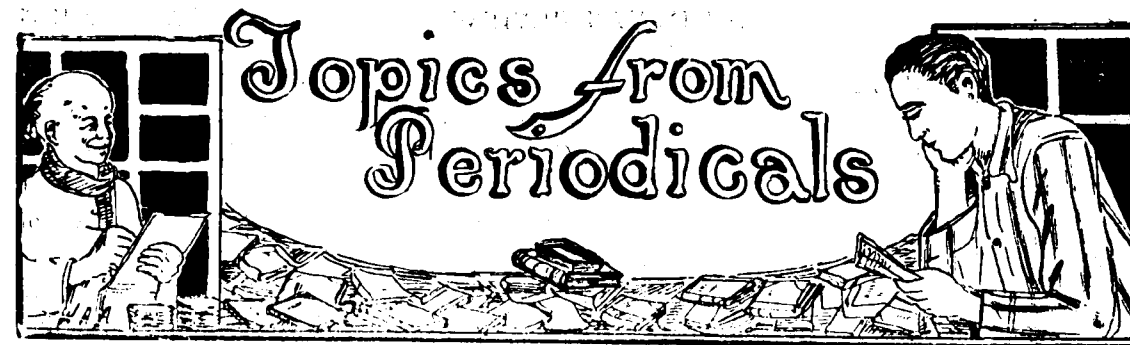
The white settlers in Kenya are now demanding the union of Kenya and Tanganyika Territory, and possibly also of Uganda. It is not difficult to discern the signs of the march towards conditions which exist in South Africa, and if the Indians are not careful, they may have to bear the horrors of segregation and other disabilities as in South Africa. The time has come when they should put a solid front in the fight for their rights. The Europeans have no better rights, both being aliens. But the Indians should realize their handicaps in comparison with the white people and not squander away their energies in fighting among themselves.

General

INDIANS OVERSEAS DEPARTMENT

"I heartily support the suggestion put forward by the Indian Imperial Citizenship Association to the Government of India in regard to the creation of separate Secretariat to watch, protect and promote the interests of Indians overseas," said Mr. S. R. Nayudu, Secretary of the South African Indian Congress in an interview with a Press representative in Johannesburg. Proceeding, he said:

The Indian question abroad has of late assumed larger dimensions and many intricate and difficult problems arise from time to time. The Health and Lands Department in India deals at present with Indian questions overseas. To burden this department, apart from its own domestic duties, with important work connected with Indian overseas is not only improper, but the enormous and growing importance of overseas work demand the creation of a separate department which could deal solely with Indian questions overseas.



IDEALS OF INDIA

Dr. Dharendra Nath Roy, in an article in the *Hindu Review*, says that the Epic literature of India reveals to us how the principles of the Upanishads were applied in the life of the ancient Indians.

Their wonderful struggles for the vindication of those principles, their successes and failures—all have been so beautifully depicted in the Ramayana and the Mahabharata that they have been a perennial source of inspiration for higher life to the peoples of India.

This does not mean that India has not produced any other kind of literature.

She has a vast wealth of original literature in science—a fact which would be attested by anyone who has studied the history of the different sciences. Her literary contributions to art, viz., drama, music, dancing, etc., have been equally rich. But the peculiarity of them all is that they have not been inconsistent with the noble ideal of the people; they have rather been always inspiring.

Indian culture is naturally India's peculiarity. Says Dr. Roy:

The ancient Aryan sages, even though they found the forces of nature often becoming threatening, thought not of conquering but befriending them. They maintained a kind of sublime hylozoism to energise and elevate themselves through mystical communion with the spirit of nature. They probably found it more worthwhile to befriend than to conquer. Indeed, as a principle they found more heroism in the former, which involved self-conquest than in the latter which pleased the baser tendencies in man against his finer. They sought the spirit behind matter—the god behind natural phenomena,

ISLAM: ITS REAL SIGNIFICANCE

Islam is the religion of resignation to the will of God, says Mr. Wahed Husain in the *Modern Review* for July. The real significance of Islam is submission, making peace, entering into peace with others.

This significance involves twofold idea: (i) making peace with God, and (ii) making peace with man. So far as the first proposition is concerned, it implies that there should be no discord between man and his Maker, no conflict between his will and that of God; that is to say, acting in perfect concordance with the will of God. This can be attained, according to the Texts and Traditions, by self-control and self-discipline; by subordinating one's desires and living in contentment amidst trials and tribulations. The self-discipline requires that one should refrain from complaining against adversity when it befalls him and bear it with entire resignation to the supreme will of God.

The second proposition implies that man must live in harmony and fellowship with others by making up differences if there be any and show his goodwill by doing good to them. This includes the duty of service to man.

The writer explains the Quoranic injunction as to man's duty to submit himself entirely to Allah.

When a man lives in harmony with God and man by subordinating his self (*nafs*—ego), he cannot but live in peace. And when mankind, or for a matter of that the major portion of them, try to live in peace, such a course of conduct leads to the establishment of universal peace on the earth.

THE RULE OF LAW IN INDIA

The *New Review* (published by Macmillans in Calcutta) has an interesting article on the above subject by Mr. William Coelho, who reviews the successive stages in the development of the rule of law in India since the establishment of British Government in this country.

When the British acquired territorial sovereignty in Bengal and undertook the responsibility of administration, the greatest difficulty in their path was the absence of any system of law or judicial administration.

Warren Hastings had decided that the law of the conquerors should not be enforced on their subjects; but there was no adequate substitute which Government could usefully adopt. India, unlike other nations, was notoriously lacking in territorial law. Hence the multiplicity of regulations and with them amendments to Hindu and Mahomedan laws.

It was not till Cornwallis became Governor-General that these regulations were published. Hitherto they had remained incomprehensible to the public. Cornwallis had them published and codified, and though codification led to complication of form and procedure, its advantage was that the law became positive.

The judges found themselves in a welter of conflicting laws. Provision was, therefore, made for the appointment of Indian Law Commissions to help the Government in codifying the law of India.

The first Law Commission presided over by Lord Macaulay laid the foundation for the guidance of future legislators. The next two Law Commissions followed the lead of Macaulay and introduced a large share of English jurisprudence into the new legislation, which now constitutes the Statute-Book of India.

Since the passing of the Code in 1860, penal legislation has considerably multiplied;

but there are certain provisions and Acts, such as Section 141-A of the Indian Penal Code, the Prevention of Seditious Meeting Act of 1911, the Indian Press Act of 1931 and the Criminal Law Amendment Act of 1932, which were at first temporarily enforced in the form of Ordinances to repress certain political movements and subsequently included in the Statute-Book as permanent law, thus considerably curtailing the liberty of the subject.

A close connection between the liberty of the subject and the Rule of Law can be found in the Indian Constitution. Ordinarily the Rule of Law means the predominance of that law which has received the sanction of the nation through its representative body the legislature. But rules and regulations which are enforced by the Executive in opposition to the decision of the legislature and against the liberty of the subject, are derogatory to the Rule of Law. Some of the measures cited above were passed under such circumstances that they are orders of the Executive rather than voluntary acts of the legislature. If that is so, the Rule of Law in India can be said to have been deteriorating.

Imperial relations have greatly affected the Rule of Law and the liberty of the subject in India. The remedy lies in responsible Government. But this is not enough. A responsible Executive has to be stripped of its extraordinary powers, which are justifiable only in cases of emergency.

Repressive laws should not find a permanent place in the Statute-Book; for they are a serious menace to the fundamental rights of the people. It has been shown that fundamental rights cannot take concrete form in our constitution and that it is safe to leave them undefined; but some of the most important factors of our fundamental rights such as the Rule of Law and the liberty of the subject can be secured, if not guaranteed, by repealing those measures which go against them.

THE TRUTH ABOUT INDIA

Few foreigners have any knowledge of the real facts about India. It is either a land flowing with milk and honey or a god-forsaken place where mothers throw their children to the crocodiles! That is the story about India that assiduous Miss Mayos are perpetrating for the delectation of the West. It is rarely, if ever, that the truth about India is told. They conjure up visions of Nawabs in resplendent robes and Maharajahs riding caparisoned elephants in gorgeous processions. But what are the facts? "They starve in India," says J. H. J. in the *Daily Mirror*, a Conservative paper, and goes on to add:

They are starving, most of them. Their average expectation of life is no more than 23 years—in England we can expect to live until we are 55—and their power of resisting disease is so low that the influenza epidemic of 1918 carried away 11,000,000 of them. Their average income has been estimated at one half penny per person per day. And the majority of them are in debt. Some of them are slaves—there are 160,000 slaves in Rajputana and Central India alone—and many of them are liable to be impressed for forced labour even in British India.

* * * *

They blame us for spending 18 rupees on the Army for every one rupee we spend on agriculture. However much or little, the blame lies with Great Britain; there is no doubt that the responsibility for remedying it lies very largely with us. In all our banquets with Indian princes and debates over new constitutions, we must keep before us the real soul of the Indian problem; the average Indian man and woman who is never far from starvation. It is difficult to be politically enlightened on an empty stomach.

GANDHI'S DIVINE TOUCH

"In spite of the fact that Mr. Gandhi has not been able to devote undivided attention to the Harijan movement in the midst of his political activities, it has to be admitted that he has succeeded in rousing the people to a keen sense of the social and economic wrongs inflicted on the depressed class," writes Mr. P. Ooman Philip in the *International Review of Missions*.

"Ever since Mr. Gandhi entered public life in India about 16 years ago, the removal of untouchability has been one of the important items in his programme of work for the country. He took up the work at the point reached by social and religious reformers of an earlier period and brought to bear on it the driving force of his own tremendous moral earnestness and enthusiasm."

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FREEDOM AND WAR

Writing about Freedom and War in the June number of the *Progressive India*, Mr. Nagendranath Gupta observes that Europe has been subject to a strange hallucination and is being steadily dragged down by itself.

No continent is safe from aggression from outside. The one great danger of Europe has been territorial cupidity. European nations have seized territory in Asia, Africa, America, and Australasia. There is an eager struggle to find fresh territory in the Arctic regions. This land hunger has inevitably reacted upon the nations at home and produced the dangerous complex which has made peace in Europe impossible. Whatever may happen outside Europe, the freedom of the smallest country and the smallest nation in Europe is inviolable.

Proceeding, the writer says that so intimately are all the nations of the world now associated that a breach of the peace may involve countries far away. This was frightfully proved by the world-war of 1914-1918. According to the writer every country in Europe, large and small, is utterly and absolutely free, and not one of them can be permanently deprived of its freedom. Then where is the provocation for war? The writer says:

Europe has become a standing menace to herself and to the peace of the world. There can be no greater irony and mockery of fate than that the free nations of Europe are in reality slaves to war, the greatest calamity that can befall any nation. As free nations they can refuse to fight and there will be no war. But there is the fear of invasion, the appeal to patriotism, and thus the nations of Europe are in reality captives bound to the chariots of war. The last panic has subsided for the time being. There was some swagger, there may be an encircling movement, but so long as Germany will not strike there will be no war.

JAPAN AND WESTERN EXAMPLE

"Every intelligent observer of Far Eastern affairs must by now be coming to the conclusion that Japan is about to embark upon the second phase of her ambitious policy of expansion and aggrandizement," writes Mr. W. Watkin Davies in the pages of the June number of the *Fortnightly Review*. Is Japan justified in launching on her present programme? Mr. Davies says that in the present psychological condition of the Japanese people, a sympathetic understanding of their point of view is essential.

We, and the other white nations, have given such incontrovertible evidence that we do not consider coloured people to be as good as ourselves that we can hardly expect the Japanese, in the hour of their strength, to go out of their way to be conciliatory.

Mr. Davies justifies Japan's actions as follows:

Much of Japan's case is well-founded. She is justified in quelling rebellion in China and in preventing the spread of subversive communism and banditry, seeing that those things imperil her financial interests and play havoc with her trade. She is justified in insisting upon having access to the raw materials of Manchuria and the two Mongolias. And who with a fair mind would care to deny that she is also justified, so long as racial snobbishness endures, in putting herself at the head of the yellow peoples of the East and saying firmly to the West: "You white peoples claim the right to wander at will over all the globe, while you restrict us coloured folk to certain regions. That is unfair and must no longer be tolerated. If, then, regional segregation is a good thing, so be it: we will keep to the East; and you, if you please, must keep to the West. If Orientals are not to be allowed to enter Europe or America, then neither Europeans nor Americans must enter India, China, or Japan."

The writer concludes that Japan is only following the example and the precepts of her European and American "betters".

WOMEN AND EDUCATION

"Will education emancipate women?" asks Kumari Kunti Parijat in the *Drashti*. She says: "Certainly it will, if we can make education an active instrument for emancipation." Speaking about India, the educational efforts which are vaguely described as progressive, have mainly these defects:

1. They usually lack any particular vocational aim.
2. The systems of education adopted from abroad are applied to India without scientific study of the social or economic or political background of the students.
3. Few Indian educationists have determined the national outlook and the exact national requirements in education.
4. Women receive almost always benevolent patronage and sympathy and not practical guidance. Their education is naturally left mostly to whims and chance activities.

The girl as a child and as adult is not treated and educated as a national citizen. As a child, the girl in India at the best is smothered with the advance practices and methods which are costly not so much in money as in their intellectual wastage. These practices are ill-adjusted to the social and cultural as well as economic national objectives towards which the child could be led when it ceases to be a child.

In fine, the writer points out:

All these methods of educating women have proved to be complete failures. All these systems of education fail to grasp that a child is to be educated to adult age for its useful part and service to the nation. No child, boy or girl, could be truly educated if it is not trained competent and informed of its place and responsibility as the nation's political and cultural as well as social and economic unit. Not only is no definite idea of national service imbibed in the current systems of education, but the idea that every girl must be definitely made competent to fulfil the idea in daily work and environment of life, is conspicuous by its absence.

HINDU SOCIETY

The communal antagonisms and class struggle which the new Constitution is bringing in its wake, must have to be healed by social reform and mass education, says Dr. Radhakamal Mukherjee in the *Calcutta Review*.

There is not the least possibility of saving Hindu culture and polity unless the Hindu society musters courage and foresight as of old in overhauling the caste and marriage restrictions, which have obviously outlived their usefulness and now threaten the suicide of the elite of the Hindu community.

A broad-minded programme of social reform which will include inter-caste marriage, affording a basis for a more eugenic selection, widow remarriage and the abolition of hypergamy, dowry and bride purchase as well as of regional, sectional and other barriers to inter-marriage within the castes, must sooner or later be forced upon the Hindus if they want to live.

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BRIBERY IN ENGLAND

In the course of an article in the *Pearson's Weekly*, Mr. F. A. Beaumont points out that it is wrong to assert that bribery is too much rampant in India and that Great Britain is much cleaner in this respect. The scandal of bribery in England is rampant in all walks of life and every man has his price. He narrates several incidents in which even good citizens do not see anything wrong in accepting a bit of *bribe* when it comes their own way. The writer admits that it is extraordinarily difficult to draw a hard-and-fast line in this matter of corruption.

I have before me a list of persons charged in recent years under the Prevention of Corruption Acts. They belong to 275 occupations and trades from politics to brass moulding. For every offender who has been caught, hundreds have got away with it. Because of the close secrecy observed between the person who gives a bribe and the one who accepts it, it is the most difficult malpractice in the world to detect. It is so widespread and familiar and subtle now-a-days that, though nearly everybody is acquainted with it in some form or other in their daily lives, they are tempted to regard it as a matter of course unless it is so gross and crude and impudent that it becomes an open scandal.

THE WRITERS' CONGRESS

Writing about the first American Writers' Congress held in New York in the last week of April, Kenneth Burke observes in the columns of the *Nation* that the whole Congress was an impressive matter and it was a revolution in itself to behold 4,000 people packing the pit, gallery and stage to consider the problems of literature.

The Congress was a matter of deep concern to its members. The vested interests of the writers were fundamentally involved. When a speaker made a speech that attempted, let us say, to

define what is meant by a proletarian novelist, he was not merely in search of material to fill 20 minutes. He was fighting for his life. Again and again, as one heard these speeches, if one knew the work and methods of the speaker, one could read behind his remarks, no matter how general, the specific consciousness of his own role. He was trying to "write himself large", not in the sense of self-glorification but in the sense of justifying his way of working and seeing by reference to general criteria.

Out of the Congress, a League of American writers has been formed to consolidate in one organization the efforts of those who,

whatever their positive divergencies, can at least unite on the basis of negatives, as enemies of fascism and war. The League is to found a magazine that will print material embodying this attitude. The fact that a writer of such broad sympathies as Waldo Frank has been elected secretary, should go far to guarantee the likelihood that the League's avowed policy of latitude will be maintained.

THE BRITISH EMPIRE

The British Empire is now only a time-worn phrase and it does not as such exist now; actually the British Empire is dead, writes Hannen Swaffer in *John Bull*.

Australia has chosen for her first Governor-General an Australian and a Jew—the man who is still a commoner. He was chosen by the Australian people without reference to Whitehall.

Now Canada has chosen its first commoner as the Governor-General—chosen by the people. This is symptomatic of the great changes that have taken place and are even now taking place.

Only the Crown Colonies and the Indian Empire as we still call it are run from Whitehall.

STATE SUBSIDIES

In these days of planned economy for every country, there is a wide division of opinion even among economists with regard to its scope. For, planned economy involves State subsidies which ultimately lead to reaction. The subject is discussed by Mr. V. A. Malcolmson in the June issue of the *English Review* under the heading "The Ruin of State Subsidies". The present method of giving protection under the shelter of tariff walls leads, says the writer, to the destruction of purchasing power and the breakdown of distribution. Mr. Malcolmson continues:

Under the shelter of tariff walls price-fixing may be rendered effective for domestic consumption, but apart from the formation of international cartels, it can only be effective in the markets of the world if it results in securing for the producer such a satisfactory profit on its home-consumption goods that production beyond the consumptive powers at home may be marketed outside at below its cost of production, that is upon an uneconomic basis. This procedure can but result in undermining the national economy of those countries which are themselves competitive producers. The results of such procedure are inevitable; in order to protect its nationals and its employment problems, there are open to the States involved only two alternative courses of action—a raising of the tariff walls or the granting of a subsidy or bonus on production.

There can be no finality to this procedure and to its ultimate and inevitable results, viz., the destruction of purchasing power. Now to put purchasing power into the hands of the people, not of this country alone, but throughout the world, is the really vital problem awaiting

solution and every step taken towards undermining national economy in any part of the world is a step taken towards pushing international trade deeper down into the mire and postponing any hopes of general recovery. There may be national considerations which may justify the fostering of an infant industry and affording it an opportunity of making good, but pressure should ceaselessly be brought to bear on such industry to qualify for effective competition without any fiscal shelter, while if, after a liberal period of wet-nursing it finds itself unable to compete effectively, it should be abandoned unless, of course, it should be a factor vital to national security.

Granting of subsidies under economic nationalism, concludes the writer, gives a direct attack on the national economy of other nations, tends to destroy their purchasing power and, being a two-edged sword, reacts on the national economy of the offending party.

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NATIONALISM AND EMOTION

"One of the baffling aspects of all diplomacy is that nationalist feeling tends to breed emotion of a fanatical and even religious intensity," writes Mr. George Glasgow in the *Contemporary Review*. "In Germany, the contemporary fever of pagan religion has a clearly militarist motive and is therefore dangerous.

"Evidence accumulates that the German Faith Movement, as preached, for example, by Dr. Hauer, not only exacerbates the still raging religious war within Germany but constitutes something like the culmination of Nazi political dreams in the world at large. The theory is that the German race is a direct vehicle of divinity. This is solemnly preached in that literal, simple form; that German Nazism is, therefore, divine in origin and in mission and that the mission amounts to nothing less than the total and general suppression of Christianity.

"The parallel with Russian paganism just after the War is only partial, for the diplomatic aspect of Germany's case is not only greater but more alarming."

INDIA AND WORLD ECONOMY

The *Insurance and Finance Review* contains an article on the above subject by Mr. Monindra Mohan Moulik, who says that India has made very little contribution to the mass of economic doctrines that have ruled and changed the history of the nations of the world and that her economic life has been planned, not according to the best traditions of the country but according to the wisdom of her rulers gained in the course of experiments carried out in their own native land. Mr. Moulik continues:

Just as a country is considered backward which has not taken the advantage of an invention in the domain of physics or

chemistry, similarly the growth of a country will be greatly hampered if it cannot make the best use of economic experiments and lessons thereof obtained in other lands, modifying them wherever necessary to the peculiar conditions of the country. The process of growth, rather economic development, lies that way—not in imitation but in adaptation. I, therefore, appeal to the sceptics who do not believe in any such unit as world economy to give more attention to the fundamentals of the economic science, not only from the students' point of view but also from that of the legislator or publicist, without a knowledge of which dictators as well as democracies are likely to commit the wildest blunders.

The writer concludes by saying that there is no harm in importing ideas of economic development from abroad and modifying them so as to fit in with the special circumstances of an importing country like India.

INDIA IN PERIODICALS

IMPERIAL TREASURY OF THE GREATER MUGHALS. By Mr. Abdul Aziz, BAR.-AT-LAW. [Journal of Indian History, April 1935.]

CO-EDUCATION FOR INDIA. By T. N. Siqueira. [The New Review, July 1935.]

GOD AND MAN IN HINDUISM. By Prof. D. S. Sarma, M.A. [The Aryan Path, July 1935.]

EXHIBITIONS OF INDIAN ART IN LONDON AND NEW DELHI. By Ramananda Chatterjee. [The Modern Review, July 1935.]

THE SPIRITUAL BASIS OF THE RAMAYANA. By Kapileshwar Das, M.A., B.Ed. [The Prabuddha Bharata, July 1935.]

THE LIBERAL IDEOLOGY. By U. C. Gopalan. [Advance India, June 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

END OF CONSTITUTIONALISM

The *Servant of India* writes:

"Indians must realize that this is not a transitional scheme of reforms but a final one. All the defects that it will now contain will be petrified and will remain in perpetuity. All the autocracy that we now wink at and that is now in a somewhat fluid condition will freeze and will be wholly irremovable except at the will of the autocrats themselves. There is no chance of improvement being brought about by constitutional action alone even in the distant future. This is the plain truth of the matter and many patriotic Indians feel that the constitution, instead of being the dawn of a new era, is the first crack of doom. It is certainly the doom of constitutionalism. . . .

It is a pious hope that India will be able to realize her destiny through this constitution. The only hope lies in the possibility that the very safeguards contained in it will hasten its destruction."

THE NATIONAL GOVERNMENT

That the present National Government of England is very firm in its saddle, and India must deal with it for several years to come was the opinion expressed by Sir Tej Bahadur Sapru, who returned on July 8 from Europe. Sir Tej Bahadur gave an account of how Western countries were fighting against educated unemployment and said that the problem of the educated unemployed in India was one which called for concerted action both on the part of the Government and the people.

71

INDIA'S RIGHT TO FREEDOM

Writing in his book "Labour's way with the Commonwealth", Mr. George Lansbury observes:

We believe that, as stated by the Simon Commission, the new constitution should contain within itself provisions for its own development. We think the new constitution should contain the principle laid down in the Gandhi-Irwin pact, that such safeguards as are necessary should be in the interests of India, and we think these safeguards should be agreed on in co-operation with the leaders of Indian trade union opinion as well as the political leaders. The reserved powers should not be such as to prejudice the advance of India through the new constitution to full responsibility for her own government.

This is a clear enough statement. Self-determination means that the form of government under which the Indian masses are to live must be such as they themselves accept and are willing to work. . . .

Why should not we ask Indians themselves to frame a constitution? It is quite probable that, were they so asked, they might put forward an altogether different democratic scheme from that which is now before Parliament.

THE COMMUNAL AWARD

"Let me say once and for all that not only is it not the intention of the Government to make any alteration in the Communal Award unless it is desired by the communities themselves, but no such alteration can be made without the specific assent of Parliament. It will be Parliament that will make the alteration."—MARQUIS OF ZETLAND.

THE PRESS AND PEACE

"Fools in their folly have said that newspapers provoke war for their own advantage. They little know. Another European war would be a disaster and humiliation for mankind, in which newspaper proprietors and staffs would take their full share.

To speak of past wars having benefited newspapers is ridiculous. No journal in this country reaped a scrap of advantage from the last war except that Great Britain was preserved from invasion and its property remained intact.

We suffered hardship on every hand. We were brought, some of us, to the contemplation of balance sheet with crucial figures in red ink, and the tortured thought of how much longer we could hold out. No, above everything else controllers of newspapers want peace."—ARTHUR GRIME.

THE DECLINE OF CHRISTIANITY

Dr. Barnes, Bishop of Birmingham, in a sermon preached at St. Paul's, said:

It is an ominous sign that during the last quarter of a century the Christian faith in England has grown weaker. The causes are twofold. On the one hand, scholars and men of science have created a standpoint incompatible with belief in the inerrancy of the Gospels. A new formulation of Christian doctrine has thus become necessary.

On the other hand, the great principles of Christ's teaching, the brotherhood of man, the value of the individual, the redemptive power of innocent suffering and repudiation of the use of force—these principles are incompatible with war and with the organisation for war of the modern nationalist State. It is no mere chance that since the Great War Christianity has died out in Russia and that the Christians are to-day a persecuted minority in Germany, while in France even the great cathedrals are showing ominous signs of decay.

At home there are grounds for anxiety. The leaders of the Churches have often no clear message. They welcome disarmament and peace, yet equally they wish for national safety and are determined that, if war should come, no words of theirs shall have harmed the united resolve which pacifism would destroy.

As regards doctrine, the modernists plea for restatement is in private often accepted. But it is urged that the times are difficult and dangerous; a united Christian front is needed, controversy is best avoided.

I am convinced on the one hand that another great war will destroy our civilisation and, on the other hand, that Christianity cannot recover its hold until it wins the assent of thoughtful and well-educated people.

SHIVAJI AND HIS EMPIRE

Mr. A. F. M. Abdul Ali, presiding over a meeting of the All-India Modern History Congress, said:

I have always refuted the arguments advanced by members of my community to the effect that Shivaji wanted to exterminate the Moslems and establish a purely Hindu Empire in India.

Shivaji had no communal bias and had he succeeded in founding an empire in India, it would have been an empire in which Hindus and Moslems would have enjoyed common rights and lived in peace and amity under the fostering care of the great Mahratta sovereign.

ANGLO-INDIANS AND INDIA

"I am afraid that the home atmosphere of Anglo-Indian children is such as to foster almost beyond uprooting the ideas of separateness and superiority. . . . Surely some one ought to say frankly to such people: 'This is your country. Indians are not merely your fellow-citizens but your countrymen. And Indian administration in which it is your destiny to play your part, if you but realise your true allegiance, must throughout the whole of India be accepted by you as your own.'"—SIR MIRZA ISMAIL.

THE FUTURE OF ADEN

In the House of Commons, Mr. Wilfred Paling, Labour Member for the Wentworth Division of Yorkshire, asked on July 8 whether consideration had been given to the representations made by the commercial interests of Aden and India with regard to desirability for the maintenance of the *status quo* of the existing residential, commercial and industrial rights of Indians in Aden in the event of the transference of the latter place to the Colonial Office.

Mr. R. A. Butler, Under-Secretary of State for India, replying for the Government, said that they fully accepted the recommendations of the Joint Select Committee for the safeguarding of the position of Indians in Aden. A recommendation with regard to appeals from the Courts of Aden to a Court in India was embodied in the Government of India Bill. The remainder of the recommendations of the Committee related to matters which were not appropriate for insertion in the Bill, but they would be dealt with as part of the detailed arrangements in connexion with the transfer.

THE NEW CONSTITUTION

"The whole Constitution as contained in this carefully devised scheme for India is a sham," says Mr. Leonard W. Matters in the *Labour Candidate*.

"It contains in itself no statutory assurance of anything, not even the fulfilment of solemn pledges. The promised Dominion Status for India is not there and nothing in the Bill suggests that it can be reached. The checks, reservations and safeguards override everything else."

DIRECT ELECTION TO C. OF S.

The Government's amendment to the Government of India Bill providing for direct election to the Council of State, instead of indirect election by the Provincial Assemblies, was approved by the House of Lords on the 10th of last month.

The amendment provides for the filling of 150 seats by the various Provinces, the general seats numbering 75, scheduled classes 6, Sikhs 4, Muslims 49, women 6, Europeans 7, Indian-Christians 2, and Anglo-Indians 1. The Secretary of State for India, Lord Zetland, explained that the numbers had been arrived at as representing the seats which have been awarded to the communities by a system of proportional representation.

PEASANTS' FEDERATION

The South Indian Federation of peasants and workers' union met at Madras on July 11 under the presidency of Mr. K. Nageswara Rao Pantulu, M.L.A. The following are some of the demands formulated by the members:

The ultimate abolition of zamindaris and all other intermediary institutions between actual peasants and the Government.

The redistribution of the burden of taxation to impose 75 per cent. on the richer classes.

A reorientation of the educational policy so as to spend 75 per cent. of the educational grant on the educational and occupational advancement and enlightenment of youth and adult workers and peasants.

IRISH FREE STATE

"The Irish Free State Government intend to abolish the office of Governor-General during the present financial year," Mr. De Valera told the *Dail* on May 28. He added that the Government will challenge the Opposition to assist in the abolition of the office.

INDIAN STUDENTS IN ENGLAND

Mr. Thomas Quayle, Secretary to the High Commissioner, Education Department, in his report on the work of his department for the year 1933-34, writes:

Six hundred and ten applications for admission for the session beginning October 1933 were received. The total number of admissions arranged to universities, colleges, and educational institutions generally was 454. The remaining applicants either withdrew their requests or did not possess the initial qualifications for admission to the course of study which they wished to enter. One hundred and twenty-one letters of introduction to tutors for the Indian Civil service and other examinations were furnished, and of the 18 successful candidates at the Indian Civil Service Examinations held in London in 1934, seven had been provided with tutors by the Department.

The High Commissioner in his covering letter points to the necessity of making by parents adequate provision for funds before sending young men abroad. He says no less than 23 students had to be repatriated by the High Commissioner during the year, while 57 received financial assistance from the Indian Students' Loan Fund Committee.

PARIBASHA COMMITTEE

A committee entitled Paribasha committee was appointed by the Calcutta University some time ago to introduce Bengali equivalents for scientific and technical terms occurring in foreign languages. The committee is still in the midst of its labours coining new words to be included in the vernacular vocabulary, which will be used as a medium of instruction in Bengal. It is stated that 50,000 new words will thus be added to the vocabulary before the committee concludes its labours.

INDIAN WOMEN'S UNIVERSITY

The Chancellor of the Poona Indian Women's University reviewing the activities of the University at the annual convocation held last month said, that the University was founded on the model of Japan's Women's University with a view to imparting higher education to Indian women on lines which took into account their physical and mental conditions and which would enable them to discharge their duties as members of the Indian nation by contributing to its prosperity and general advancement through the influence which, as good wives, wise mothers and responsible citizens, they would exercise at home and the world at large. The Women's University was a teaching university and not merely an examining and affiliating body. It conducted a high school and a college at Poona, and a high school and a college in Bombay. There were in all 23 institutions in the country working on the lines laid down by the University. Notwithstanding the pecuniary difficulties besetting the work of the University during the period of stress and financial stringency, the number of students had increased in the institutions conducted by or affiliated to the University. The number of students in the high schools increased from 2,440 to about 3,000 while the number of students in the colleges increased from 186 to about 200.

OXFORD DEGREES FOR WOMEN

The last barrier against women at Oxford was swept away by a statute promulgated in congregation early this month. The statute which was proposed by Dr. K. E. Kirk, Regius Professor of Pastoral Theology, provides that all degrees at the university shall be open to men and women equally.

APPEALS TO PRIVY COUNCIL

The Judicial Committee of the Privy Council has delivered two important and historic judgments, confirming the legal rights of Parliaments of Canada and the Irish Free State to prohibit appeals to the Committee from the Dominions.

Among the powers which go to constitute self-Government are necessarily included powers to constitute the Law Courts and to regulate their procedure including the system of appeals. Prerogative appeals to the King-in-Council should, the Committee thought, be treated as simply an element in the general system of appeals in the Dominions and it could see no valid reason why power to regulate or prohibit this type of appeal should not be vested in the Dominion Parliaments.

CASE AGAINST "FREE PRESS"

In the case of *Mathradas Vassamji versus the Free Press of India, Ltd.*, Mr. Justice Wadia at the Bombay High Court, on July 10, passed orders declining to appoint a receiver but confirming the interim injunction granted on July 1, restraining the second, third and fourth defendants as trustees on behalf of the debenture-holders from selling, transferring or otherwise disposing of the assets and good will of the first defendant company and expediting the hearing of the suit.

A VELLORE ORDER

The Sub-Magistrate of Vellore has issued a notice prohibiting the holding of rival meetings of the Congress party and Justice party within 440 yards of each other.

MR. A. F. MOLAMURE

Mr. A. F. Molamure, former Speaker of the Ceylon State Council, whose appeal to the Privy Council against his conviction for contempt of court was rejected, has surrendered himself to the Walikada prison authorities to serve the sentence of one year's simple imprisonment passed on him.

The conviction of Mr. Molamure was a sequel to a rule calling on him to show cause why he should not be dealt with for contempt of the authority of the Ratnapura District Court, in that he, as executor of the last will of the late Mr. J. W. Maduwanwala, withdrew from the Imperial Bank Rs. 52,000 when permission was granted by the Court only to withdraw Rs. 22,000.

In passing judgment, the Chief Justice said the Bench was satisfied that Mr. Molamure wilfully disobeyed the Court's order and the Bench was of opinion that this amounted to the most serious contempt of court in view of the deliberate disregard of the law shown by the respondent.

LAWYERS IN FUTURE INDIA

"Lawyers and National Life" was the subject of an interesting lecture by Mr. S. Satyamurthi at Tinnevely on July 8. Mr. Satyamurthi said that in the future constitution lawyers would have a great part to play. There would be a Federal Court and he had no doubt that there would be an efficient Federal Bar. There was discussion among lawyers in the country as to whether, after the establishment of the Federal Court, the Privy Council was necessary and so on. Probably in the fulness of time when the Federal Court functioned properly, appeals to the Privy Council would become less and less in number.

SOUND INSURANCE COMPANIES

The *Insurance Herald* for June contains an article by Mr. C. Krishna Murthy on "Our new companies". Mr. Murthy defines in the following words what a true Life Insurance Company ought to be.

The business of Life Insurance, unlike most others, is a business-trust for eternity and as such it should be able to command the confidence of the public. No one would like to place his insurance in confidence with an unsound company. The public will confide in a company with a rich influential directorate at its head. The honour and integrity of the directors should be unimpeachable and above suspicion like that of Cæsar's wife. They must be reliable, experienced business men and any Tom, Dick, and Harry will only be misfits in such places. They must have had practical first-hand knowledge of business organisation and should be educationally and preferably technically qualified men of mark and reputation. Such individuals alone deserve to be at the helm of affairs of a Life Company to guide it on the proper lines in the mutual interests of the policy-holders and the company.

To conclude, rich, honest, influential, experienced directorate form the pivot of the affair. They alone can see to the technical and efficient management of their office, the judicious selection of the risks, sound investments and the declaration of a safe bonus.

QUETTA POLICY-HOLDERS

The Northern India Insurance Co. Ltd., Lahore, announce that heirs of such of the policy-holders of the company who died during the earthquake disaster at Quetta will be paid double the sum assured. That is, those of the policy-holders who had insured for Rs. 5,000 and lost their lives due to earthquake, their heirs will get Rs. 10,000. We are told that all the claims due to Quetta earthquake so far intimated to the company are being dealt with accordingly.

VALUE OF LIFE ASSURANCE

"Nothing can take the place of insurance in meeting the risks to which human life and every form of human activity is subject," writes Sir Joseph Burn in the *Daily Telegraph*. Sir Joseph continues:

A man may have the will to create an estate for his dependants, but may not live long enough to make the necessary savings. Life assurance takes "the will for the deed". By its aid the estate will be provided even if death takes place after only one premium has been paid.

This is the only way in which the wage-earning classes can provide for funeral expenses and also make some provision for their dependants. Whilst freely admitting that much, if not most, of the money spent on funerals is unnecessary, I cannot see why any attempted improvement in this matter should be restricted to the poorer classes. I earnestly hope for the day when life assurance will be so much better appreciated that rich and poor alike will recognise its true function as being mainly to help those left alive rather than to express respectful tribute to the dead.

INDIAN INSURANCE ABROAD

Indian Insurance Companies cannot cope in their own country with the very serious competition provided by the hosts of foreign companies in India, though their sound position is largely recognized even in foreign lands, says the *Insurance World*.

The small number of Indian companies that have gone abroad have to their credit a large amount of foreign business. In 1932 such companies had a net premium of nearly a crore, compared with which their home premium income was not creditable. It was about 64 lakhs. If the same success is to attend the companies within India also, the only course open is to restrict the flow of foreign companies here as is being done by many other countries.

INDUSTRIAL RESEARCH

The Advisory Council for Industrial Intelligence and Research, continuing its discussion on July 8, came to the conclusion that research should be carried out on paint, portland cement, lime, and cement concrete manufacture of dry cells and use of vegetable oils for the lubrication of internal combustion engines.

The position of the glass industry was also discussed, and the conclusion was reached that a series of analysis of Indian sands be carried out to determine their suitability for glass-making. It was also recommended that a survey of Indian glass factories should be carried out.

DR. K. L. GANGULY

The Federation of Indian Chambers of Commerce and Industry have appointed Dr. K. L. Ganguly of Calcutta as their representative in Germany for a period of one year from June 1, 1935. Dr. Ganguly has already left for Berlin. The members of the Indian Chambers of Commerce, interested in getting information relating to the trade between Germany and India, may communicate with Dr. Ganguly in Berlin.

BRASS INDUSTRY IN BENGAL

The Industries Department of Bengal will enlist a fresh batch of students for training in brass and bell-metal wares.

This is a further step in solving unemployment among Bengalee middle class youths.

It may be remembered that the Department has already trained students in shoe-making, etc.

INDIA THE DUMPING GROUND

Mr. Hoseinbhoy A. Lalljee, Indian Employers' delegate to the 19th Session of the International Labour Conference, said in the course of the general debate on the Directors' Report presented to the Conference:

We are now perhaps well known as a country which is the dumping ground for all the present-day industrial countries and it is this condition of ours which I would request you, in the first instance, seriously to bear in mind. Our Government, I think, do realise our position, but the great and varied interests that they look to, and the poor condition of Government finances, are often stated to be the reasons for their inability to extend to us that help which most of you are getting from your Governments, and I would ask you to bear this point also in mind. . . .

The essential requirements for development of industries for the benefit of ourselves are: raw products, healthy, literate and intelligent labour, the latest type of machinery and much-needed protection against dumping. We have our own raw products, but as for healthy, literate and intelligent labour, I must confess that we are so poor that it is not easy for any one to say, in the state we are in, how long it will take us to achieve this, the more so as, in spite of some progress of manufacturing and mining industries during recent years, India has not been able to create a class of labour known as industrial labour, with which you are all familiar in well advanced industrial countries. The same thing, more or less, applies with regard to our having the latest type of machinery. But above all, to defeat one of the greatest enemies of humanity, I mean dumping, we have no resources whatsoever. I see no bright future for industries in countries placed as we are; that is, so long as subsidies, preferences, protective duties, manipulation of exchange and currency, and other direct or indirect State help, in one shape or another, are adopted by even the highly industrialised States.

WOMEN'S EDUCATION

Addressing the Convocation of the Indian Women's University at Bombay, Sir C. V. Raman said :

No one who was a patriot, no one who looked to the future of India could fail to be impressed by the importance of women receiving the best and the highest kind of education. How was it that Indians, with the age-long culture, erudition, learning and practical achievement were in the position that they were to-day? The answer was that they had kept down their women and had refused them their birthright, which was education. No nation of which one half was sunk in superstition and ignorance could ever hope to rise.

To-day, in India, while we recognise that there is a great field for service open to women, we do not wish to move straight away into the vortex of sex conflict which has characterised Western civilisation. We do not wish our hearths and homes to be broken up by conflict and by disunion, viz., excessive insistence on the liberty of the individual man and woman to go their own way. Age-long traditions have given us a different view of life of the individual, of life of the home and family. To-day, we are in need of the kind of education for men and women that would fit in with our ancient ideas, not inconsistent with the possibility of progress.

WOMEN IN EUROPE

Miss Sylvia Pankhurst, addressing a meeting in Manchester convened by the National Council of Labour Colleges, described the world position of women to-day as being terribly bad, because of the gross and awful reverses women's movements had suffered in Italy, Germany, and Austria. In all Fascist States the old idea was rife that women are angels, but that they should be treated as though they were idiots and slaves. Everything that had been done in the past to protect women had been undone under Fascism.

She described how in Italy, women had lost their rights and their personal liberty. They might not even leave their own homes without their husband's permission, and all legal protection and the punishments for acts of violence against women had been reduced.

In Germany, their position was even worse. There they had entirely lost their political liberty, they had been thrown out of positions in administrative departments, many of which they had themselves created and they had been drafted off to compulsory work on the land. The woman in Germany was in fact thrown back to the position she was in during the Middle Ages.

SRIMATHI SUNDARAMBAL

Srimathi Sundarambal's great reputation on the stage and the high expectations formed of her screen debut have been fully justified in "Bhakta Nandar" which has just opened at the Crown Talkies, Madras. It was well known that the Asandas Classical Talkies spared no efforts to make this a superb picture and there is no doubt they have succeeded in making a distinct contribution to South Indian films. The story of the Pariah Saint is one of the most moving and devotional of Indian plays, and alike the skill of the artistes and the technique of the East India Films have combined to produce what one may call a high class operatic play second to none in this part of India. The leading stars in the play—Sri Sundarambal and Mr. Visvanatha Aiyer—are reputed musicians, and the public expect them to give of their best. This they do without prejudice to their parts in the play. We congratulate Sri Sundarambal and her talented associates on their excellent rendering of a play which is bound to have a profound influence for good in Tamilnad.

JOURNALISTS' CONFERENCE

It has been decided to hold a Conference of Journalists in Calcutta to discuss the many important questions that affect the Press in India. Circulars have been issued by the organisers to obtain a full complement of attendance at the Conference and the subjects specified for consideration are exhaustive. These include :

(a) A joint demand for the non-renewal of the Indian Press Emergency Powers Act of 1931 in any shape or form ;

(b) a common plan of action to secure the repeal of the repressive laws affecting the Press ;

(c) modification of such economic restrictions on the Press as are involved in paper duty, postal and press telegram rates, electricity, telephone and gas rates, duty on printing machinery, etc. ;

(d) better news service, Indian and foreign ;

(e) better facilities for journalistic training and a more adequate preparation for journalism as a career ;

(f) improvement of the status and economic condition of journalists ;

(g) measures for the assistance of journalists out of employment, in sickness or in distress, and provision for widows and children of members of the profession who have been left in straightened circumstances ; and

(h) the institution of an All-India Organisation of Journalists.

The Conference is to be held about the end of July or the beginning of August, and delegates from outside Bengal will be provided with free board and lodging.

COMMON LANGUAGE FOR INDIA

The importance of a common culture and common language uniting India was stressed by Sir Tej Bahadur Sapru speaking at an "at home" on June 18th given by Dr. Katial, under the auspices of the Hindustani Speaking Union in his honour, and that of the retiring Nepalese Minister to London and the Minister-designate. Sir Tej Bahadur said :

"You cannot hope for a common religion in India, but you can hope for a common culture. Unity founded on that basis will be well worth having."

MR. LLOYD GEORGE'S RETURN TO POLITICS

Mr. David Lloyd George, Member of Parliament for the Carnarvon Division of Wales since 1890 and War-time Premier, announced his return to politics in a speech at a meeting in London on July 2, where a resolution was moved by him and passed in favour of the establishment of a Council of Action, which will work to secure the return to the next Parliament of representatives pledged to give effect to a policy of peace and reconstruction.

CONGRESSMEN IN THE ASSEMBLY

Mr. F. E. James addressed a largely attended meeting at the Coonoor Club, on May 9th. Speaking about the work in the last session of the Legislative Assembly, Mr. James said that the outstanding feature of the session was the advent of the Congressmen. He welcomed this, for it brought them into a forum in which their political views could be tested in the cold light of reason.

The three outstanding Congress leaders were : Mr. Bhulabhai Desai, eloquent, persuasive and at times bitter in debate ; Pandit Gobind Vallabh Pant, the keeper of the Congress economic conscience, a student of financial and economic affairs and a left-winger with more than ordinary sympathy for the Russian method and programme ; and Mr. Satyamurthy, the jack-of-all-trades of the Party, with a speech on every subject and a supplementary for every question, obscuring his own ability with a passion for technicalities.

Speaking of Mr. Jinnah, he said :

"As a personality in debate, Mr. Jinnah was perhaps the most exciting like Greta Garbo, petulant but passionate, slim but supple. In his destructive activities, he was able to capture the allegiance of his followers although some of them like Sir Cowasji Jhangir and Mr. Mody of Bombay, good conservatives and capitalists, became a little uneasy at the results."

THE LATE LORD AMPHILL

Lord Amphill who died last month was the Governor of Madras from 1899-1906. In 1904 he acted for a time as the Viceroy and Governor-General of India,

DISCOVERY OF A CURATIVE RAY

A little time ago a man walked into a New York surgeon's office for an examination of a wound which, despite repeated treatments by almost every method known to medical science, had failed to heal.

The surgeon said there was nothing he could do except send the patient back to the hospital for another operation.

Then his eyes fell upon a test tube hanging on a curtain. The contents of the tube was a jelly-like substance which the doctor emptied into a surgical syringe. The warm jelly was applied to the wound and bandaged with gauze.

After five days the wound had completely healed. The test tube had contained ordinary petroleum jelly which had been taken from in front of an ultra-violet lamp where the doctor had been using its natural fluorescence to test the strength of the rays. It had succeeded in healing a wound where the best remedies known to medicine had failed.

Evidently exposure to ultra-violet rays gave the petroleum jelly the power of emitting a mysterious and invisible ray that affects a photographic plate in darkness. And further tests show that the curative power of the jelly and the emission of the mystery ray seem to go hand in hand.

DR. P. RAMA RAO

Dr. P. Rama Rao, who returned to Madras after an extensive tour in Europe, said in an interview to a Press representative that the science of Radiology has considerably progressed since his last visit to Europe in 1931. In Berlin, it appears they have a new X-Ray tube for contact irradiation for the treatment of cancer of the skin, lips and tongue under Professor Chaoul. Sir Herbert Austin has donated nearly £8,000 for two replicas of the equipment for the Birmingham General and London Cancer Hospitals, and he is financing a deputation of medical men to go to Berlin for special study of these methods.

Dr. Rao expects shortly to get similar equipment, as also one for [short wave treatment].

LIFE PRESERVING CHAMBER

The Rockefeller Institute for Medical Research, New York, has made an announcement of outstanding scientific importance. Dr. Alexis Carrel, a Nobel Prize winner and Colonel Charles Lindberg, the famous airman, are reported to have jointly invented a Life Chamber, which consists of an artificial body of heart, lungs, and blood-stream. This chamber, it is claimed, will keep alive the vital organs of a living being for a long period of time. It is further stated that the vital organs preserved in this chamber will not only remain alive but even grow.

The method of the Carrel-Lindberg experiment consists in placing an organ or part of the body into a sterile chamber and artificially feeding it with nutrient fluid through arterial channels.

SALVAGE OPERATIONS IN QUETTA

The report of Lt.-Col. A. J. H. Russell, Public Health Commissioner with the Government of India, and formerly Director of Public Health, Madras, which is published along with the Government of India's decision accepting the report, describes in detail the situation in Quetta.

Regarding the salvage of the city area, Col. Russell estimates that between 12,000 to 16,000 human bodies are lying buried besides hundreds of animal carcasses. While it will be undesirable for health reasons to undertake exhumations on any extensive scale, Col. Russell suggests that in some parts of the city it can begin without delay.

SUNSHINE AND HEALTH

Next to oxygen and food, the most fundamental of all biological needs is the need for sunlight. The lizard basking on the rock, the dog stretched in the glowing warmth, the sensible human soaking in the life-giving rays, typify natural reactions of organic life to what is perhaps the original stimulating force of all life. Deprivation of sunlight is one of the most obvious of all forms of robbery. The prison pallor of the sun-starved, the listlessness and the lack of resistance to disease of the slum child or the tenement dweller are matters of gravest concern to all who have the physical—and incidentally the mental and moral—welfare of the race at heart.

A NEW STERLING LOAN

The Secretary of State for India has issued a sterling loan of ten million pounds in the form of 1949-52 stock.

The loan price is £98 and the stock will bear interest at the rate of 3 per cent. per annum.

If not previously, the Stock will be redeemed at par on August 1, 1952 but the Secretary of State reserves the right after giving 3 months' notice to repay the whole or part of the Stock after August 1, 1949.

Proceeds of the Loan will be used in part replacement of 12 million pounds India 6 per cent. bond 1935-37, of whose redemption on October 15, the Secretary of State has given notice in the *London Gazette*.

"BETTER MONEY"

"Better Money", a monthly bulletin of monetary Reform by way of the remonetisation of silver, edited by Sir Montagu Webb, says:

India has had a taste of external stability, much to its loss and misery. By simply refusing to sell rupees for less than 1s. 6d., Government—the sole manufacturer—has easily maintained sterling exchange at approximately this figure for the last 10 years.

With the result that the internal value or purchasing power of the rupee has increased by 80 per cent. during that period. Official Index Numbers show that the average level of wholesale prices in India has fallen from 159 in 1925 to 89 in 1934; overseas trade has shrunk by over a half; agriculture is bankrupt; and unemployment appalling.

EXPORT OF GOLD

Gold valued at Rs. 65,08,866 was exported from Bombay on June 22 to America and Europe.

The total value of gold exported from Bombay since England went off the Gold Standard is now Rs. 2,80,88,75,165.

HINDUS AND RAILWAY SERVICES

Twenty-two prominent leaders of the Punjab, including the Hon. Mr. R. B. Ram Saran Das, Bhai Parma Nand, M.L.A., Raja Narendra Nath, M.L.C., and others representing various Hindu bodies, have sent a lengthy memorial to the Secretary of State praying him to remove the grievances of Hindus in Subordinate Railway Services entailed by the introduction of new rules regarding communal percentages.

They state that grave injustice is being done to the community which contributes 75 per cent. of the receipts and profits of railways and that in the North-Western Railway if new percentages are enforced, Muslims will get 85 per cent. representation.

According to them, Hindus being in a minority in the Punjab and possessing greater literacy could rightly expect weightage in service, more especially as they have to labour under the handicap of the Punjab Land Alienation Act and the Punjab Relief of Indebtedness Act and they cannot be cultivators or money-lenders. Yet they do not get even their proper share.

The memorialists suggest that the matter be referred to a committee of inquiry consisting of disinterested and impartial Englishmen in order to review and suggest a fair and impartial basis of recruitment to service.

TRAVELLING WITHOUT TICKETS

No fewer than 160,000 people were found travelling without tickets on the South Indian Railway last year.

They were detected by the staff of over 200 employed by the Railway for the purpose.

About 4,000 persons who travelled without tickets, were prosecuted before an honorary magistrate at Trichinopoly and a majority of them were convicted. From the remainder fares were collected.

DECLINE IN RAILWAY EARNINGS

An important conference of Railway Agents took place last month with the Railway Board to consider the situation created by the decline in the Railway earnings.

The occasion was also utilised for considering the present methods of Railway budgeting with a view to seeing whether any improvements are possible.

DEWAS ON INDIAN ART

"India is on the threshold of a great artistic renaissance if she has not already stepped beyond that threshold." With these words the Maharaja of Dewas opened, on June 22, the exhibition of paintings in London of Mr. S. Fyzee Rahamin, a Bombay painter. The Maharaja of Dewas continued: "From the East, most of all perhaps from India, the world has gained much more than it even now realises; art, science and philosophy have been handed down in the past; the East, in turn, has taken a great deal from the West." "These two tendencies," said Dewas, "were combined in Mr. Rahamin, who would help to disprove the daily dying adage 'East is East and West is West.'"

"Rahamin's paintings are not so much a fusion of the East and the West as the refreshing and vivifying of the East by Western contacts," says the *Times* in an appreciative article.

ART EXHIBITION AT SIMLA

An exhibition of Indian paintings, first of its kind at Simla, is to be organized by Mr. Manindra Gupta of the Calcutta Government School of Art. Mr. Gupta has travelled widely from the Himalayas to Ceylon and from Bombay to Burma to enrich his artistic creations. In addition to his mythological and landscape paintings, he will exhibit a few copies of the 7th and 12th century fresco paintings taken from Ceylon.

AN ARCHEOLOGICAL FIND

An archaeological find has been reported from a village in Tippera, where the stone image of goddess Bhagirathi with all her attendants on either side has been unearthed quite accidentally. It is presumed the image, together with other treasures, was thrown into a tank when, in earlier years, that part of the country was frequently ravaged by invading armies.

PORTRAITS ON CURVED SURFACES

A young Japanese scientist, Ichiro Hakoki, has invented a machine for printing pictures and designs on the curved surface of porcelain ware. The Japanese commerce and industry offices have decided to grant him 9,000 *yens* as subsidy to enable him to produce pictures on a mass scale.

MR. R. D. MATHUR

In response to a request of Dr. Stephen von Pozel to the Indian Hockey Federation to send a hockey coach to train the Hungarian team participating in the next Olympic Games at Berlin, Mr. Rameshwar Dayal Mathur, son of Lala Pannu Lal, has been selected.

It is understood that quite a large number of persons had expressed their willingness to go to Budapest in the capacity of a coach but finally the Hockey Federation forwarded three names to Dr. Stephen von Pozel, whose choice fell on Mr. Rameshwar Dayal.

Mr. Mathur will stay in Budapest till the Olympic games are over, after which he intends studying European methods of physical instruction and hygiene at some European university.

THE MADRAS CRICKET ASSOCIATION

The Madras Cricket Association was inaugurated on May 1.

Fifty-five clubs, including 7 from the mofussil, have joined the Association and at the general meeting held recently at the Madras Cricket Club, Chepauk, with Mr. R. D. Richmond in the chair, 37 clubs were represented by delegates and the rest by proxy.

The Cricket Association will control representative cricket clubs in the province and has now been constituted by the constituent members of the Indian Cricket Federation, which has been in charge of Indian cricket in the Presidency.

THE OLYMPIC GAMES 1936

"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 athlete 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," says von Thammar and Osten, Directors of Sports for the German Reich.

VISAGRAPH

For an invention that enables the blind person to read any book or paper, Mr. Robert E. Naumburg of New York has been awarded the John Price Wetherill Medal.

Mr. Naumburg's invention known as the Visagraph reads printed words for the blind with the aid of a photoelectric cell and embosses each letter, several times enlarged, upon a strip of paper which passes under the finger tips of the operator. The machine was first tried at Perkins Institution for the Blind, Watertown, Massachusetts and is regularly used there. Its advantage is that any printed material may be read, and the reader need not know Braille, or any other system for the blind. The characters reproduced by the machine are simply magnified reproductions of the printed letters.

WHISKY FROM CANE

The manufacture of whisky, brandy, gin, rum, etc., from cane has been found to be a practical proposition in Trivandrum.

The experiment was tried by Messrs. C. S. Rama Aiyer and R. Someswaran. Mr. C. S. Rama Aiyer, who is in charge of Distillation and Brewing in the Nadars' Estate in Trivandrum, was responsible for the manufacture of a kind of brandy called coco-brandy from coconut toddy. The Government have now, it is learnt, approved the samples of whisky, gin, rum submitted by Mr. Rama Aiyer and Mr. Someswaran and have enquired of Messrs. Fraser and Ross of Madras, who are the receivers of the Nadars' Estates, whether they could manufacture these liquors on a commercial scale and to submit proposals.

INDIAN SCIENCE NEWS ASSOCIATION

To place knowledge of science within the easy reach of all in the province, an Indian Science News Association has been formed.

A Council containing 12 members including Sir P. C. Ray, Mr. Shyamprasad Mukherji and Sir U. N. Brahmachari has been formed and handsome donations have been promised for a monthly journal entitled "Science and Culture" two issues of which have already been published.

EDUCATIONAL FILMS

A deputation of the Motion Picture Society of India saw Dewan Bahadur S. T. Kambli, Minister for Education with the Government of Bombay, in connection with the question of the introduction of educational pictures in the Bombay Presidency. The following suggestions were placed before the Minister:

"That greater use of the motion picture be made by Government in teaching through the existing Visual Education Department of Government;

that Government should give a monetary grant for the production of educational pictures suitable for school-going children and adults;

that a rebate be granted to cinema theatres from the entertainment tax collections to the extent of educational pictures shown;

that the Motion Picture Society of India should be given representation on the Board of Film Censors; and

that no fees be charged by the Board of Film Censors for examining educational pictures.

Finally, the society placed their services at the disposal of Government in the matter of training teachers in handling the apparatus, etc."

INDIA'S ANCIENT GLORY IN FILM

It is a good venture on the part of Sheth Govindas, M.L.A., of Jubbulpore; Sheth Dwarka Prasad Mishra, Ex-Municipal President, Jubbulpore; and other brilliant artistes, who have come forward to found Adarsha Chitra Ltd. with the sole aim of producing pictures depicting India's past glory and grandeur.

Sheth Govindas wrote the script for the screen in his days of exile, and in right earnest under the personal supervision of Sheth Mishra and Mr. Seal the shooting of a brilliant screen gem named Dhuwan Dhar was commenced a few months back. The story is an incident of ancient days, which was drawn from the sacred spots of Central Provinces, near about Jubbulpore, which is noted for the world-known glittering marble rocks and the sparkling Narbada waterfalls. The leading roles have been entrusted to chosen artistes.

AMERICAN BABY CARS

The United States is producing a baby car which will sell for Rs. 400 in India.

Production of the car, its sponsors say, has already begun with 4,000 a month and it will be marketed through mail order houses.

The car is a one-seater with a 32-inch width and a wheel-base of 88 inches. Leg-room is half the wheel-base or 44 inches.

In appearance, the machine is an overgrown enclosed motor-cycle. The frame is tubular, the body fabric and the springs are adjustable to the driver's weight. Two wheels are mounted in line as in a bicycle. Two smaller wheels for lateral balance are mounted under the seat and are retractable for high speed driving.

Its power is provided by a two-cycle motor which, it is claimed, will burn anything from crude oil to the finest petrol. A 80-horse power and a speed of 110 miles an hour is claimed for it.

The complete vehicle weighs about 28 stone, with the engine's weight accounting for 50 lbs. of this. A mileage of 70 to the gallon is claimed.

JAPAN'S MOTOR INDUSTRY

It was in 1902 that the motor car was first imported into Japan by Baron Kishichiro Okura but it was after the great earthquake and fire of 1923 that the motor car enjoyed general favour. The sudden disruption of traffic facilities in the Kanto district caused by the appalling earthquake and fire of 1923 gave a powerful impetus to the popularization of taxis. In 1912, the total number of motor cars in Japan was only 530 but an astonishing increase was recorded in the number of motor cars at the end of 1923 when the figure exceeded 16,000. Since the beginning of the Showa Era, the figure has increased by 20 or 30 per cent. every year.

Moreover, the increase has continued with the result that at the end of 1932 the total number of automobiles was more than 106,000 showing a gain of 2.7 times over that of 1926.

THE VICEROY'S TROPHY

The Aero Club of India and Burma Ltd. announce that the Viceroy's Challenge Trophy Air Race will be flown on February 14 and 15, 1936, on the following course which has the approval of His Excellency the Viceroy:

Madras—Hyderabad—Bombay—Ahmedabad—Jodhpur—Delhi, a distance of 1,485 miles, to be flown in two days with a night stop at Bombay.

Permission to use the army landing ground at Ahmedabad has been granted.

Their Excellencies Lord and Lady Willingdon have consented to present their Trophy and other prizes at the Civil Aerodrome, New Delhi, on the evening of February 15.

A NEW AERODROME FOR MADRAS

A site has been chosen on Poonamalee High Road, seven miles from the Madras Central Station, for the location of the new civil aerodrome for Madras.

Orders have been placed with a European firm in Madras for the construction of a hangar at the new aerodrome, which is expected to be ready for use in about 18 months.

The site consists of 1,000 yards square of level ground, 200 yards to the south of Poonamalee High Road.

Meenambakkam wireless station which, we understand, is likely to be used for sending messages to and receiving messages from aircraft, is 5 miles from the site of the new aerodrome.

A NEW INVENTION IN AVIATION

An automatic navigating apparatus for aeroplanes was demonstrated at Tempelhof Aerodrome last month for the first time by its inventor, Herr Klein, an engineer employed by Siemens. Once an aeroplane so equipped has climbed several hundred feet with the pilot in control, the apparatus will keep it at the height and speed and in the direction desired by the pilot, automatically checking any deviation from the fixed course. Experiments with Herr Klein's invention have been successfully carried out by a number of German aeroplanes.

RURAL UPLIFT SCHEME IN U. P.

Rs. 17 lakhs will be spent by Government in two years in the United Provinces on rural uplift. This amount includes the Central Government's grant of Rs. 15 lakhs. Sanitation and hygiene will absorb Rs. 325,000; agriculture Rs. 3,50,000; industry Rs. 50,000; and publicity Rs. 75,000. The scheme, as outlined by the Minister of Education, is to divide each district into 6 groups of 12 villages, with the district officer and an advisory council of landlords and others interested as the authority to propagate the scheme. Each group of villages will have an organiser specially trained in co-operative, agricultural and sanitary work, and an inspector. Out of the Rs. 8½ lakhs for each year Rs. 4½ lakhs will have to be spent on the salaries of organisers and inspectors and as direct expenditure in the districts.

INDIA AND WORLD CONFERENCES

It is understood that Rao Bahadur K. Venkatraman will represent India at the World Sugar Conference to be held at Brisbane, Queensland, in the last week of August. Miss Jadaki, Imperial Geneticist, Coimbatore, will attend the Botanical Conference to be held about the same time at Cambridge. Dr. Isaac, second Imperial Entomologist, Pusa, will attend the Imperial Entomological Conference at London, after which he will visit the United States, Porto Rico, Hawaii Islands with a view to study the methods of pest control in regard to sugar-cane. The problem has acquired urgency because of the considerable damage done by pests to sugar-cane in the United Provinces. Dr. Isaac has been placed on deputation for this purpose by the Imperial Council of Agricultural Research for a period of 3 months.

MERITS OF THE SIND COW

Though its merits receive scant recognition in India, the red Sind cow is eagerly sought after abroad.

Foreign dairy experts, keenly appreciative of a hardy breed that maintains a high average yield of milk, are paying handsome prices for cattle that in Sind seldom fetch more than Rs. 150 to Rs. 300. The cattle are now exported to South America, the Philippines, China and Japan.

INDUSTRIAL DISPUTES IN INDIA

During the quarter ended March 31, 1935, 320,061 days were lost in 49 industrial disputes in India.

The Bombay Presidency was responsible for 22 of these disputes, involving 31,500 workers and 137,826 days lost.

In Bengal there were 10 disputes, involving 4,191 workers and 24,946 days lost.

Madras comes next with 9 disputes, involving 6,157 workers and the loss of 24,101 days.

In Assam there were 4 disputes in which 2,699 workers struck work and 8,970 days were lost.

The Central Provinces, Burma, the Punjab and the United Provinces each had one dispute.

Of 49 disputes, 35 were over the question of wages, 7 related to personnel and 4 to leave and hours of work.

Only 9 of these disputes were successful, 10 were partially successful, and 27 were unsuccessful, while 3 were in progress.

Seventeen disputes were in the cotton and woollen mills and 3 in engineering workshops, affecting 35,708 workers and 135,459 days lost and 1,084 workers and 7,472 days lost respectively.

In the cotton and woollen mills, 12 disputes were over wages, 2 over personnel and 2 over leave and hours. In the engineering workshops all the 3 disputes were over wages. Four of the 12 disputes in the cotton and woollen mills were successful and 3 were partially successful.

40-HOUR WEEK

The International Labour Conference has by an overwhelming majority carried the 40 hour week resolution. The resolution states that all member States should adopt the 40 hour week as the general international standard of hours of work and that it should be applied immediately to public works, building and contracting, glass bottle manufacture, and the iron and steel industry. The resolution, says a contemporary, was solely intended as a measure against unemployment, and we do not know how many States will be prepared to ratify it.

THE MAHATMA AND MACHINERY

"I would prize every invention of science made for the benefit of all." This is what Mr. Gandhi is reported to have told a socialist, holding a brief for machinery, according to "M. D." in the *Harijan*. "There is a difference between invention and invention. I should not care for the asphyxiating gases capable of killing masses of men at a time. The heavy machinery for work of public utility which cannot be undertaken by human labour has its inevitable place, but all that would be owned by the State and used entirely for the benefit of the people. I can have no consideration for machinery which is meant either to enrich the few at the expense of the many, or without cause to displace the useful labour of many."

GUJARATI LINOTYPE

Mr. Hari G. Govil, inventor of the Devanagari Linotype, who recently returned to Calcutta from America, expects to devote his 14 years' experience in America in printing and other mechanical lines for the advancement of the vernacular press in India, specially on the technical side. He has perfected the Gujarati Linotype which is now being put into operation in Bombay. With these machines it is now possible to compose Devanagari and Gujarati for printing purposes with the same ease, economy, speed and quality as in English. After having served their purpose in printing, these type slugs are melted again, thereby eliminating distribution of type and always supplying fresh type to work with.

THE RAMAKRISHNA CENTENARY

The Secretary of the Ramakrishna Centenary Celebration Committee, Calcutta, has received the following letter from M. Sylvain Levi, the celebrated French *litterateur* accepting the Vice-Presidentship of the Committee: "I deem it a great honour to be one of the Vice-Presidents of the Ramakrishna Commemoration. His name belongs to all mankind, as his heart and mind did. All countries in the world may unite in that commemoration, at least all countries that still believe in the dignity of the Man, outside and above all prejudice of race."

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The League and the Abyssinian Crisis

BY MR. M. K. NAMBYAR, LL.M. (LOND.), BAR.-AT-LAW

EVENTS have been moving fast in the Italo-Abyssinian drama.

When August came, the eyes of the world were turned to Geneva to stop the war clouds gathering in Abyssinia. On the 3rd of that month, the Council of the League of Nations met. It passed resolutions reported to be acceptable to both Abyssinia and Italy. The Emperor of Abyssinia cabled his gratitude to the Council; and everyone breathed a sigh of relief that a grave international crisis that threatened the peace of Europe, had been tided over by the wisdom and statesmanship of the League Council.

Yet, there was hardly any reason for this early optimism. When the Conciliation Commission was set up by the Council to decide the disputes between the two States, the terms of reference were such as were capable of being interpreted as giving jurisdiction to that tribunal to enter into questions of sovereignty over particular stretches of territory. The Commission then would have been seized of the substance of the contention between the parties, and perhaps able to settle it, if the disputant States were anxious to avoid resort to force. But Italy denied that authority to the Commission. And she succeeded in her claim. The Council of the League definitely ruled that the scope of the reference did not warrant the bringing

into the discussion of frontier delimitation, or frontier incidents other than the Ual Ual incident within the orbit of the Commission's work.

By itself the Ual Ual episode hardly had any significance. Such frontier incidents are not uncommon in the relations of other States. But they rarely threaten the peace of the world. They are susceptible of settlement by well known rules of State responsibility in International Law; and the arbitration tribunals that are usually set up to decide such claims have only to find the delinquent party and fix the measure of reparation. The dispute in the main is a legal dispute, and is generally settled by payment of damages or by any other suitable means of atonement. But it must have been fairly certain that any decision by the Commission of the Ual Ual incident would hardly settle the dispute between Italy and Abyssinia.

For, the outstanding contentions between the two States are much more complex than the minor incident in Ual Ual. Italy had gained a Protectorate in Abyssinia in 1889; it was subsequently repudiated by the Emperor. A war was the result. The battle of Adowa ended in a treaty, and Italy was compelled to renounce the protectorate. Italy can never forget nor forgive her defeat,

To-day, Italy is strong and powerful. Her voice is dominant in the Counsels of Europe. Her air force made history when her Armada flew the Atlantic and back. She believes in the strength of her arm and is frankly contemptuous of foreign help. She has perfected the technique of modern organisation in warfare. She has made no secret of her imperialistic ambitions. Other Powers have had their days of colonization. She must now have hers. And Abyssinia is the only country in Africa free from European domination.

The Ual Ual incident lay, therefore, but at the fringe of the problem. Should the European Powers and the League resist Italian ambitions of expansion in Abyssinia? That was the crucial question, essentially capable only of a political and not a legal solution. Abyssinia is weak, and antidiluvian in her methods of military equipment. Unless the Great Powers make up their minds to hasten to her rescue, Abyssinia's geographical position may not avail her long.

It is, therefore, significant to note how the League handled the dispute. It restricted the Commission's jurisdiction only to the Ual Ual incident and postponed to September the general examination of the Italo-Ethiopian relations. But prior to the meeting of the League, it was announced that tripartite negotiations between France, Great Britain and Italy would be held in Paris under the 1906 Treaty to facilitate solution of the dispute, and these would be technically separate from the League. That is to say, the League concerned itself with the minor episode and left the core of the problem for diplomatic settlement by negotiation between the three Great Powers. The legal

dispute was reserved to the League; and the political dispute to outside diplomacy.

Those who, therefore, pin their faith on the League of Nations to preserve perpetual peace would no doubt be perplexed at the turn of events. All treaties entered into by the High Contracting Parties to the Covenant inconsistent with the terms thereof are expressly stipulated to be subject to the terms of the Covenant. The Covenant has elaborate clauses with a view to interdict war as an impossible adventure. Within the framework of the Covenant, all disputes are made capable of solution. The Statute of the Permanent Court, the Optional-compulsory clause therein and the General Act leave no loop-holes for inter-state disputes to escape beyond the ambit of the League's authority. The man in the street would no doubt, therefore, wonder why the League accepted for adjudication only the shadow and not the substance of the contention in the Italo-Abyssinian dispute.

The delegates to the League Council meeting were fully aware of the implications of its resolutions. Mr. Eden, the British Minister, broadcast in London: "We have named the day by which either the negotiations must succeed, or else the Council will have to discharge the obligations placed upon it by the Covenant. There is no question of shirking the difficulty, or of mere acquiescence in the dilatory manoeuvres."

If the resolutions of the Council were acknowledgedly 'dilatory manoeuvres', one hardly sees the wisdom of Mr. Eden and M. Laval sponsoring the same. The League did not, and possibly could not, face the issue and took refuge in procrastination.

The Three Power Conference, however, has proved abortive. Italy was not willing

to accept mere economic concessions in Abyssinia. What her minimum demands were she did not care to formulate in the course of the discussions. But the world has no illusions about Italian professions of noble and humanitarian mission in Abyssinia.

The breakdown of the Tripartite talks has, therefore, resulted in a grave and anxious situation. Italy has made no secret of her preparations of war. And if she resorts to war—? The crisis is pregnant with potentialities.

But the centre of interest has now shifted again to Geneva. The Council of the League is due to meet on 4th September. And the British Cabinet has endorsed the declaration of the Foreign Secretary that it is conscious of the Covenant obligations, and 'certainly intended to uphold them'.

But we cannot forget the past.

When the territorial integrity of China was violated, the Council was actually sitting in session in Paris. The Chinese delegate brought the grave menace to the integrity of his country to the notice of the League. The Council did nothing and adjourned. China was insistent and invoked several articles of the Covenant. The result is a matter of history. All that China could finally obtain was a wordy verdict of disapproval of Japanese action after Manchuria had been transformed into the protectorate of Manchukuo. The Great Powers, including Britain, refused to embroil themselves in the fight in the Far East. Mr. Stimson, the American Secretary, alone sent a note of protest to China, and Japan enunciating his doctrine of non-recognition of territory acquired in violation of the Covenant and the Pact of Paris, and the League later adopted the same. But Japan snapped her

fingers at the League and left it, and Manchukuo to-day is a *fait accompli*.

Will history repeat itself in the Italo-Abyssinian dispute? Will the League's inaction in the present tension be the same as in the past?

It requires no prophet to answer the question. If Italy is determined to resort to war to vindicate her claims on Abyssinia, the League cannot stop her without imperilling its own existence.

There are grave reasons, indeed, which forbid coercive action against a Covenant-breaking State. There is first the impediment of the rule of unanimity which renders it impossible to adjudge a State guilty of aggression without its own consent. Secondly, the interpretative resolutions adopted by the Second Assembly have made it plain that it is the duty of each member of the League to decide for itself whether a breach of the Covenant has been committed. Lastly, it has been authoritatively laid down in the Note of December 1st, 1925, addressed by the three Powers: Great Britain, France, and Italy, to the German Delegation on the occasion of the signing of the Treaties of Locarno, that in applying the sanctions under Article XVI, a State need co-operate only to an extent which is compatible with its military situation and takes its geographical position into account. There can hardly be any doubt that if the worst should happen and the League should attempt to operate its coercive machinery, it will result in the humiliating spectacle of a house divided against itself, in which every member State will be perfectly competent to take sides in the threatened conflict.

The League of Nations, the Statesmen know, is not omnipotent. It has its own usefulness in spheres less sensational than

international conflicts. But it draws both its sustenance and strength only from the co-operation of its constituent units. It is bound, therefore, to reflect the chances and changes of interest of the Big Powers whose will the smaller States cannot afford to ignore. International Government is yet imperfect. It is well to realize the limitations of the League, rather than place too great faith in its efficacy.

For, the ultimate problem of international relations is that all disputes are incapable of legal adjudication and all adjudications are incapable of legal enforcement. The causes that give rise to war are generally those which are not susceptible of easy solution by application of accepted canons of international law. Territorial adjustments, frontier delimitations, colonial expansions cannot always be settled by legal rules.

Diplomacy and negotiations must, therefore, come to the rescue. The League by its constitution consecrates stability and *status quo*; it is essentially static in conception and legalistic in outlook. It lacks the machinery to adapt its government to the dynamic impulses in a changing world. The logical outcome of any attempt to enforce its coercive process can only be armed intervention in such conflicts in which member States would be arrayed against member States, resulting possibly in a world conflagration. The Holy Alliance adopted a more or less similar technique of action. And it crashed. If the Great Powers are firm in the cause of peace and will not tolerate Italian aggression at any cost, Abyssinian integrity may still be preserved and War averted; but if they hesitate, the League cannot save Abyssinia.

The Political Significance of India

BY COLONEL T. F. O'DONNELL

THE political significance of India at the present moment is world-wide. It is the connecting link between the imbroglio in the Far East and the menacing war clouds in the West.

A few years back the Anglo-Japanese alliance terminated. Most people thought at the time that this was due to a significant deference to American public opinion. Negotiations were being carried on with regard to the colossal war debts which England owed to America, and the cessation of an alliance with America's publicly proclaimed foe might be supposed to create a more congenial atmosphere for those negotiations. Nothing could be further from the truth. As a matter of fact, there is being waged just now

a fiscal and economic struggle between England and America more insidious but none the less more bitter than the bloody shambles of the Flanders battle-fields. The termination of the Anglo-Japanese alliance caused a good deal of estrangement and even anger in Japan. A direct attack was made on India's trade. The Indian Government retaliated with prohibitive tariffs, and the Home Government proceeded to strengthen the naval base at Singapore. The real cause of the sudden change of the orientation of British policy in the Far East was India. Japan was neglected for a definite rapprochement towards Russia.

Immediately after the war, Russia and all it stood for was taboo in England. Gradually things changed. The Soviet

Government was recognised, commercial relations were established, and Russia, with the support of England, became a member of the League of Nations. Within the past twelve months an arrangement has been made with Kashmir by which the Indian Government has taken over the defence and protection of a large slice of the Northern Frontier. For the first time in the history of India, British and Russian bayonets are in close proximity on her borders. Obviously an enemy on the door-step is much more formidable than an enemy thousands of miles away, and a friendly Russia far outweighs the disadvantages of a hostile Japan. On the other hand a hostile Russia, with a colossal air force and a decisive superiority in poison gases, both of which make light of erstwhile insurmountable obstacles, would be a distinct menace on the fringes of Northern India.

Moreover, Japan is too busy exploiting China to constitute any real danger to affairs in India, and the Western Powers are too much taken up with the present critical position of their own affairs to pay much attention to Japan. The latter has grasped her opportunity with both hands. Ultimatum follows ultimatum, and hapless China is forced to submit and obey. It seemed at one time that a war between Russia and Japan was inevitable, but that danger seems to have passed. The Soviet, perhaps, is following the old Muscovite policy, which defeated Napoleon without striking a blow. A nation, which strings itself out too far from its base of operations, invariably suffers defeat in the long run.

Russia has lately concluded an alliance with France. Italy, France, and Russia constitute a very powerful organisation, whose main object is to curb, if possible,

the rapidly increasing power of Germany. Between those groups stands England, whose policy is based on the League of Nations. Russia has lately joined the League of Nations, but is just as likely to withdraw again at a moment's notice, as Japan has done. Italy has flouted the League of Nations once before and will do so again when it suits her purpose. France and England are firm supporters of the League, but Germany is still outside the pale. The League of Nations is not strong enough to prevent a war. In the event of war, what side would England take?

Here again the question of India plays a very important part. According to present commitments, France has reason to think that England would be on her side. They were allies against Germany in the Great War, they are both firm supporters of the League of Nations, and apparently there is a definite understanding in case France is again attacked by Germany. A different question arises in case France attacks Germany. France is also led to believe that England would be her ally from the consideration of a very obvious and unpalatable truth. Should England decide to array herself against France, Italy, and Russia, India would be in a most unenviable position. It would be liable to be attacked overland from the East by Russia, and with Italy and France in control of the Mediterranean, the approach to India from the West would be a very difficult proposition. It appears then that in the event of another European conflagration, England, because of India, would be compelled to throw in her lot with the allies against Germany.

There is another side of the picture, however, which gives serious food for thought. Germany's power is increasing

daily. She is not yet strong enough to attack, but she is quite strong enough to resist any aggression. One by one she has torn to ribbons the various items of the Treaty of Versailles. She openly declares that her air force is now as strong as that of England. She was supposed to have none according to the Treaty. Her standing army admittedly amounts to 36 Divisions. It probably could be easily doubled within a year. According to the Treaty, she was only allowed a force of police and militia sufficient for the preservation of internal order. Her navy is as strong as she wants it to be. The old 'Mittel Europa' policy of the Kaiser has been revived, which comprised the annexation of Austria, and an alliance, forcible if necessary, with the Mohammedan countries of Turkey, Persia, and Afghanistan. The plans for a Berlin-Baghdad railway have by no means been discarded. For obvious reasons an overland attack on India from the West under those circumstances would be far more dangerous and insidious than an overland attack by Russia from the East. The Muslim population of India is very large and also very influential.

There is another consideration which would make England hesitate to throw in her lot with the allies against Germany. Within the past twelve months most cordial relations have been established between England and Germany. War trophies were exchanged with the most solemn ceremonial and compliments. A Major-General, who earned fame for himself in the Great War, declared at a public meeting in England that 'the Germans were brave men, and good soldiers, and always shot straight from the shoulder'. Delegations of German ex-service men have been enthusiastically received in England, and

delegations of British ex-service men have even been more enthusiastically received in Germany. If a plebiscite were to be taken as to which side England should take in the event of an outbreak of hostilities, an overwhelming majority would be on the side of Germany.

There is yet one more consideration which would have a predominating influence as a predetermining factor in the choice of allies. Although commercial relations have been restored, the great mass of English people look upon Russia with distrust and suspicion. The present Soviet regime is completely antagonistic to the average Britisher's idea of individual freedom. England is democratic, but it is a conservative democracy, which is poles apart from communalism. On the other hand, Germany has boasted with a certain amount of justice that she has been the sole bulwark against the spread of communalism on the Continent, and for this she has the sympathy of the British masses.

It will be seen then that the political significance of India stretches from the Far East to the West. The question of India comes either directly or indirectly in all British relations with foreign powers, and it may be said to dominate to a large extent her foreign policy. Japan was abandoned for Russia. France and Italy have a powerful lever in the Mediterranean to force England on to their side. In the last Great War, the Berlin-Baghdad railway was under process of construction, and Madras was shelled by the *Emden*, a German cruiser. In the event of a European conflagration in the near future, India may force England to be the only surviving supporter of the League of Nations.

The Economics of Road and Rail in India

BY

MR. V. G. RAMAKRISHNA AYYAR

THE co-ordination of railway and motor transport constitutes a problem of first rate importance in India to-day. The total revenue of the Indian Railways is estimated at 100 crores. It is difficult in the absence of more complete statistics to calculate the losses caused to the railways by motor transport, but with available figures we are in a position to indicate the present conditions. Goods traffic does not appear to be so much affected. The N.-W. Company estimates the annual loss of goods traffic caused by motor transport competition at about 4.5 lakhs. The total loss incurred by the railways under present calculation is from 190 to 200 lakhs, i.e., 2 per cent. of revenue. The light railways appear to have been most affected. In the Central Provinces which have the largest system of light railways, the railway revenue had begun to fall even before the crisis had started. The fall in revenue on the basis of provinces and companies is as follows:

BY PROVINCE.	LAKHS.
Madras	... 30'74
Bombay	... 18'85
Bengal	... 10'39
U. P.	... 45'42
Punjab	... 33'67
Bihar and Orissa	... 6'88
C. P.	... 15'75
Assam	... 0'25
N.-W. Province	... 1'33
State	... 23'12

186'40

BY COMPANIES.	LAKHS.
Bengal-Nagpur	... 14'22
Bengal-N.-W.	... 5'00
Eastern Bengal	... 5'00
East Indian	... 30'01
G. I. P.	... 20'50
N.-Western	... 39'00

BY COMPANIES.	LAKHS.
Madras and S. Mahratta	... 23'61
South Indian	... 13'50
Assam-Bengal	... 0'56
Bombay, Baroda and Central India	... 35'00
	186'40

The railways have retaliated by adopting technical measures—increased speed, opening of new stations and financial measures—reduction of tariffs, creation of return tickets. But it must be borne in mind that motor transport has brought additional traffic to the railways. The transport of petrol, for instance, brought 53 lakhs to the railways in 1931-32.

The number of motor vehicles has increased steadily for some years. According to the Mitchel-Kirkness report, while the total number of vehicles—private cars, buses and lorries and motor cycles—in 1923-24 was 47,456, the number is now over 122,000. American statistics give the number of motor vehicles as over 169,000, of which 113,820 are private cars, 43,345 autobus, and 12,225 lorries, or 1 vehicle per 1,883 of the population. At the same time there are 75,123 miles of motorable roads in Governor's Provinces, of which 58,983 miles are metalled and 16,140 miles unmetalled. The road mileage in the different provinces is as follows:

	MILES.
Madras	... 27,115
Bombay Presidency	... 18,400
" -Sindh	... 183
Bengal	... 3,500
U. P.	... 7,776
Punjab	... 9,940
Bihar and Orissa	... 3,961
Central Provinces	... 7,535
Assam	... 600
N.-W. Province	... 1,118

Expenditure on road construction and upkeep in the Provinces has tended to increase from 467.6 lakhs in 1923-24 to about 610 lakhs at present. Expenditure by Provinces according to the latest figures are:

	LAKHS.
Madras	... 165
Bombay	... 71.6
Bengal	... 58.8
U. P.	... 65.8
Punjab	... 109.6
Bihar and Orissa	... 51.7
C. P.	... 50.8
Assam	... 86.7

Owing to the fact that regulation of motor vehicles is exercised by the Provinces under the Devolution Rules of the Indian Motor Vehicles Act (1914), regulation and taxation vary very widely. Taxes differ both in regard to rate and incidence and the authorities to whom they are paid—motor cars are heavily taxed in Madras more than in other Provinces. Petrol dues and other taxes represent 80 per cent. of the operation costs of a motor-bus, whereas the normal ratio is 17 per cent. to 21 per cent.

With such a variety of conditions, it is difficult to ascertain the contribution made by motor transport towards the upkeep of the roads, but according to estimates the total taxes paid by all motor transport amounts to 880 lakhs as follows:

- 100 lakhs—contribution to the Central Road Development Account through petrol taxation.
- 480 lakhs go to Central Revenues.
- 800 lakhs go to the Provincial and local revenue.

A comparison of the expenditure on the road systems of eight Governor's Provinces (i.e., excluding Burma and N.-W. Frontier Province) shows that the average expenditure on new construction amounted

to Rs. 167 lakhs. The maintenance bill has increased by about Rs. 90 lakhs. On the other hand, the amount accruing in these eight Provinces from motor taxation is estimated at about Rs. 600 lakhs, of which 60 per cent. or Rs. 360 lakhs may be taken to represent the contribution of motor transport towards expenditure on extra municipal roads.

The whole system of calculation should be changed, the diversity of taxes abolished, and the basis of taxation should be simplified. All problems connected with road and rail competition should be placed in the hands of a Central Advisory body (Board of Communications) with Provincial Boards to assist this central body and Divisional Committees to deal in detail with local measures of co-ordination as sub-divisions of Provincial Boards.

THE PROOF OF FRIENDSHIP

BY

MR. HARRY BROKAW

Just help your friends in trouble,
And cheer them on the way,
'Twill give their lives more gladness,
'Tis well worth while to-day.
A tear for the broken hearted,
A word for the man that's blue,
A helping hand for the aged,
Adds strength and courage new.
'Tis a little thing to offer,
Just the light of a quiet smile,
But the joy it brings to others
Will make the deed worth while.
Then watch your step my brother,
There's service you can do,
It may be time for action,
That proves your friendship true.

The Machine and the Mahatma

BY MR. J. M. KUMARAPPA, M.A., PH.D.

WHY is Gandhiji opposed to the use of machinery? This is a question which is frequently asked by many and answered indifferently by some. But when we ask the Mahatma himself if he is really against all machinery, he, in his quiet way, declares: "How can I be, when I know that even this body is a delicate piece of machinery. I am, however, uncompromisingly against all destructive machinery." If then, one asks, what is destructive machinery, he replies: "What I object to is the craze for machinery, not machinery as such. The craze is for labour-saving machinery." Are labour-saving devices really bad? Are they destructive, as Gandhiji maintains, and if so, in what way? To answer these questions, one must study the results produced by such machinery in countries where they are in use. Of all countries of the world, it is in America that one sees the industrial civilization at its height, and in no other country are labour-saving devices used on so large a scale as in the United States. It may not be out of place, therefore, to look at some of the labour-saving machinery introduced in that country, its effect upon American workers and the consequences to the whole economic structure.

DESTROYS INDIVIDUALITY AND INITIATION

The use of machines is, of course, not new; for it has been going on ever since the beginning of the Industrial Revolution. But it is only during the last twenty-five years that labour-saving machinery has come to be used on a large scale in the United States. In the early part of this century, the Owen's Bottle Machine, for instance, was invented. This automatic

machine gathers the glass, moulds and blows the bottle at such an extraordinary rate of speed that the glass-blower has been entirely displaced from this section of the industry. By means of this machine one can produce 240 quarter-ounce bottles per minute. Somewhere between thirty and forty thousand highly skilled men were thrown out of employment because of this remarkable invention. Similarly in 1917, there was patented and placed in operation the first machine for making a complete long-filled cigar in one continuous series of operations. The introduction of this machine changed radically the whole process of manufacturing cigars. As a result, the small factory with its skilled cigar-makers, catering to the local trade, was soon mercilessly wiped out of existence by the mass production methods made possible by this new invention. The five-cent machine-made cigar stole the market from its higher priced hand-made competitors, increasing from 80 per cent. the total cigar production in 1922 to more than 60 per cent. in 1930. The Department of Labour of the United States Government has estimated that during the year 1931, the 8,000,000,000 cigars that were manufactured by this machine required the services of but 17,000 employers, whereas more than 38,000 workers would have been required had the same number of cigars been made by hand. Twenty-one thousand men were put off their occupation by this new invention.

These are only two isolated instances of the introduction of labour-saving machines some two decades ago and their effect upon small traders and workers. The same sort of a thing has been happening since then in all

industries and human labour has been steadily and consistently "saved" by improved methods and technical devices, and articles that were created by the skill of man's fingers are now being produced by lifeless machines. Is then the Mahatma wrong in maintaining that the labour-saving machine ceases to help the individual and encroaches upon his individuality, that it cripples the limbs of man and destroys his joy of creation? Man is made to obey the machine instead of the machine being made to lessen man's labour. By the introduction of labour-saving machinery, we are destroying the matchless living machines by depriving them of their powers of creation and the skilful use of their organs and limbs; for it is a Law of Nature that powers which are not used must gradually cease to function.

OPPORTUNITIES OF EMPLOYMENT

Further, one finds that the use of labour-saving machinery decreases opportunities of employment. Take the case of modern dial telephones and the employment of operators. By the end of 1930, one-third of the telephones in the United States were of the dial type, and since then the dial system has been gaining ground rapidly each year. The dial type makes it possible to dispense with the services of a large number of operators. Had it not been for the installation of this equipment, nearly 70,000 more operators would have been required to handle the calls which were placed in 1930. Each year opportunity for employment in this field is becoming less and less because of the ever increasing use of the dial system. Much like the development of the dial telephone has come also the introduction of the printer telegraph. This is helping to replace Morse Operators in telegraph offices, in news

agencies and on the railroads. It has been estimated that some 8,500 openings for employment have now been closed in the telegraph offices alone because of the introduction of this machine. Another recent invention, the teletype, which makes it possible for an office typist to send a telegraph message over the telephone wires with the skill and speed of a trained Morse Operator renders a telephone station a potential telegraph office. This, it is reported, is causing steady increase in unemployment among telegraph operators.

These examples serve to show that the use of labour-saving machinery is not confined only to factories. It is taking place even in mining plants where the introduction of the coal machine has been largely responsible for the labour difficulties that have become so pronounced in the United States in the last few years. Then, again, in agriculture the combine, for instance, which reaps and threshes grain in a single operation in the large wheat fields of the Central West, has largely supplanted the army of harvesters who formerly obtained seasonal employment in that area. But because of the concentrated attention that has been given during the last two or three decades to methods of increasing production in the factory, much greater progress has been made there than elsewhere, and the new productive policies which are being laid down at this time of depression indicate that during the recovery period more labour displacement will occur in the factory than on the farm.

DISPLACES HUMAN LABOUR

The Ford Motor Company has become the classical example of the labour-saving possibilities of standardization of design and mechanization of production, and of assembly

by means of the conveyor belt. The great inventors of labour-saving devices do not seem to confine themselves to big machinery alone. Even tools show improvement each year. The introduction of new cutting tools has increased speed, and hydraulic drives and feeds have improved output. The two and three multistation machine is also becoming popular now. In many cases, one man can now run two machines where he handled but one prior to the introduction of this system; and in some cases where one man tends only to a single machine, its production is increased to twice as large as before by improved adjustments and technical changes. American machines of to-day are marvels not only of automaticity but also of productive power. But as we have already seen the more labour-saving devices are used, the more workers are put out of employment.

Before the economic depression, some of the workers displaced were absorbed by increase in production and some by new industries, but the percentage of working population in factories was all the same, steadily on the decrease. The depression has made this situation worse; it has forced a sharp curtailing of production and has inhibited the financing of new industries. Albeit, the machine continues to supplant the worker. Even during the years between 1922 to 1929—the period of high productive activity in the United States,—the number of unemployed amounted to over 1,000,000 as a result of installing improved labour-saving machinery. The prolonged economic depression has tremendously increased unemployment since then. And now if machines and methods in industry are to be so improved as to make it unnecessary to employ additional workers to expand and maintain American economic activities, what

will happen to the large army of men and women workers displaced by the labour-saving machinery? If this is the situation in America,—the land flowing with milk and honey,—is it any wonder if Gandhiji is opposed to the use of labour-saving devices in a country like India where millions pass their time in idleness for lack of work even without the adoption of such machinery?

CONCENTRATES WEALTH AND POWER

Heretofore the machine has served to replace the strength of man and the skill of his fingers, but now even the skill of the eye in inspection, in matching colour and in watching for breaks in production processes, has been conveyed to an electric eye. The electric eye is a vacuum tube which can be made either to release a large amount of electricity upon the receipt of a certain amount of light (the photo glow tube) or to release a graduated amount of electricity upon the receipt of a graduated amount of light (the photo tube). But that is not all the electric eye can count. When a ray of light is passed across the path of moving objects, each ray causes a shadow to fall upon the tube, making an automatic record. In somewhat the same manner a breakage that occurs on the assembly line or in the strip of paper going through a paper machine is immediately caught and the machine stopped. The photo tube can also sort out objects having different colours or different markings. These tubes are new inventions but their use is steadily increasing. They are replacing many machine inspectors and operators and, being simple, inexpensive, and reliable, may lead to that ultimate goal of the engineer, namely, the factory which can produce its capacity production without direct human labour. The main aim in the adoption of labour-

saving machinery is the reduction of labour costs and the increase of profits.

Not only the mechanical engineer but also the chemist is now engaged in this process. The substitution of new materials for old has usually led to a decrease in labour costs. Even parts are now being made from bakelite and other plastics with fewer man-hours than were necessary when they were made of hard rubber. Similarly, rayon is produced with less labour than the equivalent amount of silk or cotton displaced. To get methyl or wood alcohol, it was formerly necessary to hew down trees from the forest and to distil the wood. Now the same product is produced synthetically in the chemical factory, which means depriving many a worker of his daily bread. In spite of all these improvements, American industrialists declare that the factory is still well behind from the standpoint of up-to-date labour-saving devices and equipment. In fact, more than half of the machinery now in use in factories in America has been adjudged obsolete by competent captains of industry,—obsolete in the sense that more modern equipment now available would decrease the labour costs still further and increase even more the production and profits.

The motive behind the invention of labour-saving machinery is greed, not philanthropy or love to lessen the burden of the worker. Naturally, therefore, the indiscriminate use of machinery only increases many of the evils of capitalism. It kills the small trader, destroys handicrafts, and increases unemployment, poverty and disease; it crushes the individuality and initiative of man and makes him a slave. It stimulates the greed of the rich and promotes parasitism and irresponsibility. It concentrates wealth and power in the hands

of the few and deprives the producer of his share in the production and its profits. Is it any wonder then if Gandhiji, to whom the individual and his welfare is the one supreme consideration, is against the use of such machinery? "I want to save," declares the Mahatma, "time and labour, not for a fraction of mankind but for all. I want the concentration of wealth, not in the hands of the few, but in the hands of all." To this end, he welcomes simple tools and instruments and such machinery as saves individual labour and lightens the burden of the millions of workers. It is clear, therefore, that he is not against all machinery. While the Mahatma is most uncompromisingly against the use of machinery which saves labour in order to increase profits for the profiteer, he considers the extensive use of such machinery as saves labour for the individual not only desirable but lawful.

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Hindu Moral Ideals*

BY PROF. M. HIRAYANNA, M.A.

THE subject-matter of these lectures, which were delivered at the University of Calcutta some time ago, is not only of great intrinsic importance but is also of intense interest to Hindu society at the present time. Owing to various influences brought to bear upon the country in recent times, the ideas underlying the moral and social life of the Hindus are being steadily modified, and this modification has given rise to a sharp difference of opinion among leaders regarding its effect on the future well-being of the community. Some of them, taking their stand on the principle that change is the law of life, welcome the transformation that is going on and staunchly advocate a reconsideration of the basis of Hindu social organisation, while others equally staunchly oppose it on the ground that that basis is eternal and ought not to be meddled with. The position of the latter, *viz.*, the traditionalists, is not without justification as a protest against some of the hasty and ill-conceived attempts that have been made by impatient reformers, but they carry their opposition too far. They forget that, in these days of rapid communication when all parts of the civilised world are kept in almost constant touch with one another, it is impossible for Hindu society to remain altogether unaffected by the changes in the outlook on the problems of life occurring elsewhere. Besides, the view of these 'reactionary conservatives', as they are termed by Sir Sivaswamy Aiyar, that Hindu social customs and moral conceptions have remained unaltered is scarcely

tenable. No community can be governed by a static code for any considerable length of time; and the Hindu code of conduct and, in certain respects, even the Hindu ideals of life have, as a matter of fact, been often readjusted to new situations as they arose in the course of time. If any evidence of this be needed, we have it furnished in abundance in the book under review. By examining important institutions like marriage, family and caste from the historical standpoint, the author has established beyond any doubt that material changes have taken place in all of them in the past, and that the alterations effected in one period have been recognised in some form or other by law-givers in the succeeding periods. There have, no doubt, been ethical principles whose validity has never been questioned; but neither the conception of personal morality nor the character of social institutions has, as a whole, remained stationary.

One fact, however, emerges from this controversy between the two sections of Hindu leaders, *viz.*, that the changes hitherto made were, for the most part, unconscious. They were the unavoidable consequences of the shifting circumstances in which the community found itself in the course of its history. But now, the new opportunities which the country is finding for self-expression as well as self-development have inaugurated an era of conscious change. The proper utilisation of these opportunities calls for the exercise of extreme caution by the reformers, and any hasty action on their part is sure to be attended with great risks. Broadly speaking, the risks are twofold. In the first place,

* EVOLUTION OF HINDU MORAL IDEALS. (Kamala Lectures). By Sir P. S. Sivaswamy Aiyar, K.C.S.I., C.I.E., LL.D. Published by the Calcutta University. 1935. Price: India Rs. 2-8. Foreign 4s. 6d.

we have a legislature which has the power to interfere in social matters, but whose competence to do so, on account of its including members of alien creeds, is at best questionable. Irresponsible and unsympathetic interference by such a heterogeneous legislature may result in much harm to the community or even lead to moral and social disorder. In the second place, our leaders, in their eagerness to follow the example of the prosperous West, may adopt the acquisition of material power, for its own sake, as the goal of national endeavour. If they do so, they will be sacrificing what is most precious in the Hindu view of life. It has always subordinated *artha* and *kama* to *dharma*; or, to state the same in other words, it has never regarded the pursuit of worldly ends as the final purpose of social existence. This does not mean that material progress is to be shunned or neglected, but only that it should not be sought as an end in itself. 'The visible becomes the bestial,' as it has been said, 'when it rests not on the invisible.' It is this spiritual basis of the Hindu ideal of life that has to be maintained now at all costs. Since, in the circumstances of the case, change is inevitable, wisdom lies in rightly directing it; and the interests of Hindu society, at the present juncture, require that the conservative element, without wasting its energy in fighting against the spirit of the times, should help in this work of reformation. For one thing, it is best qualified to render this help by its intimate knowledge of the traditions of the past and by its deep concern for social stability. Only by such co-operation between the liberal and conservative sections can true social progress be achieved.

Not the least helpful factor in this work of promoting orderly advance is the

pronouncement of considered views on the subject by leaders who, in addition to possessing a wide knowledge of the conditions of moral and social progress in India as well as elsewhere, have taken an active part in the conduct of public affairs and are inspired by genuine patriotism, like the distinguished author of the present volume. The expression of such views is not merely of academic or theoretic interest; it is also of much practical value since it brings out the true spirit of the Hindu ideal, and separates the essential from the non-essential in the customs and laws that are all alike believed now by the opponents of change to have a necessary bearing upon it. While zealously defending what is of value in Hinduism against the attacks of biased and ill-informed critics, the author frankly points out where its principles and rules of practice require to be modified. We may illustrate the enlightened conservatism that marks his position by reference to his view on the important question of the place of woman in society. 'While the economic independence of women is desirable on many grounds, it seems very unwise to encourage the ambition for a professional career in women, except perhaps in those who may be specially gifted for particular callings. The old Hindu ideal of the woman as the maker of the home which considers the position of the wife and mother the most sacred and honourable in society is one which we cannot afford to abandon.' (P. 224.) The treatment of the subject is quite comprehensive and it is throughout dispassionate. In one word, the spirit that has actuated the whole inquiry is scientific; and its aim, eminently practical. We have no doubt that the wise and weighty conclusions expressed here will receive the careful attention of all those that are interested in the well-being of Hindu society.

Compulsory Military Education in India

BY MR. A. K. MUKHERJI, M.A.

THE avowed aim of British policy is to make India fit to take her destiny in her own hands. The first duty of our rulers lies in training up youths for the purpose of stemming the tide of foreign invasions which had been so common in our past history and which, there are reasons to believe, will not be rare in future.

The idea of Indianising quite a considerable portion of the regular army is admirable no doubt. But in times of emergency the services of the regular army will prove insufficient and it will be necessary to call the whole youth of the country to arms. During the Great War, for example, France faced by dire necessity requisitioned the services of the entire able-bodied youth of the country. What complete lack of military organisation means in times of war may very well be illustrated by the catastrophic collapse of France before the German onslaught in 1870.

In olden days when there were no fire-arms, every able-bodied man might act as a soldier even without going through an elaborate process of military training. But modern warfare is more a matter of technique than of anything else, and raw recruits will be of very little use in times of war. It will be specially so with Indians who are not allowed to carry and use even fire-arms, the indispensable instruments of modern warfare.

Dangers lurk on all sides. It is the protecting arms of Britain with her enormous resources that lull us into a misleading sense of security. The restless rovers of the mountain fastnesses of the North-Western Frontier are no doubt in love with India just as the Sakas, Pahlavas, Hunas and Moghuls loved her, Japan with her

multiplying millions wants more land, more elbow-room. The Manchukuo affair is not a mere unsavoury episode of the domination of the strong over the weak. To India it is more; it is a warning. The League of Nations will no doubt entertain India's appeal for help and will lend its unfailing moral support to the wronged. But pen is no substitute for sword, and moral support by itself will lend comic colour to the tragic fate of India. Russian intrigues in Afghanistan in the latter part of the 19th century are yet too fresh to be relegated to the lumber-room of history. One cannot help recalling the unpleasant memory of the Afghan Wars. The so-called peaceful penetration of Russia in China is significant enough. In international politics it is opportunity that invites aggression. To be weak is to be victimised. One slightly hopeful feature for India is that there was no love lost between Russia and Japan in the past and in the future their relation will probably change for the worse. There is another factor on the stage. The drawing together of Turkey and Persia lends colour to the rumour of the Pan-Islamic movement. A future tripartite struggle for the hegemony of the East is not an improbable contingency. If the British protection is withdrawn, India like Italy in the past will be the cockpit of a prolonged international conflict.

The British, I believe, always learn lessons from history. They have not forgotten the time when the Celts helpless before the raids of the sea-rovers of the Continent, sought the help of their Roman masters who had withdrawn to avert dangers nearer home. The responsibility lay on the Romans for not teaching their subjects their unparalleled art of military organisation before leaving them

to their fate. Richer as she is by the accumulated experience of ages if England proves herself unequal to the situation, the responsibility for the endless sufferings and miseries of 350 millions of people will lie heavy on her.

I have looked at the question purely from the Indian standpoint. It will be to the interest of the British Empire as well. The European situation is in a tangle. Germany has wriggled out of the unjust restraints imposed by the Treaty of Versailles. Italy has long signified her outspoken contempt for its provisions. A rearmed Germany has made France restless. England also is conscious of the unstable equilibrium in European politics. Recently she has decided on making considerable additions to her Air Force. Talks of peace have not so far produced any effect on the feverish race for armaments. A spark from any quarter may set the world aflame. Britain in spite of all her intentions to the contrary, may find herself a party to the struggle as in the Great War. The enemies may very well make India one of the objectives of their attack. In such a case the defence of British power in India without the help of a large army of trained Indian troops seems almost absurd.

In an indirect though in a very real way India's fate is a question of international importance. Imagine for a moment free India weak and effete, teeming with ill-trained and undisciplined, spectacled and wise-looking youths carrying weighty volumes under their lean arms called to defend their country against the Japs. If such a situation arises, India will find herself groaning under the iron yoke of Japan. But the European Powers as well will have to put their heads together to keep Europe safe from the Japanese menace,

Apart from these, military education will train up youths in disciplined habits. I do not want to write a sermon on discipline as an asset in the cause of national uplift. But there is no denying that we need it badly to shake out of this comfortable of the suicidal philosophy of drift.

Some would work themselves up to a sort of eloquent frenzy for the cause of pacifism and would direct all their righteous indignation against militarism with its attendant evils, jealousy, hatred and blood-thirstiness. But these indictments are absolutely wide of the mark. I concede to none in my admiration for the ideal of world-peace. But placed as we are in a world where nations talk in terms of Utopias but never forget to keep the powder dry, the best security for peace is preparedness for war. Our objective is self-defence and not self-aggrandisement. Because we refuse to be bled white in future, it does not follow that we would turn into bloodthirsty monsters.

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RESTRICTIVE LEGISLATION

BY PROF. ISH KUMAR, M.A.

(Government College, Campbellpur)

OSWALD SPENGLER, in his "The Decline of the West", divides human beings broadly into two classes. There are those who are contented with themselves, live their own lives untroubled and untroubling others and do not attempt to thrust their opinions on their neighbours. The ancient Greeks belong to that class which he, following Nietzsche, names as Apollonians. There are others, whom he calls Faustians, who think themselves to be always in the right and entitled to correct the wrong-doers. They believe they can reform the whole world if they are to have their way. That is the attitude of the modern civilisation. The laws must correct society; the State must guide the people for right conduct; the legislator must issue orders to the labourers. This mania for reform, for State control, is visible in many countries. It has always been the ideal of the kultur-ridden philosophers and politicians of Germany. It has witnessed the tremendous upheaval in Russia. It has produced Fascism in Italy. It has been the creed of Primo de Rivera in Spain. Even in England and the United States, the cult of restrictive legislation is not dead. In Turkey, most reforms have been and are being brought about by the orders of the Sultan. In India, the most cruel customs have been suppressed by force. One cannot pass 60 minutes in a public place without in some way or other being restricted by a State law. The policy of *laissez faire* is almost universally discredited; restrictive legislation is swinging with great force.

And yet it is doubtful if restrictive legislation has ever achieved or can ever achieve its aim. Various attempts have been

made to enforce religion by law, and religion has never been enforced. Mediæval Europe made the social and political influences of the State as means to promote religious and moral influences of the Church. The struggle went on in the fifteenth, sixteenth, and seventeenth centuries. Almost everywhere it not only failed, it ended in the destruction of the Church itself. In England, the Puritans tried to reform the country by prohibiting sport—bear-baiting, horse-racing, maypole. Gambling was made illegal. Swearing was punished under the law. Drinking was severely dealt with. The House of Commons was filled with 'saints'; the army with 'godly' men. The Restoration came and with it a stronger reaction.

Swearing and gambling became the marks of a gentleman. The court of Charles II was the most extravagant and licentious that England has ever seen. Godliness became a byword of scorn. Decency in language and dress were flouted out as the masks of the hated Puritans.

The Commonwealth had closed all theatres; the Restoration brought wits like Wycherley and Richmond, the very titles of whose poems no decent pen can write down. England tried to enforce her Protestantism on Ireland. Ireland has remained Catholic. It has even been remarked that if England had been Catholic, Ireland would have been Protestant. The oppressed religion becomes the mark of nationality and is upheld without regard to its being better or worse. The attempts of the Catholics in Holland on the other hand failed as conspicuously as the attempts of the Protestants in Ireland. Austria tried to enforce her Catholic religion on the Czechs

(i.e., the Bohemians); the Czechs became Hussites and free-thinkers. They made a religion of their very antipathy to religion thrust on them by force. Hundreds of thousands of Bohemians were killed. All the extensive literature of the Hussite period was burnt. The historians claim that there is no Bohemian history after 1620. Count Lutzow writes:

Bohemia presents the nearly unique case of a country which, formerly entirely Protestant, has become Catholic. The popular optimistic fallacy which maintains that in no country has the religious belief of a country been entirely suppressed by persecution and brute force is disproved by the fate of Bohemia.

Had Count Lutzow lived two years longer, he would have been disillusioned. In 1915, twenty thousand people gathered in Cleveland to celebrate the 500th anniversary of the death of John Huss. His is the most powerful personality in Czech life to-day. The attempts of the Romans to suppress Christianity failed and became one of the causes of the downfall of their Empire. The Spanish Inquisition brought Drake and Hawkins to the front and led, with other causes, to the destruction of the Spanish Armada. The Jews have been the most persecuted race in the world; their persecution has not ceased even to-day. Everywhere they were subject to alien governments, who did not allow them even to reside together. It is a unique and marvellous fact that the Jewish groups scattered over the face of the earth with practically no intercommunication for centuries have maintained their existence and their consciousness of solidarity. Their Synagogue is even to-day a living institution. To turn to the East, we witness the vain attempts of Japan to turn out Christianity from Korea. The result has been the opposite. Christianity has become identified

with nationality. The attempts of the Mohammadans to suppress Hinduism in India failed. The enthusiasm of Aurangzeb to spread Islam transformed the peaceful followers of Nanak into the Military Khalsa of Gobind Singh. It brought about the rise of the Mahrattas which contributed to the destruction of the Mughal Empire itself. A man's religion cannot be changed by force, much less a nation's. Religion is a thing of conviction, and sword is a poor means of convincing people. They will conform to outer uniformities; they will baptise their children and attend the Church; but, at heart, they will remain "as you were". You cannot drill them into doctrines and beliefs. Compulsion ends in hypocrisy; when religion begins to pay politically, it is hard to distinguish between knavery and saintliness. Force of the State in the interest of the Church is doomed to failure.

It is doomed to failure also in enforcing morality and reforming social institutions. An autocrat like Peter the Great might order his own court to abandon the customs of the country, to cut off their beards and wear West-European dress and practice alien manners and his court might obey but not the people. Frederick William could forbid his subjects to wear clothes made of cotton, but even he could scarcely have ordained the cut of their clothes. A king may set a mode by following it himself, but not by prescribing it. From ancient times attempts have been made to suppress gambling and usury. The very fact that each new law begins by enumerating the wrongs done in those spheres, shows how miserably the laws have failed in that sphere. On the other hand, there is the example of Dublin where licensed houses for gambling have been instituted and the statistics prove

that gambling has gone low. The money-lender, when he is restricted by law, charges from the needy borrower not only the usual high interest but also additional rates for the risks that he undergoes by breaking the law. The case of Prohibition in America is full of valuable lessons. Women have been the favourite victims of man-made laws. The Romans tried to limit their jewellery; to-day in some States of America, the very height of the heels of their shoes is limited. But woman has always dressed herself as she liked. Even the weaker sex has not obeyed the restrictive laws.

Restrictions have often been put on language and literature, and they have met with the same result—resentment, outer conformity (when the authority is strong), revival. The Press Laws have been followed by greater agitation for freedom and have ended in repeal. The English enforced their language on Ireland; Ireland is thrusting it away after gaining freedom. When Ireland became a Free State, only 12 per cent. of the population knew the old language and only 8 per cent. knew only Irish. The beginning was made by naming the very Parliament as 'Dail Eireann', and efforts are being made to carry on its deliberations in Irish. The politicians are going to the peasants for learning the language. The same phenomenon was witnessed in Norway, where the language had been suppressed first by the Danes and then by the Scandinavians. The revival began in 1914; the fishermen became the teachers of language; the old sagas were not allowed to die. Poland saw the high-handed measures of Bismarck who made speaking or teaching Polish illegal. The result was that teaching Polish became a religion. The Russians' attempts in the same country were similar failures. The language of the Czechs

was suppressed by the Germans; the revival came in 1848 and all the restrictions proved useless. It has become a patriotic duty of all the Koreans to resist all Japanese attempts on their language. Even the small country of Finland has brought about the revival of its language after centuries of Swedish control and suppression. In general, the whole of that living culture which is the expression of the spirit of a people or of an age is beyond the competence of the State. The State reflects it but does little more. The State orders life but does not create it. Culture is the work of community, sustained by inner forces far more potent than political law.

When the restrictive laws are not strictly enforced, the result is all the more disastrous. The 99 per cent. that escape punishment are brought up in an atmosphere of breaking the law—not a creditable way of teaching a life of citizenship. The hundredth culprit who is caught, is embittered by the idea that he is punished for no other fault than the rest are committing.

The function of law is not to lead but to follow the public mind. The laws should not anticipate but give expression to the advance of the people. The legislators are not the creators but the creatures of society. Few people have become rich or prosperous or religious by policies. Paucity of legal enactments is the very sign of advanced civilisation. Two of the most beneficial laws that have been passed in England are the abolition of Corn Laws and the Reform Act of 1832. Yet he will be a bold man who will assert that they were the legislations of Peel or of Russell. If they have been that, they would have been thrown aside in no time. They were demanded by the agitation among the people that was behind them. The abolition of *Suttee* and

infanticide in India owes a great deal to the courage of William Bentinck, but his courage alone would have struggled in vain. Akbar had no less courage and reforming zeal, but Akbar's efforts failed. In 1832, there was a movement among the people themselves that made the reforms permanent. Raja Ram Mohan Roy had already struck a new note in the Conservative Hinduism when he founded his Brahmo Samaj. The Sarda Act is another recent illustration. It will be strictly enforced on the day when the oppositionists, though even now in minority, become negligible. Amanullah wished all very well by his country, but even the best efforts of that well meaning king failed, because the nation was not prepared. All reforms are of indigenous growth, not of foreign graft. Amanullah may well get annoyed why his country should not abolish *Purdah* while Turkey, another Muslim country, could. Turkey, Persia, and Afghanistan are at different stages of civilisation and it is impossible to reform one country with the laws of the other. The test of real statesmanship is to understand that stage, to realise and control the environments and not to learn wisdom from books and apply it like Mathematical formulæ. After all, History is an organic whole, and the legislators form a link in it. Cromwell, Napoleon, Lenin, Mussolini are figures that overawe. But they stand on the ashes of revolutionary fires. Lenin dictated a Russia that had upset all order and government. Mussolini could only be born in a country of the type of Italy. He would have struggled in vain in Switzerland or in England or in the United States. Chatham conducted an Imperial War which suited his genius; in Walpole's place, even if he could have occupied it for a day, he would have mismanaged government

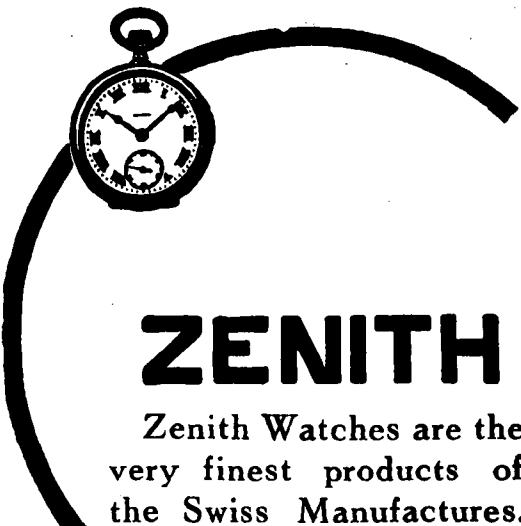
and finance. Chatham's son, an equally great man, was faced with the gigantic upheaval—the French Revolution—which did not suit his genius, and his earlier successes were marred by his later failures. Burke was in his time and place, but, sounded in France, Burke's cry would have been a cry in wilderness as Rousseau's would have been in England. The greatness of all these men, the greatness of all who succeed, lies in the intelligent grasp and strong control of circumstances. All statesmen have to realise that all laws, however beneficial, must come from the people themselves—from within and not from without. Laws imposed from outside authority not only fail to achieve their object, they also produce a prejudice against the reforms they try to enforce. If Ireland had been left to herself, Ireland, like Scotland, might have become Protestant. If Cromwell had not introduced his Puritanic zeal into legislature, England might have been spared of the most extravagant days of Restoration that form an indelible blot on her national life. The duty of the State is not to reform people, is not to follow Faustian ideals, but to leave people free and to afford opportunities for progress. The theories of State as Power—System, almost discarded in books, are far from being discarded in practice.

There is only one case where restrictive legislation succeeds—in the case when it is enforced by the nation, when an unwilling minority is compelled to conform to the rules of majority. Even there, to be a success, law must not come from upward but from downward, not from the legislative chambers, but from the people themselves. The Lollards were suppressed in England, because the nation at large did not favour them. The Inquisition succeeded in Italy and Spain,

because it had a large majority behind it. France could turn away Huguenots, because they formed a low minority. Japan suppressed Christianity in the first half of the seventeenth century with success, because Christianity was looked upon with disfavour by the people at large. The Bolsheviks have succeeded in Russia, because the majority of population backs them. Mussolini has been able to erect a Machiavellian structure of State, because the people are after him. Hitler has turned out the Jews, because the Jews are very unpopular there. Everywhere it has been a fight of large majority against small minority, and on a national scale it loses the force that is implied in restriction. After all, the State has to enforce peace and order; it has to interpret, though not to enforce, national life. All individuals cannot enjoy perfect liberty. That would lead to anarchy. Restriction to suppress opposition here and there is necessary and even legitimate and proves successful. Restriction in all other forms proves a failure, brings about reaction and is fatal to the cause that it backs up.

There is one lesson to be learnt from it—a lesson which most advanced States have already learnt. If restriction and compulsion fails to reform the people, what is to be done if certain evils and prejudices are to be eradicated? That is the sphinx-like dilemma which history presents to us and which all States must solve if they are not to perish. The answer was given by Socrates long ago when he said that all sins are merely mistakes. They are not due so much to the perversity of man's nature as to his ignorance. The panacea of all evils, therefore, lies in education, in the removal of ignorance. Knowledge must precede all reform. You cannot enforce

Christianity on the African negro any more than you can grow an oak on a rocky soil. The ground must first be prepared before the seed is to blossom. The whole statesmanship of the legislators must look to that indirect method of education and not to the direct method of imposition. What English education has done in India both towards a favourable reception of Christianity and the Western civilisation and science cannot be exaggerated. Lord Macaulay ridiculed "the absurd mythology, the absurd religion" of the Indians but he showed true statesmanship when he did not become the Inquisitor but wrote his famous Minute as the sole remedy. No reform has ever been effected in the world unless the society has been prepared for it and the means of preparing society lies in the Public Schools rather than in the Council Halls.



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ON LAUGHTER

BY PROF. S. C. SEN GUPTA, M.A.

(M. C. College, Sylhet)

It was a centenarian, probably Zoro Aga, who is said to have remarked that one of the best recipes for prolonging life was a hearty laugh at least once a day. Melancholy cuts short life's span, and we know how doctors prescribe cheerfulness as a means of combating dyspepsia. To laugh is to forget our troubles; so laughter is Nature's own cure for the ills our flesh is heir to. And one who is temperamentally or otherwise unable to laugh a hearty laugh, is to be pitied.

The laughing philosopher, who wanted men to forget their sorrows in an endless whirl of merriment, was perhaps a better friend of man than the sage who, with a wry face, would be constantly whining that all was not well with us and so would be lamenting the thousand and one follies of human conduct. Milton in banishing "loathed Melancholy" and welcoming mirth as "Goddess fair and free" would seem to strike a truer note in the character of the social man than when he wanted to hide himself from "the profaner eye". The youthful Milton, with his innate joy in life and fondness for the "gay day", appeals more to us than the old meditative poet brooding over the mysteries of heaven and hell in his solitude. Man wants to laugh and all that helps him to a hearty laugh has its irresistible charm for him. When the famous American President said: "Laugh, the world laughs with you, weep and you weep alone," he seemed to say that in love of pleasure lies the soul of society. The world is not in a mood to listen to our murmurs. Whatever be one's own share of suffering, one must know how to hide it and look gay

before others. So we must laugh, though to hide a tear, like old Matthew.

But should we laugh always and at all things? If not, when should we laugh? We laugh according to our individual likes or tastes, and the attempt to lay down a general rule as to when one should be merry, and when not, may not succeed. Some are by nature fond of the sober and serious shows of life, some of its lighter and gayer aspects. Though a "thing of beauty may be a joy for ever", the same thing may not appear with its message of beauty to all. The sense of beauty is different in different men. Some will enjoy the harmony and melody of a song, some seem to be happier in being dissonant. Some will enjoy a discussion, some a dinner. Some are happy in loving, some in hating. Some delight in building, some in destroying. There are still those who "fiddle" in seeing others in misery, just as there are men who sing only to see happy scenes around. Some laugh to see a Shylock sharpening his knife for his victim's pound of flesh. Some laugh to hear a Gratiano exclaiming: "A Daniel is come to judgment." It will be thus clear that there is no such thing as an absolute principle of mirth which would apply to all alike. Yet, the comic art has been busy in all ages to make us laugh. Shakespeare, Cervantes and Moliere have tried with no small success. A Falstaff, a Don Quixote and a "Doctor in spite of himself" have perhaps done more to make us forget our troubles than the wisest and gravest saws which sages might have devised for the afflicted heart. When we are sick and weary of this world, we prefer perhaps a merry cup in the tavern with the pot-bellied Knight to the

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shades of Plato's grove. The weak nerves of frail man would give way beneath the racking cares and devilries of life, unless relieved or soothed by the snatches of a hearty laugh now and then. The comic may appear at the first sight as out of place or jarring by the side of a scene of suffering. But the grave-digger in Hamlet is a true friend to those who may not bear to see so much beauty and so much innocence being swallowed up by the grave. The Porter in Macbeth with his merry prattle makes us forget for a moment the wicked atmosphere of the castle where the laws of loyalty and hospitality were to meet with a wanton sacrifice. The relief that thus comes through the comic art to the tragic tension of the nerves and feelings of man is not small and the real comedy seeks to make the unhappy happy and the happy happier. Here we must pause and remember that while we must laugh, it is also our part to weep. I forget who it was who said that we must visit from time to time a house in mourning. We should not forget the dark night with its thunder and rain, while delighting in the bright hues that fringe the fleecy cloud. Must we not bear in mind, even while laughing, that life is not a mere show or a sham? Its seriousness of outlook—its "far-off divine event"—should weigh with us in all its solemnity and the laughter that makes us forget that end or issue may not be ours. The foolish grin or the savage guffaw must be marked off from the meaningful sparkle of human mirth. The clown's motley, or his physical contortions or even his inventions and inversions do not represent the highest comic effect, though they cause side-splitting laughter in some. *The sense of disproportion between what is before me and what ought*

to be may not be artistically brought forth by the meanest crafts. The more a thing diverges from what is normally expected, obeying certain laws, the more it becomes the subject of our mirth. In mere divergence from the normal or natural does not, however, lie the soul of humour. The exaggeration or the minimization, the over-stating or the understanding must not proceed from malice or merely for the sake of effect. This is an important law which a humourist must obey in every gentle society. There are some very cheap comedians who, aspiring to fame, go on tilting at all that is commonly held sacred. A nation's moral or social or religious traditions should not be the subjects for our ridicule. The individual peculiarities, which seek to assert themselves regardless of the sanctity of social life, should certainly be exposed to banter. But beliefs or customs which have upheld a social structure for ages, however obnoxious or unreasonable to us, should not be publicly attacked. Just as we must not think of experimenting with the live human body to test our theories, so must we carefully guard against playing our pranks with the human mind. The mind of man is sensitive and it is with the utmost delicacy and caution that we should proceed while thinking of throwing our darts at it. But unfortunately we often forget the ordinary laws of charity towards our neighbours and fellow-men in general. Is it not often found how we enjoy a talk most while the sauce is supplied by certain malicious representation of other people's defects? No truly cultured soul would join in a laughter that proceeds merely from malice or petty rivalry.

We must all laugh in this valley of tears but not to make others weep but to make those laugh who only weep. Our laugh should be "like the summer lightning that dazzles but never strikes".

The Balanced Growth of Sikhism

BY PROF. TEJA SINGH, M.A.
(Khalsa College, Amritsar)

SIKHISM as a religious movement remained pure as long as the lust of worldly power did not contaminate it. The Gurus had been fighting against tyrants, but they always kept their hands clean. Although the sixth Guru had won all the battles he had fought and the Tenth Guru was often victorious, they did not acquire even an inch of territory as a result of these victories; and whatever land they possessed was either bought with money or was accepted as an offering from devoted men.

The ideal of simplicity was kept up even in the midst of the circumstances of comfort. The bards, whose compositions are included in the Holy Granth, are never tired of praising this balance of character called *Raj Yog*, maintained between asceticism and prosperity. It is wrong to say that by the time of the Fifth or the Sixth Guru, the ideal of Sikhism was lowered and the Guru came to be called *Sacha Padshah*, his seat a *takht* or throne, and the assembly of his followers *darbar* or court. It will appear from the writings of the early Gurus, and especially from those of the bards who began to write in the time of the Second Guru, that these terms were not later innovations but had been used from the beginning. They are eastern euphemisms used in respect of all revered *faqirs*. Guru Nanak himself was called *Nanak Shah*.

A change did come over the spirit of Sikhism, but it was after the last Guru had gone away from the Punjab and had died in the Deccan. The chosen ones who had been trained in the school of Guru Gobind Singh and whose presence could keep alive the spirit of truth among the masses, were

called upon, soon after the death of the Guru, to fight for their lives or defend the common people, who were left to their own resources or had to depend upon the old professional teachers, who now got the chance of renewing their hereditary vocation of mercenary teaching. The Sikh temples fell into the hands of the monastic orders and the congregations, depleted of the initiated Sikhs, came to give the rule to those who governed the temples.

There was another circumstance that checked the balanced growth of Sikhism. It was the fact that in later Sikh history conversions to Sikhism came to be confined to one community only. As this side of the question has been generally ignored, I intend to study it in some detail.

Sikhism was meant for all castes and communities, and in the beginning converts were made from Mohammedans as well as from Hindus. Guru Nanak left a host of converts in Mesopotamia, Persia and other countries visited by him. Seva Das in his *Janam Sakhi* mentions many places like the Kiri of Pathans where a large number of Mohammedans became Sikhs. From the list of Sikhs given by Bhai Gurdas in his eleventh *Var*, we find, among others, such names as Mardana, the rebeck player, who accompanied Guru Nanak in his journeys; Daulat Khan Pathan, who became a Sikh saint; Gujar, a blacksmith, who was a Sikh of Guru Angad and preached Sikhism in his village; Hamza; and Mian Jamal the happy, who remained constantly in the presence of Guru Har Gobind. From history we gather many names of Mohammedans who became admirers of Sikhism, like Rai Bular, the Mohammedan Chief of

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Talwandi, who appreciated Guru Nanak better than his own parents did; Allha Yar and Hussaini Shah, who profited spiritually by Guru Amar Das, may be considered almost as Sikhs; Akbar, who was influenced in his toleration policy and his abolition of *Sati* by Guru Amar Das; Mian Mir, who was so intimately connected with the work of Guru Arjan that the latter asked him to lay the foundation-stone of the Golden Temple; Dara Shikoh, who was persecuted by his brother Aurangzeb for being a convert to Sikhism; Sayyed Budhu Shah of Sadhaura; Kale Khan and Sayyed Beg, who fought for Guru Gobind Singh. There were others who actually became Sikhs. A few of them may be named. Sajjan who had been a robber but who became a Sikh of Guru Nanak and preached his religion; a Nawab's son who was converted by Bhai Paro of Dalla in the Jullundur Doab; Wazir Khan who was an assistant Minister of Akbar and who secretly followed the teachings of Guru Arjan; Budhan Shah, the Simeon of Sikh history, who was devoted to the memory of Guru Nanak and ultimately died a Sikh in the time of Guru Har Gobind; Bibi Kaulan who was the daughter of the Qazi of Lahore and was converted to Sikhism by Guru Har Gobind; Saif-ud-Din of Saifabad in Patiala, who was converted by Guru Teg Bahadur just before the latter's arrest; Sayyed Shah converted by Bhai Nand Lal; and a *fakir* called Brahmi or Ibrahim who was the first Mohammedan who offered himself to Guru Gobind Singh to be baptised. The Guru when baptising this Mohammedan, who became Mahma Singh, issued orders that "if any Moslem, whether of high or low position, in good faith desire to join the Khalsa, it is proper that he should be

baptised and received into our community". These are only a few names out of many who must have embraced Sikhism. From the study of these conversions in the time of Guru Nanak and later, we find that the Pathans, Sayyeds and Shias whose races had been defeated by the Moguls, were more prone to accept Sikhism than the Moguls who had too much of the conqueror's pride to adopt the religion of the conquered. The chief complaint of Jehangir against Guru Arjan, as recorded by the Emperor himself in his *Tauzak*, was that "so many of the simple-minded Hindus, nay, many foolish Moslems too had been fascinated by his ways and teachings". The Guru also converted many outcastes and men of the lowest castes such as Ramdasias or shoemakers. Guru Gobind Singh opened the door of *pahul* or equal baptism to all, even to sweepers, who for their staunch faith came to be called *Mazhabis* or faithfuls. The *Mazhabis* are sometime called *Ranghretas*—a term which may be due to the fact that some of them owe their origin to Mohammedans of the Rangarh clan. On their showing gallantry in rescuing the mutilated body of Guru Tegh Bahadur, Guru Gobind Singh called them *Rangrete Guru ke bete*—the *Rangretas* are the Guru's own sons.

Beside making impartial conversions, there were other ways too, by which the spirit of Sikhism was kept balanced. In the free kitchen, established by the Gurus as a means of levelling down all social barriers based upon caste or other prejudices, it was made a rule that all who came to take food, whether Hindus or Mohammedans, must sit in a line and eat together.

Even Akbar and the Raja of Haripur, when they came to see Guru Amar Das, had to do the same. In order to show that those who were born among Mohammedans or low-caste

Sudras were as acceptable as high-class Hindus, Guru Arjan included in his Granth the compositions of Kabir, a weaver and Mohammedan by birth; Farid, a Mohammedan saint; Bhikhan, a learned Mohammedan; Sain, a barber; Namdev, a calico printer and washerman; Ravidas, a shoemaker; Mardana, who had been a Mohammedan drummer; and so many bards some of whom were Mohammedans. The significance of this can be best realised if we remember that the whole Book containing these compositions is considered by the Sikhs to be divine and is held in greatest veneration by them.

The effect of these arrangements was visible in the customs and habits of the Sikhs of those days. They considered Hindus and Mohammedans in the same light and did not identify themselves religiously with any party. The first utterance of Guru Nanak when he took up the work of preaching was: "There is no Hindu, no Moslem" and when he died, both Hindus and Moslems claimed him as theirs.

The author of *Dabistan* who visited the Punjab in the Sixth and Seventh Gurus' time, says about the Sikhs:

The Sikhs of Guru Nanak condemn idolatry and believe that all the Gurus are identical with Nanak. They do not read the Hindu *mantras*, nor do they pay any regard to their shrines. They do not believe in the Hindu Avatars and do not study Sanskrit which, according to Hindus, is the language of the gods. . . . The Sikhs do not have any faith in the ritual and ceremonies enjoined by the Hindu Shastras, nor do they observe any superstitious restrictions about dining. A learned Hindu, named Partap Mal, seeing that his son was inclined towards Islam, said to him: "There is no need for you to turn Mohammedan. If you want to get freedom in eating and drinking, you had better join Sikhism."

Beside opening free kitchens and distributing communion food in order to teach equality, the Sikhs in their temples observed no elaborate ceremonials and therefore there was no cause of friction that could give rise to separate sects within Sikhism. The whole religious service inside the Golden Temple consisted of nothing else but the reading or singing of sacred hymns from the Holy Granth night and day. With the exception of a small interval of an hour or two at mid-night, sacred music performed by relays of singers went on without break. There was no lecturing, no discussion allowed and therefore there was no controversy. This simple and beautiful custom among the Sikhs was seen and remarked upon by Sujan Rai of Batala who wrote in 1697 in his *Khulasatul Tawarikh*:

The only way of worship with them is that they read the hymns composed by their Gurus and sing them sweetly in accompaniment with musical instruments.

The Sikhs had for a long time been able to keep their doctrines distinct and, though liberally benefitting by the Hindu and Moslem association, had been able to maintain their growth free from any obsession from either side. But the opportunities for the display of this balanced spirit began to decrease when the Sikhs began to fight against the tyranny of the Moghul Government. Guru Gobind Singh out of his abundance of love was able to inspire love even in the hearts of his enemies. Sayyed Beg, a commander of Aurangzeb, came to fight with the Guru, but on meeting the Guru was suddenly struck with remorse and turning away in shame vowed never to fight in aid of tyranny. It was Mohammedans like Budhu Shah, Nabi Khan and Ghani Khan who, at most critical times, came to the aid of the Guru. But the

growing antipathy of the Moslems against the Sikhs began to tell on the work of Sikh mission among the Moslems until, with the intense religious persecution started by the later Moguls against Hindus as well as Sikhs under Baba Banda, the scope of conversions to Sikhism came to be confined solely to the Hindu masses, who brought to the contemplation of the new moral forces revealed by Sikhism—an imagination saturated with the spiritual convictions of the old era.

The same thing happened to Christianity in its early days when most of the conversions were confined to the Jews. The proselytes were dealt with in the old Jewish manner, which was to make distinction between proselytes of the sanctuary and proselytes of the gate. The former, who went through the ceremony of circumcision and observed Mosaic ritual, were allowed to enter the innermost part of the temple; while the latter, who did not conform to these rules, were declared mere sympathisers and were allowed to worship only at the gate. The Christians also made the same distinction between the Jews and the Gentiles. The full privileges of the Christian Church were granted only to the Jewish converts who would submit to circumcision.

Similarly, when the veteran Sikhs disciplined by Guru Gobind Singh himself had been martyred and their descendants forced to remain in exile, the rump congregations began to drift back to the old customs and beliefs. Those who came from low castes began to be distinguished from those who came from the so-called high castes. Even after receiving baptism, some were assigned positions at the gate, others in the sanctuary. Some, who in the days of persecution could not dare to confess Sikhism openly, were allowed to go about

without the outward symbols. Such men were called *Sahijdharis* or slow-adopters. In those days, when to wear long hair was to invite death, nobody could have the heart to question the disguise adopted by the *Sahijdharis*, who believed in Sikhism but could not afford to die for it. The *Sahijdharis*, who had adopted this apologetic attitude, never pretended to be representative Sikhs. They always looked up to the spirit and form of their brethren in exile, whom they helped in every way.

The Sikh spirit and form were, however, kept intact in the ranks of the Khalsa even after it had been slackened in towns and cities. From the *Panth Parkash* of Sardar Ratan Singh, written in 1809 at the suggestion of Sir David Ochterlony, we can see that in spite of the hard times through which they had passed, the old spirit burned clear and steady in the fighting Sikhs. They still kept aloof from idolatry, performed the *Ananā* form of marriage, obeyed the Panth as the highest authority, conducted themselves by resolutions passed in their assemblies, did not believe in the sacred thread, incarnations, caste, or the pollution of food, and freely reconverted those who had gone over to Islam. Many notable Sikhs married Mohammedan women converted to Sikhism. Some of them were: Anup Singh, who had been a Brahmin of Chanarthal; Takht Singh, who had been a Khatri of Pajgarh; Nand Singh Bairar; Kehar Singh Randhawa; Karam Singh Man, etc. Bhai Gurmukh Singh, Reis of Baghrian, baptised a Mohammedan named Maula and renamed him Ram Singh. Ram Singh's grandson, named Harcharan Singh, was still living in 1906. Saunta, a Mohammedan, was converted and named Ram Singh and his daughters were married to Ramgarhia Sirdars. Bhai Hari

Singh of Bhadaur was by birth a Mohammedan, whom Bhai Udhe Singh of Kainthal had converted to Sikhism. A Mohammedan, who was baptised and renamed Nihal Singh, became Mahant of the Gurdwara of Bhaliani. At the instance of Maharaja Narinder Singh of Patiala, one Sadr-ud-Din was converted to Sikhism and named Fatch Singh by Mahant Haiba Singh. For 26 years, he was Mahant of the Dharmasala of Phul and died in 1869. Raja Sarup Singh got one Allia converted into Gyan Singh. This man became Mahant of a Gurdwara at Jind. A Mohammedan of Chugana, who was converted and renamed Massa Singh, became priest of a Sikh temple at Bhalaiyna in Muktsar Pargana. Thousands of Mohammedan men and women were brought into the fold of Sikhism in the time of Maharaja Ranjit Singh.

When, however, Maharaja Ranjit Singh came to rule, Sikhism received a rude shock even in the Khalsa ranks, where it had been preserved more or less in its pristine purity. He destroyed the simplicity and independence of the Sikhs by building his luxurious empire on the ruins of the democratic principles laid down by Guru Gobind Singh. In fact, Sikhism is a simple and stern religion and does not easily lend itself to luxury and ease. Most of the religious and even secular ceremonies of the Sikhs contain nothing else but hymn-singing and prayer. How can a Maharaja keep his position among his brother Maharajas if he does not invite astrologers and pandits to help him in making his coronation or marriage imposing and circumstantial? The Sikh monarchs and grandees have always found it difficult to break Sikhism to their taste.

After Maharaja Ranjit Singh, when kingship became a thing of jewels and clothes, Sikhism, too, with the higher classes became a mere

fashion of the turban and the beard, until a people with sterner ways and better discipline struck the sceptre from their hands. It was the people alone who still retained some semblance of the old spirit; and they, too, with the change coming over the temples, along with the shock they had received on the battle-field, felt paralysed for the time being. They declined in numbers too. The English, however, forgot the late enmity in admiration for the noble bravery of the Sikhs, which now began to be used on their side, and tried to befriend them. This friendship put the Sikhs again in some heart, and they began to enlist in the British army, where they could keep their baptismal forms intact. But in all other ways the Sikhs showed no life, religious or national, in them. They worshipped the same old gods; indulged in the same old superstitious practices from which their Gurus had so heroically worked to extricate them. Their baptism and five symbols became a mere anomaly. The modern Singh Sabha movement is again trying to restore the old balance.

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ECONOMIC INDUSTRIES

MANURES AND FERTILISERS

BY MR. K. R. CHAKRAVARTHI

IT is an established fact that lands which were once giving abundant yield, do not yield even half the produce now. The primary reason for this undesirable state of affairs is the failure of timely rains, want of proper manuring, and the impoverished state of the soil. Though the shortage of rains cannot be rectified by us, it is in our own hands to make our lands richly productive using the best quality and quantity of manure for our crops. There are some plants and trees provided by nature that yield best results when either leaves, flowers or any part thereof is used for the purpose of fertilising our lands. Before taking up the question of manures proper, I like to deal with the mode of manuring with plants, leaves, flowers, etc., to the best advantage of agriculturists. They are called *green manures*.

GREEN MANURES

Green manures are mostly used for paddy fields and into pits where plantain, grapes, etc., are put in. In southern countries wherever paddy cultivation is extensive, it is in practice to plough the lands when first rains fall and sow them with hemp seeds, green gram or indigo seeds and allow them to grow till they flower. When these plants are in their full vigour, they are ploughed after copiously watering the field. After growing the above seeds, paddy seedlings are raised and when they are about a month and half old, they are taken out and transplanted in the field. The planting of seedlings is done after allowing full time, i.e., about a month or so for the fermentation of manure plants therein. This will save the cost of manuring which would be otherwise prohibitive.

Where people have no forethought and patience to do as above, they use the green leaves of some forest trees such as Honge, (Indian Beech), Pongamia glabra, etc., available in the adjoining waste lands. Leafy boughs of the trees are laid into the soil of the paddy fields with good results for the crop.

FARM-YARD MANURES

Of all the manures that are in extensive use by the farmers, the farm-yard manures are the most popular. Some farmers, though

illiterate, are well up in their profession of cultivation and preparation of manure in their own pits, while others though well educated are negligent and lazy and do not attend to this most important item. When the preparation of manure is neglected, they cannot expect good results in their crops. In the preparation of manure, care must be taken to see that whatever is put into the pit is made to ferment fully so that the resultant manure is full of nitrogenous property. It is essential that the pit is deep enough to take whatever quantity of waste matter, such as yard sweepings containing wasted hay, cow-dung, etc., and house-sweepings put into it. Once a month or even twice, the contents of the pit should be covered with a small layer of earth in order to promote fermentation.

SELECTION OF CROP TO AVOID MANURING

Whenever it is contemplated to raise ragi crop during the ensuing year, the best thing is to select such a crop for the present year as would improve the tone of the soil. By sowing til (gingeli) and obtaining crop within three months, the land will be ready for gram. There is some affinity between the above two grains that the latter will always give a very satisfactory yield. By thus taking the above two crops in one and the same year, the land will be in a fit condition for ragi sowing in the ensuing year without putting in any manure. Similarly a field in which we put in ground-nuts will be ready for either ragi or til crop as above for the following year without manuring. A wet land in which sugar-cane crop has been raised this year does not require manuring for the following year for raising paddy crop and it is in practice to reserve equal pieces of land for sugar-cane and paddy side by side to put in these crops alternately. This method of cultivation is highly profitable to the agriculturists since they can avoid fresh manuring which means a lot of money laid out.

ECONOMIC FERTILISERS

There are some land pests which could be easily converted into fertilisers whereby the landlord is in a position to gain the double advantage of clearing the land from

the pests infesting the land on the one side, and making his lands under cultivation yield bumper crop on the other. One of such pests is the prickly pear. Extensive lands of high productive value may be seen devastated by this pest in different parts of our country and there are several villages depopulated on account of the devastation caused by this pest.

This succulent bush is naturalised on the plains of India, in different parts of Mysore and in some parts of the Madras Presidency as in Salem and Coimbatore, where it covers extensive tracts of useful land. Various attempts have been made to utilise the species commercially but as yet these have been attended with little success and the shrub is generally looked upon as an obnoxious and persistent pest. My attempt is to make it easy to eradicate the pest by adopting an ingenious method whereby the chief impediment in the work of clearing is overcome. But so long as barren land is occupied it does not matter much, the chief function of the prickly pear being to assist nature in making unproductive soils productive. This function it does rather quickly in a number of ways, the chief of which are increased hydrometric action on the surface, interception of movable matter on the occupied area, and the rapid accumulation of surface layer of vegetable soil. When these forces have been in action for a few decades, it will be possible to replace the prickly pear with a more directly useful class of plants.

It is not the fault of the shrub that it has been allowed to occupy areas for which it is not intended and where its function as a coloniser is rendered useless. The utility of the plant, as a fence for villages, railways and reserved forest lands is therefore fraught with great danger, as in good soils it spreads very rapidly and becomes what it already is in many parts of our country a dreaded pest to the cultivator. It is highly desirable that such lands are converted into productive ones by clearing them from the grip of this ruinous pest.

Besides the double advantage referred to in the first paragraph under "Economic Fertilisers", there is a third that can be gained by the landlord, and that is the fertiliser that can be obtained out of the shrub. The pulpy lobes are fully nitrogenous

when they are converted into manure by means of fermentation. After cutting the lobes from the shrub, they are to be cut into pieces of about one foot in length. A pit is made 5 feet by 12 to the depth of about 1½ feet. After putting the pieces of the lobes into the pit, they are covered up with earth excavated in forming the pit and allowed to ferment. The fermentation will set in and the lobes will be completely converted into manure after a period of three months provided that no holes are left for the access of air, in which case the lobes will shoot up into small plants and thereby the fermentation process is retarded, and also enough of water is let in by means of waterways during rainfall to assist fermentation. The springing up offshoots is not likely when sufficient precautionary steps are adopted, since the germinating tissues shall have been burnt in the burning of thorns. Wherever seedlings such as plantain, grapes, etc., are to be planted in pits, the work of manuring can be easily done by placing cut pieces into the pit and then covering the pit with earth after placing the seedling in it. The natural fermentation will set in and convert the lobes into a fertiliser. But in this case it is better that the lobes are cut into smaller pieces.

Besides the leaves of plants described above, there are several others that could be used as green manure. The cultivator has to note that some leaves are objectionable for their natural tendency to give evil effects as manure. Some are to be avoided as the removal of leaves from them might do harm to the tree itself, while others on account of the thorns thereon, such as *Caesalpinia*, *Bondu cella* (Kan) *Gajjiga*, etc., though most of them might give good results. Most of the leaves of the *Cassia* family yield best results on fermentation since they are full of tannin material. The leaves of the *Rain* tree will be found to be very useful both as fodder for cattle and horses and as green manure.

EFFECTS OF MANURES AND FERTILISERS

It is an established fact that manures improve the tone of the soil and make it yield a bumper crop. But agriculturists should observe certain general principles in the process of manuring. Best results are achieved by keeping the plot manured well watered if it is a wet cultivation such as

sugar-cane and others. Well fermented fertilisers give their nitrogenous properties readily to the crop. Therefore they are better than even organic manures such as bone-meal, etc. Well manured crops sustain excess of water or rain better but they cannot sustain being left dry without water. It is always better to cover up the manure put into pits without being exposed, since the materials contained in the manure would evaporate by drying without giving its properties to the plant.

CHEMICAL MANURES AND FERTILISERS

Chemical manures such as a combination of ammonium sulphate, sodium chloride, potassium chloride, sodium phosphate, etc., which once had gained a name and popularity amongst the cultivators are gradually losing favour owing to the fact, as explained by those that have used them, that they are, as narcotics, stimulants extracting the good effects of the soil in one or two years and make it unproductive thereafter. But, however, it is an undeniable fact that nitrogen and phosphorus make the soil fully productive and it stands to no reason to say that the use of substances containing these elements are deleterious to the soil and evilsome in their effects.

Plants are as sensitive to excessively minute quantities of nutrient substances such as salts of potassium in the soil as they are to minute quantities of poisonous substances. Poisons are said to be infinitely more sensitive reagents for the presence of certain metallic salts than the most delicate chemical. It can be seen that a trace of copper which might be obtained by distilling in a copper still is fatal to certain plants such as castor oil plants, etc. Scientists have experimented and found out that salts of silver, mercury, copper and cadmium are specially fatal to plants.

ARTIFICIAL FERTILISERS

Experiments on vegetation have shown that a plant will thrive when the lacking substances are supplied in a suitable form. It should not be forgotten that pot plants have a stunted growth after being allowed to remain in the pot for a certain time since the roots shall have a limited space for them to spread. This impediment is overcome by periodically taking out the plant and supplying bigger

pots with fresh earth and manure. The following are some of the chemical fertilisers :

1. Calcium nitrate, potassium nitrate, magnesium phosphate and ferric phosphate.
2. Calcium nitrate, ammonium nitrate, potassium sulphate, magnesium phosphate and iron sulphate.

It is well known that in nature, nitrates are formed whenever decomposition of organic nitrogenous substances takes place in the air, the ammonia formed by the decomposition being oxidised into nitric acid. These conditions for the formation of nitrates are present in nearly every corn field and they are also the cause of the presence of nitrates in water that has its source near stables, etc. In Peruvian Guano nitrogen is present partly in the form of potassium nitrate, partly as ammonium phosphate and sulphate. As a nitrate, it acts more rapidly than in the form of ammonia, but in the latter case the effect is more lasting. Phosphoric acid occurs in Guano combined with ammonia, potash and chiefly with lime, the last being slower and more lasting in action than the others.

PREPARING BONE FOR FERTILISER

Bone in its various forms is the only one of the insoluble phosphates that is now used directly upon the soil or without other change than is accomplished by mechanical action or grinding. The terms used to indicate the character of the bone have reference rather to their mechanical form than to the relative availability of the phosphoric acid contained in them. The terms raw bone, fine bone, boiled and steamed bone are used to indicate methods of preparation inasmuch as bone is a material which is useful largely in proportion to its rate of decay, its fineness has an important bearing upon availability since the finer the bone, the more surface is exposed to the action of those forces which cause decay or solution and the quicker will the constituents become available. In the process of boiling or steaming, not only is the bone made finer but its physical character in other respects is also changed, the particles whether fine or coarse being made soft and crumbly rather than dense or hard; hence it is more likely to act quickly than if the same degree of fineness be obtained by simple grinding. The phosphoric acid in

fine steamed bone may all become available in one or two years. While the coarser fatty raw bone sometimes resists final decay for 3 or 4 years or even longer. Bone contains considerable nitrogen—a fact which should be remembered in its use, particularly if used in comparison with other phosphatic materials which do not contain this element. Pure raw bone contains on an average 22 per cent. of phosphoric acid and 4 per cent. of nitrogen. By steaming or boiling a portion of the organic substance containing nitrogen is extracted, which has the effect of proportionately increasing the phosphoric acid in the product; hence a steamed bone may contain as high as 28 per cent. of phosphoric acid and as low as 1 per cent. of nitrogen. Steamed bone is usually, therefore, much richer in phosphoric acid and has less nitrogen than the raw bone. If, instead of steaming, powdered raw bone is made to ferment in pits covered up with earth and kept wet by watering, the resultant fertiliser after one year will be very useful and will give its phosphorus and nitrogen readily to the plants.

ARTIFICIAL PHOSPHATE

An artificial phosphate can be prepared as follows: When one hundred parts of phosphorite ground coarsely is melted in an oven with 70 parts of acid sulphate of soda, 20 parts of carbonate of lime, 22 parts of sand, and 600 parts of powdered charcoal, a molten mass is obtained and when this is run into a receiver filled with water, the mass becomes granular. When this is dried and powdered, it can be preserved for a long time without losing its quality.

PHOSPHOTIC NODULES

Some forms of phosphorites are available in nature mostly in the Madras Presidency near Salem. Different novel allusions are made in order to explain the existence of phosphorus in nature. But anyhow it is a fact that the nodules contain a high percentage of the element. By treating these powdered chemically by admixture of an acid, the phosphorus will be liberated, and it readily gives out its effect to the plant as a fertiliser. A company has been formed to prospect the possible success of this useful material for the best advantage of the agriculturists.

USE OF LIME

Authorities seem to agree that lime is necessary to the plant and if it be wholly lacking in the soil, even though an abundance of all the other essential elements is present, it cannot develop normally. Many soils are well provided with lime by nature and it is seldom or never necessary for those who cultivate them to resort to liming. It would be just as irrational to apply lime where it is not needed as to omit it where it is required and hence arises the necessity of ascertaining the needs of particular soils in this respect. The method usually resorted to for ascertaining the amount of lime in soils is to treat them with some strong mineral acid such as hydrochloric acid and determine the amount of lime which is thus dissolved. The presence of lime is ascertained by the effervescence that takes place after putting some drops of the acid to a solution of the soil in water. The absence of any action shows the absence of lime. Some crops, especially paddy and ragi, require lime in the soil.

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E. Nov. '35.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The Next Viceroy

ALL speculations regarding the next Viceroy have been set at rest by the Government *Communique* announcing the appointment of the Marquis of Linlithgow to succeed H. E. Lord Willingdon on the expiry of his term of office in April next. The announcement has been well received both in England and in this country. For the Marquis is undoubtedly one of the best equipped men in England for the great task that awaits him as the first Governor-General under the New Constitution. As Chairman of the Royal Commission on Agriculture, and later of the Joint Parliamentary Committee on the Reforms, the Marquis has had personal experience of Indian administration and close knowledge of Indian problems, which must stand him in good stead in the critical years ahead.

The Constitution Act

Indian opinion on the New Constitution for which Royal Assent has been given, has shown itself more unanimous and pronounced than on almost any other question in our time. It is now useless to recount all the objectionable features of the New Constitution thrust upon the country. But it would be pitiful if British statesmen miss the lesson that is so obvious to the *Manchester Guardian*. Commenting on the passage of the Government of India Bill into Law by Royal Assent, the *Guardian* observes truly:

From first to last our statesmanship suffered, because the Secretary of State for India was constantly tempted to think more of the difficulties of carrying the Bill through Parliament than the need of devising a Constitution satisfactory to Indian aspirations. . . .

We, too, have a lesson to learn. We must accustom ourselves to negotiating with Indians on an equal footing.

The Congress Working Committee

The Working Committee of the Congress, which met at Wardha, was faced with two important questions that have been engaging public attention—Congress attitude to the States peoples' agitation and its policy in regard to acceptance of office under the New Constitution. The Committee has now defined Congress position which goes further than before—that the States have an inherent right to *Swaraj*, but that the burden of carrying on the struggle within the State must necessarily rest on the States' people themselves. But the latter demand more than mere moral influence and the Working Committee of the States Peoples' Conference has since expressed its dissatisfaction with the attitude of the Congress executive.

On the question of acceptance of office, the Congress executive is evidently equally divided. The case for acceptance of office was pressed with equal force with the case for non-acceptance. But the Committee did not make up its mind one way or other and left the whole matter to be decided by the next Congress in its plenary session. Having regard to the serious division of opinion in the House, we can understand the reluctance of the Committee to give a definite lead, and the tone of caution in its resolution.

But of one thing we may be sure. Bad and unwelcome as the New Constitution is, it will be worse still if it is left to be worked by incompetent and selfish men. If only to check the mischief that may be done by politicians with their own axes to grind, it is the duty of public-spirited men to shoulder the responsibility and make the best of a bad job.

Journalists in Conference

Ever since its inception, the Press in India has been subjected to interminable troubles. Besides the ordinary laws such as those of sedition, libel, contempt of court, etc., which affect the Press in India, a series of special legislation has come into being whose scope is ever widening and whose octopus-like grip has jeopardised that liberty which is said to be the bulwark of British institutions. Emergency laws and ordinances may, perhaps, be inevitable under exceptional circumstances, but they should by no means take the place of the common law of the land. Powers conferred on the Executive for restricted occasions have been indiscriminately exercised to the detriment of freedom of speech or writing. The Press Act is due to expire shortly, but there is wide-spread fear that its life may be extended. The conference of journalists, therefore, which met in Calcutta under the able guidance of Mr. C. Y. Chintamani, the veteran journalist, did well to impress upon the country the urgent need to concert measures to defend the liberties of the Press, and called upon the members of the Assembly to resist attempts to resuscitate the repressive laws :

(a) The All-India Journalists' Conference is gravely concerned by the reported intention of the Government of India to renew the Criminal Law Amendment Act, 1932, which includes the Press (Emergency Powers) Act 1931 in a more objectionable form. The Conference is emphatically of opinion that these Acts of 1931 and 1932 as well as the Indian States' Protection Act and the Bengal Criminal Law Amendment Act, 1934, are utterly incompatible with the legitimate freedom of the Press and the fundamental right of free expression of opinion, and strongly urges that none of these Acts should any longer be retained on the Statute-Book ;

(b) This Conference appeals to the members of the Indian Legislative Assembly to oppose all proposals for the renewal of the Press (Emergency Powers) Act in any shape or form.

We trust an organised effort will be made by both journalists and legislators to rid us of these obnoxious measures which deface our Statute-Book.

But when all is said, the Press in India must ultimately rely on itself for the proper discharge of its duty. Both the President and Mr. Mrinal Kanti Bose, the Chairman of the Reception Committee, rightly stressed the need for organisation, and we heartily commend the lead that the Conference has given in the matter.

Sir Subrahmania Aiyer

It was a great honour which the citizens of Madras did to themselves when they unveiled a statue of the late Sir S. Subrahmania Aiyer. A fine specimen of the good old Hindu gentleman helpful and generous, ever anxious to recognise merit in struggling juniors, keenly interested in all movements that made for peace and progress, the late Sir Subrahmania Aiyer, whether at the Bar or on the Bench or on Congress platforms, was a power for good. After his retirement and during the time of the Home Rule agitation, Sir Subrahmania Aiyer threw himself heart and soul into the movement; and when Dr. Besant was interned, he, a retired judge drawing a pension from the Government, took the extraordinary step of addressing the famous letter to President Wilson, calling his attention to the situation in India. There may be two opinions about the propriety of this course, but those who knew Sir Subrahmania Aiyer and have an idea of his character and courage, could easily recognise the sincerity of his feelings and his disregard of personal consequences.

The late Sir Basil Blackett

The sudden death of Sir Basil Blackett in a motor accident in Germany will be deeply mourned in this country of whose finances he was in charge during the years 1922-28. Sir Basil came to India with a great reputation which he sustained unimpaired during the period of his stewardship. It was due to his efforts that our finances were placed in a sound position. He secured the stabilization of our exchange though the one shilling sixpence ratio has been the theme of endless controversy.

One feature of Sir Basil's regime, to which "Eavesdropper" draws pointed attention in the columns of *Indian Finance*, must be noticed here.

In Sir Basil's time, every section belonging to or attached to the Financial Secretariat was manned by Indians, save for the Secretary at the very top. . . . Sir Basil, in a true sense, Indianised the Finance Department.

Of course, there were acute differences of opinion in regard to certain aspects of his policy, but he was a great friend of India and one of our ablest Finance Ministers.

Mr. Sarat Chandra Bose

The release of Mr. Sarat Chandra Bose was as sudden as his arrest three and a half years ago under the old Regulation III of 1818. It was a pleasant surprise both to himself and to the citizens of Calcutta, who accorded him a hearty and affectionate welcome. Briefs are already pouring in, we are told, and his colleagues in the High Court are jubilant over his return to the Bar. Though he disclaimed leadership, there are those who hope he will yet bring to bear a purifying influence on the political atmosphere.

If the release of Mr. Bose may be taken to mark a change in Government's policy, nothing could be more welcome.

Mr. Sastri's advice to Congressmen

The Rt. Hon. Mr. Sastri, it is well known, is no more enamoured of the New Constitution than the Congress. Perhaps, no one in India has condemned it more thoroughly nor more discriminatingly than Mr. Sastri, who holds that it has forged fresh fetters on India. And yet he would not have Congressmen stand aloof.

In a recent speech at Cuddalore, he urged them to accept office under the New Constitution. "It is the very essence of democracy," he declared, "that if you are in the majority in the country, you must accept power and position and not run away from it." Whatever reasons there might have been in the past to abstain from office there is none now. And "in the real spirit of serving the people and working the Constitution, it is the duty of the Congressmen to accept office and responsibility".

Cochin and the New Dewan

Cochin is astir with fresh activity and the new Dewan, Sir R. K. Shanmugam Chetty, is evidently anxious to bring her in line with other States in the forthcoming Federation. Addressing the Legislative Council, the Dewan announced the Government's decision to strengthen the Secretariat, to organise a Finance Department and also to constitute new Standing Committees for the Council. Government also propose to revise various enactments to bring them into conformity with the laws in British India.

Sir Shanmugam's first budget provides for increased expenditure on nation-building activities, education, agriculture and health, while a sum of two lakhs is reserved for rural reconstruction.

WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

ITALO-ABYSSINIAN TROUBLE

THE dispute between Italy and Abyssinia drags on its weary way; at one time there are signs of better feeling, then again the situation gets worse. It emerges now that one of the chief *casus belli* is Italy's need for new territory for expansion purposes. The peace of the world has already been threatened by the same cause in the case of Germany and Japan, and one can believe that we are going to have more trouble in the future over the same cause. As population increases, as raw materials are more and more required as well as new markets, there will be pressure and even war on desirable territories by more powerful nations.

Italy has gone probably too far to turn back; she has upwards of one million troops now on the Abyssinian frontier. It is clear that Great Britain is opposed to Italy's aggression; the League of Nations also is opposed to Italy; France is in a dilemma. Signor Mussolini is in a very warlike mood and has been indulging in some provocative war talk; he says that he is staking everything on the Abyssinian issue; one can believe that that statement is correct, for his future probably depends upon the outcome of the issue.

THE PEACE BALLOT

An un-official and purely private peace ballot was carried out in England recently which is of more than passing interest. At first in some quarters it was laughed at, but the way it was organised and the really wonderful response to it are giving people something to think about. It took nine months to secure the votes, 500,000 voluntary workers gave their services, and 11,600,000 people recorded their votes. It was a non-party vote favouring the League

of Nations and the principle of a Collective Peace system.

As high as 97 per cent. voted in favour of the League of Nations, while 3 out of every 4 voters were in favour of Britain taking military action, if necessary, in support of the collective system. In other words, the vote means that these British people believe so strongly in peace and the League that they would fight for them. Such a vote is an eye-opener, and the Government with a General Election only a few months away cannot ignore such an expression of the British public opinion.

CALL TO ACTION

In preparation for the General Election, a national convention lasting for two days was held a short time ago in the Central Hall, London. It is stated that as many as 2,680 delegates, including 82 members of Parliament and over 400 ministers of religion attended the Convention. It was non-party but it had two great objectives. Peace and the removal of unemployment. A manifesto called "A Call to Action" has been issued in which it is proposed to see that only those who are pledged to definite action on the problems of peace and unemployment shall be returned at the election. They were determined people and mean business.

MR. LLOYD GEORGE'S NEW DEAL

It has been known for some time that Mr. Lloyd George has been conferring with the Government about means to secure national reconstruction. His New Deal proposals have recently been made public; they include:—

A prosperity loan amounting to £250,000,000 for productive public works during the next two years.

SEPTEMBER 1935]

WORLD EVENTS

619

The formation of a National Development Board to survey the industrial, agricultural, and financial resources of the country, and to plan economic progress.

Financial assistance for the development of overseas markets.

A Cabinet to consist of the Prime Minister and four or five Ministers without departmental duties, and

The Bank of England to be placed under the control of a Board representing the financial, industrial, and commercial interests of the nation.

After full consideration, the Government have rejected the New Deal proposals.

The statement issued by the Government describes the proposals as "broad generalisations" and says that in certain instances they might actually affect adversely the progress which has already been made towards national recovery.

Naturally, Mr. Lloyd George is disappointed; he announces that he will challenge the Government on his proposals at the forthcoming General Elections. We can expect therefore to hear more about this matter within the next few months.

TROUBLE IN FRANCE

France is passing through troublous times; her chief worries are economic and monetary, but they have caused the downfall of two governments within six months. The present Government under M. Laval are fighting hard to keep the French monetary system on a gold basis and to balance the national budget. In order to balance the budget, it has been decided to impose a cut of 10 per cent. on all salaries and to effect large retrenchments on Government expenditure.

This measure has called forth a vigorous protest from workers all over the country. Seamen have gone on strike tying up shipping badly, rioting has been indulged in by arsenal and dockyard workers. Parliament is now in recess; when it reassembles,

the real testing time of the Laval Cabinet and Government will take place.

PRESIDENT ROOSEVELT'S TROUBLES

Successes and failures alternate in the experience of President Roosevelt. It will be remembered that some months ago he succeeded in getting passed the Gold Clauses Bill. So that there should be no more trouble over the matter, it was ordered that no suits would be allowed against the Government for breaking contracts with holders of Government stock. So far so good, but evidently many people were not satisfied and wished to test the Government order. The Senate Banking Committee has recently voted by 11 votes to 7 that suits may be allowed against Government obligations for six months after the Bill becomes law. This will tax the law courts to deal with these cases within the next six months and cause a great deal of trouble.

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Girgaum, BOMBAY.

E. Dec. '35.

TRADE AND FINANCE

By "SRIVAS"

THE NEW LOAN

THE principal event of the period under review is the announcement and completion of this year's New Loan. As was generally expected, the loan announcement was made towards the end of July and the subscription lists were opened on August 5. The loan was a 3 per cent. medium term issue and the maturity dates are fixed exactly after the $3\frac{1}{2}$ per cent. 1946-50 loan. It is limited to an amount of Rs. 15 crores and subscriptions were payable both in the form of cash and in the form of Government of India loan maturing this year. In all these respects, the loan fulfilled the general anticipations of the market. But in one vital respect it was a severe disappointment. For the 3 per cent. 1951-54 issue was made at a price of Rs. 96.8 per cent. The market's anticipations were generally round about the level of Rs. 99; and even the most pessimistic did not put it lower than Rs. 98. Though more than two weeks have passed since the closing of the New Loan, it is not yet clear what impelled the authorities to fix the price of the New Loan at a level much lower than the existing level of giltedge prices. There can be no doubt that the market was prepared to put forth the necessary amounts at an issue price of as much as Rs. 99. The very fact that the New Loan went to a premium of nearly Re. 1 before the lists were opened, shows that the Government had seriously under-rated their credit and had actually thrown away the taxpayers' money in the shape of an extra yield on the New Loan.

Considering that the list remained open for only ten minutes, it is remarkable that cash applications exceeded Rs. 16 crores. As the applications in the form of the convertible

loans were only slightly below the total amount of Rs. 15 crores, the cash applications received only an allotment of 2 per cent.

THE SILVER MARKET

August is notable for a serious set-back in the silver market. Quite unexpectedly the American Government showed on Monday, August 12, an anxiety to secure its purchase of silver at the lowest possible price, and even after the price had been lowered from 30 $\frac{3}{16}$ d. to 30 $\frac{1}{8}$ d., the American Administration would not buy except at a decline. This attitude accentuated the prevailing bearishness of the silver outlook. It is not easy to understand the purpose of the American Government in exerting a downward pressure on silver prices. It was at first believed that they wanted only to stick to the dollar price and that as at that time sterling had risen in terms of the dollar, the Government wanted to insist on a lower sterling price for silver, but at the same time the New York quotation for silver also sagged. In these circumstances, it was hard to resist the conclusion that the American Government were not prepared for the sake of its silver price raising policy to make a present of a higher price to the silver dealers in foreign countries. This brings to the fore the moot question of the silver bloc in America, namely, whether the purpose of the Silver Purchase Act was to increase the price of silver or to improve its position by encouraging a wider monetary use of the metal. It would appear that throughout the course of the last one year, there had been a fundamental difference of opinion on this point between President Roosevelt and the silver bloc in the Senate. The latter naturally is interested in a higher price for silver, but the silver bloc has had to cover its plea for a higher price for American

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TRADE AND FINANCE

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mined silver under specious pleas of helping the silver-using countries and world economy in general. Mr. Roosevelt, it is well known, has never been half as enthusiastic about the silver policy as the silver bloc which imposed this legislation on him. He has been clearly half-hearted in the pursuit of this policy, though during the month of April the Treasury effected two successive increases in the official price and that in the fact of a protest from China and other countries. They have since then grown distinctly lukewarm. The silver bloc has made more than one attempt to elicit from the Treasury a definite statement of what they intend to do in furtherance of the silver policy. On all these occasions, the Treasury have given only evasive replies. On the last occasion, however, Mr. Roosevelt hinted that the purpose of the Silver Purchasing Act was not so much to raise the price of silver as to bring about a wider monetary use. In the light of what has happened in the latter half of August, one is inclined to think that the silver policy in America has been given a new outlook.

THE GILTEDGE MARKET IN INDIA

The slump in the silver market has disrupted giltedge. Conditions in the drugs have considerably quietened during the last week of August, though there is as yet no appreciable improvement to record. The American Government's position has been defined as one of readiness to buy unlimited amounts at the prevalent price round about 29d. The fact that at least in the present circumstances, the American Government are not prepared to offer higher prices for silver has only deepened the outlook of operators in the Bombay bullion market. The loss sustained by Bombay in silver must be of a staggering proportion and the operators have had to sell all their holdings of

Government securities to be able to pay off the losses. To the extent that the slump in giltedge has been traced to an extraneous factor like this, the outlook may be said to have improved. During the week $3\frac{1}{2}$ per cent. paper showed a slight improvement, and on Friday (23rd August) there were only slight fluctuations between Rs. 89.2 and Rs. 89.8 closing at Rs. 89.4. Considering the set-back that occurred on Thursday, the comparatively better conditions on Friday must be reckoned as a heartening feature. But in any attempt to gauge the future tone of giltedge, one has to accord the utmost importance to the imminence of the outbreak of hostilities between Italy and Abyssinia with the potentialities of dragging even the bigger powers into the conflict. It is still to be hoped in certain quarters that on account of the extreme difficulties which the Italian Government will experience in raising funds necessary for war, the danger might be averted at the last moment. Though the relation between a war in Europe and the fluctuations of giltedge is not so close as is seriously imagined, there is no knowing if the actual outbreak of hostilities will not produce a serious lack of confidence.

INDIAN BUDGETS, 1921-1934. By Mr. S. P. Sarma. Very useful for students of Indian Finance and legislators. Rs. 5.

MONEY, BANK CREDIT AND PRICES. By Lionel D. Edie. Rs. 9-6.

ORGANISED BANKING. By Eugene E. Agger, Ph.D. Rs. 9-6.

LIFE AND MONEY. By Evinor O'Duffy. Rs. 3-12.

G. A. NATESAN & CO., PUBLISHERS, MADRAS.

DIARY OF THE MONTH

- July 24. The House of Lords passes the Third Reading of the India Bill.
- July 25. Sir Samuel Hoare makes a statement in the House of Commons about export of Arms to Italy and Abyssinia.
- July 26. Sir Vepa Ramesam unveils the statue of Sir S. Subrahmanya Iyer at the Senate House, Madras.
- Mr. Sarat Chandra Bose is released unconditionally.
- July 27. Dr. Ansari and other Congressmen issue a statement urging Congress to accept office under the New Reforms.
- July 28. The Abyssinian King announces that he would make no territorial or economic concessions to Italy.
- July 29. Congress Working Committee commences its session at Wardha.
- July 30. Rev. Ottama and other Hindu leaders are served with a restraint order.
- July 31. The Government of India announces the terms of the New Rupee Loan.
- Aug. 1. Congress Working Committee decides that it is premature now to consider the question of acceptance of office.
- Aug. 2. Government of India Bill receives the Royal assent.
- Aug. 3. The King of Abyssinia agrees to the League's resolution for enquiring into the sovereignty of Ual Ual.
- Aug. 4. The Indian Hockey Team completes their tour in New Zealand.
- Aug. 5. The Burma Council refuses leave for the "no-confidence" motions against the Ministers.
- Aug. 6. The trial of 130 Lahore Muslim prisoners begins at the Central Jail, Lahore.
- Aug. 7. Lord Linlithgow is appointed to succeed H. E. Lord Willingdon.
- Aug. 8. Death is reported of Sir John Thompson, former Chief Commissioner of Delhi.
- Aug. 9. Madras Legislative Council is extended by a year.
- Aug. 10. The King of Abyssinia outlines the terms of a possible compromise with Italy.
- Aug. 11. Sir Deva Prasad Sarvadhikary, ex-Vice-Chancellor of Calcutta, is dead.
- Aug. 12. World Education Congress meets at Oxford.
- Aug. 13. India sets up a new International record in Hockey, beating an Australian team by 24 goals to nil.
- Aug. 14. Anglo-French conversations begin at Paris.
- Aug. 15. Mr. Panikar, Trade Union Leader, is sentenced to one year's rigorous imprisonment.
- Aug. 16. Sir Basil Blackett, ex-Finance Member of the Government of India, is killed in a motor accident in Germany.
- Aug. 17. The All-India Journalistic Conference meets at Calcutta under the presidency of Mr. C. Y. Chintamani.
- Aug. 18. Consul-General in Calcutta explains Sr. Mussolini's attitude to India and Asiatics.
- Aug. 19. The Tripartite negotiations re: Italo-Abyssinian dispute break down.
- Aug. 20. Mr. E. C. Mievill returns from England and takes charge of his Private Secretaryship to the Viceroy.
- Aug. 21. Japan refuses to resume naval talks at the suggestion of Britain.
- Aug. 22. British Cabinet decides to uphold League sanctions if Italy opens War.
- Aug. 23. The first President of the Greek Republic is dead.



SCIENCE AND MONISM. By W. P. D. Wightman, M.Sc., Ph.D. George Allen and Unwin Ltd., Museum Street, London.

Philosophy seems to be coming into her own. Eminent scientists of the day appear to recognise her claim to be the *Regina Scientiarum*. The author of this work has spared no pains in his role as the *liaison* officer between philosophy and science. He brings to bear the method of philosophy upon the concepts of science and concludes that the scientific world-picture encourages us to adopt a monistic philosophy.

In the first part of the treatise, he traces the course of the history of monism as a philosophical concept down to the opening of the twentieth century and in the substantial monism of Spinoza, he finds the pattern of every future monistic philosophy. The merit of Spinoza's monism consists in finding its chief confirmation in the unity which physics shows to underlie the apparent multiplicity of things. Instead of the universe being a hindrance to the monistic concept, it serves as a help to Spinoza to formulate his system.

In the second part of this book, Dr. Wightman takes note of the monistic tendencies in science and shows in what remarkable measure the results of natural science, which is bound to no philosophic

pledge, illustrate and in some measure verify the bold intuition of the first Greek native philosophers. But it is also true that scientists forgetting the basis of their own discoveries, fail to arrive at the true monistic concept. The third is devoted to a review of the concepts of science in the light of modern epistemology. The entities assumed in scientific thought are abstract and conceptual in nature and it is when their highly abstract nature is overlooked that the universe comes to be regarded as a cloud of infinitesimal billiard-balls. By stripping experience of all its finer shades of colour and feeling, it is easily proved that reality is nothing but oscillations of a primordial ether.

In the final part of his thesis, the author examines the monistic tendencies in the twentieth century. He thinks that on the evidence of science it is not too much to suggest that there exists in nature all gradations of material complexes from the electron to man, and at no stage does electric energy sharply change into matter, nor matter change into life; and he is led to conclude that the mind has arisen and developed *pari passu* with organism.

We heartily commend this book to the philosophic world for thoughtful study and fruitful reflection.

MENACE: A Novel of the Near Future. By Leslie Pollard. With a Foreword by Air Vice-Marshal Sir Vyell Vyvyan, K.C.B., D.S.O. Werner Laurie Ltd., London.

This is a story written by an airman on a subject of topical interest. He seeks to bring before public attention, that is the attention of the British public, the great need of a strong air force to guard against air invasion. He chooses the Soviet Republic as the prospective enemy of England in the air. The story opens with an air attack on England by Russia and the appearance of an immense fleet of enormous enemy bombers which wreck the greater part of London. England soon replies with a new aerial invention. Russian spies are tracked down, secret printing presses discovered, and finally Russia is entirely overcome. The way the story is related, must no doubt gratify English patriotism and English pride and may have been intended as propaganda for working up national feeling in favour of strengthening air armaments.

THE REFORMS SCHEME: A Critical Study. By D. N. Banerjee. Longmans, Green & Co. Ltd., London and Calcutta.

This collection of lectures delivered on different occasions will be welcomed by the student of the Indian Constitution. It is a balanced and careful examination of the major problems arising out of the White Paper constitution. The author presents the Indian side of the case cogently and clearly. He is not oblivious of the improvements, however slight, that the new constitution makes on the present position; but he fastens rightly on the many backslidings in the constitutional and economic arrangements envisaged in the future constitution.

SOME ASPECTS OF ANCIENT INDIAN POLITY. By K. V. Rangaswami Ayyangar. University of Madras. Rs. 2.

This revised edition of the first lecture delivered in the University of Madras, in pursuance of the Foundation in the name of Dr. Sir S. Subramania Iyer, gives in a short compass a lucid exposition of the political ideas and concepts prevalent in ancient Indian polity. The discovery of the *Artha Sastra* of Kautilya marked a revolution in our attitude towards old Indian institutions, both political and economic. Controversies there are, and will continue to be, regarding the date of this work as well as the age in which its author Kautilya lived. But leaving these aspects apart, it cannot be gainsaid that the work constitutes a very remarkable contribution to the subject of political science. If one may venture on an analogy, it reminds one, of the *Prince* by Machiavelli. In fact, in respect of the advice tendered to the kings of their days, there is a remarkable resemblance between the two works. But Machiavelli lived on a plane of moral ideas far inferior to that of Kautilya. Mr. K. V. Rangaswami Ayyangar discusses in some detail the legislative, executive, and judicial aspects of the polity that is depicted in the various sources available for investigation. To students of political thought, the concepts formulated over two thousand years ago are very interesting and have their appropriate parallels in modern ideology. It is interesting to note that the theory of a social contract, well known to the modern world through the works of Rousseau, was not unknown in those far off days in India. But one seeks in vain for those ideas of republicanism or the rights of man which led to fierce political upheavals in Western countries.

THE BRIHADARANYAKA UPANISHAD. Edited by Swami Madhavananda. With an English translation of the text and Sankara's commentary. Advaita Ashrama, Mayavati. Rs. 6.

Some years ago, Mr. V. C. Seshachariar brought out several of the principal Upanishads with a translation of the text and Sankara's commentary rendered by eminent scholars. The Brihadaranyaka was not included in the series. At a later date, Prof. Hiriyanna took up the task and a very small portion was brought out by the Vani Vilas Press, Srirangam; but he had not the time to complete the work. The present volume, which has successfully carried out the translation of this stupendous Upanishad and its commentary, is thus very welcome. The learned Swamiji has been very conscientious and thorough. The introduction contributed by Mahamahopadhyaya S. Kuppaswami Sastriar is, as may be expected, scholarly and valuable.

THE WORLD'S GOODS. By M. Bayne. Messrs. W. & R. Chambers, Ltd. London. 2s.

This is the second book of an entirely new series of Geography Readers which provide a four year course in the subject for Primary Schools. The introductory portion of this volume deals in a very simple manner with the world as a whole, with maps, with climatic belts and with the buying and selling of goods both in Britain and abroad. Thereafter typical examples of the World's goods familiar to the children are dealt with in suitable details. A special feature of the series is the excellent big type and the illustrations are remarkably clear, abundant and instructive. The book will be useful in all secondary school libraries as a book of reference to the school pupils.

THE GEETA: The Gospel of the Lord Sri Krishna. Translated by Shri Purohit Swami. Faber and Faber Ltd., London.

Any number of editions of this most famous single poem in our classical literature, equally celebrated as philosophy and as poetry, must be welcome. The Swami's beautiful rendering of the Lord's Song opens with a brief preface from the pen of H. H. Shri Sayaji Rao Gaekwar, who commends it as a scripture that "satisfies the whole man".

THE SAINT IN NEW YORK. By Leslie Charteris. Hodder and Stoughton. 7s. 6d.

The Saint is too well known to need any introduction to our readers, but here he is in a new role. His adventures were so far set in the more romantic scenes of Europe. But Charteris was, if possible, more admired in America than on this side of the Atlantic, and it is quite natural that his favourite hero should make the crossing in search of excitement. The story combines the quaint humour of all the Saint books with the breathless quality of gangster novels.

INTRODUCTION TO INDIAN CIVICS. By K. Krishna Aiyangar. Satyasodhana Publishing House, Bangalore City. Rs. 2.

During the current year, the Department of Public Instruction in Mysore introduced a course of civics in the high school classes and in preparing this volume, Mr. Krishna Aiyangar has followed in the first part of his book the prescribed syllabus. The book covers over 800 pages and is exceedingly readable and well written. A copious index and important statistics and questions appended enhance the value of this text-book which should be appreciated by those who have either to read or to teach Indian civics in high schools.

Hyderabad

PARSI SUCCESSION BILL

The absence of legal provisions in the Nizam's Dominions to regulate succession to property among the Parsi subjects of His Exalted Highness the Nizam, where property-owners die intestate, is sought to be provided for through a Bill, the Parsi Succession Bill, which has been introduced by Raja Bahadur Rai Bishweshwarnath.

In the course of the preamble to the Bill, it is stated that its provisions have been drafted in consultation with Mr. Nadirshah Chinoy and Mr. S. J. Dalal, two prominent members of the local Zoroastrian Association, and that, unlike the law on this subject in British India, the Hyderabad Bill provides that the son of a deceased gets double the share of the deceased's widow or daughter. Likewise, where a woman dies intestate, her husband and children will share the property equally. In case where there is no surviving issue, the property is to be divided among the next of kin.

NIZAM'S SILVER JUBILEE

We have already mentioned in these pages the decision of His Exalted Highness to observe the week from December 28th to January 3rd next as the Jubilee Week. It has been subsequently ordered that the public holidays given on account of the feast of Id-ul-Fitr should be extended by two days so as to cover the Jubilee Week and to allow the public conveniently to participate in the celebrations.

MICA DISCOVERY IN HYDERABAD

It is reported that a Mica Mine has been discovered in a village near Mah-boobabad, Hyderabad State. The authorities will institute an enquiry with a view to its commercial exploitation.

Baroda

THE BARODA BUDGET

The total expenditure for the year is estimated at Rs. 222 lakhs.

Education as usual gets a largest slice amounting to Rs. 38'29 lakhs or Rs. 1½ lakhs more than 1933-34.

A comparative statement gives the actual figures for income and expenditure during the previous three years and the revised estimates for the year 1934-35, together with the estimates of the ensuing year 1935-36. This has received the approval of His Highness the Maharaja.

BARODA FRUIT INDUSTRY

The Government of Baroda have sanctioned the appointment of a horticultural expert. The appointment is for a period of three years.

The appointment has been made in connection with the desire to encourage fruit growing and to study marketing conditions. Agriculturists have experienced some difficulty in selling their produce.

VILLAGE UPLIFT IN BARODA

We learn that the Baroda State Government will donate Rs. 20 lakhs towards the Gaekwar's Diamond Jubilee celebrations. We also understand that a further sum of Rs. 20 lakhs will be collected from the State subjects, and out of the total of 40 lakhs, 15 per cent. will be spent on schools and the rest will be utilised for village uplift work.

AGRICULTURAL LOANS IN BARODA

The Baroda Government have always been very anxious to give relief to ryots. Only recently that Government set aside Rs. 5,000 for granting *takavi* to the cultivators in the Okhamandal taluka, whose crops were badly damaged by the recent heavy rains.

Mysore

MYSORE AND HARIJANS

Mysore State is educating the Harijans on the most up-to-date lines, in that they have set apart a sum of money for their education, finding hostels and scholarships. The report issued by the Depressed Classes Uplift Department says that there were 580 schools with a strength of 12,873 students, both boys and girls, in all the Harijan schools in the State. There were 45 college students, 296 boys and 4 girls in the High School classes, 227 boys and 5 girls in the industrial schools in the State.

The Government have also started free boarding homes and have given other facilities for them to study in the Colleges, High Schools and Industrial Schools.

LAND-MORTGAGE SOCIETIES

It has not been found possible to get competent non-officials to serve as presidents and secretaries of land mortgage societies in many taluqs in Mysore. The Government of Mysore, therefore, are going to direct sub-division officers or amildars and sub-registrars to serve as *ex officio* presidents and secretaries of the societies. The arrangement will be tried for a period of three years.

MYSORE RAILWAYS

The working expenses of the Mysore Railways have increased from 67'79 in 1932-33 to 68'24 per cent. in 1933-34. The Government hold that they are high and state that there should be scope for considerable reduction.

DEWAN BAHADUR K. MATTHAN

The Government of Mysore have decided to extend the term of office of Dewan Bahadur K. Matthan, First Member of the Executive Council, by one year up till October 1936.

Travancore

THE TRAVANCORE BUDGET

The Travancore Government's budget for 1935-36 shows a revenue of Rs. 242'16 lakhs and an expenditure of Rs. 249'12 lakhs, resulting in a deficit of Rs. 6'96 lakhs.

In the budget for 1934-35, the revenue and expenditure were estimated at Rs. 232'92 lakhs and an expenditure of Rs. 229'97 lakhs; but according to the revised estimates, the revenue and expenditure are Rs. 233'44 lakhs and 232'95 lakhs respectively, leaving a small surplus of Rs. 49,000.

The deficit anticipated in the budget for the next year is caused by certain non-recurring and extraordinary items of expenditure, including the State religious ceremony known as Murazapam, military works, erection of the Legislative Council Chamber, and the Trivandrum town-planning scheme.

Provision is made for the working of the new rubber factory in Trivandrum, for a clay refining and porcelain factory, and for experiment connected with the manufacture of paper.

The budget for the Medical Department provides for a tuberculosis hospital in Nagercoil. Allotments are made also for creating a Financial Secretariat, for reorganising the Public Health Engineering Services and the Fisheries Department and for constituting a Board of Agriculture.

MILITARY TRAINING IN TRAVANCORE

A proposal to provide military training to students of colleges in Travancore, similar to the training imparted in the Madras University Training Corps, was discussed at a meeting of the Education Advisory Board which expressed the opinion that Brigade Officers should be deputed to train the students.

Kashmir**AID TO INDIGENOUS SYSTEMS**

With a view to encouraging private practitioners in the Unani and Ayurvedic systems of medicine, the Kashmir Government have provided Rs. 1,500 as grants-in-aid, and if the experiment is successful, they intend to increase the amount. The Standing Committee for Public Health has, in addition to the above, decided to grant Rs. 25 per month to some Unani and Ayurvedic doctors at Srinagar and in Jammu province.

AGRICULTURE IN KASHMIR

Steady progress was maintained by the Agriculture Department of the Government of His Highness in the distribution of fruit trees during 1934-35. Over 1,80,000 grafted fruit trees of all kinds were distributed during the year as against 1,64,000 of 1933-34 and 1,59,355 of 1932-33.

Bikanir**SIR MANUBHAI ON FEDERATION**

Two out of three main demands put forward by the Princes as condition precedent to their entry into the Federation have been met by amendments of His Majesty's Government effected in the India Bill, was the view expressed by Sir Manubhai Mehta, Prime Minister of Bikaner, who had been to England to watch the stages of the India Bill.

The question of paramountcy, said Sir Manubhai Mehta, still remained to be solved before the Princes could agree to enter the Federation, but now it was a question for each State to settle with His Majesty's Government and there was no need for a corporate expression of opinion on the part of the Princes as a whole.

Indore**INDORE GIRL GUIDES IN CANADA**

In an honoured place in the lecture hall of St. Giles' United Church, Winnipeg, Canada, is a flag from the High School Girl Guides of Indore, India. It was placed there recently as a tangible token of friendship and goodwill between the two countries.

The presentation of the flag was the result of the initiative of the St. Giles' Boy Scouts, who decided that closer contact should be made between Canadian scouts and guides and those of other countries. Letters, badges and flags were exchanged and last year a Winnipeg Girl Guide Company sent a flag to the Indore High School. Now the Indore girls have returned the compliment.

DONATION TO GANDHI PURSE

The Holkar of Indore has given a donation of Rs. 5,000 towards the Gandhi Purse collections for Hindi propaganda.

Bamra**MR. A. K. BOSE**

Rai Bahadur A. K. Bose, M.B.E., who recently retired as Collector of Puri, has assumed charge of his new office of Dewan of Bamra State. The Rai Bahadur has had 32 years of distinguished service in Bengal, Bihar and Orissa. Bamra is one of the most progressive States under the Eastern States Agency, and the Ruling Chief is an educated young man of 21, who was installed on the *gadi* in January last.

Morvi**NEW DEWAN OF MORVI**

His Highness the Maharaja of Morvi has appointed Mr. Muljibhai Solanki, a former Dewan of Wankaner, as Dewan of Morvi. The choice has been acclaimed on all sides.

INDIANS OVERSEAS

Abyssinia**INDIA AND ABYSSINIA**

In a recent interview, Mr. C. F. Andrews told a representative of the *Leader* how war between Italy and Abyssinia will affect the Indians settled in the latter country.

"For India, the situation is full of tragedy and pathos. To my personal knowledge, the Emperor of Abyssinia has treated Indian traders, who number nearly 2,500, with exceptional kindness and in no part of East Africa has there been so little complaint and so little trouble."

In this connection a *Communique* issued by the Government of India states: His Majesty's Government have informed the Government of India that they have been for some time and still are in consultation with His Majesty's Minister at Addis Ababa regarding the safety of all British subjects including Indians in Abyssinia in the event of occurrence of emergency and they will adopt all possible measures to this end. The Emperor of Abyssinia has, moreover, pledged himself to take steps for the protection of all foreign residents in his country.

Zanzibar**INDIANS IN ZANZIBAR**

Interviewed by the representative of the *United Press* at Shantiniketan, Mr. Andrews expressed his opinion that the Zanzibar question has reached an extremely critical stage. "The Zanzibar Indians," he said, "have just cabled to me expressing their despair." The Attorney-General of Zanzibar, in asking for the extension of the moratorium, is reported to have made the following statement: "I am authorised to state that whatever steps the Government takes, the control of the future transfer of land and

giving credit to the African and Arab estate-owners will be maintained as a determined and inflexible policy of the Government." "If his report", continued Mr. Andrews, "is correct, it seems to mean that whatever the findings of the Commission lately appointed may be, the Government of Zanzibar is going to continue on its mad course of State monopoly of the clove trade along with an alienation of land from all Zanzibar Indians. The time has come when immediate demand should be made by the Government of India for the publication of the Commission Report. Each week's delay is ruining the Indian trader, since 80 per cent. of these Indians were born in Zanzibar. It is almost incredible that the racial legislation, which was passed last year by a Government majority, should be continued even after one year's moratorium is over.

Siam**INDIANS IN SIAM**

Various estimates have been made of the total population of Indians in Siam. The latest estimate of some authority, says *United India*, places the figure at 10,000.

At Bangkok, the capital of Siam, there are about 18,000 Indians. Among them are about a dozen of South Indians employed in various firms. Two South Indian doctors are practising in that town, there is one Indian interpreter to the British Legation and a Brahman Shastri is employed in the National Library as a Sanskrit Translator. Six or seven skilled Indian labourers are working in the docks. Bangkok has one Indian Association and one Hindu Sabha, and what should prove instructive to many of us, there is one Vishnu temple to which all are admitted irrespective of caste or creed. A few Indians are employed on Railways elsewhere in Siam, a few are practising as doctors and many work as labourers and cart drivers.

Somaliland

INDIANS IN SOMALILAND

Prior to 1884, Somaliland was loosely held by a garrison from Egypt which was withdrawn in that year owing to the rise of the Mahdi. The country was afterwards divided between France, Italy, Abyssinia and Great Britain. Much of the Southern portion of Somaliland between the Juba and Tana rivers first incorporated with British East Africa, was later transferred to Italy.

The Indian population in Mogadiscio, the capital of Italian Somaliland in 1932 was about 400.

Indians domiciled in Italian Somaliland are the descendants of those Indians, who 40 years ago, emigrated from Zanzibar under the protection of the Sultan in order to foster the trade of Zanzibar. Indians form a permanent part of the population.

Their chief occupation is export and import trade. There are a number of Indian goldsmiths, carpenters, tailors, barbers and washermen.

They are treated as foreigners and have no particular political disabilities.

Fiji

INDIANS IN FIJI

"We strongly oppose the introduction of the system of nomination to the Legislative Council of this Colony and we regard the proposal as a dangerous measure." Thus declares a resolution passed by an overwhelming majority at a mass meeting of the European voters at Sua, Fiji Islands, the Mayor of the City presiding.

Innumerable meetings, both Indian and European, have been held throughout the Islands, vehemently protesting against the proposal to replace the elective system by nomination methods, not only with regard to the Municipal Councils in the Colony but also to the Fiji Legislative Council.

General

RIGHTS OF INDIANS OVERSEAS

In a letter to the *Manchester Guardian*, Mr. H. S. L. Polak, Hony. Secretary of the Indians' Overseas Association, London, writes:

"As an old fellow-worker with Lord Ampthill in the cause of the maintenance of the rights and status of Indians overseas, I should like to relate the following little-known facts.

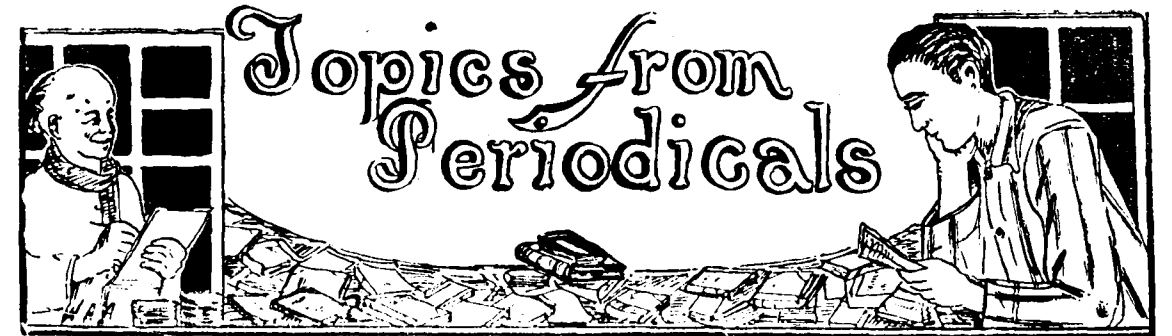
Shortly after his return from India, Lord Ampthill became (and so remained until its dissolution just before the War) the active president of the South Africa British Indian Committee that had been set up during Mr. Gandhi's first visit to England on public affairs. In August, 1909, about the time of Mr. Gandhi's second visit during the South African Indian passive resistance struggle, Lord Ampthill contributed an introduction to a book entitled '*M. K. Gandhi: An Indian patriot in South Africa*' by the late Rev. Joseph J. Doke. I quote therefrom the following paragraph:

"What is to be the result in India if it should finally be proved that we cannot protect British subjects under the British flag, and that we are powerless to abide by the pledges of our Sovereign and our statesmen? Those who know about India will have no doubt as to the consequences. And what if India—irritated, mortified, and humiliated—should become an unwilling and refractory partner in the great Imperial concern? Surely it would be the beginning of the end of the Empire."

AN INDIAN PATRIOT IN SOUTH AFRICA. By the Rev. J. Doke. With an Introduction by Lord Ampthill. This is a cheap, popular edition of the inspiring book written by a great Christian friend and admirer of Mr. Gandhi and his work in South Africa.

Price Re. 1. To Subs. of the "Indian Review", As. 12.

G. A. NATESAN & CO., PUBLISHERS, MADRAS.



OUR EDUCATED UNEMPLOYED

It is appalling to be told that there are more than a million graduates able and willing to work who are, however, unemployed in India to-day. There are hundreds of applicants for every vacancy that occurs in any department of Government. What is more important than the fact of unemployment is its cause, says Mr. T. N. Siqueira in the current number of the *New Review*. And it is a mistake, he says, to put it all down to the present depression. For the direct effect of the depression has been to throw industrial workers out of work, and India has very few large industries. As a measure it is suggested that the universities in India, as in Germany, must admit only a certain number to its courses. But well intentioned educationists, who are conscious of the poor physique and the lack of practical knowledge of the Indian student, urge

that they want a year or two of military training in the University Training Corps or of practical training in village uplift or in manual work like carpentry, spinning and weaving, and elementary engineering to be made compulsory on all those who wish to enter a university so that while the number of graduates will be kept down and their usefulness to society increased, there will not be so many of them who must either be clerks or starve.

One of the causes of unemployment in India, says Mr. Siqueira, is the rush of

country-folk to the towns and their unwillingness to return to their villages, where life now appears so dull and drab to them. But,

if teachers, doctors, lawyers, engineers, and students scientifically trained in carpentry, weaving, cattle-breeding, poultry-farming and agriculture were willing to sacrifice the unhealthy atmosphere and the bustle and excitement of town for the pure air and the peace and roominess of the country, they would do a great service to the nation and bridge the ocean which now divides the village from the city. Gandhi has started a magnificent work of village uplift. How noble it would be for the best youths of India to help him in this work of conquering illiteracy and conservatism, disease and poverty, and thus contribute to the regeneration of their country! They will have to be content with plainer living and proportionately higher thinking; they will have to scorn the delights of town, but these very sacrifices will fire their youthful generosity and raise them to the stature of heroes.

In fine, the writer observes:

It is not the spirit of research that will save India as Sir C. V. Raman thinks; nor looking forward and upward as Sir Gilbert Fowler advises; nor even international organizations and agreements as the League of Nations recommends. Only one thing can cure the present depression and unemployment—a universal return of all mankind, in private and in public life, to the practice of the Divine precept: 'Love one another as I have loved you.'

THE AIMS OF JAPAN

Baron Reijiro Wakatsuki, a former Prime Minister of Japan and Chief Japanese delegate at the Washington Conference, contributes an interesting article on "The Aims of Japan" to the American *Foreign Affairs*. The Baron maintains that Japan values the friendship of America above all things and that is the main reason why she is obliged to seek an outlet for her population in Manchuria.

The United States, Canada, Australia, and New Zealand and other regions in the Pacific with vast areas and scanty populations, where there is much room for immigration, are closed to us for no other reason than that we are Japanese. As for the question of Japanese immigration into the United States, while we resent strongly the discriminatory treatment to which Japanese are subjected, it is after all a question for the solution of which we consider it best to appeal to your sense of justice. While we believe that the American law for the restriction of immigration is decidedly unfair to us, we are not disposed to demand the entry of Japanese into the United States against the wishes of the American people.

Now Japan with her ninety millions is one of the most densely populated countries in the world. She is besides increasing at the rate of nine hundred thousand per annum. "We are destined to grow and expand overseas," says the Baron and, "the path of our expansion lies naturally in the direction of Manchuria". This, according to the Baron, is conclusive proof that Japan does not wish to come into conflict with America.

As regards trade competition, the Baron observes :

Westerners are in the habit of gauging the culture or civilisation of a nation by its standard of living, and of vaunting their generous desire to bring the other

people to the world up to their level of enlightenment. Now we Japanese are doing our best to elevate our standard of living and it is to that end that we are developing our industry and commerce, which is practically the only way to increase our national wealth since our country is poor in natural resources.

The Baron, therefore, contends that the Western Powers should not resent Japan's earnest attempt to carry out their own principles. He maintains that Japanese goods compete successfully with European goods because of their good quality and cheapness, and that the expansion of her trade and industry is necessitated by the increase of her population and the prohibition of their immigration to other countries on the Pacific.

CIVILISATION AND THE INDIVIDUAL

"There is a tendency to-day to use big words: civilisation, humanity, the race, the nation. But civilisation is only the individual man or woman multiplied and magnified a millionfold," writes C. M. Wright in the *Inquirer*.

"A few centuries hence, the seer and moralist of that day will discern in the unhappy condition of modern Europe—the recrudescence of savagery, the snarling jealousies and animosities, the moods of depression and pessimism, the unreflective complacencies and lack of a sense of responsibility—a very direct connection with the failure of the average individual to see life steadily and see it whole, to cleanse his mind of sordid and self-centred thoughts and aims, and to live as ever under the great Task-master's eye."

RELIGIOUS TOLERATION IN INDIA

In the course of an interesting article in the August issue of the *Modern Review*, Sir P. C. Ray points out how from the 18th century up to the Battle of Plassey, the Hindus never felt that they were under an alien Rule. In the early days when Moslem power was fairly established not only in Northern India but Deccan as well, communalism was practically unknown. Sir P. C. Ray avers that it is only of recent growth and fomented to subserve political ends. The Hindus had suffered from foreign invasions from the earliest times, but it often happened that the foreign conquerors were absorbed completely into the Hindu society as the Scythians. With Mahomedan conquerors, says the writer, such absorption was not possible.

The Muslim civilisation was distinct and individualistic and did not suffer absorption into the Hindu civilisation. The Muslim kings considered their wars as holy *jihads*, destroyed temples, converted the Hindus and oppressed them. But gradually between the two great communities the spirit of toleration sprang up. The Muslim kings employed Hindu ministers, took the help of Hindu chiefs, married Hindu wives and patronised Hindu literature, especially the vernaculars. The Hindu kings of Vijayanagar employed Muslim soldiers, gave them land, built mosques for them, and respected their faith. The Muslim Sultans also employed Hindu soldiers. The intercourse between the Hindus and Muslims in camp brought about a mixture in their language resulting in the origin of the Urdu language. The Muslim king, Zainul Abedin of Kashmir, appointed Hindus to State offices and followed a policy of toleration. Similarly, Hussain Shah of Bengal was liberal. Vernaculars were also patronised. Bengali owes no small debt to Hussain Shah and Nasrat Shah for its free development unfettered by Sanskrit. The Bengali *Ramayana* of Krittivasa and

Mahabharata of Kalidasa are the household literature of the Bengalis.

Proceeding, the writer draws a contrast between Europe and India in so far as it relates to religious toleration. The Hindus during the Moslem period, from the 14th century onwards, never laboured under civil disabilities on account of their religion, and spirit of catholicity and toleration pervaded the policy of the rulers, whereas within recent times in England, not only Catholics but even dissenting Protestants were subjected to vexatious exclusions.

It was, therefore, with reason that Charles V. at the close of his career could boast that he had always preferred his creed to his country. The zeal with which he struggled for the faith also appears in his exertions against heresy in the Low Countries. According to contemporary and competent authorities, from fifty thousand to a hundred thousand persons were put to death in the Netherlands during his reign on account of their religious opinions. But we know that between 1520 and 1550, he published a series of laws to the effect that whoever was convicted of heresy should be beheaded, or burned alive, or buried alive.

In conclusion, Sir P. C. Ray observes that in comparison with this dismal episode, India stands out in bright and bold relief.

Into the Malabar coast, Mohammedan inroads could not penetrate. In this region, the Hindu kings enjoyed absolute immunity, but their spirit of toleration awakens our admiration. The Syrian Christians obtained a footing in Cochin and Travancore as early as the 1st or 2nd century. They were welcomed and offered hospitality and allowed to profess their religious practices without let or hindrance with the result that to-day we find that fully one-third of the population of Travancore profess the Christian faith. When the Parsis, persecuted in the land of their birth, sailed to the Bombay coast, the Hindu Raja offered them safe asylum.

CASH VALUE OF HUMAN LIFE

What is the cash value of human life, asks a writer in the *Insurance World*, and says :

Statisticians have worked hard to find an answer to this question. The process adopted is first to find the average cost of rearing a child to wage-earning age. In this the mother's contribution is, of course, included. It should be apparent that the process is not applicable to any individual case but is worked out by taking groups of men and averaging their experiences. It has been found that in an average American family, a sum of £2,000 is required to bring up a child to wage-producing age when the human machine enters on its productive stage. Henceforward, the average income it earns year by year is ascertained. The chances of dying are also taken into consideration. The average value of an American life at the beginning of wage-earning age is in this way assessed at £6,000.

Different classes of men earn different incomes, so the cash value of human life differs from case to case. The following is a rough and ready guide quoted from the *Policy-holder* :—

At age	Life may be valued at
30	20 times income.
35	18 " "
40	16 " "
45	14 " "
50	12 " "
55	10 " "
60	8 " "

The appraisalment of human life in terms of rupees, annas and pies, observes the writer, may be repugnant to some people as being too gross and materialistic a procedure. But the fact remains that the enjoyment of art, culture and most other things that make life worth living, depends in the last analysis on economic competence, the main pivot of which is financial security.

CHRISTIANITY IN INDIA

The *National Christian Council Review* for August contains an article on "The expansion of Christianity in India" by the Right Rev. V. S. Azariah. Writing about the merits of Christianity, Rev. Azariah says :

Christianity is still the only universal religion that will satisfy the religious, moral, social and the intellectual demands of man, and here in India it is winning its victories because of this its very nature. It has embraced within its scope men and women of all classes, all races and all types, and its chief glory to-day in India is that it has liberated womanhood, lifted up the submerged and the down-trodden, and is winning the allegiance of the educated and privileged classes.

The writer, however, pleads for unity in the Christian fold and says :

But alas! we are not one, and our message to India has often been confusing, and we have not always impressed non-Christian observers as a city at unity within itself—one for all races and nationalities, one for all castes and communities, and one in spite of varying traditions and allegiances.

THE IDEAL HINDU HOME

A picture of how ancient Hindus regarded their homes appears in the *Progressive India*. The writer who styles himself Vasishtha observes :

It was a blessed place, the abode of peace and love, where all passions were stilled and all service consecrated to love and God. Presided over by a Guardian Deity, it was the centre of all religion. It was here that the child first learnt to pray and to look up to a Providence which is the sure shield of our earthly lives as it is the hope of our future.

In work as in play, the home monopolised the care, the solicitude and the watchfulness of the mother brooding in affection over the young, whose life was bound up with her own and that of her lord.

INDIAN CIVILIZATION

Under the above caption, Swami Arulananda, an American *sannyasin* of the Ramakrishna Order, contributes an article to the August number of the *Vedanta Kesari*. To understand Indian civilization, the Swamiji says one must understand her religion. To appreciate her culture, one must have a knowledge of her philosophy and literature, her aims and hopes and ideals as they have been for ages and as they stand unaltered to-day. The Swamiji contrasts Western and Indian civilizations and points out what India offers to the West :

As Western civilization makes for material progress, so Indian civilization makes for spiritual understanding. India holds within her bosom the sacred wisdom that the end and aim of human life is to know God. This realization permeates the whole of Indian life. It makes life and religion one, it forms the tie between Hindu and Hindu, it welds together this teeming mass of over 800 million people. The unity of India is a spiritual vision, the underlying oneness of all existence. India realizes that all are one in God.

Western civilization is built on the external; science is her guide. The West looks outward, through the senses she wants to enjoy the sense-life. On matter she takes her stand. Prosperity, luxury, more sense-enjoyment is her motto. This has created our present conditions, a life of rush and agitation, of constant outpour of energy, of nervous excitement. In the Eastern life we find more poise and balance, a freer use of the imagination, a greater power for looking within. Prayer and meditation still form part of the Hindu daily life; saints are still valued and honored above kings and monarchs of industry; the people still go on pilgrimages; they still believe in a life of renunciation, in holiness, in sacrifice and in faith. Religion is their unifying power. The unity in India is spiritual unity. Through religion, India is knitted together even as

Western nations find their cohesive power in politics.

While the West has searched out the means of life, India has searched out the end of life. The Swamiji's interpretation of Indian civilization is given in the following words :

India has always pondered on the great problems of life, not of this life only but also of the life eternal. And the outcome of these meditations she offers to the world to-day.

THE NEW ENGLISH MIND

Mr. A. Wyatt Tilby, writing in the *United Empire*, the journal of the Royal Empire Society, gives a clear analysis of the intellectual tendencies in Canada, Australia, New Zealand and South Africa. After discussing the varied culture of British life down the centuries, he speculates as to the future :

In Canada and South Africa, then, as in the Midlands and South of England, we may expect on grounds of heredity that men will come to think in terms of agreement and compromise and give-and-take rather than of rigid plumb-line political and religious doctrine; and these civilisations are, therefore, likely to think in terms of persons rather than principles, and consequently to produce poets and novelists and dramatists rather than definers and systematists and painters.

In Australia and New Zealand, on the other hand, there is no such racial contrast and mixture. Here, therefore, on the grounds of heredity alone we may expect the opposite cast of mind.

Men will be likely to think things out in ordered systems and logical planning to a consistent end in terms of principles rather than persons as in East Anglia; and as in East Anglia again, we may look for a culture which tends to the precision of scientific truth rather than to the beauty of artistic achievement.

THE DOCTRINE OF KARMA

Dr. J. M. Kumarappa, writing in the August number of the *Aryan Path* on the "Problem of Evil", says that strife, discord, opposition and contrast do exist in every part of the world. Evil, like the good, originates in everything. Writing about the origin of evil (bad *Karma*), Dr. Kumarappa says:

Love can never be entirely absent from the breast of even the most sinful and hateful of beings—angelic or human. No man is wholly divine; neither is he wholly satanic. Satan himself is only the personification of the principle of opposition between spirit and matter, of contrariness and conflict, discord and differentiation in the manifested cosmos. However, since discord can never exist without an inner core of harmony, the spark of divine always illumines even the heart of Satan. And so, according to the Indian theory, not only the fallen man but even those who rebel against God himself are not lost for ever as is the Satan of Christianity. They are given a chance to overcome their sinful ways and regain the status of oneness with the Deity through repentance, meditation and devotion. Thus this theory holds out hope for everyone; even the most wicked are not beyond the pale of salvation.

Dr. Kumarappa says that the Indian philosophy which starts with a note of pessimism, based on the conviction that man's immediate environment is imperfect and finite, is not of the materialistic type which aims at escaping from evil by putting an end to being itself. He continues:

The Indian solution to the problem of evil is not the destruction of being, for being (*esse*) cannot be destroyed. Recognizing evil and sorrow as the result of the heterogeneity of the manifested universe, our sages maintain that, through a practical realization of the unity of the human with the Divine, the present veil of *Maya* (appearance)—that which constitutes the isolation, limitation and

imperfection of the individual—can be rent asunder. By the same method, the bonds of materiality can be broken and the cycle of birth and death, which imprisons spirit in matter, can be ended. Through such a process of spiritual evolution, the spirit can rise to a stage of reality transcending good and evil and enter into Perfect Harmony—the Glory of All-Being, All-Knowledge and All-Bliss.

WASTAGE IN EDUCATION

"Terrible wastage is noticeable in Indian education in all its stages: elementary, secondary and collegiate," observes Prof. G. V. Subbarayya in the course of an article on the above subject in the *Educational India* for June. Its chief features are: "stagnation, premature discontinuance, repeated failures, and rapid deterioration in after life."

These are mainly due to economic ills, exotic and alien modes of instruction, wrong choice of subjects, complete divorce of the courses of study from the environment and from the exacting realities of modern living, and lastly, the vicious system of examination. In a word, the present system of education is to blame for all this wastage. It should be radically reformed, should be rationalised and nationalised if wastage is to be avoided. It should have a scientific basis; it should be brought into consonance with national culture; it should subserve the practical needs of modern life, and it should foster the all-round growth of the individual and the national. It is at present like a bad paint that sticks not but soon drops away. It should be—in accordance with its etymological significance—a "drawing out" of the latent faculties in man, a growth from within, a ripening of the soul. A reorientation of the educational system with a view to achieve this high destiny is the desideratum of to-day. Only then can it be said to obviate wastage and yield the maximum results. This it is impossible to accomplish unless the State, the parents and the managements do their part and co-operate with the teacher.

WESTERN EDUCATION IN INDIA

Writing about the Hundred years of Western Education in India in the July issue of the *Calcutta Review*, Mr. Anathnath Basu explains the genesis of the system and narrates the history of events that took place in the field of Indian education before 1885. The origins of the Western system of education are to be sought in the activities of the early Christian missionaries who came to India in the wake of European traders and adventurers. The missionaries followed the merchants and from the earliest times their efforts were directed, says the writer, towards Christianizing the natives of India, the pagans and heathens as they were called.

As soon as the Portuguese had gained a foothold in India, Roman Catholic missionaries came and began organising institutions for the evangelisation of these heathens. These institutions which confined their activities to the Portuguese possessions were of four types: (a) parochial elementary schools attached to churches and missionary centres; (b) orphanages for Indian children in which, besides rudimentary instruction, some sort of industrial and agricultural work was provided for; (c) Jesuit Colleges for higher studies; (d) seminaries for theological instruction and training for priesthood.

The East India Company aided directly and indirectly the missionary enterprises in the field of education. But soon after the battle of Plassey and the assumption of wider powers by the Company, its officers began to view proselytisation with alarm.

As a result in a despatch issued in 1808, the Directors emphatically announced their desire of observing strict neutrality in religious matters and disfavoured

missionary enterprises and thus discountenanced educational efforts of these bodies. This is the reason why Carey, Marshman and Ward on coming to India had to seek shelter under the Danish flag at Serampore for fear of being repatriated.

But the missionaries continued their efforts with unabated zeal, and a long list of honoured names testifies to the solid and pioneering educational work which missionaries have accomplished in India.

Besides the missionaries, there were other private bodies engaged in the field of education.

By the first quarter of the nineteenth century, many organisations like the Calcutta School Book Society were active in the different parts of the country. Among these, besides the one already named, mention may be made of the Calcutta School Society and Bombay Native School Society. By the twenties of the last century, Mountstuart Elphinstone, with the help of the Bombay Educational Society, had begun his activities in the field of education in that province. Bengal had already a network of schools managed by different societies.

And thanks to His Excellency's kind efforts, Lord Bentinck, the Governor-General of India, on the 7th of March 1835,

acting on the advice of the Hon'ble T. B. Macaulay, the President of the General Committee of Public Instruction, passed the resolution which brought into existence the present system of education and which finally set at rest the controversy which had been raging for about the past twenty years on the type of education to be imparted to His Majesty's Indian subjects; Macaulay's famous Minute on which this resolution was based, had been published earlier in the year on 2nd February 1835. Thus was introduced a century ago the Western system of education, which perhaps more than anything else has revolutionised the whole social, economic, political and cultural structure of Indian life.

INFERIORITY COMPLEX

The *Magazine Digest* for July contains an article extracted from *Vu, Paris*, in which the writer Louis Martin-Chauffier explains how justified pride, which does not deceive itself as to its merits, is a capital virtue. Proceeding, he points out that an individual possessed of the right kind of pride does not let his judgment be warped by vanity. He thinks himself inferior to his possibilities but he knows their limitations.

Never were there men more vain than the small men of to-day, nor a vanity more revealing than theirs. This craving for a semblance of success, the desire to show off, to represent something or somebody for the sake of a shadow of power, is inferiority complex, the most beautiful and perfect complex one can imagine. In the innermost of his heart the small man knows that he is a mediocrity but he cannot resign himself to the fact; therefore he seeks some outward compensation for it. We live in an era of alibis, in which everybody hopes to hide the void in himself under a bulging breast.

Continuing, the writer observes that inferiority complex has gradually risen from the private on to the collective plane. And on this last plane it takes the shape of fear. Present-day nationalism, the writer says, is no longer aggressive but defensive.

To be sure, nobody thinks to-day of killing his neighbour, but everybody thinks that his neighbour is about to kill him, which in practice amounts to the same thing.

Undermined by fear, the nations are, like the small men, victims of the deficiency of personality. When the inferiority complex becomes collective, its effects no longer figure in the chronicle columns. They demand the front page all to themselves and, if necessary, for many years,

BUSINESS IN INDIA

Sir E. C. Benthall, in an article in the Silver Jubilee number of the *Modern Student*, observes:

Rapid as has been the advance of business in India in the last quarter of a century, it is in my opinion only a mere indication of what lies before India in the future under wise governmental control; but one thing must never be forgotten. However spectacular the establishment of great industries such as the Tata Iron and Steel Industry may be, and however largely the domination of commercial and industrial interests may affect the policy of the Legislature, the prosperity of India depends upon the peasant and his prosperity in turn depends upon his being able to sell the crops of his field to other countries at reasonable rates. Industrialism cannot for very many generations be proved a substitute for the prosperity of the country-side, and I believe that Mr. Gandhi's fundamental policy is right that greater happiness can be found for the masses in rural development and cottage industries than in the wholesale drafting of agriculturists into industry under modern conditions.

INDIA IN PERIODICALS

THIRTY-FIVE YEARS OF PROGRESS OF ART IN INDIA. By O. C. Ganguly. [The *Modern Student*, July 1935.]

INDIA AND THE INDUSTRIAL REVOLUTION. By T. T. Adisayam. [The *New Review*, August 1935.]

WHAT IS INDIAN ARCHITECTURE. By Prof. P. K. Acharya, I.E.S. [The *Modern Review*, August 1935.]

SAFETY OF ELECTRIC INSTALLATIONS IN INDIA. By B. C. Chatterjee, M.I.E.E., M.I.E., F.R.S.A. [Science and Culture, July 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

CONGRESS AND STATE SUBJECTS

The Working Committee of the Indian National Congress, which recently met at Wardha, issued the following statement defining its attitude towards the subjects of Indian States. The Statement runs:—

The Indian National Congress recognises that the people of Indian States have an inherent right to *Swaraj* no less than the people of British India. It accordingly declared itself in favour of the establishment of representative responsible government in the States, and has in that behalf not only appealed to the Princes to establish such responsible government in their States, to guarantee the fundamental rights of citizenship, like the freedom of person, speech, association and the Press, of their people, but has also pledged to the States' people its sympathy to support their legitimate and peaceful struggle for the attainment of full responsible government. By that declaration and by that pledge the Congress stands.

The Congress feels that even in their own interests, the Princes will be well advised to establish at the earliest possible moment full responsible government within their States, carrying the guarantee of full rights of citizenship of their people.

It should be understood, however, that the responsibility and burden of carrying on the struggle within the States must necessarily fall on the States' people themselves. The Congress can exercise moral and friendly influence upon the States, and this it is bound to do wherever possible. The Congress has no other power under the existing circumstances, although the people of India, whether under the British or the Princes or any other power, are geographically and historically one and indivisible. In the heat of controversy the limitation of the

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Congress is often forgotten. Indeed, any other policy will defeat the common purpose.

With regard to the impending constitutional changes, it has been suggested that the Congress should insist upon certain amendments to that proportion of the Government of India Bill which deals with the relation of Indian States to the Indian Federation. The Congress has more than once categorically rejected the entire scheme of constitutional reforms on the broad ground of its not being the expression of the will of the people of India, and has insisted on a constitution to be framed by a constituent assembly.

It may not ask for an amendment to the scheme or any particular part of it. To do so would amount to a reversal of Congress policy. At the same time it is hardly necessary to assure the people of the States that the Congress will never be guilty of sacrificing their interests in order to buy the support of the Princes. The Congress has stood unequivocally for the rights of the masses as against vested rights.

ACCEPTANCE OF OFFICE

The Working Committee of the Congress passed the following resolution on the constitutional issue:

Having read the resolutions of several Congress Committees relating to acceptance or non-acceptance of office under the new Constitution, the Committee is of the opinion that any decision on the question will be premature at this stage and should be left over for the next session of the Congress.

It declares that any expression on the question by individual Congressmen does not represent the view of the Congress.

ENGLAND AND INDIA

"Let us try to create in both countries a will to rend aside the veil of misunderstanding, which is embittering the relations of the two countries. Why should we not live in amity together? India has a great contribution to make to the advancement of mankind. Why cannot we co-operate with them and secure thereby the synthesis of all that is best both in the east and west?"

"That is the ideal I set before myself, and may I suggest to my Indian friends, in one last sentence, that there is a wealth of wisdom in a proverb of their own, to be found in the 'Path of Right', the Buddhist book of proverbs, which runs: 'Enmity never comes to an end through enmity here below. It comes to an end by non-enmity. This has been the rule of all eternity'."—*Lord Zetland in the Lords.*

LORD SNELL'S APPEAL

"I ask them (the Indian people) in their disappointment to reflect on the history of the British Labour Party. We too began in a hopeless minority without the slightest chance of carrying any of our propositions. We endured calumny, but we waited cheerfully, never falling into the temptation of non-co-operation or violence and, to this day, the record of our party is not tainted with a drop of human blood. You get what you want by equipment, efficiency and diligence. I hope the Indian workers will set their face like flint against non-co-operation and violence.

"We send them the Bill as a certificate in their fight for nationhood with affectionate regard and complete good-will, and wish them God-speed in the inauguration of the last and most interesting new Parliament in the world."—*Speech in the House of Lords.*

SIR P. S. S. AIYER ON THE LEAGUE

"The League is a great idea but it had not materialised into a strong organisation. There is a great gulf between the idea and the practice. Human agencies are not prepared sufficiently to utilise the agency of League. The organisation of the League is not perfect. It is not equipped with sanctions to carry out its intentions. The dignity of the League is undermined and its sanctity has lost its force. We should join the League and strengthen it, and it should not be made the organisation of European nations only."—*At the League of Nations' Union, Mysore.*

THE SPIRIT OF THE ACT

At the dinner given by Sir Alladi Krishnaswami Ayyar, Advocate-General, Madras, H. E. Lord Erskine said:

The spirit in which the 1919 Act has been worked in this Presidency has enabled the letter of the law to be put aside in order that the Constitution may function successfully. No matter what the words may actually be in the Act of Parliament, it is possible, and I hope probable, that this new Constitution will broaden out from precedent to precedent, containing within itself seeds of growth, until the time arrives when it will be said that the complete and absolute self-government which the autonomous provinces desire is there in the making.

NATIONAL CHARACTERISTICS

Mr. H. D. C. Reilly, Chief Justice in Mysore, presiding over the annual meeting of the Mythic Society, Mysore, observed:

It is your duty to preserve your national characteristics, not as a cause of self-importance but as a cause of pride in those particular gifts of God, given to them for the service of humanity. If I were an Indian, I should be proud indeed of India, of all that is great in her history, of her ancient citizens, her art, her architecture and her lore,

AN ALL-INDIA POLITICAL PARTY

The formation of an All-India Political Party, having the same ideal and objective as the Congress by fusion of Nationalist and Democratic parties, is the theme of a lengthy draft manifesto issued over the signatures of Mr. M. S. Aney, Mr. N. C. Kelkar, Dr. B. S. Moonje, Mr. R. M. Deshmukh, Mr. J. M. Mehta and others.

The Party differs from the Congress mainly in their attitude with regard to the Communal Award, States' subjects, and legislation in religious matters and stands for acceptance of offices.

The signatories, while regarding the Congress as the premier political party in the country, feels that there is a growing tendency in the Congress towards rigidity in the choice of means and methods, as evidenced by the changes in the Congress constitution, and add that the Congress banner is becoming too narrow to cover honest dissentients.

The Party, we understand, will endeavour to come to an understanding with the Congress for the purpose, among others, of fighting elections to legislatures and to work therein.

PANDIT KUNZRU'S ADVICE

In an interview which he has given to a Lahore paper, the President of the Liberal Party, Pandit H. N. Kunzru says that there is no difference between entering Legislatures and entering Cabinet. He, therefore, suggests that Congressmen should accept offices. They should, if they can get them.

WORLD CONGRESS FOR PEACE

Dr. Rabindranath Tagore, Mr. Gandhi, Mrs. Sarojini Naidu, and Mr. Ramananda Chatterjee, it is understood, have agreed to serve on the World Initiative Committee of the World Congress for Peace to be held on November 11, 1935.

DELIMITATION COMMITTEE

Sir Laurie Hammond, former Governor of Assam, Mr. Justice Venkatasubba Rao of the Madras High Court, and Mr. Justice Din Mahomed of the Lahore High Court have been appointed members of the Committee, which is to make recommendations for the delimitation of constituencies for the Federal and Provincial legislatures to be established under the new Indian Constitution.

The Committee would start deliberations in India in September, and it is expected that the report would be received at the beginning of 1936.

INDIAN CHRISTIANS ON FRANCHISE

At a fairly well attended and representative gathering of Indian Christians of Bengal, held under the auspices of the Christiya Karmi Sangha (Christians Workers' Association) in the Collins' Institute Hall on the 30th July 1935, presided over by Mrs. N. Dutta, the following resolution was passed:

"That Indian Christians of Bengal assembled here in a meeting, considering the present condition of the Electorate of the Community, support the Constituencies fixed for Indian Christians of Bengal by the Provincial Delimitation Committee, viz., (1) Calcutta cum Presidency Division, and (2) Dacca Division."

DIRECT ELECTION

Consequent on the decision of the British Government to introduce direct election to the Upper Chamber in the Government of India Bill, the Local Governments are working out details for the same. It is estimated that so far as the Second Chamber in Madras is concerned, there may be about seventy thousand voters.

EDUCATIONAL BENEFACTIONS

His Excellency Lord Erskine, Governor of Madras, participated in two interesting functions last month—the opening of the new buildings of the Muslim High School in Triplicane, the gift of Janab C. Abdul Hakim, and Sir M. Ct. Muthia Chettiar's High School in Purusawalkam, which owes its new premises to the munificence of Mr. M. Ct. M. Chidambaram Chettiar. His Excellency paid a tribute to the generous benefactors in endowing the institutions with beautiful structures. He congratulated the management of the Muslim School on their liberal mindedness in admitting all classes and creeds as students. In declaring the Purusawalkam School open, His Excellency observed:

"The new franchise will vastly increase the number of voters in Madras City; without education they cannot use their votes intelligently, and it is, therefore, an encouraging sign that there is evident such a demand for the spread of literacy in these areas."

DR. HOGG'S CONVOCATION ADDRESS

Addressing the new graduates of the Madras University at its Convocation on August 7th, the Rev. Dr. A. G. Hogg, Principal of the Madras Christian College, dealt with the pledges given by the graduates to support and promote the cause of morality and sound learning, and to uphold and advance social order.

Referring incidentally to the needs of the rural community, he said: "Remembering that India consists mainly of villages, I can conceive of nothing more noble and for a true son or daughter of a university nothing more appropriate than a life spent in combating the ignorance and other social ills that hold the villages of India in thrall."

ADVISORY BOARD OF EDUCATION

The Government of India have decided to revive the Central Advisory Board of Education:

The functions of the Board will be (a) to advise on any educational questions which may be referred to it by the Government of India or by any local Government, and (b) to call for information and advice regarding educational developments of special interest or value to India, and to examine this information and circulate it with recommendations to the Government of India and to the local Governments.

PROF. WADIA ON EDUCATION

That more money should be spent on women's education; that vocational education was no positive cure for unemployment and that it was not the fault of a university that its graduates were unemployed, were the views expressed by Professor A. R. Wadia of the Mysore University in his Presidential Address to a meeting held recently of the New Education Fellowship, Mysore.

CARNEGIE SCHOLARSHIP

Dr. Itrat Husain Zuberi has been awarded the Carnegie Scholarship valued at £250 for a period of two years by Edinburgh University for higher research on 17th century English poetry.

He is the first Indian ever to be awarded this scholarship.

DR. R. P. PARANJPYE

H. E. the Chancellor has been pleased to reappoint Dr. R. P. Paranjpye as Vice-Chancellor of the Lucknow University for a further period of three years.

MIDNAPORE CASE JUDGMENT

The Sessions Judge of Midnapore has confirmed the sentence of two months' rigorous imprisonment passed on Rash Behari Das, Profulla Kumar Das, and Moyna Dhal, three informers, who had been convicted under Section 182 I. P. C. for giving false information.

It was stated that on the mid-night of April 8, 1935, they informed the police that one Hari Setua, son of a cloth merchant of Midnapore, had kept a live bomb in the garden close to his house. On the orders of the Superintendent of Police, a large number of police officers searched the garden at dawn and discovered the bomb with a letter attached to it, showing that it was intended for the assassination of a high official. Hari Setua and his brother were arrested and several other houses were also searched.

During investigation, it transpired that the bomb had been manufactured by the informers themselves and planted there to gain some reward from the police.

Accordingly, they were prosecuted on the complaint of the police and convicted by the Magistrate.

Before the Sessions Judge on appeal, Mr. P. Dinda, BAR.-AT-LAW, appeared on behalf of the appellants, and Mr. J. N. Choudhuri, Advocate, for the Crown. The appeal was dismissed and the sentence confirmed.

SIR V. RAMESAM'S RETIREMENT

Sir Vepa Ramesam retired from the High Court of Madras on July 26 after 15 years' service on the Bench following a brilliant career in the Bar. A reference to his distinguished career on the Bench was made by the Advocate-General Sir Alladi Krishna-swamy Iyer.

A. B. PATRICA AND PRIVY COUNCIL

The Privy Council consisting of Lord Thankerton, Sir Lancelot Sanderson and Sir John Wallis has refused the application of Mr. Tushar Kanti Ghosh, Editor, and Mr. Jarit Kanti Biswas, Publisher of the *Amrita Bazar Patrika*, for leave to appeal against the sentences passed by the High Court of Fort William of three months' and one month's imprisonment respectively for contempt of court.

INTER-CASTE MARRIAGES BILL

After consultation with fellow-members of the Assembly and other friends, Dr. Bhagvan Das, M.L.A., has given notice of the Bill for the validation of inter-caste marriages among Hindus, which was moved in 1918 by the late V. J. Patel, but ultimately dropped before any legislative finality was reached.

THE MUSLIM WAKFS BILL

The Bombay Legislative Council passed the Muslim Wakfs Amendment Bill.

A feature of the debate on the Third Reading was that compliments were paid to the Government by Muslim members for bringing in a beneficial Bill of this character.

Sir Rafiuddin Ahmed, M. H. Guzdar and Syed Miran Mahomed Shah paid tributes to Government members responsible for drafting and piloting the Bill.

TAGORE LAW PROFESSOR

The Senate of the University of Calcutta has invited Justice Sir Manmathanath Mukerjee to be the Tagore Law Professor for 1935 and deliver a course of not less than twelve lectures on *Res Judicata*.

INSURANCE IN INDIA

"Insurance is now-a-days universally recognised as one of the most important factors in the national economy of a country and as such its proper development is essential for the progress and prosperity of a nation," said Sir P. C. Ray, President of the Company, in course of his speech at the annual general meeting of the Aryasthan Insurance Company, Ltd., held at Calcutta.

He continued: "The incomprehensible ways of Providence and the caprices of Nature very often bring about misery in human society, and while I have in my humble way tried to alleviate the sufferings of the people in times of flood, famine, and earthquake, I have often felt that insurance is perhaps the greatest alleviator of distress.

"Although the idea of insurance was known to my countrymen in ancient times, insurance business organised on scientific principles has not a very long history behind it in India. The end of the past century witnessed a feeble growth of insurance in some parts of the country, but it was the last *Swadeshi* Movement which gave the real impetus to this business."

Concluding, Acharya P. C. Ray said: "Recently, the Government of India have made a move to revise the existing Insurance Law in this country. I am strongly of opinion that whatever the shape the new law may take, its primary objects should be to help the growth and development of indigenous insurance business. In this connection, I may suggest that before the law is drafted, the Government should do well to appoint a Committee of Enquiry consisting of representative insurance men to ascertain the real problems of Indian insurance offices and their requirements."

FIELD-WORKERS

At the recent Conference of Insurance Field-workers held at Calcutta, Mr. P. K. Basu, Chairman of the Reception Committee, urged special treatment of whole-time workers:

I take great exception to the practice followed by Life Offices in India in matters of paying renewal commission to the workers. According to the agency contract, the payment of renewal commission is subject to certain limitations, such as the workers must work for the same company and must introduce some amount of new business per individual agency year, and the said commission is stopped just at the death of the worker. Renewal commission must be made hereditary to the whole-time workers. It must be paid to workers even if they change company.

Mr. Amrit Lal Ojha, the President, observed in the course of his address:

That if Indians make it a point always to patronise sound Indian Companies, the tremendous drain of Indian money to foreign lands would be stopped. It is from this enormous reservoir that the very first requisite of industry, *viz.*, capital will be supplied for the industrial advancement of India. Huge commercial and industrial enterprises would then be taken up and the heart-rending problem of unemployment and under-employment would be solved to a very great extent.

INSURANCE LEGISLATION

A plea for repeal of the present Insurance Act of India and substitution by an entirely new Bill embodying new conditions to afford sufficient protection for indigenous companies, is contained in a memorandum submitted by the Committee of the Indian Life Assurance Offices Association to the Secretary to the Government of India, Commerce Department, in connection with the proposed legislation in India.

The Committee suggest the desirability of appointing a Committee of Inquiry to go into the question.

INDIA'S TRADE POSITION

"India is not ready for a further dose of either free trade or imperial preference," said Mr. Manu Subedar, President of the Indian Merchants' Chamber, Bombay, at its recent quarterly meeting. Mr. Subedar pointed out the numerous measures taken by the British Government to safeguard British industries since 1921, and declared:

Yet our Government in India is content to stick to the policy of 1923 in spite of world changes and cataclysms, in spite of serious obstacles to Indian trade everywhere, serious depletion of the purchasing power of the masses, and the many outstanding economic changes in the last 12 years. They are ignoring the fundamentals affecting the problem of the industrial growth of India and are asking the public to believe that much is being achieved, because the Director of Industries in Bengal trained a few students for manufacturing brass utensils, or the Director of Industries in Bombay gave a few small loans for the improvement of the hand-loom industry.

Mr. Subedar appealed to the Government of India not to enter on any such wholesale revision without a careful study of the plight of the industry and trade and of the welfare of the workers.

A BIG BENGALÉE ENTERPRISE

The New India Steam Navigation Co. Ltd. was registered recently with a capital of one crore under a strong Board of Directors with Mr. Hemanta K. Sarkar, M.A., ex-M.L.C., as Managing Director. The Company will undertake sailing from Calcutta to Rangoon for the present and extend the service to Madras Coast and other ports of India. The National Marine Syndicate Ltd. with Mr. N. K. Sinha as Chairman has been appointed the Managing Agents.

TRADE AGREEMENTS

"There is no neglect on the part of the Government of India in regard to the question of concluding trade agreements with foreign countries. The general trend of the terms of the trade agreements will show that an equal value of imports and exports between the countries concerned was aimed at." This assurance was given by the Hon. Sir Mahomed Zafrullah Khan, Commerce Member, Government of India, to the Committee of the Southern India Chamber of Commerce, Madras, on August 8.

INDUSTRIES IN THE PUNJAB

The Punjab Government are understood to have decided to introduce a State Aid to Industries Bill in the forthcoming session of the Legislative Council. The Bill, will, *inter alia*, permit the grant of loans at a minimum rate of interest to any company floated to promote a particular industry, subsidies for research and such other help as Government consider necessary.

INDUSTRIES CONFERENCE

To review the working of the important schemes which have been inaugurated for the development of the hand-loom industry, and to consider the question of control of unregulated factories, the Government of India have called a conference at New Delhi in October, in which leading Indian States and Provinces will be represented.

IRON FACTORY AT AMRITSAR

The plans are being considered by Japanese interests for installing a big Iron and Steel Factory at Amritsar with an estimated capital of four million pounds to produce 50,000 tons of iron and steel annually;

WOMEN AND THE REFORMS

The Standing Committee of the All-India Women's Conference met at Poona recently under the presidency of Mrs. Faridunji of Hyderabad, Deccan. After a prolonged consideration, the Committee expressed strong dissatisfaction with the new Constitution as envisaged under the Government of India Bill and declared that until such time as the disabilities under which the women of India have been placed despite their unity are removed, they might not be able to participate in the working of the new Constitution.

The Committee reiterated that Indian women cannot separate themselves from the larger issues involved in questions which concern the status of the country;

the Committee pointed out that the sex qualification had not been entirely removed;

that they are forced into the communal arena against their express and unanimous wishes;

that despite their repeated protests, the literacy qualification for women had not been extended to Assam, North-West Frontier and other new Provinces;

that the wifehood qualification had not been done away with;

that the women of India firmly believe in methods of direct election; and

that the methods of election to the six reserved seats in the Upper Chamber might be in consonance with their principles.

SHRIMATI RAMABAI

Shrimati Ramabai who has passed the Vidwan degree examination of the Madras University, has been appointed Kanarese Pandit in St. Annes Girls' High School, Mangalore.

BIHAR LADIES' CONFERENCE

The Bihar Ladies' Conference met at Patna on July 8, in honour of the anti-*purdah* day. Srimati Ratnabai Devi presided. The following resolution moved by Srimati Manorama Devi, and seconded by Srimati Sushila Samarta, was passed unanimously:

As the *purdah* destroys the health, mind and intelligence of women, it must be discarded at once.

Several ladies took part in the proceedings, and many ladies of respectable families broke the *purdah* for the first time on that day.

DR. JANAKI AMMAL

Dr. (Miss) E. K. Janaki Ammal, the only lady scientist in the Agricultural Department in India, has been deputed by the Government of India to attend the Imperial Botanical Conference in London and the International Botanical Congress.

After attending the Conferences, she will spend a couple of months at the John Innes Horticultural Institute, Merton, England, carrying out further research work. She is expected to return to India in December next.

WOMEN AND LEISURE HOURS

"Women were in a position to earn some money during their leisure hours by cottage industries; instead, they wasted their time in frivolous talks," declared Mrs. Jayasingha, wife of the Principal of the Mahinda College, Colombo, at a Buddhist Religious meeting on July 11.

WOMEN IN TURKEY

Seventeen women will sit in the new Turkish National Assembly, this being the first time that they are allowed to participate in Parliament.

LATE MR. G. W. RUSSELL

The death of Mr. G. W. Russell, better known as "A. E." brings to mind the memory of a man who combined the varied talents of the artist, the poet, the journalist, and the economist in a single personality and devoted them to the service of Ireland. Mr. Russell was born in 1867 and began life as an accountant, but later found work more congenial to his reformist turn of mind as a member of the Irish Agricultural Organisation Society and as editor of the *Irish Homestead*. Later, as editor of the *Irish Statesman*, the voice of Mr. Russell reached a public by no means identical with the admirers of "A. E." the mystical poet.

A COMMEMORATION VOLUME

The Silver Jubilee Souvenir got up by Mr. Amal Home of the *Calcutta Municipal Gazette* is just what a memento of a great historic occasion should be. Beautifully printed on art paper it is an attractive album of interesting literature, touching the life and time of the King-Emperor and much else of permanent value to the student of contemporary affairs. We congratulate Mr. Amal Home on his taste and judgment in issuing this sumptuous volume replete with excellent plates and pictures.

INTERNATIONAL CONGRESS OF ORIENTALISTS

The nineteenth session of the International Congress of Orientalists will be held in Rome from September 23 to September 29. This time the Congress is being held after four years, the last session having been held at Leyden in 1931. All the principal Universities and scientific bodies will be represented at the meeting of the Congress, and Orientalists all the world over will assemble at Rome and exchange views and ideas about the latest researches and explorations in the various branches of Orientalology.

CLASSICS IN BENGALI

The Senate of the Calcutta University has accepted the offer of Rs. 80,000 from Prof. Profulla Ghose of the Presidency College for the translation into Bengali of standard works in Sanskrit, Pali and other Oriental classic languages.

THIRTY-EIGHT YEARS IN SERVICE

There was a quiet little function at "Mangala Vilas", Mylapore, the residence of Mr. G. A. Natesan, on the 21st August when a select gathering of old friends and colleagues met to congratulate Mr. T. S. Sivachidambara Aiyar, Manager of the Printing Department, on the completion of his Sixtieth year. Mr. Sivayyar joined the House of Natesan eight and thirty years ago—in October 1897 to be precise—when printing machinery was set up "with only a basket of types". He has seen through the days of its prosperity; but he brightens up at the recollection of those good old days when Eardley Norton and V. Krishnaswami Aiyer and the big men of that time used to frequent the Book Shop in Esplanade, to spend a pleasant half hour in the company of new books, or chat with the Proprietor. Twenty years hence, we may be sure he will have quite as much to say of the men of our time. Long may he live to tell us the oft-told tales!

THE LATE DR. SARVADHIKARY

We deeply regret to record the death of Dr. Sir Devaprasad Sarvadhikary, an old and valued contributor to this *Review* and a good friend of the Editor. Sir Devaprasad was for several years a member of the Calcutta Corporation and took keen interest in social and civic activities. He had also been a member of the Bengal Council, the Legislative Assembly, and the Council of State, besides being connected with the Universities of Calcutta, Benares, Dacca and Delhi. He represented the Calcutta University in the British Empire University Congress held in London in 1912. He was twice the Vice-Chancellor of the Calcutta University, once in 1914 and again in 1916. Sir Devaprasad was a member of the Lytton Commission for Indian students which toured the Continent in 1921. He was a member of the League of Nations Assembly in 1930, and joined the South African Deputation sent by the Indian Government in 1925, to enquire into the condition of Indians in South Africa.

QUACK DOCTORS IN INDIA

The growing scandal of quackery in India is emphasised by a writer in the *Bombay Chronicle*, who stresses the need for a committee of enquiry. He says:

In no other civilised country in the world is quack medicine stated to be practised on such an extensive scale as is done in India. Strange facts have been brought to light and the number of the ways in which quack medicine is prescribed, given or distributed to the suffering and ignorant people is indeed amazing.

Physicians who were formerly compounders, self-styled "doctors" who have managed to get stereotyped prescriptions ready for common diseases from allopathy practitioners, bone-setters, dentists, eye-specialists and, above all, some of those "specialists" who claim to cure diseases, which are admitted as incurable according to allopathy, are the living examples of almost incessant exploitation of the stricken humanity.

TUBERCULOSIS RESEARCH

The Italian Fascist National Federation against Tuberculosis has placed six scholarships at the disposal of the International Union against Tuberculosis of Paris at Carlo Forlanini Institute in Rome for the session from November 15, 1935 to July 15, 1936.

The following two candidates have been recommended from India: 1. Dr. S. M. Majumdar, M.B., Calcutta; 2. Dr. Nanda Lal Mukherji, M.B. B.S., Patna.

The final selection will be made at the summer session of the Executive Committee of the International Union against Tuberculosis to be held in Paris.

A NEW ANÆSTHETIC

Medical men are enthusiastic over a new pain-killing and sleep-giving anæsthetic which is now being used extensively in operations.

The drug is given by injection into the blood and puts the patient to sleep most promptly. No unpleasantness follows surgery and none of the unpleasant effects sometimes associated with general anæsthetics.

LEAGUE OF NATIONS' MEETING

Speaking at the 7th meeting of the Second Committee of the 15th Assembly of the League of Nations, Sir V. T. Krishnamachariar who represented India, referred to the question of convening a conference on rural hygiene for India on the lines of a European conference on the same subject held in 1931. Such a conference had been suggested by the Government of India in 1932. Sir Krishnamachariar stated that India attaches great importance to this work, in view of the conditions under which 80 per cent. of the population lived in the East.

TOMATO AS FOOD

Tomatoes provide a fine vitamin basis for breakfast dishes. Choose large and firm tomatoes, remove the skin by plunging them into hot water for a few moments, then cut a slice off the stalk end and scoop out the pulp from inside. Mix the pulp with a little pepper and salt, a small quantity of chopped onion and cucumber or some minced ham or meat. Add a little vinegar, then stuff the centre. Place one tomato on each plate surrounded with slices of cucumber and hard-boiled egg.

KEEP THE HAIR FIT

It is difficult to stop the loss of hair in a young man, especially if the condition is hereditary. The scalp needs to be thoroughly stimulated and should be well massaged and the hair brushed for five minutes morning and evening. Do not worry if more hair comes out at first, it will only be the hair already dead. The hair should be washed once a week, using an oil and tar shampoo. The scalp can be further stimulated by the alternate application of hot and cold towels.

SOUND AS BACTERIA-KILLER

A process which may supersede all present methods of sterilising the public milk supply, has been developed by two United States scientists.

It employs sound to kill bacteria. The scientists, Dr. Leslie A. Chambers and Dr. Newton Gaines, of Boston, have worked on the theory that sound, if sufficiently intensified, will kill all forms of life.

AMERICA'S SILVER POLICY

It would seem that the American Government is allowing itself to be stamped by the silver interests of the country. The idea of the Government agreeing to maintain the high price of silver, much higher than the market price, looks more like politics than economics. It is beyond understanding that the country's recovery depends upon maintaining a high buying price of silver; it is benefiting the silver bloc, but see what it is doing to China, and what harm it may yet do to India. It is time that monetary policy was divorced absolutely from political pressure everywhere.

TAX ON WEALTH

That the inheritance of great wealth which also means great power in the United States is a disturbing element in American life, is the view of President Roosevelt, and he addressed Congress recently outlining a plan which, he hopes will be enacted before this session ends, whereby the accumulation of great wealth may be lessened. The President proposes general increases in taxes, especially on large personal incomes, high taxes on large inheritances and gifts, and a graduated tax up to 16½ per cent. on corporations.

GOLD EXPORT REGULATION BILL

The *Associated Press* understands that the Governor-General has refused sanction for introduction of the Gold Export Regulation Bill of Mr. A. Aiyengar, a Congress Member of the Assembly. It will be recalled that Mr. Aiyengar originally held that previous sanction of the Governor-General was not required but later applied for sanction if such was necessary. Legal experts of the Government held that previous sanction was necessary and the sanction has been refused.

PROVINCIAL LOANS FUND

The report on the working of the Provincial Loans Fund during 1933-34 has been published. The accounts of the fund show that the balance on April 1, 1933, was 9,97,233. The fund advanced a sum of Rs. 5,80,71,000 to Provincial Governments and repaid Rs. 1,32,09,828 to the Government of India, so that at the end of the year the balance in the fund stood at Rs. 7,94,850.

RAILWAY AUTHORITY

The Hon. Sir Mahomed Zafrullah Khan, Commerce Member of the Government of India, was recently entertained by the Southern India Chamber of Commerce during his visit to Madras.

Regarding the scope for making the future Railway Authority responsive to public opinion in the absence of control of the Legislature over Railway matters in the same degree as at present, the Commerce Member said that the Constitution Act was already there and they could only make the best of the opportunities available, but that there was considerable advantage in the Railway Minister, who was responsible to the Legislature having the right to appoint four members of the Railway Authority. It should also be remembered that no member of the Railway Authority could be a Government servant, but all of them should be non-official men of experience in commerce, industry, finance and agriculture.

LINKING IRAQ WITH EUROPE

Iraq will have a new railway, linking her with Europe as the result of an agreement between the Iraq Government and directors of the company of which Lord Glenconner is the chairman. The Railway will be used to convey oil to the Mediterranean Sea and also link Baghdad with the Taurus Railway across Asia Minor to Istanbul. It is noteworthy that though the Company is called British Oil Development Company, Germans hold 40 per cent. of the share capital, Italians 36, the remainder divided between British, French and Swiss.

THE SEASON TICKET EXPERIMENT

Encouraged by the results of their experiments in issuing zone and season tickets during the last Christmas and New Year and also during the Easter holidays, the M. and S. M. Railway authorities intend, it is believed, to experiment with season and unrestricted area tickets during the ensuing Christmas holidays.

The management of the South Indian Railway have announced the issue of season tickets all over the system. It is likely that other railways in India will shortly introduce similar innovations.

THE MEANING OF INDIAN ART

Mr. W. E. Gladstone Solomon, Director of the Bombay School of Arts, lecturing on "Personal Impressions of Elephanta and Ellora," observed that he had seen Elephanta under many different aspects but had always left it richer in memories and knowledge. A visit to Elephanta and its unrivalled examples of Brahmanical sculpture should be undertaken frequently, if only to reassure oneself from time to time as to what was meant by the term "Indian Art" which had been distorted by art critics.

The lecturer described the Kailasa temple and traced in detail the improvisation and varieties of work in its sculpture. In the latest work, the claims of decoration were almost wholly forgotten in the desire to astonish or afright, and came as a sad reminder of a younger and better period of art.

"If the Indian artist's facility has sometimes misled him to his own undoing," said Mr. Gladstone Solomon, "that is certainly not the main lesson that one may glean from the Ellora Caves. We should rather concentrate our attention when walking in the courts and pavilions of Kailasa upon all this visible evidence of the wonderfully successful co-operation of many artists in a single great enterprise."

SIR SURENDRANATH MEMORIAL

It is understood that an agreement has been made with Mr. Debi Prasad Ray Chowdhury, Principal of the Government School of Arts and Crafts, Madras, by Mr. D. C. Ghose, President of the Calcutta Improvement Trust, in his capacity as Secretary of the Sir Surendranath Banerjee Memorial Committee, for the erection of a bronze statue of Sir Surendranath Banerjee, the father of Indian Nationalism and maker of the present Calcutta Municipal Act, at a cost of Rs. 15,000.

We also learn that a further sum of Rs. 10,000 will be spent for erecting a pedestal and meeting the expenses in connection with the unveiling ceremony.

MR. COCHET IN MADRAS

Mr. Cochet, the French Tennis Professional ex-Wimbledon, and Davis Cup champion, gave a fine treat of tennis to the South Indian Tennis Fans by his brilliant display of court craft in the exhibition matches arranged by the S. I. A. A. in Madras between the French Professional and the North India champion, Mr. Ramsewak.

In an exclusive interview to a representative of the Press, he is reported to have given the following message to India:

"I am glad to convey to the sportsmen of this wonderful country all my good wishes. My joy is great that I was able to play here. I regret that my stay could not be longer. I wish Indian Tennis a bright future."

GOLFER'S VISIT TO INDIA

In a letter to a friend in Madras, Joe Kirkwood, the Australian golfer, says he intends to make another tour of the East and this time he will be accompanied by Walter Hagen, the famous American professional. As plans stand, Kirkwood and Hagen will leave England in September and visit South Africa, India, Singapore, Java, Manila, China, Japan and Australia.

On their way to Calcutta, it is quite likely that Kirkwood and Hagen will play a few games in Madras. Kirkwood is a wonderful sportsman. For more than 12 years, Kirkwood has been travelling round the world giving demonstrations of first class golf. It would be interesting to know that he has up till now appeared and played in over 58 different countries.

A BOWLING PERFORMANCE

A youngster named Fred Hibbert, who plays for Windsor Sports Club, recently accomplished a remarkable bowling performance. His team played Windsor Juniors. Hibbert was given the ball, and with seven successive deliveries took seven wickets.

AN ALL-INDIA RECORD HOLDER

Mr. Mazhar created a new All India record for the 110 yards back stroke during the Punjab Olympic Swimming Championships held in the Government College Baths, Lahore.

PHOTO BY PHONE

Pictures can now be sent through the telephone. This has been made possible through the invention perfected by the Hearst News Photo Service of New York. The total transmitting cost amounts only to the price of a telephone call.

The invention is portable and can be hooked up to any telephone. It resembles a conventional tele-photo set in employing a tiny beam of light and a photo-electric cell to scan the photograph.

The light impulses are converted into a shrill whistling sound. At the receiving end of the telephone wire, the waves are caught and reconverted into light which registers the picture on a sensitized plate.

SCIENTISTS' CONFERENCE

Nearly 100 scientists from various parts of India are expected to gather at Coimbatore on October 5 and 6 for a series of lectures on "Disease Resistance Plants". This symposium has been arranged under the joint auspices of the Indian Academy of Science, the Association of Economic Biologists, Coimbatore, and the Society of Biological Chemists of South India.

The papers to be read before the symposium will deal with the progress of research in India in various branches of science and the latest results of unpublished work.

INDIAN ACADEMY OF SCIENCES

Lord Rutherford, Sir William Bragg, Sir John Russel, Madame Juliet Curie, Professor Seard, Messrs. A. V. Hill, A. Cotton, Arnold, Somerfield, Hans-Fisher, R. A. Millkan, Gilbert Louise, Vansliki Zedman and Neils Bohar are among the members who have just joined the Indian Academy of Sciences at Bangalore.

PROF. MUKERJI

We understand that Professor Mukerji of the Chemistry Department of the Calcutta University, who has done considerable amount of research work on Colloidal Chemistry, is being sent by the Imperial Council of Agricultural Research to represent India at the World Soils Science Congress at London.

EDUCATIONAL FILMS IN INDIA

The use of motion picture as an aid to education in this country has always been an important plank in the activities of the Society. At the instance of the Society, the Educational Department of the Government of Bombay are now considering this question and the following points are raised by this Society:

1. That greater use of the motion pictures be made by Government in teaching through the existing Visual Education Department.

2. That Government should give a monetary grant for the production of educational pictures suitable for school-going children and adults.

3. That a rebate be granted to cinema-theatres from the entertainment tax collections to the extent of educational pictures shown.

4. That the Motion Picture Society of India be given representation on the Board of Film Censors; and

5. That no fees be charged by the Board of Film Censors for examining educational pictures.

INDIAN FILM INDUSTRY

Words of caution to Indian film producers to organise themselves better in order to promote the interests of the industry were uttered by Mr. B. V. Jadhav, President of the Motion Picture Society of India, presiding at the annual general meeting of the Society held at Bombay on the 20th July.

The Indian film industry, said Mr. Jadhav, is at present suffering from the malady of abnormal growth. The success of a few well-organised and adequately financed companies had induced a number of enthusiasts all over the country to start film producing concerns. Many of these mushroom companies had been compelled to close their doors before they had completed even their first film for want of capital. The pictures produced by some of these companies were deficient both in technique and in execution.

Continuing, Mr. Jadhav urged upon Government the necessity of introducing a popular element in the Board of Censors, and the importance of recognised bodies like the Society being represented on the Board.

THE MOTOR TRADE IN INDIA

Mr. D. E. Gough, the Resident Representative of the Society of Motor Manufacturers and Traders, Ltd., has opened an office at Bombay. Speaking about the car sales in India, Mr. Gough says:

"I believe there are many people in India who think that British cars do not sell in anything like as large numbers as some of their foreign competitors. I should like to take the opportunity of dispelling the idea by pointing out that during the last three years ended 31st March 1935, there were more British-made cars imported into India than from all other countries, including Canada put together. Also during the last financial year, although the American exporters had the advantage of a lower exchange value of the dollar, imports of British cars into India exceeded those from the U. S. A. by many hundreds."

THE BRITISH MOTOR INDUSTRY

Statistics issued by the Society of Motor Manufacturers and Traders show a great expansion in the British motor industry.

The industry gives work to nearly a million and quarter people in the manufacture, sale, repair, and operation of motor vehicles and this claims a rank second only to the distributive trades as the largest employer of labour.

The output of new motor vehicles had shown a remarkable recovery from the depression period, reaching the total of 842,499 in 1934 as against 146,600 ten years earlier and 238,805 in 1929, the peak year before the crisis.

The total value of exports of motor vehicles last year was more than £141,250,000.

MOTOR CAR CLUBS' MEETING

Herr Hitler received the delegates of 20 States including Britain attending this year's meeting in Berlin, of the International Association of Motor Car Clubs on May 11.

Herr Hitler described the motor car as the finest present to humanity which, in these days of revolution, will also become the tool to overcome class differences.

Mlle. M. HILTZ'S RECORD

Mlle. Maryse Hiltz, the French woman, beat her own record for a woman's air altitude record on June 17 when she reached 11,800 metres approximately 38,700 feet, beating her previous record of 9,791 metres, about 32,000 feet.

She accomplished her feat at Villa Coublayin with a Morane Sauknier Chaser 'plane equipped with a Gnome 600 h.p. motor.

HIGHER PLANE SPEED

Speeds of 500 miles an hour or more for commercial airplanes in the near future are forecast by chemists as a result of the development of new types of gasoline already under test, which are expected to provide an unprecedented output of power.

HIMALAYA AIR TRANSPORT CO.

The Himalaya Air Transport Company are planning to extend their services to the hill stations in Northern India. They have acquired landing grounds at Kalka and Dehra Dun for passengers to Simla and Mussoorie, respectively, and are preparing a landing ground at Haldwani for passengers to Naini Tal.

A MIDGET PLANE

A young employee of a Heston Aeroplane Company in England has constructed an aeroplane—the smallest of its kind in the world. This machine cost £90 to build and the flying costs work out at one half-penny per mile.

SILENT ENGINE FOR AEROPLANES

Roy Fedden, the Chief Engineer of one of Britain's foremost aviation firms, has designed a new type of engine without noise. The only noise it produces is a slight hissing sound. It is lighter, faster and more fool-proof than any other engine.

AIR PASSENGER TRAFFIC

Sixteen thousand people travelled by air to the Isle of Wight last year. This statement was made by Sir Herbert Walker, general manager of the Southern Railway, when he opened new offices for Channel Islands Airways at Victoria Station, London.

THE WATERS OF TUNGABADRA

It is understood that the Madras Government favours the appointment of a Commission consisting of a High Court Judge and one representative each of the Governments concerned for the settlement of the dispute, as regards the equitable sharing of the waters of the Tungabhadra river and its tributaries by the Madras, Mysore, Hyderabad, and Bombay Governments.

Other Governments also must have by this time sent in their replies to the Government of India in regard to the mode of settling this vexed question.

In order to determine the actual quantity of water available for sharing and gauging, operations have been proceeding at Valvapur and Sunkesula *anicuts* and at suitable sites in the Tungabhadra, costing the Madras Government alone nearly Rs. 20,000. As these gaugings will have to be continued until the monsoon is over, it is not expected that the tribunal, if the Government of India eventually decide on this procedure, will be constituted and will be enabled to sit until March next.

Pending settlement of the dispute as regards Tungabhadra and formulation of general principles, the Kistna Reservoir Scheme, which the Madras Government had long in view, may not be taken up for consideration. This scheme involves sharing of the waters of the Kistna between the Madras and the Nizam's Governments.

A MILK RECORD

Shakuntala belonging to Messrs. Satyanarayan Surajmull, says a Hyderabad correspondent to a contemporary, has broken the All-India milk record for Indian cows by yielding 8,573 lbs. of milk in 319 days last year. In one of the reported weeks, she yielded 273½ lbs. of milk. According to the Government Observer, the previous record of Indian cows is 8,081 lbs. in 305 days.

IRRIGATION IN NELLORE

A proposal to irrigate about 4,000 acres of land in Idagali, Kolanaroduru, Iddampalli and two other villages in Sarvepalli has been submitted to the Government of Madras by the Public Works Department.

EMPLOYMENT OF CHILDREN

Mr. Bakhale moved in the Bombay Legislative Council the first reading of the Bill to prohibit the employment of children and limit the hours of work of young persons in shops and provide for the early closing of shops. The conditions of employment of the working classes in factories, railways, mines and other industrial concerns are to some extent regulated by the respective Acts, but there is no law which regulates the conditions of employment of what are known in Great Britain and other countries as shop assistants. There is also no legal restriction on the hours during which shops could remain open. There are shops which opened early in the morning and are closed only after midnight involving work for 84 or 90 hours a week. Such long working hours necessarily entailed long stretches of work on the part of shop assistants and meant the absence of well regulated rest. The Bill is largely modelled on the lines of the shops legislation in Great Britain.

The Government without binding themselves to supporting the Bill allowed the first reading and the Council resolved to circulate it for opinion.

TEXTILE INDUSTRY PROBLEMS

The report on reduction of hours of work in the textile industry, which the International Labour Office is at present preparing in connection with the 20th session of the International Labour Conference of 1936, is, in view of the important economic and industrial issues involved, likely to be of more than ordinary interest to India.

The report is to cover the following branches of the industry: 1. cotton; 2. wool; 3. pure silk; 4. artificial silk (rayon); 5. flax; 6. hemp; and 7. jute.

GOLD FIELD WORKERS

The Government of Mysore have received representations from labourers working in the Kolar Gold Fields area and in Bangalore City that usurious rates of interest are charged by money-lenders, and requesting the Government to afford relief in the same way as has been provided for the agriculturists.

THE MARQUESS OF LINLITHGOW

The following is the text of the *Communique* published by the Government of India on August 7: His Majesty the King-Emperor has been pleased to approve the appointment of the Most Hon'ble the Marquess of Linlithgow, K.T., G.C.I.E., to be Viceroy and Governor-General of India in succession to His Excellency the Right Hon'ble the Earl of Willingdon, P.C., G.M.S.I., G.C.M.G., G.M.I.E., G.B.E., whose term of office is due to expire in April next.

DR. SUNDERLAND AND GANDHIJI

The Rev. Dr. J. T. Sunderland has sent the following letter to Mahatma Gandhi through Mr. Chamanlal, who has returned after a short tour of America: "I am deeply grateful to God for giving you to South Africa, to India and to the world. You belong to us all. Your work for purity, for truth and for freedom is for us all. Your efforts for India's freedom will not be lost. Your work for the untouchables is invincible. I regret never having been able to meet you personally. Be assured of my esteem and love."

L. G.'S NEW DEAL

The British Cabinet has published a statement explaining the reasons which led the Government to reject Mr. Lloyd George's New Deal Proposals:

The Government claim that in every field where Mr. Lloyd George explores, the Government are already in action.

The Government further assert that their action has already produced results wider, more comprehensive and more beneficial than the result which any programme of Mr. Lloyd George can achieve.

The statement continues:

The Government cannot accept either Mr. Lloyd's picture of the present state of feeling in the country or his conclusions. A steady policy of expansion of social reform can and is built up in England.

BOOKS RECEIVED

ALTAR FLOWERS. Advaita Ashrama, Mayavati, Almora. This is a collection of fifty representative hymns with English translation. The selection which ranges over the whole literature of the Hindu race is calculated to meet the needs of diverse religious temperaments. The book is handsomely printed and bound in leather.

MEDITATIONS OF MAJAZI rendered into English. By Syed Shahansha Husain, B.A. (Alig.) To be had of the Upper India Publishing House, Ltd., Literature Palace, Lucknow. This booklet contains the aphorisms of a young writer by name A. K. Majazi who belongs to a respectable family of Oudh. Raja Narendranath, M.A., M.L.C., of Lahore, writes a Foreword to the booklet in terms of appreciation. The author indeed puts some of the eternal themes of life into his "meditation" and expresses his discontent with the sorry scheme of things.

RADIO TALKIES AND TELEVISION. By D. N. Vasudeva. Atma Ram and Sons, Lahore. Those that know little about electricity and are keen to understand how it is possible for them to listen, with the help of a simple apparatus to a speech or a piece of music coming from several thousands of miles by wireless, may find this book useful and interesting.

CHILD MARRIAGE: The Indian Minotaur. By Eleanor F. Rathbone. George Allen and Unwin Ltd., London.

EXAMINATION SUCCESS. By an experienced Graduate. The News Agency, Agra.

NATURAL WAYS OF CURE. By G. A. Kilka. Judicial Commissioner's Court, Karachi, Sind.

NASAL DRINKING. By Narayan Das Bhaha, B.Sc., L.T. Swarup Brothers, Indore.

SOCIAL ASPECTS OF INDUSTRIAL DEVELOPMENT IN JAPAN. By Fernand Mauretti. I. L. Office, Geneva.

DE VALERA. By P. Brijnath Sharga. Upper India Publishing House, Ltd., Lucknow.

HISTORY OF KERALA. By K. P. Padmanabha Menon. Edited by T. K. Krishna Menon. Cochin Government Press, Rs. 8.

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ECONOMIC FOUNDATIONS OF POLITICS

BY MR. GAGANVIHARI L. MEHTA

POLITICS deals with the origin, structure and functions of the State, while economics is concerned with the material needs of human beings. The peculiar form of government is dependent upon the economic life of the community and the State is conditioned by its economic environment. Society is composed of economic groups and interests according to different degrees and kinds of possessions and occupations and the forms of government rest upon this social organisation. Politics, dealing as it does with government, is mainly concerned with conflicts among different interests and these are predominantly economic.

Aristotle in his "Politics" did not separate the two sciences of politics and economics. He emphasised that man was essentially a "political animal" and that property is a means of realisation of his personality. He stated that differences in forms of government were due to differences in the nature and distribution of wealth; and variations in such forms were closely related to economic causes, as, for instance, democracy was due to the predominance of the poor and oligarchy of the rich. The form of the State turns upon the predominance of the classes and the classes depend upon the nature and distribution of property. Similarly, Aristotle considers the economic element as the fundamental factor in his search for the best form of government

or the best materials of the State. Revolutions, too, he traces to economic causes. "Political revolutions," he says, "spring from a disproportionate increase in any part of the State. . . . The universal and chief cause of revolutionary feeling is the desire of equality, when men think that they are equal to others who have more than themselves." Revolutions, he realised, were caused by contests between those who have much, those who have little and those who have no property and are not due to changes in conception of the common good.

Since the days of Aristotle, several political thinkers and philosophers have interpreted political theory and evolution in economic terms. Harrington, in his "Oceana" for example, stated that the forms and distribution of property in society determine the nature of the State and declared that political power naturally and necessarily follows wealth. Locke found the origin and end of the State in the roots of property and upheld the right of revolt against government authority that invades property. Similarly, Madison emphasised that the prime function of government is the protection of different and unequal faculties of men for acquiring property, from which result different degrees and kinds of property and he held that the most common and durable source of faction has been the various and unequal distribution

of property. Even Machiavelli, an acute political student as he was, warned his Prince to take account of the conflict of classes out of which political power springs and advised him to balance one against the other in order to maintain his power.

But, the greatest exponent of the economic motivation in politics was Karl Marx, to whom politics was essentially a reflection of economics. To the Marxian, the State by its origin and function alike is the protector of property and the inveterate enemy of the dispossessed classes. It is primarily a coercive apparatus by which an existing class system is kept stable. The first recognised obligation of the State is to maintain order on the basis of existing social relationships as embodied in the fundamental principles of law. However democratic its form, the State remains the essentially political instrument of the dominant class to preserve that dominance and its economic basis. The fact of economic exploitation as the basis of the social order, says the Marxist, makes the substance of things like justice, liberty and equality void of meaning. In ancient history the State was the embodiment of the will of the slave-owner; in the middle ages it represented feudal nobility; during the last two centuries it has existed for the good of the capitalist class. Each social order derives its features from class antagonism and each economic group is characterised by its peculiar relationship to means of production. All politics, therefore, consists in the conflict of classes brought about by changing methods of economic technique. "Politics for Marx," says Maurice Dobb, "is the advancing spear-point of history. It is class antagonism become conscious and endowed with an aim." I shall examine later how far the

modern State is the political expression of the economic power of the dominant class but it is impossible to deny the core of the Marxian thesis that the fundamental power in society is economic power.

If a study of political thought shows the vital relation between the forms and functions of the State on the one hand and the economic composition of society on the other, a study of constitutional history also shows the importance of the economic factor in the evolution of governments. In fact, all political upheavals which shake the foundations of society have been caused by hidden economic currents. As Proudhon says: "All revolutions are economic revolutions. There is no change in the social order without a change in property." That this is not too sweeping a generalisation will be evident from a study of revolutions. The French Revolution, for instance, was a struggle for power between the three estates of the realm in which the clergy and the nobility were on one side and the third estate on the other; the third estate who were denied a fair proportion of political power destroyed the power of the other two. It has been stated that the French Revolution which the revolutionaries thought was a fight for political power was, in a very real sense, a Peasant War. The countrymen burned the chateaus and hunted out the landlords for reasons which were not set out among the "Rights of Men". The revolt of the American Colonies had its sources in the restriction by the English Law of markets for American cotton, tobacco, hides and tea and the doctrine of the "Rights of Men" was somewhat of an afterthought. Lord Acton states somewhere that it was threepence that broke up the British Empire. The government was based on a class system on the Continent of

Europe and even in America where the Declaration of Independence proclaimed the equality of all men, franchise was based on property. The Russian Revolution has been, of course, economic in its causes, its character and its objectives. The fact is that throughout social history, the balance of forces between economic interests has largely determined the character and evolution of political constitutions. The resistance of a particular economic group like the landlords and the nobility to royal despotism, for instance, led to restriction of the authority of kings; the need of funds by monarchs led to the development of national parliaments. The English constitution, in its origin, was a group system based on economic classes. It is worthwhile noting, for instance, that in the name of the House of Commons, the term "Commons" does not derive its meaning from any connection with the common people at all but comes from *communitas* a term used in the middle ages to describe a political organism such as a county or a chartered town. An analysis of the compositions of national assemblies would tend to show that the people have not been represented there in such bodies as abstract personalities, but it is the propertied groups, classes, estates and interests which have found representation after successive struggles. The House of Commons, for example, consisted of four estates in medieval ages: the clergy, baronage, landed gentry and bourgeoisie while other national assemblies were composed of properly arranged and organised classes such as the nobility, burghers and peasants. In 1882, the extension of franchise admitted another economic group which had become powerful, namely, the middle-class manufacturers and shop-keepers, and in 1857 still another estate

was admitted, namely, the working-classes of the great industrial centres. In 1884, yet another estate, namely, the agricultural labourers were admitted. It was this desire and struggle of each class of society to be admitted to a share of power and control which led to its representation in the law-making body. It is even possible to suggest that women in England were enfranchised only after they became economically important during the War. Similarly, the need of parcelling out and dividing of lands determined the structure and formation of the government in the U. S. A. Representative government, in other words, has been due to industrial revolution and the wider distribution of wealth. If, therefore, property or wealth is the fundamental element in political power and social groups arising out of economic processes are the materials for the science of government, it is equally clear that constitutions of governments have been based on social and economic groups and orders pursuing their distinct avocations and cherishing their own interests. Constitutions have been the result of struggles between classes and interests, and constitutional reforms or adjustments seek to attain a balance between the several groups and interests composing a society.

It was, however, possible to argue some years ago that the democratic State to-day at least ruled by the will of the majority and that the economic analysis was not quite pertinent. But even if a majority really had the power in a State, the ruling power would still be under the domination of sectional or class interests pursuing aims sometimes different from and sometimes opposed to those which would be dictated by an impartial regard for the interests of the whole community. In fact, when economic conditions are unequal, universal suffrage

and a wide distribution of political power leads to conflicts of interests in order to gain a majority and achieve political control. There are alliances between several sets of interests. Marxian socialists argue, in fact, that in proportion as the mass of citizens who possess political rights grows and the number of elected rulers increases, the actual power is concentrated and becomes the monopoly of smaller and smaller groups. Such, says Trotsky, is the secret of the majority. Even such a fervent believer in democracy as John Stuart Mill recognised in his "Representative Government" that when the majority is still in power and the minority rich, opposition of interests between the two would be inevitable. Numerical democracy, indeed, has not solved the most fundamental of all contradictions in society, namely, the conflict of interests and groups. The fact, however, is that the majority do not really have power even in a democratic State. The economic system which divides sharply the social classes, opens the political career very widely to commercial talent. A class armed with all the power which wealth gives them can easily control the whole political machinery of the State. The production of wealth has become a means to political influence and power. He who grasps the sceptre of industry grasps to-day the sceptre of the State. It is well known that the corrupted politics of America are mainly due to the American Trust and the American "boss". In a word, the numbers of the majority do not really give them any power. The social prestige, the command of capital, the control over education and the ownership of the press—all these belong to the privileged classes and immensely outweigh in terms of the effective power the nominal voting rights of the many. The demos who is the

ultimate master, is more often than not a giant puppet whose wires are pulled from the capitals of the world. Can any one believe, for instance, that even in a country of universal suffrage and the widest self-government, a thousand farmers or labourers devoted to their daily task have the same influence in the formulation of a legislative measure as the industrialists and manufacturers who have a greater "pull" over the legislatures and the executive? No amount of political rights and civic freedom can or will make the peasant or the labourer equal to a Rothschild. For example, was the recent law against the Trade Unions in England an expression of the general will of the people or the result of determined and persistent activities of the industrialists and capitalists? In fact, the antagonism between political doctrines and the actual facts of political life has created serious discontent with representative government. Theories like those of vocational or occupational representation in place of territorial representation or guild socialism and syndicalism for substitution of parliament by Congress composed of representatives of various crafts and Trade Unions, have been formulated from time to time which are all a recognition of the economic basis of politics. Socialism, indeed, has been defined as the politics of the exploited proletariat. The Soviet System in Russia is frankly representative of economic groupings and interests.

It is true that the economic motive cannot constitute the whole explanation of an institution like the State. For instance, nationalism is not generated by economic motives and is sometimes determined by instincts and sentiments opposed to economic interests. If the economic motive predominated exclusively, says Mr. Bertrand Russell, all groupings would be just like

joint stock companies and not have the passionate strength attaching to national feelings. Nationalism like other feelings might be exploited for economic ends but is independent of economic motives. No economic motive, for instance, can adequately explain the suicidal nationalism of the Balkans or the disastrous wars waged for vindication of national honour. Nonetheless it is undeniable that the great war sprang inevitably and relentlessly from the economic rivalries and ambitions of the great powers. Wars between political entities and sovereign nations have their roots in economic interests.

It might be contended, however, that this economic interpretation has no application to a country like India. Yet the struggle for existence is keen here also and economic conditions undoubtedly govern us. It has been recognised ever since the intelligentsia became politically conscious that the root-cause of all political subservience is economic bondage. In India, the Flag has followed the Trade—contrary to the common saying of Trade following the Flag, and British political rule began with a trading company. Dadabhai Naoroji, R. C. Dutt, William Digby and others emphasised the economic basis of political domination and pointed out its economic consequences such as the drain, debts, Home charges, land revenue system, cotton excise, salt, etc. The financial and commercial safeguards in the new Constitution undoubtedly indicate the importance attached to the maintenance of economic power despite political changes; but political reforms are futile without the power of the purse and the effective right to mould the economic destiny of the nation. There is, indeed, nothing surprising in this, for as Burke observed long ago, it was not on the question

of abstract politics, but on the question of taxes, that the ablest pens have been exercised and the stoutest hearts suffered. The political future of the nations, it is now realised, depends upon their fundamental economic position. The larger the State, observes George W. Russell, the more easily do the holders of economic power gain political control. Even if economic conditions of India are somewhat different from those in the West, the distinction is one of degree only and not of kind, while the need of economic amelioration is hardly less. The fundamental factors such as poverty, pressure for employment and a low standard of living for the masses are all there. Moreover, the impact of industrialism is eradicating even this distinction of degree. It is, therefore, necessary for us to realise that without a sane and disinterested economic outlook, politics would tend to become timid and short-sighted opportunism.

But apart from all political theories and doctrines, there is no gainsaying that inexorable economic facts constitute the basis of politics. Political power is undoubtedly derived from the possession of land and wealth. This does not mean that every man's power is in exact proportion to his property or wealth, but it does mean that property or wealth exercises its weight and influence in political arrangements. The State certainly provides the conditions of life and protection of the individual and performs in this respect economic functions of importance. It is absurd to differentiate production and distribution of wealth from the State which protects, regulates and taxes property and wealth and controls currency and credit which are the very basis of economic activities. Take, for example, the number and character of measures

coming up before a modern legislature and the economic significance of politics will be immediately evident. It is impossible to comprehend fully the development of imperialism and Bolshevism and Fascism, the recurring wars and threats of wars and the abandonment of parliamentary government in several countries without reference to economic conditions and economic objectives. The fundamental social problems confronting us to-day are not political but economic. Economic environment profoundly affects, even if it does not actually determine, the character and operations of political institutions. The logic of this is plain. It is undoubtedly true that the State of to-day is influenced by powerful organised economic forces generated by industrialism. Since the war which was to make the world safe for democracy, there has been a decline of democracy and extra-parliamentary forms of dictatorship. Party alignments even in democratic countries are taking economic shapes and the centre of power has shifted from Parliament to high finance which has been described by Sir Courtney Ilbert as the most potent, subtle and ubiquitous force in modern politics. Groups of financiers and industrialists counterbalanced at times by strong labour unions determine the fates of cabinets and the verdict of electorates. The association of finance with export of capital seeking profitable outlets has led to the phase of economic imperialism. Modern economic technique has given a new character to imperialism, while imperialism in its turn has given a new political complexion to industrialism. Economic competition utilises such measures as tariff contests, colonial intrigues and scrambles and eventually war. Even those who demand a clear-cut separation between politics and economics

insist that the State, a political institution, should safeguard their property, ensure them security, preserve trade routes, levy tariffs, give bounties and secure concessions for them in regard to raw materials or markets and protect their capital investments. The division between politics and economics is demanded only when the political State performs economic functions which conflict with the interests of the particular group or class concerned.

Economics is concerned with the daily lives of men and women and permanent human occupations; politics, on the other hand, deals with voting and representation and administrative affairs of the people. Men can, after all, do without the ballot but not without bread. If the production of wealth has always been a source of political influence, the distribution of wealth is becoming an issue of politics. Democratic government is incompatible with gross disparities and inequalities in income and a stable government is impossible without harmony of interests. The problem, so vital in politics, is not simple, but the conflict of economic interests is fundamental in modern politics and urgently demands solution. The basis of the State is economic; all depends upon the soundness of national wealth. But national wealth does not and should not mean only more rupees in the Exchequer or a few more millionaires; it means more bread to the hungry, more clothes for people who cannot hide their nakedness; it means education, independence, manhood and self-respect. It is only in so far as we make economics consciously and scientifically the basis of politics that we shall achieve truer emancipation.

MACHINE AGE AND CRAFTSMANSHIP

BY MR. IQBAL SINGH

(Special Correspondent, *'Les Affaires Etrangères, L'Occident, etc.'*)

THE age of miracles is over but the age of scapegoats is not. Scapegoats may come and go but the instinct which drives us to look for them, and not finding them, create them from our own fecund imaginations is immutable. Generally speaking, the periodic transmutations of scapegoats is governed by an enunciable law; the gods of one generation serve as the scapegoats for the next. The reason is obvious. We do not want to accept the responsibility of our failures. Nobody does; it is altogether too odious to have to admit one's shortcomings. In the heart of our hearts all of us, in spite of Mark Twain's outspoken cynicism, believe ourselves to be angelically infallible and it is easier, far easier to dwell on the sins of our fathers than our own.

The contemporary world of enlightenment and progress indulges as freely in this long-established ritual as the Hottentots; there are about as many scapegoats as there are homo sapiens on this earth. Almost everything that was accepted by the last century as intrinsically good is rigorously taboo to-day. What was regarded by the Victorians as the very sublimity of good taste in matters of art, literature, dress, manners, politics is viewed with profound suspicion by their grandchildren: from crinolines and horse-hair upholstery to Free-trading Liberalism and In Memoriam. The idols of yesterday have become the execrations of to-day; that is the way the world goes.

Not long ago machine was the object of much idolatry. The 19th century, like modern Russia which has entered it when the rest of Europe has left its ghost a considerable distance behind, apotheosised machine, wrote reverential psalms to it, worshipped it. It was veritably believed to

be the instrument which was to usher in an era of peace, prosperity, godliness, indeed the kingdom of Heaven on earth. The typical Victorian industrial magnate truly believed that in opening a tinned-fruit factory, he was not only serving the cause of family fortunes and nation, but also putting himself on the side of the angels. The mechanistic conceptions even invaded the rather exclusive realms of metaphysics and religion. God himself was visualised by many, if not actually in the likeness of a member of the famous Cadbury family, at least, as an indefatigable mechanist incessantly feeding the cosmic blast furnace. The directors of joint stock companies enjoyed their short—but, no doubt, gay—period of canonisation. New England churches felt no qualms of conscience in displaying effigies of Messrs. Rockefeller, Edison, Ford, beside Christ on Mount Calvary.

But all idolatry presupposes the existence of iconoclasm. With the War and its aftermath came the crash. The gods of the industrial Babylon proved to have feet of clay. The populace ever since, like the African bushmen who, when their tribal affairs do not flourish according to their desires, give their totem-gods a good hiding in public, has been feverishly seeking for scapegoats to use as a target for its unavailing rage. Machine, too, has, not unnaturally, come in for more than its share of the fury of the iconoclasts; there are a growing number of people who believe that, to bring about a utopia, all we need is a sufficient quantity of T. N. T. to blow up all the industrial centres in the world.

The reaction against machine had, of course, started even before the machine age, as such, had properly begun. Critics of

industrial civilisation had not been found wanting long before the dividends began to dwindle; the fall in the value of gilt-edged securities has only increased their number. In the last century there was Ruskin with his fondness for Gothic obscurity and intolerably bad prose; William Morris, the greatest craftsman England has ever produced or is likely to produce, with his incorrigible enthusiasm for cottage industries and onions; Leo Tolstoy with his notorious leanings towards *ahimsa parmo dharma* and well seasoned *vodka*. More recently there was that amazing genius, the late D. H. Lawrence with his cult of dark gods whose vehement vituperations against machine, and all that it stands for, were even more wholesale and uncompromising than Mahatma Gandhi's.

The machine age has been criticised from every conceivable angle: moral, sociological, æsthetic. Most of criticism offered has little beyond personal prejudices to support it. For instance, morally there does not seem to be anything inherent in any machine to indicate it is a contrivance of the beast and something fundamentally unholy—not even in a battle-cruiser. That it may be used for evil purpose, nobody would deny—but then anything, even a holy book can be, and has often been, used for extremely reprehensible ends. If it is true that machine age has put diabolical forces of destruction at the disposal of unscrupulous profiteers, it is equally true that it has offered man even greater facilities to counter-act evil influences and construct a tolerably habitable world. There is always a tinge of dishonesty about our moral objections to machine, since even the most violent detractor of the machine age does not push his repugnance to the logical extreme of refusing to have anything to do with the

amenities of life it provides. Most of us, when asked, will prefer the plushy comfort of the toothache chair in a dental clinic to the alternative of having our teeth knocked out in the primitive manner—that is, with a stone.

Sociologically, it has been argued, machine has brought in its train a whole host of social evils: unemployment, poverty, bread-lines, squalor, unspeakable misery for millions of men and women and children. To answer this argument is really impossible, not because it is unanswerable, but because it is too puerile, too unreasonable to call for an answer. Besides one cannot reason with unreason. The discussion whether man has failed machine or machine has failed man is futile—as futile as the attempt to convince a child who has cut his finger that the fault is not of the knife but his own.

The æsthetic objectors to machine range themselves in two distinctly different groups. It is ugly, vociferates the one camp; it kills craftsmanship, emphasizes the other. The first group, which has a recognisable kinship with the *fine-de-siecle* dandies who regarded it the height of originality to parade the streets in eccentric garbs, merely voices an adolescent personal preference. Standards of beauty are relative to people's upbringing and environments. Probably there are men who are genuinely shocked by the swift, supple, aerial-like grace of the stream-lined cars, the sublime verticle precipices of the modern architecture or the majesty and grandeur of a modern ship. What one feels certain is that such people do not form a majority, or even an appreciable and intelligent minority.

But the exception taken by the second group is really serious. For craftsmanship means skill, dexterity, art, ingenuity and if the price for the mechanization of the world is

the loss of the essential human skill and ingenuity, then it is very dearly bought indeed. If it is true, as is contended by some, that the machine age hinders, stultifies, or negatives the expression of human genius, then it is no doubt vicious and needs being repudiated by every fairly sensible person. But is it true?

MUSLIN AND MACHINE-MADE FABRICS

Critics of the machine age point to what they consider an overwhelming mass of evidence. The question, however, is whether the evidence will hold water on close and disinterested scrutiny. There is, for instance, the case of the craftsmen who manufactured Dacca muslin—a case which every nationalist, true to his salt, has on the tip of his tongue to illustrate how the advent of the machine has ruined Indian arts and crafts. We are all familiar with the fate of those craftsmen; they have been unredeemably superseded by the deluge-like influx of machine-made fabrics. Dacca muslin was a cloth of very fine quality, the people who manufactured it must have been admirable artists in their particular genre, and if a man were made to choose between a gift of old Dacca muslin and the muslin woven in the mills of Lancashire, Bombay Osaka, or Lyon, there will be little doubt as to which he will choose. But gifts do not come our way every day, and most of the time we have to accept the painful necessity of paying our hard-earned money to get what we want. And if one were in need of a muslin shirt, and the Dacca muslin were the only commodity in the market, its price will be so exorbitant that one will have to do without a shirt unless one's income happens to run into comfortable figures, which is unfortunately not the case with everyone. Their choice then is reduced to being

resigned to the so-called evil of machine-made textiles or ascribing to the tenets of nudism.

EVERY EPOCH, ITS OWN TECHNIQUE

That brings us to the crux of the problem. The difficulty here as everywhere else is, strange as it may sound, that the majority of mankind are incapable of seeing beyond their noses. Critics of the machine age, as Messrs. H. G. Wells and Stuart Chase have so often despairingly stressed, suffer from this essentially human weakness, though it is only just to remark that the admirers of machine age are, for the most part, not much better. Every epoch has to discover a technique suited to its needs. It is the urge of necessity that decides the nature of human technique at any instant of human history and not the technique that determines the necessity. And ours is manifestly the age of mass needs. Whatever we need to-day, we need it on a mass scale whether it happens to be fancy beads or bread for starving children. This is so, because paradoxical as it may appear, there never was an age of such mass scarcity before. In the days of self-sufficient village communities, it was possible to have appalling famines in one area and great wave of prosperity in the adjacent regions. Those days, however, are over. The first steam engine shattered economic self-sufficiency for ever, and to hope to get back to those felicitous times is like crying for the moon. There is no turning back in the river of life. Even the frenzied economic nationalism, which has been so much in evidence since the break-down of the Anstalt, is merely a confirmation of the crucial interdependence of the people on this planet. The method which was entirely adequate and consistent in the feudal world, has ceased to possess

any relevance to-day; with the price of wheat being governed by the operators on the Chicago, Winnipeg, or London grain marts, neither the Indian villager, nor the farmer of the Middle West, nor even Mr. Walter Runciman can go on indefinitely in the good old way of the good old days.

MASS PRODUCTION

Mass production and mass distribution—an aspect of modern technique which has, unhappily, never received any serious attention except, perhaps, in Russia—is a concomitant of mass needs. Mankind will have to adopt it as inevitably as the giraffe had to adopt his ridiculous, but absolutely indispensable, long neck. The problem finally resolves itself to this: Is mass production and mass distribution incompatible with craftsmanship?

THE NEW TECHNIQUE

The answer to that is that it is not; the new technique only requires different kinds of craftsmen. One has only to go into a factory, a workshop, a clinic, a research laboratory to recognise that if any civilisation depends for its well-being, its very life on craftsmen—that is, people who can suffer infinite pains in the pursuit of their particular vocation—it is ours. Those who have seen the strange, ecstatic dance of machines in a textile factory, know full well that never were craftsmen more needed than to-day. The man who can control half-a-dozen looms working at a terrific whirlwind pace, who can pick up a solitary broken thread out of a million is as much a genius as the poet laureate. To suggest that he is less of a craftsman than the village weaver is to betray one's stupidity. The degree of efficiency, competence, agility, capacity for

rhythmic co-ordination required by the former is, of necessity, higher than in the case of a hand-loom weaver.

MODERN PHOTOGRAPHY

Or take modern photography. It has completely thrown all the second and third rate portraits and landscape painters out of the market. It is a development which no serious artist, or anyone genuinely interested in the well-being of art, need lament. It is inconceivable that photography, however advanced, could stop a man like Cezanne from painting, and in eliminating a set of charlatans who would, in their own interests as well as the interests of the society, be doing much better by selling vacuum cleaners than painting unendurable chocolate beauties, it has only rendered a long-needed service to art. And is modern photography not an art itself as typical of our age as the miniature painting was that of the 18th century and illuminated manuscript painting of the medieval christendom? Those of us who, even after years of painful toying with a Kodak have been unable to obtain one decent snapshot, know well enough how much skill and art is needed to achieve those supremely beautiful effects of light and shade which are a characteristic of photography to-day—effects which Rembrandt would have been proud to own. Nor is photography the most difficult of modern arts and crafts. There is linotyping, lens-manufacturing, electric bulb-making and a thousand other industries which are the issues of modern science and require an almost superhuman skill, power of concentration, precision, and patience from those who work in them. And if so much competence is demanded of those who handle machinery, how infinitely more difficult must be the

art of designing and manufacturing for making machines?

CRAFTSMANSHIP IN GEOMETRIC PROGRESSION

Again, take the simplest example with which we are all well acquainted, namely, the motor-driver. Surely it is reasonable to suppose that to drive an automobile requires more dexterity than to drive a bullock-cart. The quickness of mind, self-control, alertness which is needed to control a motor car is evidently out of all proportions to that required for handling bullocks. And as we move upwards from a motor-driver to a motor-racing ace, an air-pilot, or a wireless operator, the requisite craftsmanship rises in a geometric progression.

ART AND CRAFTSMANSHIP

But the issue is not, let it be understood, of asserting the superiority of one craftsman over the other; it is simply that every age demands its own peculiar craftsmen and artists. Craftsmen, too, like the rest of us must adjust themselves to the needs of the time: they cannot possibly expect to be allowed to live as parasites. To complain that craftsmanship has been annihilated by the machine age is as absurd as the grievance of Neanderthal craftsman who must have bitterly resented the superior craftsmanship of the Cro-Magnon craftsman and considered it as a despicable attack on his means of livelihood. Craftsmanship as a parasitic growth, obviously, cannot survive whether it is the stone age or the machine age; craftsmanship as that inherent genius of human race which has enabled it throughout the duration of time to surmount obstacles, to meet new situations with new methods, to wring its necessities from the obstructive elemental forces at the cost of infinite labour and sacrifice cannot, of course,

ever be in the danger of being superseded, whatever the form of social order humanity chooses to impose upon itself. It is good not to have any illusions about the possibilities of an industrial civilisation. There are problems which no machine can solve for human beings because they happen to be essentially human problems. Machine cannot give the world a set of real sanctions and values, it cannot make human beings happier because human happiness depends upon the capacity of human beings to arrive at mutually equitable adjustments, and it cannot make us wiser. The problems that machine can attack and solve for us are merely the technological problems. But once we have learnt how to face realities and to distinguish the essentials of life from trivial irrelevancies, it can certainly help us to make human life as a whole more pleasant, more dignified, more comely.

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MAURYAN FINANCE

BY PROF. K. A. NILAKANTA SASTRI, M.A.

HISTORY, said a famous historian, is broadening, deepening and lengthening. Of the broadening of the study of Indian History, we have proof in the fact that scholars no longer devote themselves exclusively to dynastic lists and wars of conquest, but cast their nets wide and give an increasing measure of attention to the study of social life, art, and religion. The discovery of the Arthasastra about quarter of a century ago marked an epoch in the study of Hindu administration, its theory and mechanism. Kautilya's work has gathered a whole library of modern critical literature round itself, and opinion is now definitely divided on its age and authenticity. One set of scholars think that the work in its present form does not date back to a time earlier than the Gupta period, the fourth or even the fifth century A.D., and they deprecate all attempts to give Kautilya's work the same rank among the sources of Mauryan history that Bismarck's reminiscences have for the history of Modern Germany, or the Ain-i-Akbari for that of the Moghul empire under Akbar. Others hold with more reason, as I think, that the doubts cast on the genuineness of the work are misdirected, that in substance the book is the same as Kautilya wrote it, and that it should be taken fully into account in any study of the Mauryan political system, though it is possible that the book was revised in part by the followers of Kautilya.

Accepting the latter view, Mr. M. H. Gopal has made the Arthasastra the basis of a monograph on the financial administration of the Mauryan empire,* the first

* MAURYAN PUBLIC FINANCE. By M. H. Gopal, M.A., Ph.D. (Econ. Lond.) George Allen and Unwin Ltd., London. 12s. 6d. net.

systematic study of a very interesting subject.

The book is divided into two parts. The first part is devoted to an examination of revenue. The Mauryan financiers wisely relied on a variety of taxes securing an equitable distribution of the burden of taxation among the people and an adequate income to the State. Kautilya classified revenue in three different ways; they are enumerated and compared with modern classifications. An Appendix discusses some revenue terms employed by Kautilya. Neither the conclusions of these discussions, nor the modern equivalents sometimes suggested for the ancient terms, e.g., excess profits tax for *paravam*, will be readily accepted by the critical student.

Chapter III concerns itself with revenue from land and irrigation. On the vexed question of State-landlordism, the author quotes the judicious views of Thomas with approval and designates it 'qualified state landlordism'. The water tax collected by the Mauryas varied from 20 to 88 per cent. of the produce—a very high rate. The discussion on octrois, tolls and customs duties (Ch. IV) would have been simpler and clearer if the author had allowed his texts freer scope instead of seeking to break them up and fit them into the framework of modern financial terminology—a process which leads to and explains some of the errors into which the author falls in the course of his work; instances are his exposition of *Sulka*, and his indecision regarding the tax on prostitutes which he mentions under both excise revenue and income tax. After a discussion of Excise and Salt revenue (Ch. V), two kinds of poll tax are mentioned and then the income tax

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which is said to have been on the proportional system—was any other system then known?—and of which the tax on courtesans is treated as the leading species. Other miscellaneous taxes (Ch. VI) follow. While treating of the Mauryan labour-tax, the author quotes R. K. Mookerjee to the effect that the great temple of Tanjore was built largely by forced labour—a statement for which there is no tangible authority. The interpretation of *utsanga* as forced benevolences is not happy; Bhattasvami, an ancient annotator, who is cited on this subject, does not bear out the translation which has been accepted from P. Banerjea.

Revenue from Government enterprises (Ch. VII), miscellaneous income from treasure troves, escheats and so on (Ch. VIII), methods of tiding over financial crisis by drawing on accumulated reserves or by extraordinary levies (Ch. IX) and exemptions from payment of taxes (Ch. X) are the chief topics considered at the end of Part I. The discussion of Public loans (pp. 186-8) conforms more to modern practice than to ancient texts on the subject.

In Part II, which consists of six chapters, the author traces principles guiding Mauryan public expenditure and considers the main heads of expenditure. The modern canons of benefit, economy, sanction, and surplus are applied as tests. Here the author repeats what he has said earlier that in ancient India there was no budgeting in the modern sense. One is tempted to ask, then, why institute these elaborate comparisons with modern standards in all their detail? This is in fact the main defect in the method of the author; he makes no attempt to understand and expound ancient Indian conditions and thought as they were, before setting out to criticise them in the light of the modern theory and practice of finance.

After an analysis of the twofold classification of expenditure as given by Kautilya,

the items of civil expenditure such as expenses on royal household and ecclesiastical expenses are examined. Other items of civil expenditure comprised medicine and poor relief, education and famine relief and irrigation.

In Chapter XV, the author traces expenditure incurred on the military establishment and on justice and police. An attempt is made to arrive at a rough idea of the expenditure on the salaries of the standing army, and this is set down at £17,000,000. The figure is reached by taking into account the salaries laid down by Kautilya and the army figures found in Pliny and by equating a *pana* to a shilling.

The last chapter is on Financial administration and the high state of organisation that characterised Mauryan administration is clearly brought out.

There is a useful bibliography and a good index. The number of typographical errors, especially in the Sanskrit passages, is unusually large for so important a publication.



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BHUBANESWAR

BY

DR. B. C. LAW, Ph.D.

BHUBANESWAR or 'the Lord of the World' is the name of a little place in Orissa. It is situated at a distance of 35 miles from Puri by a motorable road known as the Jagannath Trunk Road. The motor route which is well kept is enjoyable with big shady trees on its two sides. It is narrow in many places with many sharp curves. It takes an hour to reach Bhubaneswar from Puri by motor car. The road is right through bridged except at one place where there is a big river known as the *Balianti* which is crossable during the dry season.

The temple at Bhubaneswar contains the image of Lingaraja which is as old as the sixth century A.D. From the artistic point of view the temple stands pre-eminent. It is a good specimen of lattice work with very fine moulds made with great skill and care. Pilgrims from all parts of the world visit this famous temple which covers an area of $4\frac{1}{2}$ acres and is surrounded by a high thick wall. The court yard inside is flagged with stones. Some ceremonies are performed daily in the temple. They are as follows :-

1. Some sort of ceremony is observed when the door of the temple is opened.
2. Ablution ceremony of the God, that is to say, God's teeth are cleaned by pouring water.
3. Bathing, dressing and breakfast of the God.

Then comes the mid-day dinner which is followed by the waving of the lamps (*Arati*) after which the door is closed. Then again in the evening the God is given to eat and is clothed in full dress.

As soon as the waving of lamps is finished and the offerings of flowers are made by the priests, the God goes to sleep and the door of the temple is closed for the night.

In the month of Chaitra (March-April) the Rathajatra ceremony of this God takes place.

Bhubaneswar is a very healthy place and people go there for a change, specially those suffering from dyspepsia. There are some tanks in Bhubaneswar and the most notable of them are *Vindusagara*, *Papanasini*, *Kedaragauri*, the water of which is very good for dyspepsia and *Brahmakunda*. The biggest is the *Vindusagara* (*Vindusarovara*) which is embanked with stones on all sides.

Six miles from this temple are situated the ancient caves of Khandagiri and Udayagiri preserved by the Government of India under the Ancient Monuments Preservation Act. The road from the temple to these caves is motorable. These caves are sacred to the Jains. The crest of Khandagiri is the highest point. Udayagiri has a small Vaishnava temple at its foot while Khandagiri has a Government inspection Bungalow at the base. The Jains have their own Dharmasala at the foot of the hills. The Khandagiri caves are double storied, some portions of which are now in ruins but preserved with great care. The place where these caves exist is frequented by wild beasts such as leopards and panthers which do much harm to cows, goats, etc. Pilgrims seldom visit these caves, as to them they are not so very interesting as to the antiquarians. The inscriptions on these caves show how ancient they were and how important they had been.

The Koch Civilisation in Assam

BY MR. KARUNAMAY MAZUMDAR, B.A. (Hons.)

THE Koch period is in the annals of Assam almost what the herculean age is in the history of Greece. The age of the Koch kings is a more agreeable picture than any other period in Assam. The profound peace with a firm Central Government established, opened the highways of commerce, and literature, art and science flourished in a high degree. The great works of art have been destroyed, but literature and philosophy still exist to increase the glory of ancient Assam.

Vishwa Sing laid the foundation of the Koch kingdom with Cooch Behar as its capital. He adopted Hinduism. The origin of the Koch kings is obscure but they traced their origin from Siva.

In 1544, Vishwa Sing died and was succeeded by his son Malladev who took the title of Naranarayan. His brother Shilla Ray whom he appointed his general was a very powerful hero.

He undertook and succeeded in accomplishing the formidable task of making himself the paramount power in Assam. He conquered the Cachari kingdom, Jaiyantia, Sylhet, Tippera and permanently annexed them to his own kingdom. At the close of his triumphal career, his kingdom extended on the north to the Himalayas. The Bay of Bengal may be regarded as the frontier on the south. The Karotiya river marked the western limit of his territories. The eastern limit was probably Lakhimpur. In short, Naranarayan's kingdom was almost equal to that of ancient Kamrup.

Though defeated in the first encounter, Shilla Ray defeated the Ahoms after a decisive battle in 1562 and brought them under the Koch rule, Bengal was then under the

Muhammadan Nawabs. The Koch kingdom extended to the border of Bengal and war ensued. The great Muhammadan General Kala Pahar who was an iconoclast, invaded Assam and defeated the Koch army. Shilla Ray was captured. Kala Pahar destroyed many Hindu temples and then went away. The signs of his vandalism are still found in the broken images at Kamakhya. After his release, Shilla Ray set his attention in the reconstruction of the temples ruined by Kala Pahar. The present temple of Kamakhya was rebuilt by king Naranarayan.

Akbar the Great, who was then reigning at Delhi, conquered Bengal. King Naranarayan concluded a treaty with him and for about 50 years there was no hostility between the emperor and the king of Assam.

King Naranarayan's name is known and honoured in Assam. It is said that he had friendly relations with the kings of China and Burma. He was a man of exceptional personal capacity and a great patron of learning.

The year 1584 saw the break up of the Koch kingdom into two parts. To Raghudev, son of Shilla Ray, fell the country between the Senkush and the Barnadi, and to Lakshminarayan's share fell the territory from Senkush to the Karotoya.

Raghudev established his capital at Sheela-Jayhur near Sarbhog railway station.

He was a very religious king, who rebuilt the temple of Haygrib Madhab at Hajo. He also made gifts of lands to these temples.

He was succeeded by his son Parikshit. Dark clouds were looming in the western horizon, and Assam needed warrior kings to maintain her independence, but she got

selfish kings. Quarrel soon ensued between Lakshminarayan and Parikshit. With the help of the Mughals, Lakshminarayan destroyed Sheela-Jayhur. After that the Mughals captured the kingdom in 1612. Parikshit's brother, Balinarayan, fled to the court of Pratapsing, and the Ahom king ruled as a tributary king in Darrang. Though the Koch kings ruled for a long time, their greatness disappeared.

ART AND LITERATURE

Sanskrit still continued to attract the attention of the cultured. The Koch kings issued their edicts in high flown Sanskrit. Purushotyum wrote his grammar "Ratnavali", which is still current in the eastern part of India. Pitambar Sidhyantabagish composed 18 Smritisastras. There were many other scholars. Literature and the science of Astronomy made great progress, and the age is marked by a great intellectual upheaval. King Naranarayan was a patron of letters. Like Vikramaditya, he gathered round his court a number of scholars.

The period saw the development of Assamese literature. The Koch kings followed a policy entirely different from that of other kings in Assam. They arranged the translation of the Mahabharata and the Ramayana into Assamese.

The learning was not confined to a few. It was fostered in the famous centres of learning. Pragjyotishpur was the best university in Assam. Its fame carried beyond the borders of Assam, and scholars from China, Burma, and Bengal came to flock this university. The kings patronised learning and made gifts to scholars.

ARCHITECTURE

The plastic and pictorial art felt the same impulse of life as literature. Innumerable

monasteries and temples were erected, which speak of the sense of spiritual hankering of the people. Temples were dedicated to a peculiar form of Tantric Hinduism, which offers special honour to female forms of the deity called Saktis. The temple of Kamakhya near Gauhati built by Naranarayan is recognised as one of the most important shrines of the cult. Parikshit, the last Koch king of importance, built the famous temple of Haygrib Madhav at Hajo. The temple situated on a hillock is rich in architecture and natural beauty. The kings issued their orders and teaching in copper plates and inscriptions. Naranarayan greatly encouraged religion and imported learned Brahmans from Bengal to conduct the religious ceremonies. Hajo is a pilgrimage, not only to the Hindus but to the Buddhists and the Muhammadans alike.

The Hajo hill or rather group of hills where is situated, according to the Lamas, the spot where Buddha was delivered from pain. The hill rises directly from the plain forming a strikingly bold and picturesque mass, and it is a testimony to its natural beauty to find that the hill has attracted the veneration of the people of all religious denominations. The Buddhists formerly occupied one of the hillocks but are now displaced by the Brahmans, who restored the temple which is now one of the most frequented Hindu temples in Assam. The Muhammadans also crowned the summit of the highest peak with a mosque.

Attached to the temple is a colony of Nati or dancing girls who, on numerous feast days, dance naked in a room adjoining the shrine. The orgies are part of the Sakti worship so peculiar to Kamrup, but nowhere it is so grossly conducted as at this temple.

The Koch kings were devoted to all forms of religion. Sankardev preached Vaishnavic cult in the 16th century under the patronage of Naranarayan. He is said to have born in 1449 and to have died in 1569. He preached a purified Vaishnavism and inculcated the doctrine of salvation by faith and prayer rather than by sacrifices. He first attempted to propagate his views in Ahom territory, but was subjected to so much persecution owing to the enmity of the Brahmans who had the king's ear, that he went to Barpeta where under the mild and just rule of Naranarayan, he proclaimed the new faith far and wide. Sankar's literary productions were copious. The essence of his teachings was: (1) enmity to human beings is a crime; (2) God's glory should be on the lips of everybody; (3) all are equal in the eyes of God. Amongst his own followers, Madhav attained even a greater repute than the founder of the sect. He was himself more of an ascetic than the latter, but he permitted greater laxity to his followers who are known as Mahapurushias and still regard Barpeta as their headquarters. Anirodh, a Kalita by caste, quarrelled with Sankardev and leaving him founded the Moamaria sect, the adherents of which were destined to play an important part in the overthrow of Ahom rule.

CONSTRUCTION OF ROADS, ETC.

The Koch kings constructed many works of public utility out of public revenue and provided lands and other things for public utility. King Naranarayan's brother, Gosain Kamal, constructed a road from Cooch Behar to Narayanpur on the north bank of the Brahmaputra. The remnant of this road still exists. Naranarayan made many other roads and planted trees along them. He also erected several temples and caused numerous tanks to be dug. Naranarayan

had a mint, and coins bearing his name, dated 1477 Sak (1555 A.D.) are still in existence.

ENGLISH TRAVELLER'S ACCOUNT

Ralph Fitch visited the country during this reign and gives the following account of it:

I went from Bengala into the country of Conch (Koch) which lies 25 days' journey northwards from Tunder. The king is a Gentile (Hindu); his name is Suckel Counse (Sukla Koch or Sukladhraj); his country is great and lieth not far from Canchin China; for they say they have pepper from thence. The port is called Cacchegate (Chichakot). Here they have much silk and musk, and cloth made of cotton. The people have ears (which be marvellous great) of a span long, which they draw out in length by devices while they be young. They have hospitals for sheep, goats, dogs, cats, birds and for all living creatures. When they be old and lame they keep them until they die.

The statement that Sukladhraj was the Raja probably shows merely the extent to which the real power vested in him. There is a tradition that owing to the alleged discovery by his astrologers that he was under the influence of Saturn, Narnarayan placed the conduct of affairs entirely in his brother's hands for a whole year and wandered about in disguise, and it may be that Ralph Fitch visited the country at this juncture.

The economic condition of the country was very satisfactory. Industries did not depend entirely upon royal patronage. Their development was greatly due to non-interference and the excellent condition of the roads and communication. The Koch period may be regarded as the golden age of Assam and the epithet is not at all inappropriate.

Indo-Burma Trade Agreement

THE Government of India have published the provisional draft of an Indo-Burma Trade Agreement, which is to come into force when Burma is separated from India. The Agreement follows the suggestions made by the Joint Select Committee for a Trade Convention between the two countries with a view to prevent undue disturbance of trade on the one hand and to safeguard the economic interests of this country on the other during the period immediately following the separation. For the volume of trade between the two countries is so large and long standing that any sudden and revolutionary change in the tariffs will have undesirable repercussions. Nearly half of Burma's export trade,

not less than 48 per cent. to be exact, is with India; as for import trade, Burma takes from India 28 crores worth of Indian goods which is 42 per cent. of Burma's total import trade. The imports into India of Burman goods constitute 14 per cent. of India's total imports, while Indian exports to Burma represent 5½ per cent. of India's total export trade. Such close and substantial trade connections it is not desirable to cut off overnight. Burma must be given the freedom to adjust her fiscal policy in the manner which subserves her interests best, but India has a right, as the Joint Committee recognised, to see that those concerned in the Indo-Burma trade should be assured of a reasonable measure of certainty as to the immediate future.

The object of the Agreement, therefore, is to secure a certain measure of certainty and continuity in trade relations, and the Agreement which is to be incorporated in an Order in Council is to remain in force for three years. If not terminated at that time, then by a due notice given by either party, it will remain in force subject to termination on twelve months' notice.

It will be recalled that originally the Agreement provided that the existing tariff arrangements between India and Burma should continue after separation not for another three years but five years. One wonders why the period has been reduced from five to three.

When the Agreement was discussed in the House of Lords, Lord Derby moved an amendment to the effect that the higher duties in Burma on British goods should be restricted to two years. And Lord Hardinge explained how a five years' agreement with India would injure British interests. The Secretary of State interfered and warned the House of the danger of creating in India an atmosphere of hostility to Lancashire. Was it worth while creating in India, he asked, an atmosphere hostile to Lancashire over one per cent. of trade with India which went to Burma, and overlooking 99 per cent. which went to India itself?

Apparently, therefore, the three years agreed to in the present draft is a compromise and a concession to conservative demands.

The Agreement regarding immigration between the two countries lays down that there shall be no restrictions on entry of the Indians into Burma or Burmans into India other than those in force on the date of separation, but the Governor-General of India and the Governor of Burma will have the authority to exclude undesirable individuals or impose regulations in the interests of public health, public safety, or take action in the discharge of special responsibilities.

But when all is said, is not the proper arrangement one whereby the two countries concerned are allowed to adjust their fiscal relations in the way best suited to their own interests without interference or dictation?

Chandidas : The Earliest Bengali Poet

BY MR. ANANT K. SANYAL

THE poets of olden days are very often said to have received their inspiration from gods and goddesses with whom, like other ancients, it is not unoften that they had come in frequent contact. Vyas or Valmiki of our country, and coming down to more recent times, Kalidas of immortal memory, wielded the pen under divine direction. Chandidas also, the father of Bengali poetry, cannot be expected to have escaped some sort of tradition. No small amount of authenticity is attached to the belief that the goddess of the village he lived in, as we shall see later on, asked him to compose songs, and he obeyed her.

But, tradition apart, we must borrow the words of Fichte and say that it was in his music that God was visible to him. But his god is the god of flesh and blood. He comes down and treads upon this very earth of dust and dirt, of good and evil, of joys and sorrows of every day life. In the rare ecstasy of musical moments, he finds Him not as one seated in the inaccessible loftiness, not as "One", of the Upanishads, "from whom words, failing to reach, come back with the mind", but as One made of, as it were, and subject to the influence of the common dust before us. So it is that Krishna, of whose love he sings in his "Padawali's", as his songs are popularly called, weeps, just as you and I weep, in separation from his beloved one. This is why his Radha is full of indignation, as you and I will be under similar circumstances. She is mortified, she is dejected, she mourns her lot very like an ordinary human being. The lord of the universe hardly escapes the cravings and desires of the flesh! Godliness and mysticism and the inexplicable supernatural atmosphere of spirituality with which Krishna of the Mahabharata and the

Puranas is often associated, have no room in the devout and worshipful soul of Chandidas. He draws the couple exactly as he sees them in the transports of music, and absolutely unfettered he holds communion with them.

Chandidas, in all truth, is the brightest luminary in the firmament of Bengali literature. And we will dwell a bit upon his early life and career.

Born in a Bengali Brahmin family at Nannur, in the district of Birbhum, he lost his parents quite at an early age. It is probably between 1417 and 1418 that he was born. It is, however, admitted without contradiction that he flourished some 84 years before Chaitanya, the great *sannyasi* preacher and reformer of the Pathan age. And it is chiefly due to Chandidas who, as a forerunner of the preacher, moistened, so to speak, the soil of Bengal when Vaishnavism was not long to thrive. But that is a different question.

Chandidas is said to have entered no school. While very young, he was, by virtue of his exalted birth as a Brahmin, employed to worship the image of the goddess Basuli or Bisalakshee (the large eyed one) of the village, and dwelt in a thatched cottage in the vicinity of the temple, lost in devotion for the goddess. He began to maintain himself with the articles of food that the people of the village cared to offer to the goddess without complaint. But here intervenes a strange incident that may be of a little interest to our readers. A young helpless girl happened at this time to come to the village of Nannur in quest of some service. And she got a job. Although the daughter of a washerman, she was through pity engaged in the service of the goddess Basuli to do the dusting and sweeping and other menial duties. Now as she grew up

to be a fine maiden of exquisite beauty, in course of years, she had a change of fate. One night, while in sound sleep, Chandidas had a vision. The goddess appeared before him in person and asked him to seek for a spiritual guide and, what is surprising still, to compose songs in praise of the love between Radha and Krishna as a matter exclusively of religious pursuit in the company of the young girl under his employ. They say that Chandidas had already been deeply in love with her. And, in justice to the poet, we must know that the love between them was of a spiritual character. The young poet with a devout soul was completely taken aback by such an unusual suggestion, or rather command, of the goddess, specially seeing that instead of recommending her own worship and prayer, she wanted him to follow some other deities. Yet after considerable reluctance he had to yield at last. With Rami, as the maiden was called, as his companion, he undertook to compose songs and sing them in public. And thus burst forth the never ceasing spring of charmingly melodious strains under divine direction. For more than four centuries the songs of Chandidas have been ringing in the cottages, in the palace, in the streets, in the market place and in the musical performances of Bengal, whether in cities or in the country-sides. A saying goes in Bengal, for which Chandidas and his followers are mainly responsible, that there can be no song that has not for its burden the love of Kanu, that is to say, Krishna.

We love Chandidas, we love his poetry, but when will the world forget the ordeals through which the earliest and by far the best poet of Bengal had to pass before he could come out to the world at large? The villagers in a body ascribed infamy to them

both and subjected them to all manner of chastisement and dishonour, with the result that they chose Brindawan to be their abode till the last days of their earthly existence.

Undoubtedly all works of fine art, painting, sculpture, music or poetry are characteristically universal in their appeal. They transcend the bounds of time and space. This, indeed, is true of all fine arts in general, yet some distinction must, however, be made between them. Music, for instance, has, by the intrinsic virtue peculiar to itself, above all, the most immediate and most universal appeal. The communion between soul and soul is never so much innate and intimate as when effected through some sweet piece of music. The heart heavy with some uncontrollable emotion or passion can speak only in the language of the heart—the language or the tune, as the case may be, that crushes out of the heart all its sweets and bitters. A picture on the wall may call for some explanation, may await some underlying meaning to be exposed, but a piece of music will not wait; it flies and flies at once quick to the heart. Or, in a word, to borrow the words of Chandidas, "it will enter through the ears and reach the inmost recesses of the heart only to leave it in eternal hankering". This unique characteristic of music was the weapon with which the poet made such an extensive conquest. He is no poet's poet—he is alike a poet of the peasant as well as of the prince. The candour, the earnestness and simplicity of his style have endeared him to the people of all ages. Even a casual reader will not miss to notice in what a wonderful way love and pathos, serenity and sensuousness, hope and resignation are harmoniously blended, sometimes in a couple of lines, sometimes in a phrase and, the best of all, often in a long pause. Any endeavour to transfer the

melody, the lucidity of expression, the fervour and intensity from the original to a foreign tongue is to show the moon with the lurid light of the lamp.

How, for example, shall one bring out the idea implied in the silence when the very first line of his work, which introduces Radha in her intensity of emotion, stops short saying:—"Who is it that mentions to me the name Shyam (Krishna, her lover)? The line stops, but how much is meant than meets the ears! The wailing note still lingers. The words are at an end, no doubt, but the heart of the reader is in an insatiable thirst after the painful sweetness of the note.

Then follows the next line: "It enters through the ears and reaches the depths of the heart only to leave it in eternal hankering." The very sweetness of the name of her lover is enough to overpower her. And the picture is complete in itself. Of whom else but this consummate artist are these two lines worthy?

Love at first sight has been the theme of countless poets, but can a picture be more perfect than what Chandidas draws by means of a single line? The occasion is this. Radha has come to take her bath in the water. She finishes her bath and is proceeding homeward again with the wet blue *saree* on. "The blue *saree* moves on," says Krishna. "She wrings the cloth and with it my soul." The sense is clear. But the word-music, the sonorousness and alliteration ringing through the original expression are sorely lacking here.

While Krishna is in such an agony, Radha also is not better off—

"Out of the room she comes hundred times in a moment. She comes out and goes in very successively. Her mind is not in herself—quick is her breath—she looks towards the wood of the Kadamba tree. . . .

Her superiors are severe with her—she does not mind. . . . Ever restless, the skirt of her *saree* (cloth) she cares not to place properly—it hangs loosely down."

Without taxing the patience of our reader, we will add one more instance before we have done. Radha seems not to have known that there is no rose in the world without its thorns. Hence is her lamentations over the destiny that she has brought upon herself. Says she—

"Knowing love to be the tank of happiness, I got down to bathe in it. But immediately I got up after the bath and turned round the wind of pangs of heart blows. Who is it that dug the tank? The water in it is transparent, but the shark of agony frequents in it day and night, and the heart knows no rest."

As already noted, to Chandidas, God of awe and wonder, of love and reverence appeared in flesh and blood. Krishna is his God and Radha his goddess. Yet they are something more. In their woe, in their separation and indignation when the lover accuses the lady love of lack of attention, when the latter, on the other hand, brings a charge of betrayal, is full of jealousy and sorely aggrieved, Chandidas comes over with soothing sympathy and, like a dear friend, offers consolation to the wounded heart. He stands face to face, in his songs, with them. He enjoys their love, partakes of their joys and sorrows, intervenes on occasions with retorts and jokes, and makes his readers or his audience a party to all his delight. He loved Rami and knew what love is, and with the sincere outpourings of the heart, saturated through and through with love, he worshipped Krishna and Radha—the ever new loving couple. Chandidas's popularity has never been disputed, it has never been equalled. And with the poet we may say: "Sweet Chandidas, thy song shall never perish."

The Indian Cocoanut Industry

By MR. NYAPATHI KRISHNA RAO, B.A., B.L.

THE Ottawa Agreement brought out two facts into prominence, *viz.*, that the supply of copra is insufficient to meet the demand of the oil-crusher and that the price of cocoanut products in South India is unduly low. Hence the Imperial Council of Agricultural Research appointed a special officer to enquire and report about the matter. Dr. Patel, the special officer, dealt in his report with all the questions involved, including the question of protection for the cocoanut industry. I shall first deal with the prices and the shortage of copra.

The all-round depression is certainly one of the main factors for the falling of the cocoanut and its products. The price of other oil-seeds, such as gingelly, ground-nut, linseed, castor has fallen by 49·7 per cent., 60·9 per cent., 56·9 per cent., and 47·3 per cent. respectively. The cocoanut oil consequently has to meet with the competition of other oils by a correspondingly reduced price. Another main factor that should be considered is the large imports from Ceylon which is, indeed, threatening the Indian cocoanut planter. But Dr. Patel states that there is no evidence to show that the fall in the price of the cocoanut oil and copra is due to the increased imports. This leads to the consideration of the question of dumping from Ceylon, which has been denied by Ceylonese interests.

The advantages which Ceylon producer has vis-a-vis the Indian producer are, indeed, substantial. It may be stated that most of the cocoanut holdings in Ceylon is over ten acres each, and there are many large scale plantations which are absent in India. The Indian agriculturist, who has generally an acre or half acre plantation, has not equal opportunities of investing capital

and labour on the improvement of the land as his Ceylonese neighbour has. In the cost of production too, Ceylon has an advantage over India. The average yield per acre in Ceylon is estimated to be 2,000 nuts, while Malabar yields 1,600 nuts. The cost of production per 1,000 nuts in Ceylon is Rs. 15, while that in Malabar is Rs. 20. Further the absence of land tax in Ceylon, except the death duties and income tax of which the minimum taxable is Rs. 4,800 per annum, gives incentive to large scale plantations. In Malabar, on private Jammil lands the tax varies from Rs. 1-8 to Rs. 8-5, and on Government lands from Rs. 2-6 to Rs. 16-10 per acre. The ordinary agriculturist in Ceylon, possessing a ten acre plot, is always exempt from income tax. It will certainly be a great relief to the Indian planter if a minimum extent of cocoanut plantation, say 8 acres, is exempt from the land revenue, or the tax comparatively reduced. Lastly, the export duty was abolished in Ceylon to facilitate the export of the surplus cocoanut products, and the Government of Ceylon have been actively using all its patronage to push on the marketing of Ceylon cocoanut products. To crown all, there is the favourable tariff and the preferential freights on Colombo's exports to Indian ports. The following table illustrates how the West Coast businessman is labouring under a serious handicap in the matter of freight.

FREIGHT ON OIL PER TON

Port to which sent	From West Coast	From Colombo	Difference.
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Karachi ...	14 8 0	12 8 0	2 0 0
Bombay ...	12 0 0	7 8 0	4 8 0
Calcutta ...	12 4 0	9 0 0	3 4 0
Rangoon ...	16 4 0	12 8 0	3 12 0

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THE INDIAN COCOANUT INDUSTRY

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FREIGHT ON COPRA PER TON

Port to which sent	From West Coast	From Colombo	Difference
	Rs. A. P.	Rs. A. P.	Rs. A. P.
Karachi ...	9 4 0	10 0 0	0 12 0
Bombay ...	6 12 0	7 8 0	0 12 0
Calcutta ...	20 0 0	15 12 0	4 4 0
Rangoon ...	20 0 0	15 0 0	5 0 0

Besides, the tariff value of the cocoanut products has been reduced by the Government during the last 5 years as stated below:

Tariff Value	1929	1930	1931	1932	1933	1934
Copra Cwt. ...	23	17	16	11½	10	9
Cocoanut Cwt. ...	30	26	21½	16	15½	12½

With such advantages it is no wonder that Ceylon has been able to export large quantities of oil and copra to India. The Committee of the Ceylon Merchants' Chamber argues that almost simultaneously with the serious fall in imports of cocoanut in Europe, a greater demand for cocoanut products arose in India and that the Ceylon export trade began entirely owing to this and on no account can it be said that Ceylon dumped her low-priced products into India to the detriment of the South Indian cocoanut trade. Whether the imports from Ceylon into India can be called in strict theory dumping or not, it is abundantly clear that there are innumerable factors weighing in favour of Ceylon exports. Since the fall in prices in cocoanut products and the increase of Ceylon's trade with India synchronized, there is room to suppose that the fall in prices is largely due to Ceylon's imports.

SHORTAGE OF COPRA

In addition to Ceylon, Seychelles has the lion's share in her exports to India. Other places that export copra are: Aden and Dependencies and Maldives; while the

United Kingdom, Straits Settlements, Federated Malay States (in 1933 alone), and Java are the principal exporters of oil to India. The following table indicates the total imports of oil and copra into India.

Year	Oil (Gals.)	Copra (Tons)
1930-31	1,209,480	498
1931-32	3,331,140	2,222
1932-33	7,808,805	16,208

In 1933, it is estimated that India was Ceylon's best customer taking 36·9 per cent. of her total exports of copra and 33·5 per cent. of exported surplus of oil and 14·3 per cent. of the exports of her nuts. Despite the large cultivation of cocoanut for which India ranks first in the world, her acreage being 1,387,773 acres in 1932-33, Philippine Islands being the second having 1,361,126 acres, and Ceylon being the third having 1,100,000 acres, it is a pity that she is constrained to import and unable to provide for her own requirements. Dr. Patel attributes this phenomenal increase to the shortage of copra supplies on the West Coast, or increased consumption of oil and copra in India, or to a combination of both these factors. Further, the rapid strides that the trade in fresh nuts has made, may be another ground for the shortage of copra. Then, there is the differential duty on the exports of copra and cocoanut oil in Travancore. The fact is, the oil-milling industry in Travancore is subsidized. If a candy of copra is exported as copra, a duty of Rs. 4-10-9 will have to be paid and if it is exported in the form of oil and cake, a saving of Rs. 1-15-6 is effected. This preference to oil began in 1906-07, from which date the copra exports diminished. In 1911, the export duty on oil prepared from imported copra was abolished. Again in 1932-33, this concession was granted, and Travancore imported 42,298 cwts. mostly

from Ceylon, Mysore, and East Godavari; the other copra centres produce only edible copra, which is largely consumed for non-industrial purposes.

CONFLICTING INTERESTS

As at present situated, India requires large quantities of copra. But curiously enough, the copra-crushing industry on the West Coast is only working at half its potential capacity and this is partly due to the Ceylon competition on the one hand and the Bombay and Karachi competition on the other. The West Coast Mills are in urgent need of protection against Ceylonese oil and preferential freightage towards the same. But the vegetable ghee and soap industry might protest against prohibitive duties on cocoanut oil. The copra-crushing industry of Bombay and Karachi offers serious competition with West Coast, and Dr. Patel doubts whether the power-driven *chekkus* will ever successfully compete with the hydraulic presses of Bombay and Karachi. In 1932, a sum of 5.2 lakhs of rupees was lost to the nation through the importing of oil, and this amount could have been secured to the country if the oil had been crushed in India itself. But the Travancore Cocoanut Association suggests that it is clearly unnecessary to foster such an industry, whose income is 5 lakhs of rupees and providing employment for only 2,500 men at the expense of the cocoanut cultivator, who has staked his all in his cultivation and that it is perhaps advantageous to have some of the mills closed.

The other conflicting interests relate to the price level and general consumer. A high tariff against foreign copra and oil may unduly raise the prices to the detriment of the general consumer. Besides, the other fatty oil competitors of the market, for

example the ground-nut, may gain substitution. But it is urged that an increase in the import duty will not only rehabilitate the cocoanut cultivator in India, but is sure to give a helping hand to the ryots engaged in the cultivation of ground-nuts and other oil-seeds of India. The Travancore Association is of opinion that the cost of the cocoanut oil employed in the vegetable ghee and soap industry is but a tiny fraction of the price of these articles. The prices of these articles have not in fact been reduced in proportion to the prices of cocoanuts. Even granting that the increase in the import duty may affect the consumer to a certain extent, it has to be remembered that the producers of cocoanuts have for long patiently and ungrudgingly borne the burden of very heavy duties on wheat, sugar, cotton goods, matches, hardware, etc. The improvement in the price of cocoanut oil will improve the price of these articles.

Lastly, the cotton textile exports from Bombay to Ceylon have a preference under the Ottawa Pact, the corresponding preference being on cocoanut, its products and plumbago. The question largely depends on the consideration of the interests of the cocoanut cultivation vis-a-vis the Bombay mill-owner. The existing duties evidently are in favour of Bombay, and it is high time for the Government of India to take the right step in the matter.

THE ONLY SOLUTION

To tackle the present situation, it is desirable to adopt a progressive scale of duties on cocoanuts, oil and copra. The West Coast miller and the native planter should realise the benefits of such a protection within a period prescribed, say five to ten years, so that in the meanwhile India can make herself self-sufficient. The

Travancore Association has suggested a specific duty of Rs. 25 per 1,000 cocoanuts, Rs. 120 per ton of copra and Rs. 200 per ton of oil. The Ceylon price of copra being Rs. 125, a duty of Rs. 200 would suffice to plane with the cost of production at Travancore which is roughly Rs. 325. On the other hand, the Imperial Council of Agricultural Research, adopting the proposition of Mr. G. K. Devadhar, recommended to the Government a specific duty of Rs. 100 per ton of copra with corresponding duties on oil and nuts. Dr. Patel suggests that for complete tariff equality, the actual amount of duty on imported copra should be 60 per cent. of the actual duty on oil, i.e., the actual import duty on oil should be 166 per cent. of the actual duty on copra. The progressive raising of the tariff will not only ease the slump in cocoanut trade, but also prove a great feeler as regards the effect thereof from year to year on the several conflicting interests. *Pari passu* with the adoption of protection by raising the duty, the steamer freights from the West Coast ought at least be equal with those from Ceylon. Even internally, the railway rates have to be considerably reduced and greater facilities afforded to the marketing of the Indian cocoanut products.

To keep up India's level of stocks during the period in which protection is to be afforded, intensive propaganda for the increase of the cocoanut cultivation is needed. In a decade, the acreage in Travancore has increased from 4,65,598 acres to 5,62,556 acres, the increase amounting to 21 per cent. Dr. Patel indicates a large scope of expansion in the North and South Kanara. In South Kanara alone there are possibilities of increase to the extent of 200,000 acres. Along the East

Coast of the northern part of our Presidency, there are large tracts of land which promise to become excellent plantations. The Government ought to take up the question in right earnest, as Ceylon Government has done. The Mysore Government has offered lower water rates for cocoanut cultivation and limited the acres under paddy. Then there is the "Eat more cocoanut campaign" initiated by the Governors of Jamaica and Ceylon, which has met with much success. The medicinal properties of the cocoanut combined with the belief in its spiritual efficacy, will easily touch the imagination of the Indian masses. Cocoanut research centres in copra-producing tracts and a cocoanut committee are absolutely necessary. We believe that, if proper measures are adopted by the Government, the cocoanut industry is sure to have a bright future in India and be rescued from its present deplorable condition.

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CONGRESS THEN AND NOW

BY DR. B. PATTABHI SITARAMAYA

FIFTY years have rolled by since the Indian National Congress was founded, and during this long period it has covered several stages in the course of India's natural evolution and whatever differences may have come into being in its counsels in later years, the earlier ones—from 1885 up to 1905,—1915 or even 1921, were years of programmes almost common to the different shades of opinion and the different schools of thought that were slowly developing in India's politics. Nor were the differences of those earlier years of a very material type. The greatest difficulty in choosing the fight or arranging the battle lies in selecting the scheme of operations and the strategy that should guide them. The contending parties are tossed about between the aggressive and the defensive, between prayer and protest, between rival programmes as to whether we should invite the enemy to our parlour and to that end play a waiting game, or whether we should take time by the forelock and rush on him unawares and envelop him all round. These are the issues that rack the brains of Generals on the battle-field. These, likewise, are the issues in politics where the leaders should decide whether agitation should be in words or in conduct, and whether, if they should decide in favour of the latter, they should give fight by direct or indirect action. These issues are rapidly surveyed before our eye and still more rapidly revolved in our brain. The progressive stages of a political fight take decades to evolve themselves and what appears to-day at the end of fifty years of strenuous struggle to be profoundly easy and simple would not have struck our forbears, who had started the Congress as any thing other than unthinkable. Imagine a proposal placed before men like W. C. Bonerjee or Surendra Nath Banerjee, Sir Pherozeshah Mehta or Pandit Ayodhya Nadh, Lal Mohan Ghose or Man Mohan Ghosh, Subrahmanya Aiyar or Anandacharlu, A. O. Hume or Sir William Wedderburn, which pleaded for a boycott of foreign goods or of councils, courts and colleges, or a scheme of Civil Disobedience of select laws. It requires no imagination to see that they would have been scandalised by such ideas. Nor could such extreme

programmes be evolved before the Partition of Bengal, the reactionary policies of Curzon and Minto, or the South African experiences of Gandhi, or the Jallianwallah Bagh massacre. During the fifteen years of strife and struggle which the Congress had put in towards the end of the last century, the leaders of thought were mostly lawyers with a sprinkling of merchants and doctors who believed, and believed sincerely, that what India wanted was a lucid and balanced presentation of her case before Englishmen and their Parliament. For this purpose they wanted a political organisation, and they found in the National Congress the required organ through which to voice forth the Nation's grievances and the National aspirations.

THE KEY-NOTE OF THE OLD CONGRESS

In reperusing the brilliant addresses of the galaxy of Presidents* that shaped as well as swayed the course of Indian politics and in recalling the faith that lay behind them, we cannot lose sight of the several epochs into which the Indian political agitation during the past half a century divides itself. The circumstances under which the aspirations of the people and prior to that, their grievances called for powerful expression, have been explained by them at length and the background of the Congress has been pictured in some detail. The times and conditions would not allow in the earlier years anything else than a reasoned appeal to the authorities for the redress of grievances and a moderate demand of new concessions and privileges. This frame of mind soon developed into an art. Forensic talent on the one hand, and a richly imaginative and emotional eloquence on the other, were soon brought to bear on the task that lay before the Indian politicians and fill the pages of the two volumes. An irresistible statement of facts followed by irrefutable arguments to prove the justice of the popular cause is to be met with everywhere in the speeches supporting

* Congress Presidential Addresses. (In 2 Vols.) Containing full text of Presidential Addresses from 1885 to 1934. First volume from the Foundation to the Silver Jubilee (1885 to 1910). Second volume from the Silver to the Golden Jubilee (1911 to 1934). Price Rs. 4 each. To Subscribers of the "Indian Review", Rs. 3-8 each. G. A. Natesan & Co., G. T., Madras.

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the Congress resolutions and the addresses delivered by Congress Presidents. The burden of these utterances was that the English people are essentially just and fair and that, if properly informed, they would never deviate from truth and the right, that the problem was the Anglo-Indian and not the Englishman, that what was wrong was the system and not the individual, that the Congress was essentially loyal to the British throne and fell foul only of the Indian bureaucracy, that the English constitution was the bulwark of popular liberties everywhere, and the English Parliament was the mother of Democracy all over, that the British constitution was the best of all constitutions, that the Congress was not a seditious body, and that the Indian politicians were the natural interpreters of Government to people, and of people to Government, that Indians must be admitted into public service in larger measure, should be educated and made fit for high positions, that Universities, Local Bodies and the Public Services should form the training-ground for India, that the legislatures should be thrown open to election, and the right of interpellation and discussion of budgets should be conceded, that the press and forest laws and the rigours of the Arms Act should be relaxed, the police should become friendly to the people, and taxes should be moderate, that the military expenditure should be curtailed by India's burden being at least shared in part by England, that the Judicial and Executive must be separated, and Indians should be given a place in the Executive Councils of Provincial and Central Governments and in the Council of the Secretary of State, that India should have direct representation to the British Parliament at the rate of two members to each Province, that the Non-Regulation Provinces should be brought into line with the Regulation ones, and that eminent Englishmen in the public life of England should be sent over as Lieutenant-Governors, instead of members of the Civil Service, that simultaneous examinations should be held in India for the competitive services, that the drain to England should be stemmed and indigenous industries fostered, that Land Revenue should be reduced and Permanent Settlement should be adopted. They went the

length of deprecating Salt Tax as an iniquity, Excise duties on Cotton goods as unfair, Exchange Compensation allowance to Civilians (since 1893) as an illegal gratification. They had the vision to visualise the Indian problem in its multiple aspects and pleaded for the resuscitation of the village industries of this ancient land.

EVOLUTION OF IDEAL

From this rapid review of the themes that engaged the attention of the various Presidents of the Indian National Congress, one can easily see how their minds should have been constituted. We cannot blame them for the attitude they adopted as pioneers of Indian Political Reform any more than we can blame the brick and mortar that are buried six feet deep in the foundations and plinth of a modern edifice. They, it is, that have made possible the superstructure of colonial self-Government of 1908, Home Rule within the Empire of 1917, *Swaraj* of 1921 and complete independence of 1929. Let us express our deep and abiding sense of gratitude to the great men, that led the van of progress in the earlier generation of our public life. They had to adopt methods suited to the times. They had largely to quote English authorities in support of obvious propositions. They had laboured hard and made heavy sacrifices according to their lights and their capacities. If to-day our course is plain and our goal is obvious, we owe it all to our forbears who did the spade work and cleared the forest.

Whatever periodical excitements and exacerbations of feelings there might have existed off and on amongst Congressmen, there is no doubt that the progress of the Congress from its inception in 1885 to 1905 was one even march based on a firm faith in constitutional agitation and in the unfailing regard for justice attributed to the Englishmen. It was in that view that the Congress was represented as the greatest glory of British Rule in this country. For the obverse of the ideal it was added: "We happily live under a Constitution whose watchword is freedom and whose main pillar is toleration." Lord Ripon's view that: "The Queen's proclamation is not a treaty, it is not a diplomatic instrument. It is a declaration of principles of Government", was quoted by the official Representative of the fourth session of the Congress

of 1888, Allahabad. Lord Salisbury's dictum that "Government by representation does not suit Eastern traditions" was deeply resented, and Sir Pherozeshah Mehta declared in 1890: "I have no fears but that British statesmanship will ultimately respond to the call." Mahommed Rahimtulla Sayani's declaration as President of the 12th Congress in 1896 was unambiguous: "A more honest or sturdy nation does not exist under the sun than this English Nation." And when the nation met India's approaches and appeals with repression, Ananda Mohan Bose who presided over the Madras Congress in 1898, exhorted saying: "The educated classes are the friends and not the foes of England, her natural and necessary allies in the great work that lies before her." The faith placed in the Englishmen and in England by those who have gone before us may sometimes appear pathetic, but it is our duty to recognise their limitations and to entertain, in the words of Dr. Sir Rash Behari Ghosh's speech at the 23rd Congress in Madras, 1908: "Some kindly thoughts for those who, too, in their day strove to do their duty, however imperfectly, through good report and through evil report with, it may be, a somewhat chastened fervour, but I may say, without boasting, a fervour as genuine as that which stirs and inspires younger hearts." It is in this spirit that we must cherish the memories of the leaders of the bygone generations. As for the generation to which we belong, it will be conceded that we are still in the midst of a process of a new evolution. The politics of to-day will be the history of to-morrow even as the history of to-day was the politics of yesterday, and we have neither the space nor the need to quote extensively or at all from the utterances of the Presidents of recent Congresses.

During this long course of years, various eminent men have been called upon to lead the Nation. Dadabhai Naoroji presided over the Congress thrice and introduced the term *Swaraj* into Congress phraseology in 1906. The first President presided a second time. Surendra Nath Banerjee, the Trumpet-voice of India, enjoyed the honor twice and so did the white-robed Pandit Madan Mohan Malaviya as well as Pandit Motilal Nehru and Sir William Wedderburn.

The Mussulmans contributed eight presidents out of 51: Tyabjee, Sayani, Nawab Syed Muhammad Bahdur, Hassan Imam, Abul Kalam Azad, Hakim Ajmal Khan, Muhammad Ali and Dr. Ansari. Kali Charan Banerjee, a Christian, would have presided had he not been cut off in the prime of life. Dadabhai Naoroji, Sir Pherozeshah Mehta and Sir Dinshaw Wacha came as the representatives of that noble community—the Parsis—who have enriched India's Vedic and Islamic cultures by the confluence of the culture of Zend Avesta. Bengal stands foremost in having contributed men like W. C. Bonerjee, Ananda Mohan Bose, Romesh Chunder Dutt, Lal Mohan Ghosh, Dr. Rash Behari Ghosh, Bupendra Nath Basu, Sir S. P. Sinha, Ambica Charan Mazumdar and C. R. Das. To U. P. belong Bishan Narayan Dhar, Malaviya, Motilalji and his son Jawaharlal. The last of the Presidents Rajendra Babu comes from Behar, which had earlier given Hassan Imam. Punjab had the honour of giving Lala Lajpat Rai, and C. P., Mudholkar. From Gujarat came Gandhi and Vallabhai Patel. The crop from Bombay was abundant. Tyabji and Sayani have already been referred to; as also Mehta. Wacha, Gokhale and Chandavarkar complete the list from the Western Province. From Madras came Ananda Charlu, an Andhra; then Mr. C. Sankaran Nair a Malayalee, and finally the Grand Old Man of the South—Mr. C. Vijayaraghavachari—and Mr. S. Sreenivasa Iyengar, both of whom are from Tamil Nadu. Two ladies Mrs. Besant and Mrs. Sarojini Nayudu have graced the Presidential throne. The European community had its own turn through Messrs. Yule, Webb, Wedderburn and Cotton. This varied list shows how the Congress is not merely a national but truly an international body. The addresses of these distinguished leaders—all 'good men and true'—fill over 2,000 printed pages and have been published by the Natesans in two volumes. The gratitude of the public is due to this enterprising and patriotic firm—the forerunners in the field of National literature, for this act of additional service to Indian Nationalism done in the Jubilee year of the Congress.

ITALY AND ABYSSINIA

ETHIOPIA, THE LAND OF CONTENTION

THE last of the independent states in Africa is threatened with extinction. For two thousand years Abyssinia, the land of mystery and contention, has gone its own way, unconquered. Peopled by a fiercely patriotic and hardy race of primitive Christians and ruled by a succession of monarchs jealous of their independence, Ethiopia, as it is officially called, has stood its ground against the onslaughts of successive invaders contending for its mastery.

A BIT OF ANCIENT HISTORY

The Abyssinians are an ancient and God-fearing people and their Emperor traces descent straight from the line of Solomon the wise and Queen Sheba of legendary fame. They were Christians in the third century before Europe came into contact with the religion of Jesus. Their history thus goes back to the very beginnings of Christianity in Europe and is a record of a proud and continuous triumph over successive invaders. For with the Abyssinians, allegiance to foreigners is unthinkable. After the arrival of the Moslems, however, the black kingdom slept for a thousand years and its history is shrouded in mystery. Yet we have a glimpse of its barbaric splendour and its chivalry in times of stress. When the followers of Mahomed the Prophet, who were persecuted by his enemies, sought shelter in Abyssinia, it was the Negus (the Ethiopian Emperor of the time) that gave them protection. A war then ensued—one of the first wars in history between Abyssinia and the nomadic Arab tribes of that time. The Emperor of Ethiopia was victorious. Years later, the Turks took it into their heads to conquer Abyssinia. Once more the Ethiopian Emperor won. Numerous other attempts to conquer the country failed. And one of the most recent attempts, which perhaps explains the present tangle between Italy and Abyssinia, was that made by the Italians in the nineties of the last century.

THE MEMORY OF ADOWA

In 1896, Italy which owned Assab and Massahousa steadily advanced and occupied Karai and Asmara. The Abyssinian reply, says a chronicler, was swift and deadly.

They met the Italian army at Adowa and almost annihilated them. About 10,000 men were killed and 8,000 were captured. Those who escaped carried back to Italy tales of horror that have lived in Italian memory and inspired to a large extent the ambition to revenge Adowa.

Once again Ethiopia won a resounding victory—a victory due alike to the nature of the country and the valour of its people.

ITS GEOGRAPHICAL POSITION

Situated on a lofty plateau, Abyssinia is intersected by hills and ravines which have protected it from alien conquest. Its 350,000 square miles are rich and fertile and form as it were an oasis in an arid desert. That is in fact the main attraction of Ethiopia; for more than one European power is anxious to exploit its natural resources. While Ethiopia has conceded a great deal to the powers of the West in the way of transport and trade facilities and enterprises calculated to civilise the country, it has resolutely maintained its independence. Now that independence is threatened by Italy, and the fate of Abyssinia is irrevocably bound up with the fortunes of many states and nations that count themselves as members of the League of Nations. For Abyssinia is one of the original members of the League and failure in Abyssinia is tantamount to the collapse of the League system, on which since the War, the world has developed such faith for its security.

THE POLITICAL SIGNIFICANCE OF ABYSSINIA

Now what is all the bother about? Clearly it is no more than growing commercial expansion on the one hand and imperialist tendencies on the other. And Abyssinia occupies a position of extraordinary political significance. It is surrounded on all sides by British, French and Italian possessions. Britain has some 2,000 miles of frontier line, while Italy has over a thousand. Britain has vital interests in the Italo-Abyssinian dispute, for the Blue Nile which gives life to the Egyptian millions takes its source in the highlands of Abyssinia.

By the 1906 Agreement, the three Powers are bound to safeguard their respective interests, defined as follows:

The interests of Great Britain and Egypt in the Nile Basin, more especially as regards the regulation of the waters of that river and its tributaries (due consideration being paid to local interests) without prejudice to Italian interests mentioned in paragraph (b).

(b) The interests of Italy in Ethiopia as regards Eritrea and Somaliland (including the Benadir), more especially with reference to the hinterland of her possessions and the territorial connection between them to the west of Addis Ababa.

Despite this agreement, Italy is now on the war-path. The truth is since the terrible reverse at Adowa, Italy has been nursing her ambition to conquer Abyssinia. Feeling her position stronger to-day she is nourishing the same old ambition. In the summer of 1934, the Italian Government began to arm intensively on the frontiers of Abyssinia. Warlike preparations on a vast scale were going on and when asked for an explanation, Ethiopia was charged with aggressive intentions against the Italian colonies of Eritrea and Somaliland. Ethiopia protested its innocence but to no purpose. Obviously what were described as purely defensive operations were in fact elaborate preparations for a military offensive. The Abyssinian Emperor put the case in the following statement:

In November 1934, the Gondar quarrel occurred between some Ethiopian subjects attached to an Italian commercial agency and some local Ethiopian administrators concerning a woman. This bloody quarrel of a private character was made an occasion for energetic diplomatic intervention on the part of the Italian Legation.

THE UAL UAL INCIDENT

Much has been said of the Ual Ual incident which constitutes the fundamental base of actual differences between Italy and Ethiopia. Ual Ual is more than a hundred kilometres from the frontier as defined by the treaty of 1908. Except vague allegations on one side and protestations of innocence on the other, nothing definite has yet been known of this incident. The accounts have always been conflicting.

Italy asserts that Abyssinian troops attached to the Anglo-Ethiopian Mission

for the settlement of pasturage rights, attacked Italian troops when the Abyssinians were refused permission to pass through Ual Ual on the ground that it was Italian territory. This was in November 1934.

Abyssinia claimed that the Italians first took prisoner an Abyssinian sub-officer and that the Italians started hostilities using aeroplanes and tanks. There were 107 Abyssinians killed.

Italy lost no time in making it a strong military post.

The Abyssinian Government protested on December 6, 1934, to the Italian Chargé d'Affaires against "this illegal occupation of Abyssinian territory. Meanwhile an engagement had taken place at Ual Ual on December 5, and on December 9, the Abyssinian Government demanded arbitration as provided by Article 5 of the Treaty of August 2, 1928, between Italy and Abyssinia.

The further stages of the dispute are presented in the Memorandum which the Abyssinian Delegation handed to the Secretary-General of the League. Says the Memorandum:

When accused, Italy found it expedient to assume the part of accuser and try to make us responsible for the fault committed by her own people. Not content with the assassination of our troops, she claimed from our Government apologies and satisfaction and indemnities.

ABYSSINIA APPEALS TO THE LEAGUE

Abyssinia quickly invoked the treaty of 1928 by which the two contracting parties (Italy and Abyssinia) had undertaken to submit any differences that arose to pacific solution by arbitration. It was met with categorical refusal.

Thereupon, Abyssinia resorted to the League of Nations for a peaceful solution. At its meeting on January 19, Italy persisted in demanding that Abyssinia should own its fault. Abyssinia contended there was no fault to own and sent a fresh appeal to the League in March. On May 25 following the second appeal, the League Council set up an effective body for arbitration.

ITALIAN AGGRESSION

In the meanwhile, Italy had despatched half a million soldiers fully equipped for offensive. Preparations were also being made by Abyssinia to defend its integrity in case of emergency. But several European powers refused to supply arms to Abyssinia, and the Emperor appealed again for fair play. The whole question is now in the hands of the League Council, and as we write, representatives of the British and French Governments are busy devising a solution for peaceful negotiation.

BRITAIN'S OFFER

At this point it may be mentioned that the British Government have spared no pains to come to an understanding with the contending parties, and the British representative on the League went so far as to offer the port of Zeila to Italy—an offer which was repulsed by the Italian Government.

MUSSOLINI'S THREAT

Italy's military preparations continue on an elaborate scale, and Signor Mussolini and his henchman make no secret of their intention to conquer Abyssinia by force.

As we write, Italy is pouring her troops into Africa. And in a single week, five steamers have left with over 6,000 men, lorries, mules, artillery and other war materials. The Duce has warned Europe against interference in his "civilising" campaign "unless any one wants to run the risk of unleashing a world war". In an authoritative statement of his views to the special correspondent of the *Daily Mail*, Sig. Mussolini threatened to fight everyone who blocks his ambitions to capture Abyssinia.

If sanctions are voted against Italy at Geneva, she will immediately leave the League and whoever applied the sanctions against Italy would be met by Italy's armed hostility.

THE ETHIOPIAN EMPEROR

The Emperor of Abyssinia, Haile Sellasie, is an educated and shrewd ruler who is anxious to maintain peaceful relations with his neighbours while intent on developing his country and bring it in conformity with the civilised world. Christian missionaries bear testimony to the efforts he is making to rid his territories of slavery. Haile

Sellasie has perfected his defences. Trenches are dug and army units are stationed at strategic points to stem the massed attacks of Mussolini's mechanised army. Though the morale of the troops is excellent, they are handicapped by the lack of ammunition, which is estimated to last for only three days.

The Emperor is evidently anxious to avoid a conflict. He knows that Italy could, with all her engines of destruction on land and air, bring disaster to his fair lands, but he counts on the unflinching courage and patriotism of the Ethiopians to defend their fatherland to the last man. In a recent speech at Addis Ababa, the Ethiopian Emperor declared:

If efforts to secure peace fail and devilish force prevails, Ethiopia will arise and with the Emperor leading, defend the country to the last drop of blood.

THE THREE-POWER CONFERENCE

The momentous session of the League Council to discuss the Italo-Ethiopian dispute commenced at Geneva on September 4 under the chairmanship of the Argentine delegate, Sinor Ruizgunazu. The report on the abortive Paris Three-Power Conference, containing the Anglo-French suggestions which were rejected by Signor Mussolini, was presented by Mr. Anthony Eden. Mr. Eden declared that Britain would exert herself to that end, as the collapse of the League and the new international order would be a world calamity, and M. Laval promised the full co-operation of France.

Baron Aloisi, representing Italy, submitted a lengthy document in which it was stated that Italy had always shown patience and fairness with regard to Abyssinia. The Baron, after citing a few instances of Ethiopian aggression, said that Italy would feel profoundly wounded if Ethiopia continued to belong to the League on a footing of equality with Italy. The Italian Government, concluded Baron Aloisi, reserved entire liberty of action in order to adopt all necessary measures for the security of its colonies.

Professor Jeze, for Ethiopia, affirmed that Abyssinia desired to reach an agreement with Italy. He strongly repudiated Baron Aloisi's accusations and promised a detailed refutation later.

The Italian delegation retired as a protest.

THE COMMITTEE OF FIVE

The Council thereupon appointed a Sub-Committee of Five Members (in accordance with Article XV of the Covenant) to consider the Italo-Abyssinian dispute. The Committee consisted of Mr. Eden, the British Minister, M. Laval, the French Premier, Senor Madariga, the Spanish Minister, M. Beck, the Polish Minister, and M. Tewfikaras, the Turkish Premier.

THE BRITISH ATTITUDE

While preparations are going on, on either side, Ethiopia has not ceased to court the League's help to avert war, nor Mussolini his continual threat of defiance; though it must be said to his credit that he has promised not to declare war when the negotiations are yet going on. But his pronouncements and the action of his representatives on the League do not give much hope for peace. Yet the efforts of the peace-makers have not ceased. Every representative of the far-flung British Empire avowed allegiance to the Covenant of the League and promised to stand by the League system. From South Africa comes the voice of General Smuts imploring Britain and France "to prevent a calamity that will reverberate through the whole African continent". Addressing the Assembly, Sir Samuel Hoare, the British Foreign Secretary, made a significant pronouncement.

If the burden of the Covenant obligations is to be borne, it must be borne collectively. The security of many cannot be ensured solely by the efforts of a few, however powerful they be. Britain will be second to none in her intention to fulfil, within a certain measure, her capacity of obligations which the Covenant lays upon her. . . .

We believe that small nations are entitled to collective protection and maintenance of their national life.

We believe that backward nations, without prejudice to their independence and integrity, are entitled to expect assistance from more advanced peoples. Something must also be done to remove the causes from which war is apt to arise apart from recourse to arms. But too often the desired change would create more injustices than it removed. Such changes will have to be made when the

time is ripe and not before, not by unilateral action and not by threat of war. Members of the League must address themselves to this as well as other aspects of security if a rule of law in international affairs is to be established or confirmed.

There is in fact an overwhelming consensus of world opinion against the aggressor. Commenting on the situation created by the intransigence of Italy, A. G. G. writes:

That is the shameful situation. In the presence of it, the white civilization stands condemned of a hideous hypocrisy and of a betrayal of elementary justice without parallel in history.

THE LEAGUE PROPOSALS

Meanwhile, the League's Committee of five rapporteurs under the chairmanship of Sinor Madariga, the Spanish delegate, presented their proposals in the third week of September. The proposals are based on the Paris offer and are designed to meet all reasonable Italian claims for economic opportunity in Abyssinia and for guarantees regarding the security of Italian colonies and of foreigners in Abyssinia.

The Committee has suggested a plan of assistance for Abyssinia, providing for the reorganisation of public services and setting out the duties of a proposed foreign mission with regard to the development of the country, opportunities for foreigners, and the part to be played by foreign specialists.

It has also provided for the ceding of strips of British and Italian Somaliland to Abyssinia.

Abyssinia accepted these proposals in general.

Italy, on the other hand, rejected them, declaring that "they do not take into account her vital rights and interests" whatever they may mean. In view of this situation, the Council, in accordance with paragraph 4 of Article XV of the Covenant, decided to prepare and publish a report containing a statement of the facts of the dispute with their recommendations thereon. The decision was unanimous while the British, French, Russian and other delegates declared the determination of their respective governments to adhere to their obligations under the Covenant. Europe faces to-day the most momentous situation since the great War.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Sir Syed Raza Ali's Plea for Unity

INDIANS in South Africa have had their troubles, but throughout the long struggle they have stood together, in hopes and fears, as a solid phalanx. In fact their strength lay in their union. But unfortunately intolerance has bred division in their ranks and for some time past they have been grievously divided. We, therefore, welcome the efforts of the Agent-General Sir Syed Raza Ali to reunite the two opposing factions of South African Indians.

An informal Conference between representatives of the two rival bodies, the Natal Indian Congress and the Colonial-born and Settlers' Indian Association has been held under his chairmanship at Durban for the purpose of finding a settlement. We sincerely hope that his urgent plea for closing up the ranks will not be in vain!

Aerial Bombing

Once again the Assembly has put on record its emphatic condemnation of bombing in the frontier. We are not surprised that the adjournment motion of Dr. Khan Saheb censuring the Government for resorting to aerial bombing should be carried by so overwhelming a majority. The depredations of the Frontier tribesmen should be checked indeed and effectively stopped; but it is sheer perversion of language to justify bombing as a humane act. The Army Secretary talked of the twenty-four hours' notice usually given to the villagers, but surely what are warning leaflets to an illiterate people? Air action, he declared,

offset the advantage of inaccessibility which the tribesmen enjoyed, and saved time and money.

Bombing may save time and money, but it is revolting to the conscience of the civilised world; and may we not hope that Government may yet reconsider their attitude!

Marketing Law in Kenya

The Kenya Council has at last passed the Marketing Bill in complete disregard of local Indian opposition. The measure, it will be remembered, gave rise to such strong feeling that four out of the five Indian representatives thought fit to walk out of the Council as a protest against its anti-Indian character. Mr. J. B. Pandya, however, stuck to his post almost to the last. And when the third reading stage was reached, he too followed the example of his colleagues and temporarily retired from the Chambers. Mr. Pandya's persistent and watchful efforts were not altogether fruitless as he was able to wrest some concessions in the shape of amendments. But Government were obdurate in essentials and the Bill underwent no modifications worth the name in the Select Committee, or in the open discussion in the Council. The odious provisions about the grant of exclusive licenses remain unaltered.

Lord Sinha and the Lords

Grave injustice has been done to Lord Sinha in preventing him from taking his seat in the House of Lords. That he can not produce his birth certificate or his father's marriage certificate is no reason for denying him the right he inherits from his father. No amount of legal quibbling could get over the simple fact that tells against his nationality. The position was tersely put by the Earl of Kinnoull, who has declared it to be his intention to raise the question of Lord Sinha's entry into the House of Lords at an early date: "I am interesting myself in the question," he said in a recent statement,

because it seems anomalous to me that the British Government should make a man a peer, even though he be of a non-Christian religion, and then prevent him from taking his seat in the Upper House.

Bombay Journalists' Dinner

What is described as an "unprecedented" gathering of Bombay journalists met at a recent Dinner to discuss the lot of the working journalist and concert measures to safeguard his interest. The gathering was fully representative of the Press of Bombay—Indian, Anglo-Indian, and Vernacular. It was presided over by Mr. S. A. Aiyar, Editor of *Reuters* and *Associated Press of India*, and among the guests were leading journalists like Mr. Francis Low of the *Times of India*, Mr. Horniman, and Mr. Brelvi who all spoke on the importance and dignity of the profession. They endorsed the Calcutta resolution of the All-India Journalists' Conference, urging the enforcement of a uniform set of rules to ensure regularity of payment and provision for Provident Fund.

Every other profession is organised for the benefit of its members. How then are journalists who preach day in and day out the virtue of concerted effort so indifferent to themselves? Is it because, as Mr. Aiyar humourously put it, we are cynics who think that we should not be expected to practise what we preach?

As a rule, the working journalist seems so absorbed in the fortunes of the world around him that he hardly finds time to think of himself. To him, journalism is not so much a profession as a seductive calling. A living wage and reasonable leisure should be secured to him, said Mr. Brelvi; while Mr. Francis Low suggested an organisation on the lines of the National Union of Journalists in England.

Such social functions have a great value in bringing working journalists together, and we wish other Provinces will follow the lead of Bombay.

The Police and the Public

We often hear a great deal about the excellence and efficiency of the London Police, while visitors to England are invariably impressed by the cordiality that exists between the public and the police there. What is the secret of this cordiality? In a note issued for the guidance of the Calcutta Police, Mr. A. D. Gordon, officiating Commissioner, sets a high standard of duty for all ranks of the service. Every attempt should be made to make all ranks realise that they are the servants of the public and not their masters. By their courtesy and unfailing civility, they must inspire confidence in the public and reciprocal co-operation. What stands in the way of such co-operation

is the overbearing high-handed conduct of the police towards the public, their hectoring, bullying methods, their lack of consideration for the feelings or the purse of others; in short, their forgetfulness of the fact that they are public servants, that the police officer is the servant, not the master of the public.

Pandit Jawaharlal's Release

The sudden release of Pandit Jawaharlal Nehru in view of the grave condition of his wife's health, has enabled him to fly to Europe to be by her bed-side. We congratulate the authorities on the gracious step they have taken. The Pandit, it will be remembered, was arrested in February 1934 on a charge of sedition and sentenced to two years' simple imprisonment. He is, therefore, released six months before the expiry of the period. Mrs. Nehru has been ailing for years past while her husband has been confined to prison. Apart from physical suffering, the fact of such long separation should have told on her delicate health. May we hope that the presence of her husband by her side may yet act like a tonic and restore her back to health!

A Regrettable Order

We are surprised to read the circular issued by the Registrar of the Allahabad High Court, ordering all District Courts under its jurisdiction to remove the *Leader* from their lists of approved Newspapers to which Court notices and advertisements are given. The grounds for such drastic action are set forth by the Registrar himself. We need not go into the details of the case which may be briefly summarised. A letter from Mr. Kapil Deo Malavya, an advocate, appeared in the *Leader* in June last year. The High Court thought that the letter constituted contempt and notices were issued on the writer, and the editor and publisher of the *Leader*. Leave to appeal to the Privy Council was refused.

But when the case came up before the High Court, both the editor and the publisher of the *Leader* filed affidavits through Sir Tej Bahadur Sapru in which to quote the High Court's order:

They candidly state that they had no intention of defaming the High Court and that, had they thought that the article in question contained passages which might be construed as contempt of court, they would not have published it.

It was, therefore, considered unnecessary to inflict punishment upon them and they were let off with a fine of Rs. 100 each towards the expenses incurred by the Government in the proceedings.

When the whole episode had thus closed, a contemporary made a mis-statement of the facts of the case, and Mr. Chintamani as Editor was bound to correct that mis-statement. The correction involved no reflection on the administration of justice and no disrespect to His Majesty's Judges. In saying that he had not apologised, Mr. Chintamani was not withdrawing the sworn affidavit. Under the circumstances, it is unfortunate that the *Leader* should be penalised.

A Great Civilian

Madras honoured itself by honouring the memory of Sir William Wedderburn whose bust was unveiled by the Rt. Hon. Srinivasa Sastri at the Gokhale Hall. Mr. G. A. Natesan, Secretary of the Wedderburn Memorial Fund, in requesting Mr. Sastri to unveil the bust, referred to his good fortune to come in intimate contact with Sir William when he came to India to preside over a session of the Congress, and said that Sir William had dedicated himself to the service of India. Indeed, it was the supreme passion of his life, and Mr. Sastri with characteristic terseness recounted some incidents elucidating the fine character of this great Englishman. He recalled how undeterred by the prejudices of his fellow-countrymen and in spite of the unfortunate fact that those dear and near to him, his brother, brother's wife and child were killed in the Indian Mutiny, Sir William joined the Indian Civil Service and continued to take the profoundest interest in India even after retirement.

The Niemeyer Committee

The Government of India Act provides for the allocation of certain resources between the Central and Provincial Legislatures in India to be settled by an Order-in-Council. For this purpose there is need for an independent review of the financial position of the Provinces and the Centre. This inquiry, which the Secretary of State said, was to be undertaken by "an expert body", is now entrusted to one man—Sir Otto Niemeyer, Director of the Bank of England and a prominent British financier. The idea was to obtain expert financial advice free from political or party bias, but the task is one which may well baffle even an international financier of exceptional ability like Sir Otto Niemeyer.

WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

ABYSSINIA

OUR interest this month centres in the Italo-Abyssinian trouble; the clouds are gathering, and the general fear is that war is almost certain. As a background we shall do well to bear in mind certain treaties and international agreements which have been entered into by the interested parties and which, of course, will have a vital place in the negotiations which the League of Nations are undertaking. By the Treaty of Ucciali in 1889, Italy was given privileges in Abyssinia, but because Italy used those privileges for encroachments the treaty was denounced in 1893; Italy made war on Abyssinia in 1896, but was defeated at Adowa and the Peace Treaty of Addis Ababa in 1896 annulled the Treaty of Ucciali and placed Italy at a disadvantage in Ethiopia. Later, however, Britain agreed to give Italy a special sphere of influence over most of Abyssinia with the exception of the Lake Tsana district which Britain retained because it was the head-waters of the Blue Nile.

The 1906 Three-Power Treaty is very important and is still in force; in this treaty the three powers—Britain, France and Italy—guaranteed the *status quo* in Abyssinia as provided in the existing agreements. It states: "In no case shall one of the three Governments interfere in any manner whatsoever except in agreement with the other two" with Ethiopia.

In September 1929, Abyssinia was admitted as a member of the League of Nations. Her case had been considered with reference to whether she could carry out the obligations of membership; the Committee reported that Abyssinia was a sovereign state with a stable government and well-defined frontiers; consequently she was admitted to membership on making a Declaration to the League

with reference to certain questions as the slave trade and arms.

In 1925, Britain and Italy came to an understanding in which certain concessions were given to Italy, while Italy promised not to encroach upon British rights in the Lake Tsana district. In 1928, Abyssinia entered into a pact with Italy in which both Governments pledged themselves not to take any action which would imperil the independence of the other. Article V of the Pact says:

The two Governments agree to submit to a procedure of conciliation or arbitration any questions which may arise between them and which it has not been possible to settle by the usual diplomatic means, without having recourse to the force of arms. By common agreement, Notes shall be exchanged choosing arbitrators.

These agreements throw a good deal of light upon the present situation. Both Great Britain and France are willing to allow Italy large concessions in economic matters in Abyssinia, but now Italy wants political powers also over Abyssinia.

BRITAIN AND JAPAN

For mutual benefit, British and Japanese relations are becoming more happy and conciliatory. On his way to China to advise the Chinese Government on financial and economic matters, Sir Frederick Leith-Ross, the British Chief Economic Advisor, will halt at Tokyo, Japan, and confer with officials on the future of Anglo-Japanese relations. A formal conference sometime later has been suggested to discuss:

1. Japan's special position in China;
2. The reopening of the London trade conversations, which were broken off by Japan's refusal to discuss neutral markets;
3. Naval disarmament.

Japan, although she has done well in foreign trade and the capturing of foreign

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WORLD EVENTS

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markets during the past two years, is now feeling the competition with other industrial nations and is coming to see that she may benefit herself and her trade by co-operation with Great Britain. But Sir Leith-Ross' main interest is to study and to report upon Chinese finances.

FRENCH AFFAIRS

With the long summer vacation French politics are taking a rest, but the Government is working hard. The first problem of the Laval Ministry was to balance the budget, which it did by retrenchment in Government expenditure and taxation. A batch of decrees was issued dealing with financial matters; at first some trouble was experienced and strikes broke out, but things are much quieter now, and the country is settling down to the belief that the Prime Minister, M. Laval, means business.

A second batch of decrees has been published, which is to assist the financial recovery of the country and is constructive in their nature.

ARAB AND JEW

Palestine is a mandate of Britain, but it is going to be increasingly a difficult responsibility to carry. The Arabs are in the majority and believe the country to be theirs. Britain has upset the Arab's sense of proprietorship by introducing an element of discord in the shape of a policy looking towards Palestine as a national home for the Jews. Britain's policy is to develop self-government and then to withdraw, as she has done in connection with Iraq. As a first instalment towards this policy, Great Britain is proposing a Legislative Council for Palestine, with elected Arab and Jewish members which, it is hoped, will lead to responsible representative government in course of time.

BRITISH LABOUR PARTY

The various political parties in England are organising and preparing their plans for the General Elections which are only a few months ahead. Already Labour circles are beginning to talk about the programme for the next Labour Government. For instance, the Southport Trades Council and Labour Party desires a "stand or fall" programme for the next election with special emphasis on four subjects:

- (1) Immediate nationalization of the land and minerals;
- (2) immediate establishment of a 40-hour working week without reduction in economic circumstances;
- (3) immediate raising of the school-leaving age to 15 years with full maintenance during the last school year;
- (4) general retirement from industry at 60 with a pension of £1 a week for a single person and of £2 for married couples.

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E. Dec. '35.

TRADE AND FINANCE

BY "SRIVAS"

INDIAN JUTE INDUSTRY

THE most momentous development of the month under review is the threat that, before long, the Indian jute mill industry will have completely abandoned the scheme of restriction under which it has been working for nearly a decade. By the third week of September, it was clear that the members of the Indian Jute Mill Association, which has all along been an inspiration for every form of regulation of output have, more or less, made up their minds that they would not restrict their output unless such restriction is adhered to by the entire industry. For those who are not acquainted with the history of the Indian jute mill industry or the principal features of its present position, it would doubtless be necessary to recapitulate the salient features of its motive during the pre-war period. It may be easily guessed, even if one were not to know it specifically, that the war meant an abnormal demand for jute products, the manufacture of which would require a very considerable expansion of the plant and other equipment of the jute mills both in India and abroad.

Indian jute mills were, by no means, slow to cease the opportunity of a big turnover thus offered by the war. But when the war ceased, it was found that the natural contraction of the demand meant a great deal of surplus productive capacity and that if production were not restricted, the resulting slump in prices would be ruinous to all the parties concerned. The jute mills, therefore, decided in the middle of 1921 that the members of the Indian Jute Mills' Association should work only 54 hours per week. It was soon found that this restriction was not sufficient. The mills,

therefore, came to a supplementary agreement that they should observe not only the working hours of 54 per week but should also bind themselves not to effect any addition to their plant. Up to the beginning of 1929, the scheme worked smoothly giving the mills a satisfactory margin of profit. But it was found, at the same time, that the restriction observed by the Indian Jute Mills' Association also tended to encourage the entry of new competitors both in India and in foreign countries. When, eventually, the mills became aware of this fact, they decided that an increase of the working hours to 60 per week would have the effect of securing the new entrants off the field. In actual fact, however, this decision turned out to be a boomerang; for the increase in production brought about such a severe decline of prices that not only the new but also the established members of the Indian Jute Mills' Association were severely affected. It was, therefore, decided early in 1930 that the Association Mills should revert to 54 hours from June 30, 1930. Even before this decision could be put into effect, its inadequacy became patent to one and all, and the mills supplemented the original programme with the additional proviso that the mills should be closed for one full working week in each of the months from July 1930, to March 1931. From March 1931, the associated mills decided to make the restriction even more stringent and reduce the working hours to 40 per week and to close down and seal 15 per cent. of the total looms owned by each mill. The tightening of restriction in this manner made it all the more easy for new mills to be established and run at a profit. And as these new mills were established, the Association

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endeavoured to bring them within the scope of the restriction agreement. The position, therefore, became increasingly complicated, and in the middle of 1932, a serious crisis was threatened by the fact that some of the mills gave notice of their intention to resign their membership of the Association. When the difficulty of patching up an acceptable and workable agreement became clear, the Association turned in sheer desperation to the Government asking for statutory sanction of the enforcement of some scheme of restriction of output. Those who have followed the policy of the Government in regard to the coal industry can easily guess the reply of the Government to the jute mills. The Government urge that statutory sanction cannot be given except to a scheme which is demonstrably in the public interest and which is not intended solely to render help to a group of private capitalists and that too such as cannot claim to have done their very best. And the Government added that they could only consider a scheme which included a plan of rationalising the industry with the full consent of the preponderant majority of the members, a set of proposals for the improvement of the condition of labour engaged in the industry and a guarantee of a sufficiently remunerative price for the raw material. On receipt of this communication from the Government, the Indian Jute Mills' Association naturally decided that there was no hope whatsoever of such a scheme being formulated with the consent of all the members and that, therefore, the Indian Jute Mills' Association had no alternative but to resort to free competition. Such a decision is reported to have been arrived at during the middle of the third week of September. The consequences of this process of free and unfettered competition in the Indian jute mill industry can easily be imagined.

THE FINANCIAL INQUIRY

The month under review is also important by the announcement of the Government of India that Sir Otto Niemeyer has been appointed to report on the financial relations between the Centre and the new Provinces. Sir Otto is to be assisted in this enquiry by Mr. V. S. Sundaram of the Indian Finance Department. Mr. Sundaram was associated with the Labours of the Percy Committee as its Secretary, and there can be little doubt that the credit for working out the schemes in detail must go to the permanent official. The appointment of Sir Otto is important as betokening the decision of the Government that this question can be decided more effectively and more efficiently by a single expert than by any Committee, representative or otherwise.

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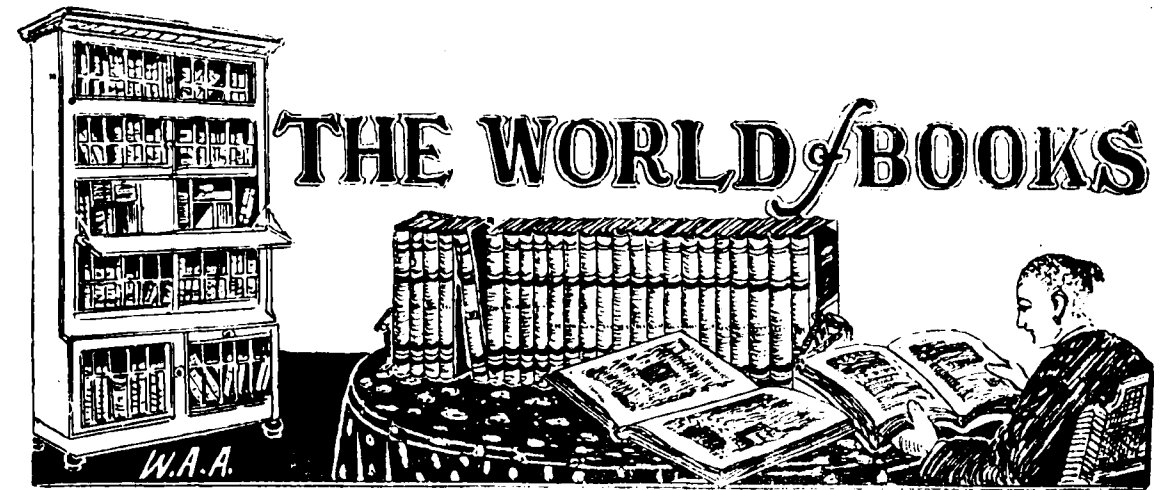
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E. Nov. '35.

DIARY OF THE MONTH

- Aug. 24. The United States Neutrality Bill is passed in the House of Representatives.
- Aug. 25. Bombay Journalists meet in Conference to discuss problems *re* : their profession.
- Aug. 26. A deputation of the Karachi and Lucknow Aero Club wait on the Government of India *re* : Aero-Nautical Academy.
- Aug. 27. Half-a-million men participate in the Italian army manœuvres which begin to-day.
- Aug. 28. The Provisional draft of the Indo-Burma Trade Agreement is issued for publication.
- Aug. 29. Queen Astrid of Belgium is killed in a motor crash in Switzerland.
- Aug. 30. The Australian Federal Cabinet opposes League sanctions.
- Aug. 31. The Government of India appoint a Committee for revising Central Secretariat procedure.
- Sept. 1. Mr. C. F. Andrews leaves for England.
- Sept. 2. Sir Henry Craik introduces the Criminal Law Amendment Act (1935) in the Assembly.
- Sept. 3. Herr Hitler promulgates decrees imposing further disabilities on the Jews.
- Sept. 4. Pandit Jawaharlal Nehru, who is released, leaves for Europe by air.
- Sept. 5. The Indian Hockey Team arrive in India after their successful tour in New Zealand.
- Sept. 6. The Committee of the Ministers of Indian States meet at Bombay to discuss problems of federation.
- Sept. 7. A special committee of five is appointed to act as *liaison* between the League Council and the parties in dispute.
- Sept. 8. Senator Huey Long of Louisiana is shot by an unknown assassin.
- Sept. 9. Pandit Jawaharlal Nehru reaches Badenweiler. *Rajiv Ambedkar*
- Sept. 10. The first term of the Doon School (Indian Public School) opens. *the school*
- Sept. 11. Sir Samuel Hoare, the British Foreign Secretary, addresses the League upholding the League Covenant.
- Sept. 12. Mr. Lloyd George, speaking at Plymouth, supports Sir S. Hoare's policy as Foreign Secretary in European politics.
- Sept. 13. Assembly rejects by 71 votes to 61 the Home Member's motion that the Criminal Law Amendment Bill be taken into consideration.
- Sept. 14. The Rt. Hon. V. S. Sastriar unveils the bust of Sir William Wedderburn at the Gokhale Hall, Madras.
- Sept. 15. Herr Hitler declares that Germany will not interfere in the affairs of other nations.
- Sept. 16. H. E. the Viceroy addresses the Assembly.
- Assembly again rejects the Criminal Law Bill recommended by the Viceroy by 69 votes to 57.
- Sept. 17. The session of the Council of State commences.
- Sept. 18. The President of the Council of State reads the Viceroy's message certifying Criminal Law Amendment Bill.
- Sept. 19. The Bombay Indian Merchants' Chamber protest against the appointment of non-Indian Chairman to the Financial Relations Committee.
- Sept. 20. The Public Accounts Committee Report reveals a large deficit in Railway Finances.
- Sept. 21. The Italian Cabinet rejects the Geneva proposals.
- Sept. 22. The Indian Journalists' Council meets at Calcutta and condemns the Criminal Law Amendment Bill.
- Sept. 23. Sir Chimanlal Setalvad on return from Europe advises working the Reforms Act.
- Sept. 24. The Assembly takes up for consideration the Bill for the repeal of the Criminal Law Amendment Act of 1908.
- Sept. 25. The British Cabinet approves the policy of the Foreign Secretary and the British Delegation to Geneva.
- Sept. 26. The Council of State passes the certified Criminal Law Amendment Bill.
- Sir Laurie Hammond, Chairman, Delimitation Committee, arrives at Bombay.
- Sept. 27. Many Indian newspapers suspend publication as a protest against Criminal Law Amendment Act.



NEW TREASURE: A Study of the Psychology of Love. By the Earl of Lytton. George Allen and Unwin, London. 5 Shillings.

The new treasure is the recognition of love as the divine instinct that guides and underlies all human conduct. "This is the new principle which Homer Lane taught his pupils to find in the teachings of Christ." The antithesis between this and the religion, or legalism, of morality is sharply insisted on in the earlier part of the book specially. The goal of the religion of love is personal and social happiness and well-being actually felt and enjoyed in this life; that of morality is goodness and reward in a life beyond. The latter has, therefore, necessarily to rest on dogma, and the religious acts prescribed can have only a symbolic significance appealing to the intellect. The religion of love—best understood as the fundamental attitude which sees divine purpose in all human striving, sin included—bases itself upon the natural instincts, upon intuition, the unconscious mind. The moralist judges and condemns sin; he can at best pity the sinner. "The lover seeks the reformation of the sinner by revealing to him the unconscious divine purpose which prompted his sin. . . . by sympathy with the

craving for happiness and by showing him better ways in which it can find expression."

The book draws its inspiration from two sources: the direct and simple teaching of Christ embodied in the Sermon on the Mount and the technique of psycho-analysis as employed by Lane. Though using Freudian technique to bring out the unconscious, Lane differed from other psycho-analysts in this that he regarded all "abnormalities as evidence of the divine nature in man in revolt against the false conception of God presented to him by moral authorities". Some remarkable cases of the cure effected by Lane are described in the last chapter. The author is convinced that "Christian Love, if rightly understood and courageously practised, would better achieve all objects aimed at by morality, and at the same time avoid the evil consequences which can be shown to accompany the enforcement of morality".

The earnestness to get to the fundamentals and the fervour pervading the whole book must make strong appeal to all interested in religion. That it avoids metaphysics and system is far from being a defect in a work which is expressly meant to be general and persuasive.

GUJARAT AND ITS LITERATURE. By Mr. Kanaiyalal M. Munshi, B.A., LL.B. With a Foreword by Mahatma Gandhi. Longmans, Green & Co., Ltd.

This remarkable book full of light and life is the result of the indomitable industry which Mr. Kanaiyalal Munshi, the talented author, a busy lawyer and an active politician, has brought to bear upon the subject. It is interesting to note that the book was written mainly during the two and a half years the author spent in jail as a result of his active participation in the recent civil disobedience movement. Mr. A. B. Dhruva, the Pro-Vice-Chancellor of the Hindu University of Benares, himself a well known Gujarati scholar, speaking of Mr. Munshi's work says: "In his work the literary critic is not lost in the historian; he has paid equal attention to the historical background and the literary figures." Mahatma Gandhi to whom this book has been appropriately dedicated, testifies that Mr. Munshi's survey of the Gujarati literature has made fascinating reading for him.

Amongst the many interesting features of this publication, we should draw attention to the pen portraits of the many Gujarati writers who have enriched that literature. And it is but just that a book, which purports to be a survey of Gujarati literature, should have a chapter giving a critical account of the various books written by Mr. Munshi himself. And this task has been well done by Dr. I. J. S. Taraporewala. We congratulate Mr. Munshi on his great work. It is hardly possible within the brief space at our disposal to do anything like adequate justice to the various topics so well handled by the author. That we must reserve for a later issue.

THE RIG VEDA AS LAND-NAMA-BOOK. By Ananda K. Coomaraswamy. Luzac & Co., London. 8s. 6d.

The name of this essay is taken from Icelandic *land-nama* which means Book of the Taking of Land. The Rig Veda is here considered as a book not concerned with events in time, but with the entering in of time from the halls of the outer heaven, that is with things 'in the beginning', the beginning being not an event in time but only in the logical order of thought. History is held to be an endless recurrence of typical patterns of thought and life, and Rig Veda as a symbolical record of such patterns, a metaphysical formulation in accordance with a logical order of thought. Whatever the reader may think of the validity of this approach to the Veda, Coomaraswamy is aware that to some students it will seem to be merely a fantastic theory, his discussion of the Vedic terms he has chosen for study and interpretation—Arya, Krsti, Natt, Yama, etc.—is very interesting, and there is much recondite learning in the notes that accompany the essay which, on the whole, is a brief and stimulating study on the unity of culture patterns in India and outside.

THE UNIVERSITIES IN INDIA. By Prof. P. Seshadri, M.A. Oxford University Press.

This is a reprint of the brilliant review of university education in India originally published in the Year Book of Education 1985. Prof. Seshadri recounts the progress of education in the country since the universities were established, and reviews the results achieved in different branches of knowledge by the respective universities with their affiliated schools and colleges.

THE LIVING TEACHING OF VEDANTA. By K. C. Varadachari, M.A., Ph.D. The Modern Book Mart, Madras. As. 12.

Integration is life; division is death. That is the living teaching of the Vedanta. Advaita realised this truth in recognising the single unique individual who is higher than and a synthesis of his various states; Visishtadvaita went a stage further and integrated the individual with the universal self in the relation of body and soul; but it failed to realise the important role of this physical world in the creative adventure and longed for the transcendence of it in Vaikuntha; Madhva waged war against this unprofitable other-worldliness and insisted on the integration being effected here and now by due observance of Svadharma. The central core of the teachings of the three Vedantins is thus essentially sound, though the followers have more often than not stressed the unessentials and distorted the teachings. Such is the theme of this booklet. Dr. Varadachari writes with conviction and vigour.

"A MINOR AUGUSTAN" BEING THE LIFE AND WORKS OF GEORGE LORD LYTTTELTON, 1709-1778. By A. Vittal Rao, M.A., Ph.D. The Book Company, Calcutta.

George Lord Lyttelton was a minor poet included at the end in Johnson's "Lives of the Poets". The present book gives us in a well printed volume details of Lyttelton, which may be interesting for the sidelight thrown on contemporary times.

DEATH IN FOUR LETTERS. By Francis Beeding. Hodder and Stoughton. 7s. 6d.

Francis Beeding is a master of sensational fiction in a style quite his own. This latest story from his pen grips the attention of the reader from first to last.

KISSING THE ROD. By P. G. H. Fender. Chapman and Hall Ltd., London.

Two people who have captained Surrey in their own days have come out with two monographs on the test match series played in England in 1984. We are now concerned with Fender's and not Jardine's book. It is Fender's thesis that the test series was lost in the Council Chamber rather than on the field of play.

One aspect of the tests assumed an importance to which it was not legitimately entitled, and that was cricket politics. England did not field her best side in the 1984 series. Jardine who is very rightly described by Fender as 'the only English County Captain worth his place in a test side for his batting', regretted his inability to play in the tests. Also, Larwood, the great fast bowler, did not participate in the series. Even Clarke, the fast left-hander who actually played, was seen bowling to a skeleton of his usual leg-side field in the fifth and the most important test match at the Oval.

The book will be a valuable addition to any Sportsman's library. The book is an impartial and unbiassed attempt of an expert critic to depict the story of the 1984 tests between England and Australia.

THE STORY OF THE WORLD FOR YOUNG PEOPLE. By Mabel Cleverly Paine. Frederick Muller Ltd., London.

This is the first volume of a series of three, in which the author has made a successful attempt to present in sequence a story of the nations of the world in language so simple that boys and girls in their teens can understand. We await with interest the succeeding volumes.

Hyderabad

HYDERABAD'S LEGAL ADVISER

Mr. Walter C. Monckton, K.C., Hyderabad's Chief Legal Adviser in constitutional matters, has now come to this country on a short unofficial visit. Advantage has been taken of this visit to review the work so far done in connection with the Act and other outstanding questions, while opportunity has also been taken to discuss as far as is possible at this stage the ground that still remains to be covered. Some prominent Ministers of Indian States have also met him for consultation.

It may be added in this connection that it was largely due to the advice of Mr. Monckton that the Government of India Bill, as originally drafted, was ultimately amended in a manner satisfactory to the generality of States. His share in the amendment of vital clauses of the Bill, such as clauses 6, 8, 45 and 124, was predominant, and His Exalted Highness' Government have deeply appreciated the manner in which he fulfilled the onerous task entrusted to him of advising the State on issues of such consequence and importance.

THE NIZAM'S SILVER JUBILEE

A magnificent durbar, planned on the lines of those of the old Moghul Emperors, will be the great event of the celebrations during the Silver Jubilee and will attract 20,000 guests, says the *Sunday Express* (London).

The greatest event will be the fight of 100 massive State elephants.

Besides hundreds of Indian princes, representatives of the Viceroy, and Europeans, there will be visitors from Moslem countries like Persia, Afghanistan, Turkey, Arabia, and Iraq.

Baroda

VILLAGE PANCHAYATS IN BARODA

Reviewing the working of village *panchayats* in the State for the last year, the Member in charge of Local Self-Government in his report says :

For the total number of 3,067 villages in the State, there are 2,175 *panchayats* as against 2,122, showing an increase of 53 over that of the last year mainly accounted for by the creation of 64 new *panchayats* in the Baroda and Amreli districts. The Government think that the system of Union *panchayats* for groups of small villages was newly introduced and the people would like to have more definite information regarding the working of these bodies.

The village *panchayats* spent Rs. 3,25,349 during the year as against Rs. 2,48,951 in the preceding year mainly under the heads roads, wells, tanks and other miscellaneous works. The increase in the expenditure is attributed to a definite advance in the useful activities of the institutions and special facilities offered to the bodies by the Government for the execution of the works.

THE YUVARAJA OF BARODA

Shrimant Pratapsingh Rao Raje Gaekwad, the Heir-Apparent of Baroda, visited the village of Sundarpura in company with some high officials of the State and discussed the problems and difficulties of the villagers, who are heavily indebted to the Co-operative Credit Societies and are unable to pay their instalments owing to bad seasons and low prices of agricultural produce. The villagers complained of the loss caused to them by wild animals from the State Game Preserve and suggested the means which would ensure the safety of their crops without encroaching upon the State Preserve.

Mysore

CEMENT INDUSTRY IN MYSORE

A proposal is before the Mysore Government for starting cement manufacture in the State. A note prepared in this connection by the Secretary to Government in the Development Department favours the proposal and names Bhadravathi (where the Mysore Iron Works are located) as the most suitable centre for cement manufacture.

It is estimated that a capital cost of Rs. 5,50,000 and a working capital of Rs. 2,25,000 will be required to establish a factory capable of producing 60 tons a day and that the cost of production of cement at such a factory will work out at about Rs. 25 per ton after allowing for all charges.

A detailed scheme has been referred to a Committee of the Board of Industries and Commerce.

MYSORE CHAMBER OF COMMERCE

A strong plea for an economic recovery scheme and the appointment of a central agency for organising actively the basic industries required in India, with a view to increasing the purchasing power of the people, was put forward by Mr. R. Sundaram Aiyar, President of the Mysore Chamber of Commerce, in his address at the nineteenth annual meeting of the Chamber, held recently. Mr. Aiyar, while welcoming the Indian Federation, urged the abolition of the subsidy and the retrocession of the Civil and Military Station of Bangalore to the Mysore Durbar.

EDUCATION IN MYSORE

In opening the Children's Week Festival recently organised by the Bangalore City School Board, Mr. S. P. Rajagopalachari, Second Member-in-Council, said that elementary education was at present under the control of a specially constituted School Board, and the main object of such a system

was to give wider scope to local education authorities for the development of elementary education on broad lines. Any suggestion to go back on the existing arrangements was undesirable from the point of educational advancement.

Mr. Rajagopalachari said that in view of the lack of funds, it was necessary to adopt a policy of slow expansion and appealed to the public for help in the matter of providing playground and midday meals to children.

RAILWAY EXTENSION IN MYSORE

It is learnt that the Mysore Government have decided to extend the Arosalu-Anandapuram railway line to Sagar at a cost of Rs. 11 lakhs.

Rewa

TRADE IN REWA

In order to encourage further the export of Rewa-made articles, the Maharaja of Rewa has virtually abolished the export duty on certain articles of perfumery, cloth, brassware, blankets, ironware, etc., manufactured in the State.

For some time past the demand for these articles has been increasing and the heavy reduction in the export duty is expected to give a great stimulus to this already expanding trade.

Rampur

EDUCATION IN RAMPUR

The Rampur State has granted annual scholarships amounting to Rs. 6,109 against Rs. 4,980 last year to Rampur students, who go for higher education in different Universities and Colleges. It will be recalled that education in Rampur up to High School is given free, and the State also grants scholarships to poor and deserving boys in school classes, and the High School results are very satisfactory.

Travancore

PRIMARY EDUCATION IN TRAVANCORE

"Travancore spent a larger percentage of the total revenue on education than any other State or Province in India," said Mr. C. V. Chandrasekharan, Director of Public Instruction, speaking on a token cut motion in connection with demand for Education in the Travancore Legislative Assembly.

The Travancore Government, he added, recognised that primary education was the first charge on educational funds. The State spent 58·3 per cent. of the total educational expenditure on primary education. Over 99 per cent. of the expenditure on primary education was borne by the State in Travancore, while in Madras, the figure was 50 per cent., in Bombay 61 per cent., and in Bengal 33 per cent.

AGRICULTURAL BOARD

The Finance Committee of the Travancore Legislature, presided over by the Dewan, have recommended the formation of an Agricultural Board, consisting of the Director of Agriculture, the Veterinary Superintendent, the Bio-Chemist, the Economic Botanist, the Mycologist, all the Agricultural Inspectors and Veterinary Inspectors, five members each from the Sri Mulam Assembly and the Sri Chithra State Council, and five members to be nominated by the Government. A sum of Rs. 500 towards the Travelling Allowance of the members has been included in the Budget expenditure for the next official year. The Board will advise the Government in all agricultural matters.

Indore

HOLKAR'S BIRTHDAY GIFT

By an order issued by His Highness the Maharaja Holkar, on the occasion of His Highness' birthday, the remaining half of the emergency cut in the salaries and allowance of State officers has been restored as from 1st September 1935. The first half of the cut was restored last year.

On the occasion of His birthday, His Highness the Maharaja Holkar has passed an order further liberalising the constitution of the Indore Legislative Council. Now half of the members will be elected by various constituencies and the other half will be nominated. Besides the powers to pass laws, resolutions may be moved and representations made for the consideration of the Government by a member of the Council at its meeting. The Council will be addressed by the Prime Minister every year during the winter session.

By another order, His Highness has granted a remission of land revenue to the extent of Rs. 75,285-4-8 and has ordered the release of ten prisoners from the Central Jail, Indore.

General

THE STATE MINISTERS' CONFERENCE

The States Ministers' Conference convened by Sir Akbar Hydari met at Bombay on September 6, at Nizam's Palace. Mr. Walter Monckton reviewed the work done during the last two years in connection with the Government of India Act. Now that the Bill had been placed in the Statute-Book and the Instruments of Accession not yet ready, there was not any serious discussion.

It is understood that the draft of the Instruments of Accession will be circulated to the States by Government sometime in October. Mr. Monckton hoped all of them would meet again and join in the deliberations over it.

INDIANS OVERSEAS

South Africa

ANTI-INDIAN MOVE

Time was when Indians in Maritzburg had 600 votes. To-day they have only 250. Consequently they have not the least influence over the Municipal affairs. The Municipality had in 1930 made a by-law, strongly opposed by the Natal Indian Congress (Maritzburg Branch), restricting hawkers and pedlars from trading in certain areas. That by-law has been recently amended so as to extend the area of prohibition and to restrict the number of pedlars to 250 which is the present number in Maritzburg. Now it is the Indians who have for the past 70 years been the growers and distributors of fruits and vegetables at Maritzburg. And the by-law laying restrictions on pedlars and hawkers, though not mentioning Indians by name, will as a matter of fact kill the livelihood of the Indians, as the President of the Indian Protest Meeting observed. The restriction would affect Indian women, who, in most cases, were looking after the family because their husbands were out of employment, their displacement having been caused by the White labour policy. The position is, therefore, serious. Cumulatively it is a treble injustice: loss of Municipal franchise, restriction of the field of employment due to the White labour policy, and lastly, an attack on even the one means of livelihood open to the Indians.

INDIAN CHURCH IN TRANSVAAL

The foundation-stone of what is to be the first Indian Christian Church in the Transvaal was laid recently at Vrededorp by Lady Dalrymple. The Church, which is in the Anglican Communion, will be known as St. Anthony's Indian Church and will be in charge of the

Rev. B. L. E. Sigamoney. A message sent by General Smuts on the occasion of the laying of the foundation-stone reads as follows: "I send my sincere congratulations and best wishes for the spiritual welfare of the Indian community." The Bishop of Johannesburg, the Rt. Rev. G. H. Clayton, who conducted the service, said that although the Church was primarily for worship by Indian Christians, all Christians would be heartily welcomed at the services.

Ceylon

INDIANS IN CEYLON

After a two-day debate, the amendment seeking to reduce the Ceylon Government's grant to the Indian Immigration Fund from Rs. 25,000 to Rs. 15,000 was lost and the original vote was passed by the State Council on August 30, by 31 against 6. From all sides of the House, there was strong condemnation of the policy of recruiting labour from India.

Mr. Peri Sundaram, Minister for Labour, Industries and Commerce, explaining the objects of the Immigration Fund, said that it was used to recruit assisted labour and the contribution of the Government was the result of an agreement with the Indian Government and could not, therefore, be withdrawn by a stroke of the pen. He asked the House not to mix up the question of contribution with the policy of employment.

Dewan Bahadur I. X. Pereira (nominated) reminded the House that the Government of India years ago prohibited the immigration of Indian labour into any country, but in deference to the requests of Ceylon and Malaya, the Government of India had made an exception in the case of these two countries.

E. Africa

TRADE COMMISSIONER IN E. AFRICA

Mr. C. F. Andrews has issued the following statement to the Press :

"A great deal of the difficulty of the present situation in Zanzibar and East Africa might have been avoided if a false economy had not been exercised some time ago when the post of Trades Commissioner in East Africa was cut out of the Indian budget. If this cut had not been made, the clove trade in Zanzibar might still have been kept in Indian hands and the new policy of economic marketing and monopoly in Kenya might have been framed with full regard to Indian interests.

"As it was, with no accredited representative of the Government of India on the spot, the expenses of a Special Commission to Zanzibar and Kenya had recently to be incurred after much of the damage to Indian trade had already been done. Even now, this error in judgment might be corrected by a first grade Indian Trades Commissioner being appointed. I believe that a motion to this effect at such a critical time would be carried almost unanimously in the Assembly, if only the Government of India were ready financially to support it."

INDIANS IN ZANZIBAR

Sir G. S. Bajpai, Member-in-charge, Education, Health and Lands, informed the Assembly that the position of Indians in Zanzibar continued to engage the attention of the Government of India.

An regards the Zanzibar land alienation decree, a Commission was appointed by the Government of Zanzibar to report on the problem of agricultural indebtedness in the Protectorate. Its report had been submitted and was being considered by the Colonial Government.

Fiji

INDIANS IN FIJI

In answer to a question in the Assembly, Sir Girja Shankar Bajpai said that under the Fiji Native Lands Ordinance, 1905, the consent of the Governor in Council was necessary for the lease of land by Fijian landlords to all non-Fijians, Indian or European.

The Regulations relating to conditions for such consent being granted, contained certain provisions which discriminated against Indians in the matter of the area of land and the term of the lease, but these were deleted by the Ordinance of 1935.

The Government of India made inquiries on the actual working of the Ordinance and the relevant Regulations.

The question of what further action was necessary would be decided when the result of these inquiries became available.

E. Indies

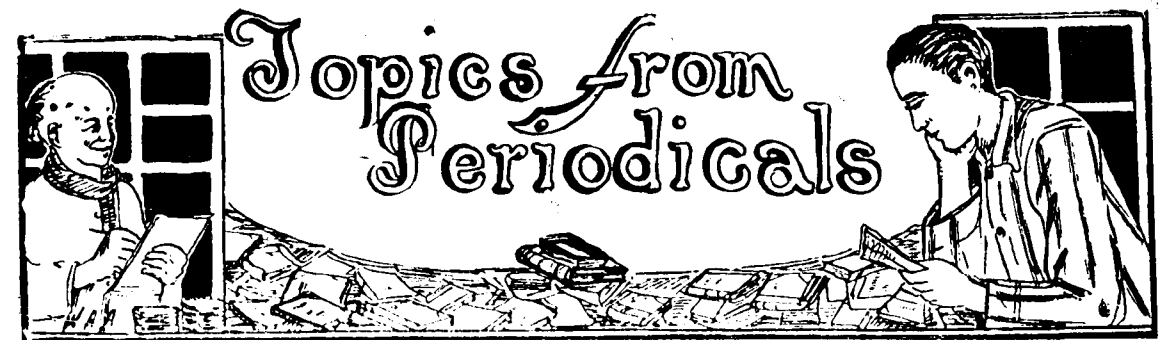
IMMIGRATION TO DUTCH EAST INDIES

The Government of the Dutch East Indies, it is understood, will shortly introduce legislation restricting Indian immigration to Java.

Among the proposed regulations is one to enhance the passport fee from 150 *guilders* to 800, and the applicant for the passport has to specify the nature of the trade he proposes to engage in and the particular place where he wishes to trade. Changing of trade or place will mean a breach of the immigration regulations involving a fine (a heavy one) and also imprisonment.

INDIANS OVERSEAS. By Dr. Lanka Sundaram, M.A., Ph.D. The book is a reliable account of the conditions of Indians settled in various parts of the world. Re. 1-8. To Subs. of the "Indian Review", Re. 1-4.

G. A. NATESAN & CO., PUBLISHERS, MADRAS.



INDIA UNDER THE NEW CONSTITUTION

The *Twentieth Century* for September opens with an elaborate discussion of the New Constitution from the pen of the Marquis of Lothian. The Marquis apparently is not much perturbed by the cold reception accorded to it by the Indian public. He recognises that it has evoked no jubilation in India. But he goes on to observe :

It has been characteristic of the birth of nearly all the great constitutions which have stood the test of time. So unpopular was the work of the Philadelphia Convention that for long it was doubtful whether the American Constitution, which Gladstone once called "the greatest political instrument ever struck off by the hand of man at a single time," would come into effect at all. The South African Constitution was only approved amid bitter criticism and was almost wrecked at the last moment, because neither Cape Colony nor the Transvaal would concede the capital to the other. It was much the same in Australia. These constitutions were unpopular at their inception because, as in the case of the India Constitution, almost every line was a compromise between conflicting interests and ideas, leaving no party fully satisfied or enthusiastic and everybody uncertain of the future.

On the other hand, observes the Marquis, the constitutions which have represented the triumph of a party or political theory and were enacted amid popular acclamation—like the Turkish Constitution of 1909 or the

Chinese Parliament of 1912 or the Weimer Constitution—have mostly disappeared.

Though the Marquis has attempted to justify the Constitution imposed on the country, he is not unaware of the main grounds of opposition to it in India.

Objection to federation with the Princes ; objection to the Communal Award ; objection that the new constitution unduly entrenches the vested interests of property ; and the objection that the Act leaves India so fettered with safeguards that responsible progress on her own lines will be impossible.

Admitting the inadequacy of the New Act to satisfy Indian demands, the Marquis urges that those demands could yet be realised only by working the new constitution. Irresponsible obstruction, inside or outside the legislature, will only retard the realisation of India's aspiration for Dominion status.

In my view constitutional co-operation in putting through a constructive programme (perhaps as often in constitutional "opposition" as in office) is the surest—indeed the only—road to communal alleviation, to the solution of the still unsolved problems of the constitution itself, to economic advance, and also the quickest road to full Dominion status.

The success of responsible government everywhere, concludes the Marquis, depends far more on the moral courage, the public spirit, and the integrity of the politicians than on the terms of the constitution itself.

EDUCATIONAL REORGANISATION

Writing under the caption "Need for Educational Reorganisation" in the pages of the *Educational India*, Prof. K. G. Warty draws pointed attention to the enormous waste of energy and money under our present educational system. "In the first place," he says, "we notice that the policy of devolution of management to local bodies has been carried too far in primary education beyond any system of devolution."

Secondly, more time than is necessary is wasted in imparting education to the pupils, and the writer points out that

in Bombay we find that a pupil requires not less than twelve years of instruction to reach the Matriculation stage. The Hesketh Committee appointed by the Bombay Government have clearly shown that it is possible to complete this course in ten years as is done in some other provinces. There is a lot of duplication of studies throughout the system. It is advisable to have a continuous course of primary education for seven years, English being taught as an optional subject in the higher primary stage. The secondary education should have a four years' course preparing for the Matriculation of the University. There should be a public examination at the end of the primary stage, and those only who pass that examination should be allowed to continue their course in secondary schools. The Matriculation should be the school leaving as well as the Entrance examination. Separate school with separate courses in industrial and technical education should be started, and Universities should award diplomas at the end of each such course. The diplomas that are at present awarded by the Government should all be incorporated as University diplomas to be taken after the Matriculation, which every student who wishes to prosecute his studies in any branch of line should pass. It is time that the Government and the Universities co-operate in this matter of reorganisation and adjustment. The Matriculation standard should immediately be raised and the University course may be of three

years' duration. If measures are adopted somewhat on the lines suggested above, it should be possible for the Government to save a huge amount for spending it on the spread of education among the people of this country. Everything is possible if there is a will behind it.

THE CASE FOR ITALY

The Italian standpoint in regard to the dispute with Abyssinia is presented with considerable force in the pages of the *English Review* for August. The writer Luigi Villari is evidently anxious to prove to Englishmen that Italy to-day is doing nothing more than what England herself was doing in earlier centuries when the British colonies were established. The Ual Ual incident and Abyssinian inability to control frontier tribes are not, therefore, the sole reason for the Italian adventure in Africa. The real cause and justification for Italy's action are set forth by the writer:

The British view is that Italy's future action might jeopardize the prestige of the League and the system of collective security, and if in the past Great Britain did acquire vast colonial possessions often by violence, to-day this is no longer possible because the League is there to prevent such action. The Italian retort is that it is all very well for Great Britain to invoke the League now when she has secured all she wants by flourishing the Covenant in order to prevent others from doing what she did so successfully in the past, she lays herself open to the charge of hypocrisy using the League as a sort of policeman to stand guard over a *status quo*, which is exceptionally favourable to her but exceptionally unfavourable to other countries.

So much for England and Italy. Has it ever occurred to either what Abyssinia herself will have to say about the exploitation of her own territories by other powers?

WORKERS IN SOVIET RUSSIA

"If the Russian experiment succeeds, it is bound to have a tremendous world effect," writes Major D. Graham Pole in the September issue of the *Modern Review*. One of the most conspicuous things in Russia to-day is the wonderful cleanliness of the streets, due mainly to the co-operation of the workers.

In Russia, as you pass along the street, you see receptacles for litter at the side of the wall at intervals of 30 or 50 yards. Everyone deposits cigarette ends, cigarette boxes, waste paper, etc., in these receptacles and anyone seen throwing about waste paper or litter is fined one *ruble*. But so great is the sense of each for all and all for each that we saw no litter whatever and were amazed at the cleanliness of the streets and thoroughness with which the people responded to the official instructions about the disposal of litter. If this were usual in this or in any other great capital, it would mean the saving of hundreds of thousands of pounds annually in the bills for cleaning.

The workers in the Soviet Russia are better fed, better clothed and more happy than their brethren in other parts of the world. Describing the condition of the workers, Major Graham Pole says:

Every place of ground that can be turned into a flower garden and rest-place for the people is made use of. Building is being actively carried on to provide houses and flats for the workers. Many of these flats have every up-to-date comfort. They are well built, well finished, and all have large gardens and play-grounds for children. The care of the children is particularly noticeable. Both men and women work and sex discriminations have as far as possible been done away with. On her way to work a mother can leave her children at a

creche where there are baths, beds, toys and games, with doctors and nurses constantly in attendance. The children are well cared for and well fed and the mothers on finishing their work can call and take their children home. Even the railway stations are provided with creches, where tired mothers can deposit their children and have them well looked after while they are waiting for their trains. We saw a number of children in the grounds of one of the palaces with the nurses in attendance. Every child is medically examined before being admitted, to make sure that it has no disease which may be conveyed to the other children. They look happy and well cared for.

THE ASHRAMS

In the course of an editorial note on "Ashrams: New and Old," the *Indian Social Reformer* says:

"The term Ashrama in its original sense was a stage in an individual's life. There were four Ashramas prescribed for the twice born—the student, the householder, the religious recluse, and the *sannyasin*. The Ashrama as a group or corporation was of Buddhist origin, though it was adopted into post-Buddhist Hinduism under limitations. Buddha had infinite trouble in maintaining a reasonable standard of order and propriety in these institutions; again and again public resentment forced him to add and alter the rules prescribed for their conduct. The decline and fall of Buddhism in this country was ultimately due to the monasteries which became asylums of men and women who preferred their security to the uncertainties of the householder's life. A state of society in which public duties can be fulfilled only by the renunciation, wholly or partially, of family life, lacks the essentials of stability and the Ashram system, except perhaps as a transitional shift, is no satisfactory substitute."

PRISON LIFE IN JAPAN

The *Bombay Law Journal* for the current month has an interesting account of Keimusho or the Prison System in Modern Japan. The old system founded on retribution is being rapidly replaced by a system founded on educational principles. Cells are both solitary and associate. The solitary cells are of two kinds: those for use only at night and those for continuous use.

"As a rule, prisoners when first received are kept continuously for the first six months in solitary cells in order to give them time for reflection. Prisoners who are thought to have a pernicious influence on others are kept continuously in solitary cells. The solitary cell arranged for constant use is required to have an air space of not less than 18 cubic meters, while the one in use only during the night need not have an air space of more than 15 cubic meters.

An associate cell usually holds from 8 to 12 persons. The air space of such a cell must be at least nine cubic meters per one person. Each cell is provided with scullery and lavatory and furnished with (1) Rice bowl, chopsticks and a dish. (2) Tooth-brush, dentifrice, soap, toilet paper and towel. (3) Desk, water-basin, broom and house cloth. (4) Prison magazine, Sutra of Buddhism, the Bible, and a catalogue of the books in the prison library.

Any prisoner who behaves himself well is allowed to have a flower-pot, portraits of his wife, children and parents, and a framed picture in his cell. Prisoners are allowed to borrow books from the prison library. A certain well-known anarchist in Japan used to begin the study of a new language every time he was confined in prison. In this way he mastered several languages, because of the quiet he enjoyed during his various incarcerations. His saying: 'Each time in

prison, one language' is famous among radicals in Japan."

The inmates are allowed to receive visits from their relatives and write to them and to their acquaintances. The number of interviews and letters written is limited. Prison chaplains, besides preaching to inmates both personally and in body, also interest themselves in their educational and personal affairs.

All kinds of work are taught, and prisoners are given a sum of money as reward for their work. In fine, it is pointed out that a prisoner who has behaved himself and worked well, may on the day of his release have to his credit several hundreds of *yen*, with which capital he may be able to commence a business of his own.

CO-EDUCATION

The *Indian Messenger* of Calcutta writes:

"India has not witnessed any boisterous suffragist movement like the one in England, but the result has been the same throughout the world: the hope and expectation of the emancipation of women. It does not matter whether woman has truly won her independence or not. It is enough that the expectation has grown in her mind and that changes her attitude towards life. We do not say that every woman demands equality with man. Nor do we say that in the particular class of which we are speaking, the expectation is of the same type. All we say is this: there is a good deal of chance of woman's conduct being misjudged, because of the obvious fact that she is putting over-emphasis on her emancipation. There is nothing peculiar about it. Co-education has similarly no inherent wickedness in it. On the other hand, the more there is social intercourse between the two sexes, the fuller and better each life becomes."

THE NEW BRITISH CABINET

Commenting on the personnel of the new Cabinet of Mr. Baldwin, Mr. Harold J. Laski writes in the *Nation* of New York that it is not very different from the old. One thing is certain, Mr. Ramsay MacDonald's political career is finished.

As a general election cannot now be long postponed, and as Mr. MacDonald is pretty certain to be beaten if he fights Seaham again, it is a reasonable political speculation that he will no longer play any important part in the nation's affairs.

Then there is universal relief, he says, that Sir John Simon ceases to be Foreign Secretary, "but a price has had to be paid for his retirement. He has taken over the Home Office". The Colonial Office has gone to Mr. Malcolm MacDonald, the Premier's son. Of him, says Prof. Laski:

The latter, who is thirty-three, is a pleasant young man of no particular ability, whose sudden elevation may be taken as a kindly way—typical of Mr. Baldwin—of easing the ex-Premier's retirement by soothing his paternal feelings. To preserve the balance of parties, this has involved the retirement of Lord Sankey from the Woolsack. It is a fairly open secret that Mr. Baldwin was loath to let him go and that Lord Hailsham, the new Chancellor, was also eager for Lord Sankey's retention. But Mr. Ramsay MacDonald made no effort to keep him, and with his retirement the best reforming Chancellor of modern times probably disappears from public life. His retirement is another instance of Mr. MacDonald's curious inability to be loyal to those who have rendered him devoted service.

In a sense the Baldwin cabinet may be said to be a stop-gap cabinet. For soon "the able younger group of the Tories" must

come in. And at the next General Election as things stand, it is pretty certain

Mr. Ramsay MacDonald will disappear and probably his son also; and since nearly all the National Labour members will lose their seats, including I think Mr. Thomas, there will be a decisive case against the present distribution of offices. If National Labour members go, the pressure for ending the whole experiment of coalition government will be strong.

Mr. Laski is not impressed by the achievements of the National Government. The experiment, according to him, has been a failure, and it only bears out the general historic lesson that in the long run Coalition Government always redounds to the interest of the Tory Party.

In the four years of his Coalition Premiership, Mr. MacDonald has simply managed to betray that Labour Party, which made his whole career possible without even earning the respect of his new allies. Under his rule the interests of property have been able to consolidate themselves as at no time since the War. Blow after blow has been struck at the strength and prestige of the League. The Disarmament Conference has been reduced to a pathetic nullity. Economic nationalism has been gravely intensified by Ottawa and the new protective system. Education and the social services have suffered seriously. India has been given a constitution which no political Indian of prominence even pretends to defend. Anglo-Irish relations are worse than at any time since the treaty. A tacit encouragement has been offered to Hitlerite Germany, of which its masters have taken full advantage, to the detriment of any possible hope of security—and therefore recovery—in the next few years. This is the price we have had to pay for Mr. MacDonald's decision of 1931. He protests whenever he speaks that he is still a Socialist. His former associates may be pardoned for their conviction that they are now entitled to doubt whether there was ever a sense in which he was a Socialist at all.

ECONOMIC PLANNING IN FEDERAL INDIA

In a lengthy review of Sir M. Visvesvaraya's book on "Planned Economy" contributed to the July number of the *Asiatic Review*, Mr. R. W. Brock, late editor of the *Capital*, Calcutta, says that if all the manufactured goods now entering the Indian market were entirely excluded in favour of Indian manufacture, the transfer of production would not solve the unemployment problem. At the most it would involve the employment of under a million new workers at the price of the almost complete elimination of the overseas markets for India's surplus produce. Mr. Brock continues:

There is no possibility of Indian industries consuming all the raw materials now exported. To mention only one example in order to enable the Indian cotton mills to utilize all the raw cotton now exported, it would be necessary for them to double their output; in other words to produce and sell 6,000,000,000 yards of piece-goods instead of 3,000,000,000 yards. The fundamental hindrance to larger industrial production in India is, in reality, the low *per capita* consumption of manufactured goods, Indian or imported, and that hiatus can be removed only by increasing the purchasing capacity of the rural population—a problem Sir M. Visvesvaraya almost entirely ignores. The purchasing power of the rural population, it is necessary to reiterate, is determined largely by their ability to find overseas markets for their surplus produce at profitable prices; and in that respect, the incidence of the world depression has been disastrous. Indian exports unfortunately are, moreover, now menaced not only by narrowing markets but by the increasing recourse to scientific substitutes for natural products. At this stage, therefore, there appears to be strong justification for the view that the

primary aim of Indian fiscal policy should be, not a further increase in protectionist tariffs, but the rehabilitation of the Indian export trade in the interests of Indian cultivators and of Indian and overseas industries alike.

Mr. Brock is of opinion that a large amount of planning is in any circumstances unavoidable. Indian opinion has a traditional bent in favour of State leadership in promoting every form of economic enterprise and, under the new constitution, this desire, concludes the writer, will probably find full expression, not inconceivably culminating in some form of State socialism. If so, it will only be necessary to build on the foundations already laid by the British Administration.

"THE FOUR ARTS ANNUAL"

The spirit of renaissance in the world of art and letters in India to-day has taken one more incarnation now in the form of the "Four Arts Annual". (Edited by Haren Ghosh, Calcutta. Rs. 4. Shillings 8.) The journal is published annually from Calcutta and devoted to studying and giving expression to each aspect of this renaissance. The ultimate aim is declared in the Editorial Note as the achieving of the cultural unity of mankind.

This costly Annual got up in art paper and with profuse multi-coloured pictures, covers the subjects of Literature, Music, Drama, Dance, Moving Picture, Painting and allied arts in the forty articles filling its 24 pages. Except for a few, the articles are mostly of a general nature, intended to rouse the interest of the average lay reader. "God or No God," however, by Mahatmaji, is a masterpiece in five hundred words. Arabindo's two letters on "Literary Criticism", and Dilip Kumar Roy's article on "Some aspects of classical music" are two more contributions that must be mentioned.

* PLANNED ECONOMY FOR INDIA. By Sir M. Visvesvaraya, K.C.I.E. Price Rs. 6 net. G. A. Natesan & Co., George Town, Madras.

INDIAN CONSTITUTIONAL PROBLEM

India's constitutional status has become a much discussed subject both in England and in India since the publication of the Joint Parliamentary Committee's Report on Indian Constitutional Reform. Mr. Tripurari Chakravarti, writing in the August Number of the *Calcutta Review*, clarifies the facts connected with this question. He says that

India under the Morley-Minto Constitution of 1909 remained absolutely in the position of tutelage and the Morley-Minto reforms, merely tried, as the authors of the Montagu-Chelmsford Report have pointed out, to blend the principle of autocracy derived from Moghul Emperors with the principle of constitutionalism derived from the British Crown and Parliament. The system of Government was frankly a constitutional autocracy and it became all the more intelligible in view of Lord Morley's disclaimer: "If it could be said that this chapter of reforms led directly or indirectly to the establishment of a parliamentary system in India, I, for one, would have nothing at all to do with it."

One of the results of the outbreak of the Great War in 1914 was to speed up the political developments of many countries in the world, and it speeded up enormously the political consciousness of India.

India got a formal acknowledgment of her position in the Empire when Indian representatives for the first time were asked to be present at the Imperial War Conference of 1917. The Indian Government being a subordinate branch of the British Government in England had no representation in the Colonial Conferences of 1887, 1897, 1902 and 1907, and Lord Crewe, the Secretary of State for India, attended only on certain occasions the first Imperial Conference of 1911. The Imperial War Conference of 1917, however, passed on the 16th April a very important constitutional resolution which for the first time recognised India as an important portion of the Imperial Commonwealth having the right to an adequate voice in foreign policy and in foreign relations.

The writer goes on to quote the pledges and promises made by the members of the Royal House and also by statesmen at the helm. He concludes that the future constitutional status of India is capable of legal definition like the constitutional status of the Irish Free State.

By saying that we do not attempt to impose upon future India the constitutional status of the Irish Free State in 1921 "put into cold storage". The constitutional status of a Dominion to which India would aspire would be the most current and up-to-date status of that Dominion. An important declaration regarding the constitutional status of India was embodied in the Nehru Committee Report and was approved by the All-Parties Convention sitting in Calcutta in December, 1928. The British Parliament might easily, therefore, satisfy the legitimate demand of the Indian Nation by incorporating such a declaration in a preamble to the present Bill.

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HISTORY OF PARLIAMENT

Writing about the history of Parliament since its inception, Col. the Rt. Hon. Josiah C. Wedgwood observes in the pages of the August issue of the *Fortnightly* that as the judges have framed our law, as ecclesiastics have moulded our church, so those who were in Parliament made our democracy. A Treasury Minute of March 22nd, 1929, set up a Committee to report on the materials available for a record of the *personnel* and politics of the House of Commons from 1264 to 1832. "It would be difficult," said the Committee, "to exaggerate the usefulness of a record of Members of Parliament for the history of our country"; and they thought the cost of preparation might be £90,000 or £36,000 if, as they hoped, the pre-Union Parliaments of Scotland and Ireland were included.

The next three years were spent in collecting the funds for the research and in trying to get the first period or volume ready for publication. The Treasury have now consented to undertake the costs of publication in the reasonable hope that there may be a profit.

"The prestige of Parliament itself," says Sir Josiah, "is a thing to be cared for at a time when Parliaments, less established and less fitting, are being broken in other countries." And by giving the members a sense of their community in a famous inheritance, the writer remarks that we do much to restore both the dignity of their service and the respect in which they should be held.

It became, however, increasingly clear that no mere lives of the commoners was enough, especially for mediæval times. What was wanted was a history of our Parliament right down to the collapse of

foreign Parliaments, and of all the elements that went to make up Parliament. What had to be studied was the relation between Parliament and Government as well as that between Parliament and people. Our democracy is now the balancing result of endless interactions and communings between Parliament and Executive, between liberty and officialism, between anarchy and order, between two ever-opposing principles. It was for such a history that the money was raised, chiefly from and by those who have themselves been part of the living institution.

INDIA IN PERIODICALS

THE INDIAN FEDERATION FROM IDEA TO REALITY. By Prof. Nirmal K. Mazumdar. [The Modern Student, June 1935.]

LORD SINHA'S CAREER AND BRITISH INDIAN POLICY. By "An Indian Journalist". [The Hindusthan Review, August 1935.]

THE STATE AND AGRICULTURE IN INDIA. By M. Aloysius. [The New Review, September 1935.]

INDIAN NATIONALIST PROPAGANDA ABROAD. By B. P. L. Bedi. [Contemporary India, September 1935.]

INDIAN CIVILISATION. By Swami Atulananda. [Vedanta Kesari, September 1935.]

SOCIOLOGICAL APPROACHES TO VEDIC CULTURE. By Prof. Benoy Kumar Sarkar. [The Prabuddha Bharata, September 1935.]

INDIAN WOMEN ABROAD. By Sasadhar Sinha. [Modern Review, September 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

LABOUR'S AIM IN INDIA

The Rt. Hon. Wedgwood Benn writes:

"Labour's aim in India is twofold: political and economic. First to open the road to the same independent self-government as exists in the Dominions; second, to hand over the present British control, not to the interests, but to the Peoples of India.

India's political and economic needs are the yard-stick with which to measure the value of the new Act.

On the political side its obvious weakness is that it commands no popular Indian support.

On the economic side the Act aims at fortifying existing interests and denies to the Indian people the constitutional means of winning economic emancipation.

Those who believe in firmness should study the respective histories of the South African Union and the Irish Free State and consider the present relations of each to Great Britain.

In the one case, bold action was taken in 1906 in the face of the bitter opposition of the Tory Party. In the other, half-a-century was wasted in a futile struggle with the House of Lords."

ITALIAN AGGRESSION

"It is monstrous that Abyssinians shall be killed by aeroplane bombs in order that Italian immigrants may cultivate their land and Italian factories may secure their minerals."—*Church Times*,

HARIJANS AND PRIMARY ELECTIONS

Mr. G. A. Gaval, M.L.C. (Depressed Classes) had an interview recently with Mr. Gandhi at Wardha, when he explained the interpretation of the Poona Pact and the view taken by the members of the C. P. Delimitation Committee on the question of primary elections. Mr. Gandhi has now written to Mr. Gaval elucidating the point beyond doubt as follows:

I have gone through the interesting document left by you with me. This is my opinion:

All rules must be interpreted so as to advance their purpose, in this case, the interests of the Harijans. Therefore election of four is not obligatory, but if there are more than four candidates, four have to be elected by the college. Withdrawals are certainly permissible at any stage. Any candidate of the Harijan class has the right of becoming a candidate for the general election. If the electoral college is considered a burden, Harijans can any day by practically unanimous agreement forego the privilege. Such a provision is made in the Pact itself.

PROTECT THE HARIJANS

"The whole social structure must crumble to pieces if the so-called higher classes do not realise the obvious duty of abolishing the evil custom of considering any class of persons as lower than themselves. But, while that consummation is being reached, it is the duty of the authorities and the reformers to do everything in their power to protect the Harijans against any cruel treatment."—*M. K. Gandhi*.

THE SPIRIT OF GENEVA

"I wish now to bring to the Council the assurance that His Majesty's Government will do everything in their power to assure a peaceful settlement. In these post-war years, nations have striven laboriously and sincerely and with a measure of success to create a new international era, which shall spare mankind the scourge of war, because they have learnt at long last the bitter lesson that war is a constant enemy of progress. That is why they pledged themselves in the Pact of Paris to renounce war as an instrument of national policy. It was for these same reasons that members of the League had previously expressed their determination and gave form to their conviction in the Articles of the Covenant. The machinery of the new order is here at Geneva. If its spirit is here also, we cannot fail."—*Anthony Eden.*

ACCEPTANCE OF OFFICE

"Council entry *plus* the ban on acceptance of office is like flourishing the scabbard without drawing the sword. With the ban, Council entry will become somewhat of a shadow. It will lack substance and reality; nor do I think that we will be able to wreck the Constitution by nothing more positive than sitting tight in permanent opposition."—*Mr. C. R. Reddy.*

A BISHOP'S EXHORTATION

"The greatest enemy of civilisation is the selfish man. A nation can never register any progress if its citizens are not imbued with the spirit of service. If all Indians were filled with the idea of serving and helping their neighbours, then there is nothing on earth which can prevent her from growing into one of the greatest nations of the world."—*Bishop Waller.*

PRESS—THE CHAMPION OF SWARAJ

"The Indian press has always been, and I am confident will ever be, a staunch and unfailing champion of *Swaraj* for the Motherland held too long in subjection. In this struggle, the press has always to be in the firing line and to expose itself to risks from which public men who are not journalists are at least partially immune. The risk the Indian press has cheerfully borne during all the years of its existence, and I am sure I can speak for all and every one of my fellow-journalists, that it will be not less ready in the future to do its duty manfully by the country, let the cost be what it may."—*Mr. C. Y. Chintamani.*

WHAT THE LEAGUE STANDS FOR

"There is no use of merely finding fault with the League of Nations. It stands for an ideal that there should be no exploitation of races, nations or sexes. It stands for political freedom, social equality, economic justice and freedom of races. If public opinion brings about right Governments—Governments which really represent the higher mind and conscience of the people, only then would it be possible to incorporate the League ideals into the social life of the world."—*Sir S. Radhakrishnan.*

A NATION IN THE MAKING

"The future of Indian politics will largely depend upon the future of nationalism. This will mainly depend upon Hindu-Muslim relations. With the growth of education and under pressure of political and economic repression, those relations are bound to improve. The cultural and social contact between educated Hindus and Muslims is growing and will also grow. The consciousness of being a Hindu or a Mahomedan is being submerged in the conscious idea that everyone belongs to the nation."—*Mr. K. M. Munshi.*

H. E. THE VICEROY'S ADDRESS

His Excellency the Viceroy addressed the Central Legislature on the 16th September. His Excellency welcomed the New Constitution as a great attempt to unite Indian India and British India under a single Government. He further advised the people to take to constitutional methods and work the reforms in a spirit of accommodation and willingness.

The Viceroy deplored the communal strifes and characterised them as a shadow of evil portent which should be dispelled.

GOVERNMENT OF INDIA COMMITTEE

The Government of India with the approval of the Secretary of State have decided to appoint a Committee to examine certain questions connected with the system of obtaining officers for principal posts in, and the procedure of, the Government of India Secretariat, particularly in the light of the conditions which will exist after the introduction of Government of India Act, 1935.

The personnel of the Committee is as follows: Sir Henry Wheeler, Chairman; Sir C. P. Ramaswamy Aiyar and Sir James Rae, members; and Mr. C. M. Trivedi, I.C.S., Secretary.

EMERGENCY POWERS ACT

Replying to a question in the Bengal Legislative Council, on August 26, the Home Member laid on the table of the House a statement which showed that securities under the Indian Press Emergency Powers Act, 1931, had been demanded from 82 newspapers, periodicals and printing presses of which 44 deposited securities amounting to Rs. 45,800. So far six papers forfeited their security amounts aggregating to Rs. 1,800.

INDIA AND THE LEAGUE

The conduct of the League of Nations in regard to the Abyssinian dispute with Italy is being watched with considerable interest in India. There is a feeling that beyond paying her share which is deemed excessive enough, India is not sharing the benefits of association with an International body like the League. H. H. The Aga Khan gave expression to this feeling at the recent meeting of the League Assembly. His Highness declared that Indian criticism of the League was growing.

India was troubled by the League's lack of universality and the tiny representation of Indians. She was troubled by the great attention which the League devoted to purely European interests and troubled by the magnitude of her contribution which is larger than that of any non-permanent member of the Council—disturbingly large—which contrasted with the poverty of so many of her millions.

SIR COWASJI'S WARNING

"The human element is going to play the greatest part in the future Constitution of India," observed Sir Cowasji Jehangir, Deputy Leader of the Independent Party, at a recent Reception in Glasgow to delegates of overseas legislatures of the British Empire. He frankly told his hearers that no one in India is satisfied with the New Constitution—"a Constitution that does not give us freedom, does not give us liberty to decide our own destiny". It will require supermen to look after the future Constitution, and he warned them "that one mistake, one indiscretion will meet with disaster". The British people are said to be cautious "but too much caution can bring as much disaster as too much recklessness".

Let not those terrible words be written again on the wall—too late.

INDIAN STUDENTS ABROAD

The Vice-Chancellors of almost all the Universities in India have given their opinion on Dr. Thomas Qyale's report on "Indian Students Abroad". Dr. Qyale in his report made out a strong case for restricting the number of students going abroad for higher studies from India and urged that the Universities should make it a point to explore the possibilities of finding employment for the foreign-returned students.

The consensus of opinion is of the view that parents should use a little more discrimination in deciding to send their children abroad for higher studies. Only students of above average intelligence and cleverness with sufficient financial backing should undertake foreign trips, and that before deciding to go abroad for further studies, says the *Guardian*, they should consult foreign bureaus attached to the Universities and that students as far as possible should not look to Government employment only but be independent and try to take to business.

WORLD EDUCATION CONGRESS

The World Education Congress met at Oxford on August 12. All grades of teaching from free school to university were represented. Delegates attended from the Empire, India, the United States, France, Germany, Italy, Japan and many other countries.

The Congress was the occasion of a synchronised conference of the World Federation of Education Associations, the International Federation of Associations of Secondary Teachers, and International Federation of Teachers' Associations.

EDUCATION AND RURAL UPLIFT

Mr. G. A. Natesan, presiding over a meeting of the History and Economics Association of the Madras Presidency College addressed by Sir A. P. Patro, observed that some of the difficulties confronting rural development had been brought about by the people themselves.

The present system of university education had, to some extent, added to the trouble. Most of the young men receiving university education had come from the villages and they went back to the villages with exaggerated ideas and opinions. Their old life of simplicity had disappeared and they were not able to adapt themselves to the rural conditions. Unless they reformed themselves in these matters, educated youths could not successfully tackle rural problems.

THE HONOLULU INSTITUTE

Reinforcing a link between Orient and Occident, the University of Hawaii in Honolulu announces the opening of a new department to be known as the Oriental Institute in 1986.

The Honolulu institution, already well known for its racial investigations and its Oriental studies division as well as for its agricultural and scientific divisions, is rapidly becoming one of America's most interesting universities.

With students of almost every nationality and professors drawn from all parts of the world, it is easily the most cosmopolitan university in the United States.

The new Oriental Institute will be directed by Gregg M. Sinclair, Professor of English in the University of Hawaii, for six years a resident of Nippon, and for many years a translator of Japanese literature and a student of Oriental culture.

CRIMINAL LAW AMENDMENT BILL

As might be expected, the Legislative Assembly threw out the motion for the consideration of the Criminal Law Amendment Bill by 71 votes against 61. The President's announcement caused quite an excitement in the House. For the long drawn out debate had kept the members on tenterhooks. Both the Law Member and the Home Member made powerful speeches in defence of the Bill, while Mr. Bulabhai Desai's trenchant arguments against the measure and his vindication of the Indian Press carried the day. Mr. Bulabhai characterised the Bill "as a hypocritical attempt to clothe autocracy with pretences". The House was with him and expressed its mind unequivocally again by 69 votes to 57 when the Bill came back as recommended by the Viceroy.

As we go to press, the Viceroy has certified the Bill and sent it to the Council of State where it will doubtless be adopted.

THE TAGORE LAW LECTURE

Sir C. P. Ramaswami Ayer has been invited by the University of Calcutta to deliver the Tagore Law Lecture for 1986 on "Law and practice relating to Indian States" instead of "History and functions of supreme courts" as originally decided upon.

The Tagore Law Lecture for 1986 will commence in August next.

BOMBAY LABOUR LEADERS

The Bombay High Court has dismissed the Government's appeal against the Chief Presidency Magistrate's acquittal of eight labour leaders: Alwe, Karnak, Miss Maniben Kara, Randive, Abdul Majid, Joglekar, Nimbkar and Mahashankar of an offence under the Trades Disputes Act of 1929.

SECURITY UNDER THE PRESS ACT

Mr. K. Santhanam, keeper of the *Indian Express*, and Mr. S. V. Swami, publisher of the *Dhinamani*, on whom notices were served by the Madras Government requiring them, under the Press Emergency Act, to deposit a sum of Rs. 2,000 each, deposited the amount required on 31st August, in the Court of the Chief Presidency Magistrate, Egmore, Madras. The notices were issued under Section 7 (8) of the Indian Press (Emergency Powers) Act.

MR. MASANI'S PASSPORT

The Marquis of Zetland has removed all obstacles in the way of Mr. Masani's travel in European countries and that he is now in Russia on a four weeks' tour. This is not the first time that Mr. Masani is studying Soviet Russia and the present visit will furnish him an opportunity to compare the progress of events in that country since his last visit.

CHILDREN'S PUNISHMENT IN BOMBAY

The object of the Bill introduced in the Bombay Legislative Council last month to amend the Bombay Children's Act of 1984 is to prohibit the publication in newspapers of accounts of offences by children and young persons. Such publication is considered against the welfare of the children or young persons concerned and is likely to do permanent injury to them.

MRS. DHARAMSHILA LALL

Mrs. Dharamshila Lall, who is the first Hindu woman to be called to the English Bar, is a daughter of Mr. K. P. Jayaswal. She intends to practise at Patna next autumn. She proposes to carry on research in education in ancient India.

INSURANCE NOT AN EXPENSE BUT AN ECONOMY

Banking and Insurance, observed Mr. Amrit Lal Ojah in a recent speech at the Field Workers' Conference at Calcutta, are the two most important departments of national economy that have revolutionised the trade, commerce, and industry of all countries. "To envisage modern civilization without insurance is impossible as in its absence, none perhaps could have been able to contemplate undertaking mammoth industrial activities, the development of large scale business and all other enterprises. It would be no exaggeration to say that insurance by now has become an integral part of the commercial and social life of all countries and more so of our country where we are in greater need of help in all spheres of life.

Insurance has considerably reduced much of the financial hazard in trade, commerce and industry and as such has been chiefly instrumental in bringing down the prices of commodities that would otherwise have been borne by the consumers. Sir Josiah Stamp was perfectly correct when he defined insurance as 'the transfer of risk-taking and uncertainty bearing from the field of interest to that of production of cost'. It will, therefore, be evident and realised that insurance is not an expense but an economy."

INSURANCE COURSE IN MYSORE

At the recent Academic Council meeting which was held at Mysore, a resolution which had been brought at the last meeting to include Actuary and Insurance in the University Curricula for those graduates who wanted to study these subjects, was passed by a large majority.

DETENUS' INSURANCE

Questions on Government's policy regarding payment of detenus' insurance premiums were asked in the Bengal Legislative Council recently.

The Hon. Mr. R. N. Reid explained that Government pay the premiums in those cases in which it appears that detention has deprived the detenus of sources of income on which they relied to pay up their premiums, and there are no other sources from which they can continue the policies. Premiums paid on policies which have been taken out shortly before detention are refunded. In other cases, the premiums are paid until the policies acquire surrender and part paid-up values.

The principle followed is that while Government should take such action as is reasonable to prevent damage that would otherwise occur by non-payment of premiums, they are not justified in utilising public revenues to increase the value of the detenu's estate. Government see no reason to change this policy.

INSURANCE AGAINST HILARIOUS DEATH

A cinema proprietor in Yarmouth is said to have taken out a policy with a leading British office insuring the audience against death as a direct result of excessive laughter. The insurance company has undertaken to pay £100 to the legal representatives of any of 25,000 members of the audience who met with a hilarious death in the theatre. The policy—an excellent advertisement—is said to be on view outside the theatre. It is reported that a death from laughter has actually occurred in a London cinema.

MANAGING AGENCY SYSTEM

Dr. P. S. Lokanathan, officiating Professor of Economics in the Madras University, discussing the influence of the managing agency system on the structure of industry in India in the series of four lectures he delivered at the Senate House, said that the structure of Indian industrial organisation had been greatly influenced by the operation of the managing agency system, and that would be foolish to ignore its beneficent influences in any discussion of the future of the managing agency system.

Its significant feature came out not when a managing agency firm managed only one industrial company but when a number of concerns either in the same or allied industries were controlled and managed by one and the same managing agency firm. Then arose certain important economies of co-ordination and integration which would be lost if the managing agency system was allowed to go.

SUGAR INDUSTRY

More than a hundred representatives of various Sugar Mills in India attended the meeting of the Indian Sugar Mills' Association in Delhi last month. In the course of his presidential address, Mr. B. M. Birla observed:

"As long as conditions exist under which sugar can be imported in a large tract of India at rates lower than the rate at the British Indian Ports, foreign sugar will have a unique weapon in her armoury for competition with the Indian industry. I urge, therefore, that the Government of India should at once investigate into the matter and adjust their fiscal arrangements with these maritime States."

INDIAN STEEL

"India can now buy two of the most important kinds of steel which it needs, namely galvanised sheets and rails at pre-war prices and it now obtains greater part or the whole of its requirements from Indian sources. This fact shows that the benefits of protection are by no means confined to the industry, but are now accruing to the country," said Sir N. B. Saklatvala, Chairman, presiding over the last annual general meeting of the shareholders of the Tata Iron and Steel Company.

BENGAL SWADESHI PURCHASE

A preference in price subject to the limit of 5 per cent. would be shown to articles produced in Bengal or alternately elsewhere in India in the Stores purchase by the Government of Bengal. The policy of the Bengal Government underlying the Stores Rules would be to encourage industries of the country to the utmost extent consistent with economy and efficiency.

THE SPECIAL TARIFF BOARD

The Government of India have appointed a special Tariff Board consisting of Sir Alexander Murray (President), Mr. Fazl Ibrahim Rahimtoola and Dewan Bahadur A. Ramaswami Mudaliyar (Members) to hold an inquiry with a view to finding out the extent of protection required by the Indian Cotton Textile Industry against British Manufacturers.

INDUSTRIAL DISPUTES

Twenty-seven industrial disputes occurred in British India during the quarter ending June 30, namely, Assam 6, Bengal 7, Bombay 6, Madras 4, and one each in Burma, the Central Provinces, the Punjab and the United Provinces. The total number of days lost were 210,498 involving 28,122 workers.

WOMEN MEMBERS FOR BOMBAY

"It is a matter of great regret that there is no woman member on the Bombay Legislative Council, and it is equally to be regretted that at present an adequate number of women are not on the electoral roll. It is, therefore, not possible to compel members of the Council to consider their interests in matters of special concern to the women as a class," says a petition signed by over 1,000 women of Bombay forwarded to the President and Members of the Legislative Council, protesting against the Bill to amend the law of adoption.

The petition continues: "Even the best intentioned legislature in the world cannot reflect the women's viewpoint unless women are actually members of that legislature. It is most unfair to say that a Hindu widow will misuse her right of adoption or that designing persons will mislead her into adoption. This can be said of every right either of men or women. We find so many men misusing their property freedom or liberty but nobody thinks of depriving them of these rights."

LATE MISS JANE ADDAMS

Miss Jane Addams, world famous social welfare worker and peace advocate, died on May 21st, at Chicago.

Miss Addams has been called "the greatest woman in the world", the "mother of social service", "the greatest woman internationalist" and the "first citizen of Chicago". With her idealism, serene, unafraid militant was always paramount. Devoted to the cause of social and political reform, to the betterment of the economic condition of the masses, to world peace and to internationalism, Miss Addams's influence was world-wide. She was, perhaps, the world's best known and best loved woman.

HOUSEHOLD WORK FOR WOMEN

"In spite of all her efforts to prove herself man's equal, the woman is still the weaker sex," is the assertion made by Dr. N. Tattersall, of Leeds, at the Annual Congress of the Royal Institute of Public Health.

"Women may swim the Channel and fly to Australia, but their physical make-up is such that they cannot stand the strain and stress of industrial life as well as men can."

He is of opinion that housework is the best avocation for them.

MISS KARUNA KANA GUPTA

For the first time a lady has been appointed Lecturer in the Dacca University in the Department of History.

She is Miss Karuna Kana Gupta, who stood first in all the examinations from Matriculation to M. A. She is the daughter of Mr. Upendra Nath Gupta, who is also a lecturer of the same University.

THE MODERN GIRL

Mr. Lloyd George prefers the modern girl and the education which makes her what she is. Recalling that the school was founded just at the time when the prim and grim Victorian era was coming to an end, he continued, "the old academies for young ladies—they were not girls in those days—at best were an expensive joke, and at their worst they were an atrocity".

MARRIED WOMEN-TEACHERS

The London County Council by 76 votes to 37 approved of the removal of the ban imposed on women teachers and doctors being allowed to continue in the service of the Council after their marriage.

The order has been in force since 1928 with exceptions in the case of certain residential appointments.

WORKING OF THE PRESS ACT

In the Legislative Assembly, Seth Govind Das asked, on September 4, two short notice questions to which Sir Henry Craik, Home Member, replied by placing on the table of the House detailed statements showing that during the year 1935, action was taken against 72 newspapers and the total amount of securities deposited was Rs. 25,950.

In the Madras Presidency security was demanded of nine papers, of whom only one deposited security and the others did not, with the result that seven ceased publication and in the case of one, the declaration became void.

In the Bombay Presidency, 91 papers were asked to deposit security during 1935. Of these 12 deposited it, and 19 did not. Of these 4 were papers which could not be started for failure to make the deposit.

In Bengal, four papers were asked to deposit security and all failed to do so.

In the United Provinces, three papers were affected and all of them ceased publication for failure to deposit security.

In the Punjab, 12 newspapers were asked to deposit security, of whom four deposited it. Of these the security of one was forfeited. As for the remaining eight, two ceased publication and the others were not published.

In Burma, two papers deposited security and two did not, while only paper in Bihar and Orissa called upon to deposit security during 1935 ceased publication.

In Delhi, action was taken against eight papers, of which two deposited security and two have ceased publication.

DIPLOMA COURSE IN JOURNALISM

The Syndicate of the Madras University, who is now considering the question of the institution of a degree or Diploma Course in journalism, has appointed a Committee for the purpose and the latter have decided to co-opt the following members:

Messrs. G. A. Natesan, K. Srinivasan, V. S. Ramaswami Sastri, G. A. Johnson, A. A. Hayles, A. Ramaswami Mudaliar and T. A. V. Nathan.

CONGRESS PARLIAMENTARY BOARD

The Congress Parliamentary Board which met on the 14th September unanimously elected Mr. Bhulabhai J. Desai, as President, in the place of Dr. M. A. Ansari. The Board also elected as General Secretaries Pandit Govind Ballabh Pant and Mr. S. Satyamurti.

The Board decided to co-opt as members Chaudhri Khalikuzzaman, Sardar Sardul Singh, Mr. K. M. Jedhe, Mr. Kripalani and a representative from the North-West Frontier Province.

A Sub-Committee was also appointed to frame rules regarding the Board's constitution and other matters.

THE LATE MR. DAS GUPTA

The death of Babu Basanta Kumar Das Gupta, News Editor of *Advance*, removes a familiar figure from Bengali journalism. He was only 54 at his death, and he had given the best years of his life to the cause of journalism in Bengal. Das Gupta joined the *Bengalee* as News Editor. Later, he took charge of the *Dacca Herald* and the *New Empire*. When the latter changed hands, he suffered the inevitable hardships of a precarious profession until the *Advance* came into being. Basanta Babu's part in shaping the new daily and his devotion to his work are recalled with touching pathos by his colleagues in *Advance* who have paid a generous tribute to his high character and steadfast loyalty.

MR. V. J. PATEL'S WILL

A letter received by Mr. K. F. Nariman, Mayor of Bombay, from Subhas Chandra Bose, who is at present at Carlsbad, Czechoslovakia, says that the late Mr. V. J. Patel, former President of the Legislative Assembly, has bequeathed the balance of his assets after the disposal of four gifts to Mr. Subhas Chandra Bose for the political uplift of India and preferably for publicity work on behalf of India's cause in other countries.

LUDWIG ON LLOYD GEORGE

"If Mr. Lloyd George had been assassinated in December 1918, he would have gone down in history as one of the greatest men of our time," declares Emil Ludwig in his biographical sketch of the Welsh Wizard in *Leaders of Europe*.

BRAIN BATHING

Some 10,000 doctors from the United States and Canada watched a film demonstration of what is described in popular language as a 'shower-bath for the brain', a new method of treating such infections of the brain and nervous system as infantile paralysis, St. Vitus's dance, sleeping sickness and some forms of meningitis. It showed how a simple solution of common salt and water is injected into a vein at the ankle and then how fluids that accumulate in the brain and spinal column are drained off by means of a needle inserted at the lower end of the spine. The 'brain bath' is something new, but of course it is impossible to pass a definite opinion on it until a large number of controlled cases treated by this method have been observed by experts.

BLOOD DONORS

M. Saint-Rose and M. Pierry, attached to the Government Colonial Hospital, Pondicherry, have been awarded certificates of merit by the Governor of French India for allowing blood to be transfused from their bodies to those of two patients in the hospital and thus saving the latter's lives.

F. R. C. S. EXAMINATION

The Primary examination for Fellowship of Royal College of Surgeons of England will be held at Calcutta in December next. It is not intended by the College of Surgeons to hold this examination in India every year. After the examination in December 1935, it is probable that the next similar examination in India will be held in 1937.

VINCENT MASSEY SCHOLARSHIP

It is announced that on the recommendation of the Vincent Massey Scholarship Committee, His Excellency the Viceroy has awarded the Vincent Massey Scholarship for 1935-1936 to Dr. Muhammad Abdul Hammed Siddiqi, Professor of Anatomy, King George's Medical College, Lucknow, for study and research in anatomy.

COL. THORBURN

Colonel H. H. Thorburn has been selected for appointment as Inspector-General of Civil Hospitals and Prisons, N.-W. Frontier Province in succession to Colonel C. I. Brierley.

A BALANCED DIETARY

Sir W. Arbuthnot in his book "The New Health Guide" has given many useful hints on the advantages of a balanced dietary. To ensure the necessary alkalinity of health, he says that an abundance of milk, fruit and vegetables in relation to animal flesh and cereals should figure in the well balanced dietary.

"Excessive animal flesh-eating is the next most common dietetic error. A great many people have the idea that meat is strengthening and that they cannot do a hard day's work unless they have had a large ration of butcher's meat. Actually eggs, milk and cheese are adequate substitutes, and animal flesh is no more strengthening than these foods.

"Apart from diminishing body alkalinity, excessive meat-eating tends to increase intestinal putrefaction and may lead to severe intestinal self-poisoning. Extreme moderation in meat consumption should be the rule. Healthy persons free from constipation may eat meat but once a day only, and with not infrequent omissions."

PULSE AT DIFFERENT AGES

In some people, the pulse is much quicker than with others. The following table furnishes the average rate of pulsations per minute at different ages. The radial artery at the wrist is best for counting the pulse.

Age	5 years—88 pulsations per minute.
„ 10—15 years—78 pulsations per minute.	
„ 15—20 years—69 pulsations per minute.	
„ 20—25 years—69 pulsations per minute.	
„ 25—30 years—71 pulsations per minute.	
„ 30—50 years—70 pulsations per minute.	

EFFECTS OF HOT WATER

Two well known Specialists in recent articles have emphasised the vital importance of water for assisting the body to throw off and resist disease.

To keep in good health every man and woman should drink a glass of hot water each morning on rising. For those, however, who are troubled with sick headache, biliousness, bad complexion, constipation, furred tongue, liverishness, or rheumatism should add a teaspoonful of limestone phosphate to flush away from the liver and bowels the uric acid.

ADJUSTMENT OF PROVINCIAL FINANCES

Mr. K. E. Srinivasan, of the Indian Audit and Accounts Department Services, has been placed on special duty with the Finance Department in connection with adjustments in the Provincial Finances with regard to which a Committee will come to India from England shortly. No Indian is expected to be associated with the Committee.

It will be recalled that Mr. Nixon, Additional Secretary to the Department, had already made an extensive tour meeting the Provincial Governments as a preliminary settlement of financial adjustments between the various provinces arising out of the separation and proposed Federation.

REFORM OF BANKING

Sir James Grigg, Finance Member with the Government of India, met the Committee of the Indian Merchants' Chamber, Bombay, on August 30, and discussed with them several important questions.

Mr. Manu Subedar, President of the Chamber, urging the reform of the present system of banking, said it was disappointing that the public demand for a Banking Act had not been met.

Sir James Grigg replied that the Banking Act was an integral part of the amendment of Company Law. The general question was being actively pursued and the banking aspects of the general question were being taken up in conjunction with the Reserve Bank.

THE RATIO QUESTION

Replying to Mr. Manu Subedar's criticism of the present exchange ratio, Sir James Grigg observed at the Indian Merchants' Chamber, Bombay:

"Let me at once say that I will be no party to any monkeying about with the present ratio and I say this because I am a servant of India and for no other reason.

"It is my sincere conviction that the effect of lowering the ratio will be to leave agricultural prices where they are, or even to lower them and to raise the prices of manufactured articles. It would also make budgetary problems in India, already sufficiently difficult, quite insoluble."

THE SOUTH INDIAN RAILWAY

In reply to the criticisms of the "Eves-dropper" of the *Indian Finance* about the S. I. Railway travel, the Agent of that Railway has sent a reply to the critic through Mr. S. S. Rajan, the well known advertising Consultant of Bombay, who has a great deal to do with the publicity section of the South Indian Railway. In the course of his reply, the Agent observes:

"The fares on the South Indian Railway are not disproportionately high compared with those on most other railways in India. In fact, the first and second class fares on this railway are cheaper than those on the E. I. Railway.

I would add that we are always pleased to receive letters of criticism and it is my wish that any difficulties that may be experienced by the travelling public should be brought to notice. With this object in view, we propose to issue books to most of the important junction stations in which passengers can record any suggestions they may wish to make."

EAST INDIAN RAILWAY

Important developments are expected from the discussions that have been going for some time past between the authorities of the East Indian Railway and the Eastern Bengal Railway with regard to the project of the amalgamation of the two Railways under a single administration. Sir Guthrie Russel, Commissioner of Railways, according to well informed circles, is in favour of the scheme.

FEDERAL RAILWAY AUTHORITY

At question time in the Legislative Assembly on September 11, Sir Mahomed Zafrullah Khan, Commerce Member, informed Mr. S. Satyamurthi (Madras Congress) that it was possible that in 1936, the Government of India would move a Bill in connection with the Federal Railway Authority.

M. & S. M. RY.'S PUBLICITY WORK

The Madras and Southern Maharatta Railway are starting a campaign to advertise festival centres by issuing a series of pamphlets with attractive covers in English and the vernaculars.

SCHOOL OF INDIAN ARCHITECTURE

"An All-India School of Indian Architecture is going to be established as the first of its kind under expert control and direction. The object of the school will be to find out and maintain or develop as far as possible the traditional methods of training students in Indian architectural draftsmanship and craftsmanship as well as in constructional art based on Indian traditions. Its main purpose will be to teach Indian architectural and allied art to students and supplement their knowledge with all, including the knowledge of Occidental art and architecture, that is necessary to develop old Indian architecture to a high level of excellence," says Mr. Sris Chandra Chatterjee, organiser and general secretary for the proposed school of Indian architecture.

Mr. Syama Prasad Mookerjee, Vice-Chancellor of the Calcutta University, has been elected as provisional President of the proposed school with Mr. Percy Brown as the Honorary Director.

NEW COMPANY OF DANCERS

Ragini Devi, the famous interpreter of Indian dancing and her troupe are shortly forming a company in Bombay, says a report.

Pleased by the new move, Dr. Rabindranath Tagore has sent the following message of appreciation:

"Those of us belonging to Northern India who have lost the memory of the pure Indian classical dance, experienced a thrill of delight at the exhibition of dancing given by Ragini Devi in association with her partner Gopinath.

"I feel grateful at the assurance it has brought to us that the ancient art is still a living tradition in India with its varied grace and vigour and subtleties of dramatic expression."

KING'S PORTRAIT WOVEN ENTIRELY SILK

A talented young Bengali artist, Mr. Satyendraditya Roy, has woven entirely in coloured silk a remarkable portrait of His Majesty the King-Emperor. It is now hanging on the walls of the Government House, Calcutta.

INDIAN HOCKEY TEAM

The Indian Hockey Team, which left India a few months back, returned to India after a successful tour in Australia.

The team played 29 matches in New Zealand and won all. They scored 331 goals as against the 22 of the opponents. The main scorers were: Dhayan Chand 105, Roop Singh 107, Wells 61, and Shahabu-ud-din 28.

The team played four matches in Australia on their way to New Zealand and won all. These matches were marked by prolific scoring. The visitors' total score was 47 goals whereas the home teams put in only 11. A number of matches were also played in Australia on their way back. In the two first matches, the Indian team scored 85 goals against the solitary one of the Australians.

MR. GOPALAN

Dhyanchand, the Hockey Wizard, in a press interview paid glowing tribute to Madras and to Gopalan in particular who, he said, is a first class player and should represent India in the Berlin Olympics provided he can maintain his present form. Madras hockey, he said, is of a fairly high standard. He always cherished respect for Madras hockey. He had a piece of advice to give to Madras Hockey players. He wanted that wild hitting should be given up.

MADRAS WALKING COMPETITION

In connection with the celebration of the fourth anniversary of the Raghuveer Vyayam Mandal, Royapuram, Madras, a walking competition was held recently. It was open to the residents of the city. There were 10 competitors.

The distance of 12 miles from the Royapuram Police Station to the Western India Match Factory and back was covered by the winner in 108 minutes.

M. Kailasam finished first, beating his own previous record of 110 minutes set up last year.

THE NAZI STADIUM

A stadium which, it is claimed, will be the largest in the world, is to be planned by order of Herr Hitler for erection in Nuremburg.

The arena will hold 150,000 spectators and will be used for the Nazi Party's annual Congress.

EARTHQUAKES

A geological account of the Quetta earthquake, prepared by Mr. W. D. West of the Geological Survey of India, has just been published.

Mr. West's reading of the earthquake is that it must have been caused by the strain of a constant compression coming from the north-west and finally breaking over the wedge like promontory of peninsular India, which extended up towards Sibi beneath the alluvial covering and is acting as an obstacle to the free movement of the mountain folds of Baluchistan.

Mr. West is, however, of the opinion that Central and South India are a very old and stable area and free from the danger of an earthquake. There are no active volcanoes in any part of the Indian Empire.

The correct way of anticipating further earthquakes and of minimising their disastrous effects both in Baluchistan and elsewhere in India is to construct buildings which will withstand these severe shocks.

INDIAN SCIENCE ACADEMY

The Ruler of Bhopal has given a donation of Rs. 500 to the Indian Academy of Sciences as a token of the esteem in which he holds Sir C. V. Raman, President of the Academy and in appreciation of the great services Sir C. V. Raman is rendering in the cause of scientific progress in India.

FIRE BELT ROUND THE EARTH

The earth is encircled by a vast belt of fiery furnace at least 1,000 degrees centigrade hot, the existence of which was hitherto unknown to science. This startling discovery has been announced in the current issue of *Nature* by Professor E. V. Appleton, head physican of King's College, London.

PROF. M. N. SAHA

The Royal Society of Great Britain was pleased to sanction a research grant of £150 to Prof. M. N. Saha of the Allahabad University towards the cost of his experiments on the Thermal Ionisation of Gases.

TALKIES IN INDIA

Writing about the Talkies in India in a recent issue of the *Illustrated India*, Mr. A. V. Pandit observes that though the film industry is in its infancy in India, one is disappointed at the results. The reason being that our talkies are dominated by stage craft and stage technique which have to be discarded by producers who wish to perfect talkie productions. There is no proper balance between the dialogues and the songs, and in some cases the predominance of songs mar the beauty of the plot. So much so many good plays and novels are spoiled and the writer suggests that the experts may do well to adopt a technique that will ring true and natural. The field is vast and allows much scope for talents. Furthermore, it is a profession that has very little possibility of its being overcrowded, and people belonging to it can rightly claim to be instrumental in making this growing national industry a success.

NATIONAL NEEDS AND CINEMA

There was no denying the fact that Cinema and Radio had in these days become most effective instruments of popular education and popular movements, observed Mr. K. F. Nariman, Mayor of Bombay, inaugurating the first show of *Dhruvandar*, the maiden picture of Adarsh Chitra Ltd. He added:

"The West has made tremendous advance on the strength of these two popular instruments. In India, there was greater need of such films to rouse people to useful national activities. Therefore, he said, that it is highly essential that Indians should take more and keener interest in the cinema industry in this country."

INTERNATIONAL FILM EXHIBITION

The Motion Picture Society of India has sent two feature films: 'Life is a Stage' by Debaki Bose Productions and released through Jaya Pictures, and 'Amrit Manthan' produced by Prabhat Film Company for being screened at the International Cinematograph Exhibition at Venice.

Mr. P. Arora, a member of the Motion Picture Society of India, has been deputed by the Executive Committee to attend the Third International Exhibition of Cinematographic Art to be held at Venice.

PETROL FROM COAL

Those countries which have not discovered deposits of petrol are at a disadvantage and one can easily see that the disadvantage will increase as time goes on. England is one of those countries, and yet she is a large user of motor vehicles. An interesting experiment has been going on for a year now of trying to extract motor fuel from coal. England has still a vast supply of first grade coal; since the beginning of this year the Imperial Chemical Industries have produced 7,500,000 gallons of petrol, and up to the present time 6,000,000 gallons have been marketed. The quality and satisfaction from its use seem to be acceptable to consumers, and it is stated that no further blending or treatment is required for the fuel.

It is stated that when this one firm is in full working order, some 45 million gallons of motor spirit can be produced in a year, giving employment to about 2,000 miners and a great many others in allied industries. So that we see in this a new industry being developed which will be of great assistance to the motor business of Britain, to a further use of coal and incidentally providing employment to a large number of people. This is a very interesting development.

HENRY FORD'S LATEST

Persistent, though unconfirmable, rumours are in circulation in Edgewater in the State of New Jersey that secret tests are being made with a four-cylinder diesel engine for motor cars at the Ford Factory.

These reports say that the diesel engine at present being tested can give a car a speed of 70 miles an hour and will do 80 miles on a gallon of fuel oil costing only six cents (3d.) Such a car, it is rumoured, would sell for about 300 dollars (£60).

If this development proves true, it would be to counter foreign competition, particularly that expected from a cheap new Japanese car, which has already made its appearance on the markets. But the employees of the Ford factory, says *Reuter*, refuse to discuss any such reports.

MANUFACTURE OF AIR CRAFT

Replying to a question in the Assembly, Mr. D. G. Mitchell did not admit that the progress of aviation in India was materially checked owing to the cost of imported aeroplanes.

It was true that the cost of aeroplanes in India was higher than in the countries of origin, but the market in India at present was so small that the cost of manufacture in India would almost certainly be prohibitive. Manufacture in India was not at present possible and the only profitable line of enquiry was in connection with raw materials. Investigation into the suitability of Indian timber for use of aircraft was in progress.

MAURICE WILSON

The death of Mr. Maurice Wilson, who more than a year ago set out on a lone attempt to reach the summit of Mount Everest, has now been confirmed.

Mr. Wilson's death was announced in the English papers some time ago and now his body has been found by Mr. E. E. Shipton, leader of the Everest reconnaissance party.

The discovery was made on July 9 at a spot 800 feet above Camp 3 of the 1933 Everest expedition. Mr. Wilson had apparently died there and then his tent had been blown away by the high winds. Beside him was found a note book, a Union Jack, and some cine-films.

£100 AEROPLANE

A £100 aeroplane is to be built in Britain. It is the invention of a Frenchman, M. Mignet, and is known as the flying flea. It will have a 20 h.p. engine, flying a speed of more than 70 miles m.p.h. and a range of 200 miles. It will weigh 500 lb. and cost less than a penny a mile to fly.

AIR CRASH IN MADRAS

Flying Officer E. V. N. Everett, Pilot Instructor of the Madras Flying Club, Mr. H. J. Carter and Raja I. V. Krishna Rao, cousin of the Raja of Bobbili, were the victims of an air crash that occurred at Chowtapalam, a village near Ponnalore last month.

RURAL UPLIFT

Sir James Grigg, Finance Member, laid on the table of the Legislative Assembly a detailed statement regarding the allotment of grants to Provincial Governments from the Government of India's Rupees one crore grant for rural uplift work.

Of the Rs. 14 lakhs allotted for Madras, Rs. 5½ lakhs will be utilised for rural water supply schemes; Rs. 4½ lakhs for village roads; Rs. 8 lakhs for village sanitation; and Rs. 50,000 for anti-malarial measures.

Rural water supply works, which will be confined to new works only, Rs. 2,75,000 are to be spent on the construction of bore-hole latrines in rural areas, and Rs. 25,000 on the Poonamallee Health Unit Scheme.

A sum of Rs. 50,000 has been allotted for rural uplift work in Coorg.

RURAL DEVELOPMENT IN BIHAR

The Government of India have allotted Rs. 12,50,000 to Bihar and Orissa out of the rural development grant. It has been decided to allocate Rs. 6,00,000 to village communication; Rs. 5,00,000 to rural water supply; Rs. 1,80,000 to miscellaneous projects in North Bihar, and Rs. 50,000 to village welfare schemes.

GRANTS TO RESEARCH INSTITUTIONS

The Advisory Board of the Imperial Council of Agricultural Research met recently and sanctioned an annual recurring grant of Rs. 1,000 for five years to the National Institute of Sciences, Calcutta, and to the Indian Academy of Sciences, Bangalore.

IMPERIAL COUNCIL OF AGRICULTURE

Mr. N. C. Mehta, I.C.S., Collector of Muzaffarnagar, U. P., has been appointed Secretary of the Imperial Council of Agricultural Research, Government of India.

SUGAR RESEARCH

The Sugar Committee of the Imperial Council of Agricultural Research has recommended for sanction the scheme for investigations on insect pest of sugarcane at a cost of Rs. 1,50,000.

RICE RESEARCH AT NAGINA, U. P.

A Research station to study the various problems affecting rice has been opened at Nagina, a rice-producing centre of the United Provinces.

WOMEN'S LABOUR IN MINES

The Government of India, we are told, contemplate the total prohibition of women from underground work with effect from July, 1936.

The subject has been regarded a controversial one, there being no unanimity over it between European and Indian mine-owners. The former have been in favour of the abolition of the system, while the latter have pointed out the difficulties in the dislocation of the labour force as well as the probable unrest in case such a system is introduced.

It has since been agreed that the system of allowing women to work underground should be gradually abolished and that, by the end of July 1939, the ultimate object be achieved by reducing the number of women workers. As a result of this policy, the total number of underground women workers has come down from 39,785 in 1928 to 12,799 in 1933.

The subject was discussed at the last session of the League of Nations, where also it was decided that the present system ought to be abolished all over the constituent countries of the League.

INTERNATIONAL SOCIAL CONGRESS

The United Press understands that International Congress of Sociology, which is going to hold its session at Brussels in Belgium, has invited Prof. Benoy Kumar Sarkar of the Calcutta University, who is a permanent member of the Society's Economic Politique of Paris, to take part in the deliberations and read a paper. His paper which is written in French, deals with the doctrine of progress with reference to the races and classes. He has also been appointed one of the Vice-Presidents of the International Congress of Population, which is meeting at Berlin at which he has a paper in German on the doctrine of optimism.

LABOUR'S APPEAL

A joint meeting of the executives of the Trade Union Congress and the Labour Party has decided to call on the British Government to urge the League of Nations to summon a world economic conference to discuss the international control of the sources and supply of raw material, with the application of the principle of economic equality and opportunity for all nations in the undeveloped regions of the earth.

DUKE OF YORK BOYS' CAMP

Every year in August, the Duke of York organises a camp for 400 boys at which he attends in person. It is a well organised and splendidly carried out holiday camp. The Duke invites his campers from both industry and the public schools; he has them live together and a fine spirit of co-operation grows up between the two classes of industrial and school boys. The idea is to build up a fine comradeship between the future hand workers and brain workers by healthy competition in games and an *esprit de corps* through camp life generally. These camps have been going now for several years and are very popular with the boys, who are fortunate enough to get the opportunity of going.

LEAGUE OF MUSLIM NATIONS

The *Bombay Chronicle* publishes the following news:

"According to *Al Balag*, a Cairo daily newspaper, Mustafa Kemal Pasha is planning to convene a conference of leading Muslim States at Teheran to explore the possibilities of forming a League of Muslim Nations.

"It will be recalled that this idea was mooted by Nahas Pasha, the leader of the Egyptian Wafd Party who, however, could not put it through. The trend of the present European situation seems to have given momentum to Kemal's move."

ITALY AND ETHIOPIA

"In no circumstances will we accept a railway through Ethiopia which is administered and policed by Italy," declared the Emperor of Abyssinia in a special cable to the *New York Times*.

"History teaches that the creation of such zones is inevitably followed by annexation.

"We shall continue our peaceful efforts and only if Italy invades Ethiopia will we offer armed resistance."

INDIA AND THE LEAGUE

India's contribution for 1935 to the League has been reduced by one unit as a result of distribution among the existing members of the units allotted to Russia on her entering the League, said Sir N. N. Sircar in reply to a question in the Assembly.

BOOKS RECEIVED

METHODS OF PSYCHIC DEVELOPMENT. By Irving S. Cooper. With a Foreword by C. W. Leadbeater. Price Re. 1. Theosophical Publishing House, Adyar, Madras.

KHARTOUM TRAGEDY. By Marcus Mac-laren. Lovat Dickson and Thompson Ltd., 38, Bedford St., London, W.C. 2.

THE SCIENCE OF DREAMS: A study of sleep and dreams. By W. B. Crow, D.Sc., Ph.D., Head of the Department of Biology, Technical College, Huddersfield. Theosophical Publishing House, Adyar, Madras. Re. 1-8.

A MANUAL OF GENERAL KNOWLEDGE AND OFFICE COMPENDIUM. By T. S. Srivastava, Lucknow. G. A. Natesan & Co., Madras. Rs. 8.

INDIAN SUGAR INDUSTRY: 1935 Annual. By M. P. Gandhi. 135, Canning Street, Calcutta.

BUDS AND BLOSSOMS. By T. Sriramulu. Halkett's Gardens, Rajahmundry.

SOURCES OF THE HISTORY OF THE NAWABS OF THE CARNATIC: Tuzak-i-Walajahi. By Burhan Ibn Hasan. University of Madras.

SANKSHIPT-SAMIKSHA: A brief literary appreciation of Gandhiji, Kalapi, Shelley and Wordsworth. By Hiralal M. Desai, B.A. 26, Church Street, Fort, Colombo.

RIGVEDA-BHASYA of Skandaswamin (First Astaka). Edited by Dr. C. Kunhan Raja, M.A., D.Phil. (Oxon), Reader in Sanskrit, University of Madras. University of Madras, Senate House, Chepauk, Madras. Price Rs. 6.

VAJASANEYI PRATISAKHYA OF KATYAYANA. With the Commentaries of Uvata and Ananta Bhatta. By Venkatarama Sharma, Formerly Fellow in Sanskrit University of Madras. University of Madras, Senate House, Madras. Rs. 4.

DIET FOR HEALTH AND IN DISEASE. By the Sadhu Physician. The "Sunday Times" Book-Shop, Madras. Price As. 6.

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Burma and India: Financial Adjustment

BY PROF. KRISHNA KUMAR SHARMA, M.A.

THE question of an equitable apportionment of the assets and liabilities of the two countries—Burma and India—presents a very complex problem, which requires a great deal of serious thought and close examination of a number of important factors bearing upon the administration of the two countries. The Government of India in Paragraph 93 of their Despatch of September 20, 1930, addressed to the Secretary of State for India suggested that the solution of the problem should be made by drawing up through mutual co-operation between the two Governments an agreed statement of the case for reference to an impartial Tribunal. They also emphasised that it was necessary to satisfy public opinion in both the countries to the effect that each of them was fairly treated in the proposed adjustment. The Sub-Committee of the first Round Table Conference on Burma appreciated the considerations of the Government of India and recommended to the first Round Table Conference a proposal that the case relating to the adjustment should be thoroughly explored by the experts of the two Governments and then placed before the Standing Finance Committees of the Indian Legislative Assembly and the Burma Legislative Council and that the representatives of the two countries should be associated with the work of the Tribunal.

The first Round Table Conference Committee adopted this recommendation of

the Burma Sub-Committee on January 16, 1931, and the same was later on confirmed by the Round Table Conference on January 19, 1931, at its Eighth Plenary Meeting. The Prime Minister made a speech the same day to the effect that "the Government will pursue the decisions of the Sub-Committee". Thus in view of these declarations it was natural that the public and the Indian Legislature believed that when the question of the separation of Burma would be considered by the Joint Parliamentary Committee, the Secretary of State would act up to the recommendation of the first Round Table Conference, that is to say, that the representatives of India and Burma would be associated with the work of the Tribunal to solve the question.

The Joint Parliamentary Committee did not make any specific reference to the constitution of the Tribunal suggested by the Government of India; but they merely laid down that "it would be necessary to appoint an impartial Tribunal which will, in the first place, lay down the principles of apportionment leaving the application of those principles to be worked out in detail at a later date".

When the Secretary of State constituted the Tribunal in December 1934, the main considerations put forward by the Government of India regarding its personnel and procedure were not taken into view. In fact, the personnel of the Tribunal was not announced

up to 16th February 1935, and the Indian Legislative Assembly protested by adopting an adjournment motion on March 26, 1935, against the action of the Secretary of State in not abiding by the arrangement in this connection reached at the first Round Table Conference.

The Tribunal had, therefore, the initial handicap of not having associated with it the representatives of Indian and Burman public opinion and in not having the advantage of examining the non-official witnesses from India and Burma on this great question.

The main principle of financial adjustment is laid down by the Tribunal in Paragraph 11 of their Report. The principle is that the present assets and liabilities of the Central Government should be valued in the manner indicated by them and the excess of the calculated liabilities over the ascertained value of the assets, divided according to a proportion determined by the Tribunal, should represent the total liability of Burma to the Government of India. It is not easy to realise why in approaching the problem of financial adjustment, the limit of apportionable liability should be regarded as coincident with the unproductive debt of India. The main objection to the apportionment on a commercial basis at the date of separation is that no account has been kept of the drawings by Burma when the country has been associated with India.

In this connection, the following factors deserve a due consideration in apportioning the assets and liabilities :—

Firstly, whether the assets and liabilities only of the Central Government should be calculated or whether all assets and liabilities of all Central and Provincial Governments constituting India and Burma should be considered. The Tribunal have

taken into consideration only the first aspect of the question.

Secondly, in calculating the liability, the question is whether the liabilities arising out of the Burmese Wars should not be assigned only to Burma, instead of in the ratio of 7·5 per cent. as done by the Tribunal.

Thirdly, whether the deficits to the Burman Budget contributed to from the general revenues of the Government of India for several years should or should not be reckoned amongst the liabilities assignable wholly to Burma. Such deficits have not been taken account of by the Tribunal.

Fourthly, the liabilities already liquidated by India from taxes, to which the Burmese contribution was meagre, should be reckoned for this purpose; but the Tribunal have not done so.

A comparison of the apportionable liability as made by the Tribunal and by official estimates which preceded before may now be made. The apportionable liability estimated by the Tribunal in 1935 comes to 274 crores of rupees. As against this figure, the estimate of Sir Walter Layton came to 300 crores of rupees in 1930, and this amount was exclusive of Burma's share of the pensionary liabilities included in the estimates of the Tribunal. The estimate of the Government of Burma exclusive of pensionary liability came to Rs. 240 crores; while the estimate of the authors of Howard-Nixon Memorandum exclusive of pensionary liability was 226 crores of rupees. The figure of apportionable liability, therefore, seems to be a gross under-estimate, particularly when account is taken of 87 crores of pensionary liability included in the list of items constituting the apportionable liability according to the findings of the Tribunal.

It may be pointed out that certain assets are of a non-productive character as New Delhi, Bombay Military Lands, Dead Assets, etc. Their capital liability is a dead-weight charge upon Indian revenues. In arriving at the apportionable liability, it is unfair from the point of view of India to deduct the value of such assets. That would reduce the apportionable liability to a figure lower than it really should be and thus a great burden would be imposed upon the taxpayers of the Indian Federation. The values of assets of only a commercial nature like railways, irrigation schemes, forests, etc., should be deducted from the total liability to arrive at the apportionable liability.

Further, certain assets like (1) the advances to local Governments, (2) other interest-bearing advances and (3) cash and miscellaneous assets have also been marked down for deduction by the Tribunal to arrive at the apportionable liability. They are in the nature of current business transactions and each of these assets has a corresponding liability also. For instance, the advances made very often exceed the recoveries made of amounts advanced, and for this reason there is no valid ground for the deduction of the value of such assets in arriving at an equitable figure of the apportionable liability. If adequate allowances are made on these accounts, it would be found that the figure of apportionable liability would much exceed the estimate of the Tribunal.

There now remains the question of examining the ratio of apportionment determined by the Tribunal. The ratio tentatively worked upon by Sir Walter Layton was 10 per cent.; while the figure of the Howard-Nixon Memorandum was a bit higher. The ratio arrived at according to

the estimate of the Tribunal comes to only 7·5 per cent. as the share of separated Burma.

It may be said that the general principle laid down by the Tribunal for determining the ratio should be accepted as valid and fair. The Tribunal hold that the ratio should be fixed in the proportion in which the respective figures of the taxpaying capacity of India and Burma stand in relation to the Central heads of revenue or in relation to the joint taxable capacity. Income-tax should be taken into account in determining the ratio; but the tributes paid to the Government of India by the States should not be reckoned for this purpose. Firstly, they are a kind of non-economic revenue and, secondly, the tributes are to be reduced gradually; while finally, India is to sacrifice a certain amount of customs revenue on the inauguration of the Federation. Thus tributes should not be taken into account in this connection. The Tribunal have excluded out of account the spirit and kerosene excise, which is unfair. If these items are taken into consideration, the ratio would work out as below on the quinquennial average of 1929-30, to 1933-34:

	000's OMITTED	
	INDIA INCLUDING BURMA	BURMA
	Rs.	Rs.
Customs (gross)	88,88,57	8,17,92
Income-tax (net)	17,20,05	1,87,81
Motor Spirit Excise	2,72,31	2,02,94
Kerosene Excise	2,10,69	1,79,94
Salt (1925-26 to 1929-30)	5,56,12	32,51
	65,92,74	9,20,62

The ratio would then come to about 14 per cent. as against 7·5 per cent. calculated by the Tribunal. In view of the fact that the potential capacity of Burma in point of mineral wealth, forests, standard of living,

taxable capacity, etc., is much greater, the figure of the Tribunal regarding the ratio is a gross under-estimate and the ratio of the apportionable liability on a close investigation would have to be doubled in order to be equitable to both parties.

In this connection the following further points should be considered :

Firstly, whether the net assets to be assumed by Burma in the share of her liability and her share in excess of liability over assets should remain as a debt from Burma to India, or whether such debt should be assumed by the United Kingdom, with a corresponding reduction of liability of Indian sterling debt.

Secondly, whether such debt should, if assumed by India, carry a rate of $8\frac{1}{4}$ per cent., which is the Government of India's own borrowing rate; while the lending rate to Provinces and States is much higher.

Thirdly, is it desirable to convert the amount of total liability assignable to Burma into an annuity of 45 years or any other particular period?

An observation may also be made with regard to the currency part of the problem of apportionment. The Tribunal suggest that the surplus sterling assets and the aggregate liability of $14\frac{1}{2}$ crores of rupees should be apportioned not according to the currency circulation ratio between the two countries but according to the ratio in which the general liability is to be divided. It may be pointed out that the position created by the proposed new Burmese coinage in due course and the obligation to retire Indian rupees imposes on India an unfair liability.

The Report of the Tribunal was the subject of debate in the Simla session of the

Indian Legislature, and the House passed an amendment for a fresh impartial Tribunal to conduct enquiry into the question. It was pointed out in the course of the debate that the terms of reference of the Amery Tribunal were very narrow inasmuch as the apportionment of the burden was restricted to India and Burma alone. It was the view of the House that the liability on account of the cost of the Burmese Wars and for loans connected with the Great War, which were raised as rupee loans, should be assumed by the United Kingdom. The Finance Member promised that the debate would be forwarded to the Secretary of State; while the Government remained neutral on the voting of the amendment.

In conclusion, it may be said that the constitution of the Tribunal did not satisfy Indian public opinion as the representatives of the two countries were not associated with the work of the Tribunal contrary to official undertakings, and further, the apportionable liability has been estimated at a lower figure which would be to the disadvantage of India. The ratio of apportionment determining Burma's share is much smaller than it should be and its conversion into an annuity of 45 years at $8\frac{1}{4}$ per cent. rate of interest is objectionable from the point of view of Indian Federation. The currency provisions, too, deserve a more careful analysis than has been done by the Tribunal to be fair to the Federation. Modifications in these respects, therefore, seem to be necessary if the financial adjustment is to be equitable to both parties, India and Burma. The Government of India should, therefore, press before the Secretary of State the demand of the Indian Legislature for a fresh impartial Tribunal.

ORIGIN OF ART

BY DR. S. MUKERJEE

(*Docteur-in-Lettres, Paris*)

MAN is obliged to spend a part of his energy to supply the necessities of his physical existence. The wants of his physical life are immediate and his life depends upon his ability to meet their irresistible claims. He has to find food to satisfy his appetite, a shelter from sun and rain and snow, and clothing to protect himself from the severity of the weather. If he finds himself in some inhospitable region of the earth, where in return for long and arduous physical exertions Nature metes out with a niggardly hand the bare necessities of life, all his energy is necessarily absorbed in the hard struggle for existence; he has no leisure and can hardly find any surplus energy to spend in meeting the higher wants of his nature. In such a society the physical man tyrannises over the spiritual artist. The ice-bound regions of the earth or the burning wastes of the desert have, therefore, furnished very little artistic treasure for mankind.

Art can flourish only in a society in which the comparatively simple wants of physical life are easily satisfied by a sagacious arrangement of the social structure, and where man has plenty of leisure to devote to the satisfaction of the higher immaterial wants of his nature. The general level of intelligence and culture in the society must, of course, be sufficiently high to feel the stimulus of such immaterial wants and there must be a sufficient surplus of energy to urge him to efforts at satisfying these wants. Where the social structure is in a state of such unstable equilibrium that there is imminent danger of its collapse under the conflict of opposite interests or class war, even highly

civilised man does not enjoy the serenity of mind, the glad expansion of his inner being which is the first requisite of all really artistic creations.

Where again the structure of society is so wisely disposed that by a judicious distribution of work, the immediate physical wants of man are satisfied without any exhausting effort on his part, it may happen that even highly civilised man does not feel any urge of his higher spiritual and artistic nature; all his surplus energy and leisure are then spent in multiplying and diversifying his physical wants and in exhausting efforts at satisfying them. This is a peculiar disease of the whole society, like obesity of the physical man, and if left unchecked surely indicates an early extinction of such society. Such morbid growths were noticed in Carthage and in Carthage's fatal enemy Rome, and who can say that symptoms of it are not visible even in modern Europe and America? Where the physical nature of man predominates, it has a tendency to enslave his higher spiritual and artistic nature and man deludes himself into believing that he is discovering spiritual truths and conceiving artistic creations, while only pandering to the worst cravings of his physical self. A perverse philosophy preaches the cult of cruel physical force as a revelation of the true nature of man, slavish savants devote the resources of their brains and technical knowledge in forging the means of wholesale destruction, a pornographic imaginative literature masquerading as the newest art whets the worst physical appetite of man and libidinous picture theatres furnish a vicarious satisfaction. In such universal slavery of

the higher self of man to his lower, where the robber dons the monk's cowl to ply his trade in safety, no really artistic creation is possible.

When the natural man has no sneaking *arriere-pensee* in his efforts, his leisure and surplus energy are spent in spontaneous exuberance like the simple play of the unsophisticated child. This expenditure of energy may appear meaningless and aimless, but it is nevertheless guided by some inner law of his nature, no less imperious than the demands of his material body, though not pronounced with the same strident harshness. Man, the child of Immortality, brings with him certain visions of beauty and perfection, the strains of a haunting harmony quiver in the strings of his heart, and in all his spontaneous child-like plays, he unconsciously seeks to give shape to these visions, to translate this harmony into musical notes. These ethereal visions and immaterial strains enthrall the artist, but the laws of the materials which he has to employ impose their limitations on his efforts, and it is the eternal regret of the artist that what he has felt and seen with the inner eye is ever so much more beautiful, more perfect and harmonious than what he has been able to translate into his creations. These materials are, of necessity, what he meets with in daily life and ready to hand, and the method, the technique he employs is the method his education has furnished him, perfected to some extent by his skill and genius. These are merely accidental and depend upon environments, upon which the artist often has little or no control. What matters to him is what he has sought to express, the vision of beauty and perfection he has seen, the strains of divine harmony he has heard. He considers these to be his real artistic creations, what

he has expressed is only the technician's translation of these creations. Thus the world often does not know its best artists, it honours the best technicians. . . .

With the evolution of society, the immaterial wants of the mind which are satisfied by objects of art, grow more refined and subtle, acquire new tints and shades of meaning, and the arts which cater to them also grow subtler and more refined, richer with new iridescent nuances. In course of time the old instruments and media no longer suffice to express the infinite varieties of subtle human capacities, and man is obliged to resort to symbols to express certain things. These symbols, conventional signs, certain poses indicating certain sentiments, certain colours, certain undertones indicating certain shades of meaning multiply in course of time and grow so numerous and complicated that a good deal of effort becomes necessary to master and wield them with ease and effect. Professional teachers appear on the field, symbols and conventions are systematised, codified and explained, and regular sciences develop on the different branches of art—dramaturgy and dancing and painting and music. A class of interpreters now arise who try to bring the artistic creations within the comprehension of the average layman, and we meet with two sets of artists—the creators (composers) and the interpreters (actors, dancers, musicians). Even then without a certain high level of general culture and artistic feeling, artistic creations often lack significance to the average man. For the creative artist a great deal more is required: a thorough mastery of the science and technique of his art together with sensibility to new influences and the genius to make permanent the fleeting moments of his inspiration. No wonder that the talents of the mediocre

artist are often buried in the mass of his laborious learning and spontaneous production is lost in a maze of artificiality and convention. It is left only to a few artists of supreme genius to brush aside the cobwebs of meaningless convention and pick out the few grains of truth on which the so-called sciences are nourished. The tyranny of the Alamkara on Sanskrit poetry (some of which degenerated into pure literary gymnastics) and how it has all but stifled Sanskrit drama have pained all lovers of Sanskrit.

In the ultimate analysis, all science is only a systematic knowledge derived from a close and direct observation of Nature; sciences of art also must go to Nature for the materials with which to build them up. While both the artist and the scientist observe Nature, she appeals differently to each. The artist enjoys and portrays the emotional storms which Nature excites in him, while the scientist is struck by the laws which underlie the different phenomena of Nature and her evolutions. They look at Nature from different angles, but both come to the direct observation of Nature.

Nature being the perennial source of inspiration of the artist, the more beautiful, the more perfect, the more harmonious the surroundings in which the mind of an artist develops, the more beautiful and serene and perfect will be the objects of art he creates. But potent as the environments are in moulding the creations of the artist, the most powerful element is, without doubt, the mind of the artist which receives the inspiration from Nature. The mind of the artist must be delicate and serene to enable it to catch the subtle changes which are constantly taking place in the men and mute Nature round him under different emotions, different

lights and shades. While ordinarily the circumstances in which an artist's mind develops leave their impress upon his genius, there are rare spirits who grow in direct defiance, as it were, of their environments. Thus while the troubled history of Italy in the 15-16th century has left its strong impress upon the titanic genius of Michael Angelo, the unruffled serenity of Raphael is hardly touched by it.

Indeed, the obscure spiritual laws which govern the growth and unfolding of an artist's genius will always elude precision and definition. The individuality of an artist and the peculiar charm of his production cannot all be explained by a study of the environments in which he has grown up, of the intellectual or spiritual heritage of his ancestors, of the education which he has received, or the influences under which he came in life, although traces of it can always be discovered in his works. But to appreciate, however imperfectly, what an artist has wanted to express, we must be familiar with the external nature which inspired him, the atmosphere of tradition which he inherited and the symbolism which he has used. If he be a foreign artist brought up in environments and using symbolisms unfamiliar to us, we can laboriously form an idea with our brains, but his creations will have no deep emotional appeal to us. We understand with our brains the song of the bulbul in the rose-gardens of Persia or the golden splendour of a yellowing Swiss autumn, but we feel with all the intensity of our natures in every fibre of our being the sorrow of separation which exhales from the dark clouds of early Astar, as it hangs vapour-laden over the hill-tops dark with ripening jambu fruits.

HALI'S "MUSADDAS"

BY NAWAB SIR AMIN JUNG BAHADUR, K.C.I.E., C.S.I.

It was as a student at the Christian College, under the ban of a *Fatwa* of Madras Moulvies against Muslim boys reading the English Bible, that I first read the *Mussaddas-a-Hali* and heard some of the said Moulvies blaming the Poet for his audacity in laying bare the faults and shortcomings of the Muslim community when several non-Muslims were attacking Islam. Nevertheless the poem became so popular among the younger generation of the day that we all committed it to memory and recited it at the Milad Jalsas (the Prophet's Birthday Celebrations) of those days. I with my fellow-students thought it was inspired poetry. In those days there was a great controversy between what were called "Wahabi Moulvies" and "Nawabi Moulvies" over a book of one Syed Ahmed called *Taqviat-ul-Eman* as to whether it spoke the truth about our great Prophet's character. The poem soon set that controversy at rest. We used to flout some of the long bearded and flowing-robed gentry by reciting in their face the stanzas that exposed their frailties and chicaneries. I have no doubt but that Hali's great poem had a profound effect on the Muslim people at large. If it were not for that poem, Sir Syed Ahmed's efforts to establish the Anglo-Muhammadan School at Aligarh would never have been consummated into the Muslim University that it is to-day. I remember how Sir Syed was abused in newspapers of those days—

*Bahar a jam-i-at a zar Dee, -a-Khuda rad kardi
Heech Kafir na kunad an-chay to Sayyed kardi*

To collect money you have routed God's religion
You, a Syed, have done what no Infidel does.

—and how Altaf Hussain Hali was attacked and lampooned in several imitations of the *Musaddas*. I have purposely quoted the

despicable lines to prove that the virulence of the attack showed the extent or the effect the speeches of Sir Syed and the poetry of Hali had made on the minds of the people in general. It was truly tremendous. The people began to think of their own faults and shortcomings as Muslims rather than carp and cavil at those non-Muslims. It was the surest sign of the general disposition towards necessary reforms. The useless but virulent controversies of Wahabis *v.* Nawabis, Arshis *v.* Farshis, and Muqallids *v.* Ghair-Muqallids disappeared and several leaders and reformers appeared in all parts of India to extend Muslim education and to reform the old and effete customs and manners of Muslim Religion and Muslim Society.

I have said that as a young man I thought that the *Musaddas* was an inspired poem. I think so still as an old man. Compare the Supplement (Zamima) which Hali wrote after the main poem itself had been current for some time. You will be struck with the difference between the fiery eloquence of the one and the tame temper of the other. There is one small prose pamphlet of the Moulana called *Ad-Deen a Yusir* (the Easy Religion) which I believe is as inspired as the *Musaddas* itself and constitutes a short commentary on certain stanzas of the latter, referring to un-Muslim things that over-zealous Mullahs incorporated into Islam. That pamphlet is little known or talked of now-a-days. I am afraid it has been silently suppressed somehow.

Hali's poetry inclined the mushroom poets of his days towards discarding the unnatural and conventional forms of expression and adopting the natural forms to express ideas and sentiments that actuate every-day life of modern men and women.



H. I. M. HAILE SELASSIE—Emperor of Abyssinia,

The Democratic Ideal

BY MR. N. S. SUBBA RAO, M.A.,

(*Director of Public Instruction, Mysore*)

DEMOCRACY is just now under a shadow. The dramatic rise of dictatorships, communistic or fascist, seems to overshadow it in the field of political practice. On the other hand students of political science have come to realise that the theoretical basis for democracy needs to be re-examined. An interesting controversy has been going on as to whether democracy is only a form of Government, as Lord Eustace Percy and others with him hold, or a way of looking at things, a political and social ideal as Mr. Leonard Woolfe holds, or is only a method of arriving at political decisions to quote the view of a recent writer on democracy. A good deal of misunderstanding as to what democracy can do, and a good deal of the disappointment and disillusion about democracy are due to the conception of democracy that people have adopted. The notion that democracy is something more than a mere form of Government and the belief that even political democracy is incapable of realisation unless there are cognate changes in other spheres of life are steadily gaining ground.

Of this change in political thinking, Dr. Prasad's book is distinct evidence. According to him, democracy is concerned with a good deal more than political machinery, and he would agree with Mr. Woolfe that it is a principle of social life, a mental attitude, a Weltanschauung. Adopting this comprehensive conception of democracy, Dr. Prasad* reviews in the learned volume he has given us various aspects of the democratic process, factors

that have in the past hampered the democratic process and continue to do so at the present time, like militarism; factors like poverty which in the past have made democracy a nominal thing even as a form of Government, so long as the many were doomed to hard labour and had neither leisure nor knowledge for exercising their rights as citizens, even when they were given opportunities of doing so. Thanks to the application of power and the great series of mechanical changes, the abolition of poverty is at last within the reach of mankind, and if only mankind can take advantage of the promise of abundance held out by Science, democracy as a form of Government and even as a state of society need not be frustrated by the poverty of the many. The same economic revolution has also placed illumination within the reach of the many. For as Bertrand Russell has told us, mass education is only possible when a country has the means for it, and a country like China could never think of universal compulsory education because of its poverty. The industrially developed countries of the West have made mass education one of their earliest duties, and the latest accessories to the spread of knowledge—the Radio, the Film—are most welcome and helpful colleagues of the schoolmaster.

Poverty and ignorance have stood in the past, not merely in the path of realisation of democracy at home, but have also led to struggle between nations for markets and possessions abroad, while the masses have been too easily led by the leaders of industry into a false belief that nations must struggle and warfare is inevitable. The great industrial changes of recent years make the

* THE DEMOCRATIC PROCESS. By Dr. Beni Prasad, M.A., Ph.D., D.Sc. (Lond.) Oxford University Press, Bombay. Price Rs. 7.

economic struggle between nations unnecessary and, indeed, require international co-operation, and this factual basis of international co-operation may now be supported by spread among the masses of a correct knowledge of things. National antipathies, one may hope, will abate when the radio enables us to communicate with all parts of the world, and air communication helps one to cross several national frontiers in the course of a day and realise their artificial character. Thus the path is prepared for international democracy on which Dr. Prasad lays, and rightly, so much emphasis.

Dr. Prasad is more concerned with a synthetic view of the democratic process rather than with a detailed examination of any one aspect of democracy as an achieved state of things, and the plan of his work, which he has laid for himself, does not permit

him, without loss of perspective, to deal more than summarily with the institutions of political democracy, but is sufficiently full to include a suggestion for the institution of Economic Advisory Bodies as well as a Planning Commission. Democracy can be successful if it associates with the Executive "a network of Advisory Committees consisting of scientific experts and public men", who will bring the Executive into organic association with public opinion, and "let in a continuous stream of ideas and suggestions and perform the equally necessary function of education of public opinion".

In conclusion, we have to thank Dr. Prasad for a learned work packed with ideas, but yet so carefully organised that one never misses, except occasionally, the wood on account of the trees. It is a serious and thought-provoking contribution to a live controversy.

Mrs. Sanger : The Champion of Birth Control

BY

MARGARET E. COUSINS

THERE is a peculiar satisfaction enjoyed when one has come to an independent opinion and later finds that the world and his wife expresses the same opinion.

During my year in the United States I had the privileged opportunity of meeting many of America's women leaders and of addressing many meetings of the cross-sections of America's average womanhood. Amongst all these, two women of the younger generation—I myself having crossed the 50-50 line—seemed to me predominantly creative and directive of the forces of the New Age.

One of these, Margaret Sanger, the Champion of Birth Control, captured my imagination the moment I saw her, and felt her firm hand clasp. She is of the quality

best described as "radio-active" with the connotation of all that radium itself stands for. Something about the auburn tint of her wavy hair, the fleckings in her wide-apart expressive eyes, something in her fairness and her taut and willowy form seemed to express a radiance of spirit which struck fire in me as a flint on a tinder-box. "Here," I thought, "is an Original, here is one of the Uniques, here is an Ego, one of the Pioneers type who made America, and who now through America is pioneering the whole human race into a New World!" In this free soul who had suffered obloquy, persecution and imprisonment for her Cause—Family Limitation—I was satisfied that the "World Mother" had found the fitting liberator of the mothers of the world from

one phase of human serfdom to one of Nature's laws without relation to Nature's other laws. In my mind, I at once ranked Margaret Sanger as the most magnetic, significant and famous woman of an International order thrown up by the age emergent after the War.

It was natural then that I purred with pleasure when I read later that the American Women's Association had chosen this same Margaret Sanger, founder in 1921 of the American Birth Control League, out of all the millions of New York's womanhood as the first recipient of the medal they intend to award annually to the woman in the metropolitan area who has gained outstanding distinction in the arts, science, business or professions. In making this remarkable award, the President stated that they considered Mrs. Sanger's contribution to humanity, achieved single-handed against the state, church, schools, the press and society, has "changed the entire social structure of the world and opened the doors of knowledge to give light, freedom and happiness to millions. She had shown the qualities of vision, integrity and valour".

A woman who gets such praise from an influential association of New York business and professional women, and against odds which, for over a period of twenty years, had used every weapon to defeat her and her mission, is worthy of study. It happened that Mrs. Sanger's latest book came into my hands as unsought and as seemingly by schedule as my personal introduction to her, and it has completed my appreciation of her character, courage and crusade. It is typical that its authoress does not call it her "Autobiography,"—which it is,—but sinks her personality in her mission and calls it "My Fight for Birth Control". In reading its fascinating pages,

one is reminded of the scene in Maeterlinck's "Blue Bird" where the souls about to be born on earth discuss their futures and some are shown as commissioned to get over to the world a certain idea, and they know that everything in the earth life will help them to fulfil their mission. Mrs. Sanger's book describes the forces of nature and nurture which have given her the character and circumstances necessary for liberating womanhood from the Curse of Eve. No one should pass final judgment on her or her message without reading that life story, so vivid, so linked with human destinies and philosophies that it carries on the Great Tradition of "sacrificial living". The message made the messenger. It is easy to see that Margaret Sanger is supremely a Lover of humanity. Throughout her experiences, her heart has directed her intuition, and her actions many a time have preceded her intellectual perceptions of all the issues and the detailed steps involved. She is simple, pure, thorough, consecrated through and through. "Life has taught me one supreme lesson," she writes. "If we are really to live at all, if we are to enjoy the life more abundant promised by the Sages of wisdom, we must put our convictions into action." Her Clinical Research Bureau in New York, which she herself showed me over, is such a demonstration of her convictions and action. In it can be felt her own atmosphere of moral cleanliness, modesty, human helpfulness, efficiency. In it science is applied to one of the most pressing and heart-breaking problems of life. But it is a science of life, not of licence; it gives knowledge and trained aid to those in ignorance, fear, disease and helplessness. Mrs. Sanger's motherly heart has answered the agonised cry for help of mothers immolated on the altars of the

sex-habit of their mates. She has made science their handmaid because she values children too highly to allow them to be cheapened by the old-fashioned, casual, thoughtless method of mass production without reference to good health or good sense. Since 1913, she has devoted her life to this Promethean task. She has borne insult, persecution, poverty, suffered imprisonment, experienced the most poignant personal losses, but through all raised her cause to publicity and popularity, and through her world travels has become the internationally respected champion of family limitation. In America, she has carried the campaign successfully through its stages of agitation, education, and organisation. She is now concentrating on its legislative stage. It is imperative that the old law of 1873 be repealed, or made non-effective by a new law. That law makes it a crime to mail or supply information about, or any articles related to, the prevention of pregnancy. Therefore the legal aspect in America is at the point where Bradlaugh and Mrs. Annie Besant took it up and reformed it in England in 1876. There are so many points of resemblance between the autobiography of Annie Besant and Margaret Sanger that one does not wonder that the younger rebel is just now following in the steps of the older crusader. She will undoubtedly win her battle for freedom of knowledge from the fetters of out-of-date law. She has already won in the fields of medicine, education, and the Protestant religion. She is born for victory.

Margaret Sanger is, however, too essentially a spiritual visionary to be content with securing *Conditions* only by which every member of the future race will be a welcomed, planned-for, healthy baby. I sense from her revelations in her life-story

that having made possible the regulation of the quantity of population, she will, like Mrs. Besant, turn her brilliant and mystical Irish nature to the investigation, realisation and propaganda of "the things that are more excellent". She will want to set free the imprisoned Divinity in even the physically best born child. Till now she has not been the idealist of ultimate perfection. As she herself has written: "There in that field I took such care to plant the seeds of an idea. There is the little garden I tried to cultivate." Her objectives have been for immediate amelioration of suffering and the solution of world population problems. Her sense of logic and real values is too keen to be satisfied with the releasing of knowledge which applies to the sociological and emotional strata of life only. She has it in her nature to delve into the mysteries and to soar into the ecstasies of the "Divine Marriage", and to realise that there can be a transmutation of sex into that Union with Life in all its beings and manifestations so absolutely that no necessity is felt for any separated specific Beloved. She is greater and so is every one potentially greater than satisfaction with such a middle term in spiritual evolution as objective control of the desire nature. Remembering what realms of light Dr. Besant entered at the same stage of her strenuous career, may we not look forward to a similar expansion of the kingdom of the human Spirit to its full circumference in this radiant personality from the apprenticeship of caring for the "little garden" in which she has scotched the serpent, and see her take a place amongst the little band who are leading humanity to a Paradise regained where Perfect Love will have cast out fear through perfect self-control.

Social Insurance in India

BY PROF. BENROY KUMAR SARKAR

SOCIAL insurance is essentially a branch of insurance business. Fundamentally speaking, we have to deal with the problems of premium, funds and benefits. In other words, the question here is that of insurance companies, private or governmental, ordinary or privileged, managed by workingmen's trade unions or otherwise, voluntary or compulsory.

In the second place, social insurance is social as contrasted with individual. We encounter here the problems (1) as to who pay the premium for the insured, and (2) as to how many persons are considered to be insured from the standpoint of the benefits in spite of the fact that the premium is paid by or rather for one insured.

Both these aspects of social insurance remain yet to be taken up seriously in India. First, the business aspect has too long escaped the attention of insurance companies. It has, besides, failed as yet to command the enthusiasm of workingmen's organizations and movements.

In regard to the second consideration, namely, the "social" aspect also, India has hardly yet risen to the very consciousness of the new wage-ideals involved in the payment of the premium by the employer and the state for the workingman or the employee. Nor can India still realize the new conceptions relating to the standard of living and efficiency such as the enjoyment of benefits not only by the insured but by the insured's relatives as well implies.

The countries such as have been used to social insurance legislation for some long time and in an extensive manner have naturally advanced far in the line of insurance companies. They are equally well equipped with strong labour movements.

On the other hand, the employers in these countries have got used to consider the prevalent wage-levels to be much too low for the employees and the premium as really "supplementary" wages. Besides, in these countries the wages earned by the individual workingmen are being keyed up to the levels high enough for "family maintenance" by means of benefits enjoyable not only by the insured but by the insured's family as well.

Society, constituted as it is to-day, comprises two classes of needy persons. First come those who are conventionally known by the vague category, the poor or the destitute. Secondly, come all the wage-earners and salaried men and women in diverse occupations, who still are held to be poor enough to need the supplementary earnings such as are derived from social insurance.

Social insurance is thus but another agent, —chronologically perhaps the last agent,— in the campaign of mankind against eternal poverty. No economic, social or legal measure ought therefore to arrest the attention of Indian publicists and welfare workers more than that embodied in social insurance. It is just the instrument calculated to raise India to the level of the latest discovered equipment in regard to the war against poverty.

In regard to social insurance, the primitiveness of Indian conditions is patent on the surface. In February 1935, the Legislative Assembly accepted the verdict of the Royal Commission on Labour in India to the effect that she was not yet ripe for unemployment insurance. Invalidity Insurance is not yet talked of. The Workingmen's Compensation Act 1923 was considerably amended in 1933, and embodies the provisions for workingmen against accident. And as for health insurance nothing is

known except the Maternity Benefit Acts of the Bombay Presidency and the Central Provinces. A recommendation of the Royal Commission ran to the effect that in the event of any general scheme of social insurance being adopted, maternity benefits should be incorporated, and the cost shared by the state, the employer and the workers. But that recommendation has not yet been considered by the Legislature.

On the other hand, as for the workingmen themselves, their attitude *vis-a-vis* social insurance does not indicate any "ripeness" of mentality or organisation either. The primitiveness of Indian labour force is perhaps nowhere more manifest than in the vagueness of ideas prevalent among the workingmen concerning their proper sphere of activity and propaganda. The very fact that Indian workingmen continue still to enthuse over omnibus resolutions of an all-sweeping character points inevitably to the fact that labour in India is yet in its non-age.

The fourteenth session of the All-India Trade Union Congress was held at Calcutta in April 1935. Fifty Unions affiliated to the Congress took part in the proceedings. Nobody was more aware than the delegates who attended the session that the organization of the workingmen was virtually at the lowest ebb. It was admitted that so far as one province, Bengal, was concerned, not more than 200,000 persons might be said to be organized and "that even rather loosely" in a working class population of 1,000,000.

And yet the Trade Union Congress interested itself in the ideas of "alliance with the peasantry", "contact with the youth movement", "alliance with the Congress Socialist Party", "the future constitution of India", "the fundamental laws of national state", "the national constituent assembly", etc. In the atmosphere of these ideologies, the questions of strengthening the organization, raising the status of workingmen as workingmen, improving the conditions of labour, standard of living and efficiency wage-levels, etc., and last but not least, social

insurance were left to find their modest place somewhere in a lengthy list of stereotyped resolutions.

The "basic principle" of the constitution of future India as formulated at the Cawnpore session was repeated at Calcutta as follows:

(1) Transfer of all power to the oppressed and exploited masses.

(2) Abolition of Native States and parasitic landlordism.

(3) Freedom of peasantry from all exploitation and exaction so that the greater part of their surplus production remain in their hands.

(4) Nationalisation of land, public utilities, mineral resources, banks, and all other key industries in the country.

(5) Unconditional repudiation of all debts contracted by Government.

(6) Improvement of the condition of the Industrial workers through the introduction of minimum wages, limited hours of work, insurance against unemployment, old age, sickness, maternity and social legislation for the general protection of labour.

(7) Control of the economic life of the country by the oppressed masses to guarantee that fruits of national freedom will not be usurped by the fortunate few.

(8) Abolition of indirect taxation and introduction of free compulsory primary education.

(9) Freedom of press, speech, association, expression and assembly.

(10) Abolition of all other charges on the peasantry except unitary tax.

In such resolutions one will easily notice the family likeness of those passed, for instance, in 1934 by the All-India Congress Socialist Party at the time of its formation.

One may take it, then, that both from the viewpoint of the Government as well as from that of the working classes, the prospects of social insurance are not likely to be bright in the near future. This circumstance should not fail to establish automatically how far India happens to be chronologically behind the epoch of neo-capitalism or neo-socialism in the items of economic structure.

Tea Drinkers of To-day and Yesterday

BY MR. B. TANDON, M.A.

SOME one has remarked that the annual consumption of tea in Great Britain alone is sufficient to float the British navy. This news may be "grossly exaggerated" and, whenever figures grow incredible, it is best to observe Mark Twain's precaution in describing the vastness of St. Peter's. He declined to say outright how many people the church would hold, but knew that it was a large number. And so it is a 'large quantity' of tea that is drunk in England—so large that when Winston Churchill abolished the moderate duty on tea in 1929, the exchequer lost six million pounds annually.

In drawing a list of eminent tea-drinkers of England, one does not know where to begin. September 28, 1660 is, however, an important date in the chequered history of tea, for under that date we read in Pepys' DIARY—"I did send for a cup of tea (a china drink) of which I had never drank before." Since then tea has ingratiated itself into the hearts of English people and though its course has not been easy, it has now secured a nation-wide affection. Loyalty to tea is said to be woven in the texture of every true Britisher. An Englishman can sacrifice much, but if you ask him to go without his cup of tea, that is the limit.

No account of tea-drinkers in England can be complete without a mention of Dr. Johnson. He describes himself as "a hardened and shameless tea-drinker, who has for many years diluted his meals with only the infusion of this fascinating plant; whose kettle has scarcely time to cool; who with tea amuses the evening, with tea solaces the midnight and with tea welcomes the morning". Such delightful stories of this inveterate habit are preserved in the pages of Boswell that they will ever

remain the glory of English language. This is what a credible authority says about Dr. Johnson's addiction to tea:

Dr. Johnson's life is punctuated by tea. Whether we look for him in London or at Streatham, in Boswell's company or in Mrs. Thrales', we find him drinking it. He began his innocent potations an hour or so before getting up, continued them for a goodly portion of the afternoon, and wound up his nights with as many cups as he could get anyone to make for him. When he was under his own roof (which was not often) he dispensed gallons of tea.

The story goes that one night at Mr. Richard Cumberland's, Sir Joshua Reynolds reminded him that he had drunk eleven cups. Johnson who felt much insulted replied: "Sir, I did not count your glasses of wine; why should you number up my cups of tea?" Then suddenly his good humour returned to him, he laughed and said: "Sir, I should have released the lady from any further trouble if it had not been for your words; but you have reminded me that I lack one of the dozen, and I must request Mrs. Cumberland to round up my number." It is his own confession that he once "swallowed" five and twenty cups of tea at a sitting. I must skip over Cowper who has been described as the "tea-table poet of English letters". His famous line about the "Cups that cheer but not inebriate" has, however, become immortal. Sydney Smith would yield to none in his love for tea which was his 'kindest and most faithful ally'. Tea gave him a much-needed relief and diversion in his moments of depression. His defences against melancholy were a bright fire and the ever-ready kettle,

'venturous harbinger of tea'
'simmering on the hob.' Then came Hazlitt, Charles Lamb and De Quincey—

prodigal tea-drinkers all. Hartley Coleridge was a tea-drinker *par excellence* who, being asked how many cups he drank, answered scornfully: "Cups! I don't count by cups. I count by pots."

Palmerston drank gallons of tea during the night sessions of the Parliament. And it was the modest boast of Gladstone's that he drank more tea between midnight and 4 a.m. than any other member of the House of Commons. Gladstone began at breakfast and he suffered no pressure of business to interfere with the sacred hour of five. If he had leisure, he went to Downing Street and drank his tea in peace; if moments counted, it was served to him in his room behind the Speaker's chair. He drank it after dinner and before he went to bed, regarding it apparently as a soporific. Carlyle, too, was passionately devoted to the "Chinese nymph" and here is his recipe for human happiness:

A room of one's own, a book to read, water to wash in, tea to drink, and—if one were a man—tobacco to smoke.

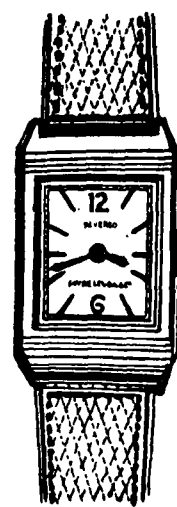
It is easy to judge of Dean Stanley's fidelity to his afternoon tea from the fact that it was the only thing in the nature of a meal which he always remembered. Says a contemporary:

He would forget to eat the solitary egg which passed for a breakfast, if the morning paper were more than usually interesting. His meagre luncheon was served in his library, and consumed half unconsciously while he worked. Dinners, formal dinners especially, were a heavy burden. But tea was tea! He never forgot it, he never postponed it, he never failed to drink it, and he always wanted a great deal of it. He liked travelling in Russia in 1874, because whenever the train halted, hot tea was brought in. There were many halts and many cups of tea, and the hours went merrily by. Russian life has always been so saturated with tea that we are disposed to credit the statement of a patrician refugee, who said that the Soviet prisons were short of water, but deluged

with tea; wherefore she and her fellow-prisoners used the more abundant liquid to wash in.

Lucas describes a cup of tea as the "pot of peace". "The solvent that is tea", wrote a British editor in 1918, "accommodated a thousand inter-relationships which threatened friction. The submarine sinkings, the convoy system, the munition question, the War cabinet itself were suspended regularly every afternoon for a few minutes when the little black teapot made its peremptory appearance."

It is a different question whether tea has succeeded in ousting alcohol or not, but as a beverage its well-merited popularity is ever on an increase, not only in the West but also in the East, where it was originally born. We shall all be inclined to endorse the opinion of a clever writer, who says that as an institution it is kindly, and as an incident it is stimulating.



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THE SALT TAX IN INDIA ✓

BY MR. A. SANKUNNI MENON, B.A.

APRIL 5TH, 1935, was an eventful day in the history of salt taxation in India. It was on that day that the Indian Legislative Assembly, by a majority of 64 votes to 41, declined to pass the finance bill in its original form as recommended by H. E. the Viceroy and rejected the Finance Member's motion for the restoration of the salt duty to One rupee four annas. On the 1st of April there had already been a protracted debate on the Finance Bill by which the Government of India had contemplated different schemes of taxation, and the Congress Party in opposition had made several amendments of which the House had accepted three which together had the effect of making a cut of about $4\frac{1}{2}$ crores of rupees in the budget. Of the three amendments that were carried was one which sought to reduce the salt duty from Rs. 1-4 to 12 annas which would have, by itself, meant a loss of $8\frac{1}{2}$ crores of rupees to the Government.

Salt tax is an imposition of revenue which shall, for ever, stand condemned and should, therefore, be reduced to the point of cancellation and a substitute should be found out at the earliest opportunity. This, in short, is the theme of this article.

Almost from the very time that public men in India knew how to condemn a state policy, they have been consistently condemning the imposition of the salt tax. The late Dadabhai Naoroji, writing in his *Poverty and un-British Rule in India*, said that it was a humiliating confession to say that after the length of the British rule the people were in such wretched plight that they had nothing that the Government could tax and that Government must, therefore, tax an absolute necessity of life to an

inordinate extent. Later on, in the year 1908, the late Gopala Krishna Gokhale criticised, in equally vehement terms, the salt tax policy of the Government, making some comparisons between India and some countries of Europe about the salt duty in terms of a day's income per head of the population. The salt duty was then only Re. 1 per maund and, according to his estimate, while the duty in France at that time amounted to half a day's income, in Germany to one day's income, in Italy to four days' income, in Austria to one and one-third days' income, in Netherlands to one-third of a day's income, in India it amounted to two days' income. So judged, even when the salt duty was at its lowest level it pressed more heavily on the people of India than on any other people. In March 1924, Mr. (now Sir) R. K. Shanmugam Chetty, speaking from the side of the *Swarajya* Party in the Legislative Assembly, condemned the salt tax and said that, on a question like this, even if the members were moved by considerations other than purely economic, it was useless to ignore the part that sentiment played in human affairs, even in such material matters as taxation.

Leaving aside the opinions of leading Indian public men, let us see what some of the most trusted servants of the Government had to say on the matter. The late Mr. Pennington who belonged to the Indian Civil Service, once made a scathing condemnation of the salt tax policy in the columns of the organ of the East Indian Association, while the late Dewan Bahadur Srinivasa Raghava Iyengar considered the effect of the tax on public health as very prejudicial and suggested its gradual reduction and eventual abolition.

Mr. George Plowden, appointed Commissioner to investigate the whole matter of salt taxation in India in 1856, stated the question as follows :

When the question of the propriety of a salt tax in India is investigated, it is found to resolve itself into the question of whether it is proper or not to lay, directly or indirectly, any tax whatsoever upon the mass of the community.

The Taxation Enquiry Committee observed as follows :

It falls on a necessary of life and to the extent that salt is essential for physical existence, it is in the nature of a poll tax. The bulk of it is paid by those who are least able to contribute anything towards the State expenditure.

In these circumstances, public opinion in India is well justified in opposing the imposition of the salt tax. It has been opposed on the ground that it is an imposition on an absolute necessary of life. Its abolition or alteration would not only lead to a threefold increase in the consumption of the commodity, but to the development of a subsidiary cottage industry to the advantage of the half-starved Indian agriculturist. India has more than five thousand miles of coast line, besides the huge salt resources in the interior and has no necessity to depend for her salt supply on any outside countries. To a Government that is on the look-out for forms of cottage industries to supplement the scanty resources of the Indian ryot, nothing would be wiser and more statesmanlike than a bold policy of the entire abolition of the salt duty, allowing the widest latitude of freedom to the masses in India to shift for themselves in regard to their salt supply.

An increased consumption of salt is not a mere matter of luxury to the masses in India ; it is essential for the very

maintenance of public health. The amount of salt required for daily consumption to maintain the body in a condition of health varies greatly with the dietary as salt is contained more or less in most articles of food. The masses in India are mainly dependent upon the cereals for their food which are greatly deficient in salt composition and a deficiency in salt would mean the development of such diseases as tuberculosis, leprosy and cholera. Leave alone the question of health ; what about the very taste of the cereals if they are not sufficiently salted ? The majority of the population in India belong to that class of food-eaters who require on an average 60 lbs. of salt a year to maintain them in a normal state of health. And what is the rate of annual consumption now ? The figures, as published by the Government for the different provinces, vary with the variation in the dietary ; but the average annual consumption per head of the population is about 15 pounds. While this is the case in India, the average consumption per head of the population in England is forty pounds, and in England the principle that every person must pay some tax or other to the State is not violated in spite of the fact that salt is a commodity on which there is no imposition of a consumption revenue !

The truth is, with the best of efforts, it is impossible to deny that the rate of duty has a direct bearing on the quantity of consumption of the commodity, and the only manner in which consumption in India could be made to reach that figure which is necessary for the maintenance of normal health is to wipe off the duty altogether. Taking as the index number, the figure of consumption per head for India in 1878-79 when the duty was Rs. 2-14 in Bengal and Rs. 2-8 in other provinces, the Taxation

Enquiry Committee gives the following figures : On the basis indicated, the consumption per head in 1878-79 was 8'9 lbs. With this as an index number, it is found that for the 20 years from 1882-83 to 1902-03 for the first six of which the duty was at Rs. 2 and for the rest at Rs. 2-8, the consumption ranged between 109 and 116. Successive reductions from Rs. 2-8 to Re. 1 between 1903-04 and 1907-08 accompanied an increase to 136. The consumption remained steady after that for three years and then continued to increase in spite of an increase in duty to Re. 1-4 in 1915-16 and of the shortage and high prices during the War. From 1922-23, it rose to the figure of 175 to fall to 153 on the introduction of a Rs. 2-8 rate for the single year 1923-24.

Not only is the rate of duty sufficiently high to obstruct the consumption of salt to the extent which is required for the maintenance of normal health, but its startling variations are such as to destroy the entire confidence of the public in the very *bona fides* of the Government. Originally the salt duty varied from province to province, and in Bengal it was as much as Rs. 3-4 a maund in 1844. A uniform rate of Rs. 2 was adopted for the whole of India except Burma in 1882, which was raised to Rs. 2-8 in 1888 and reduced to Rs. 2 in 1908. In 1905, it was further reduced to Rs. 1-8, in 1907 to Re. 1 and in 1916 to Rs. 1-4. In 1923, the duty was doubled, bringing it again to Rs. 2-8, while in 1924 it was reduced to Rs. 1-4 and remained at this figure from March 1924 to 29th September 1931. Prior to 17th March 1931, the excise duty and import duty on salt were always kept similar, but by the Indian Salt (Additional Import Duty) Act XIV of 1931, a temporary additional customs duty of 4½ annas per maund was

imposed on foreign salt. In 1934, by the Salt Additional Import Duty (Extending) Act, the life of the Act of 1931 was extended for a further period of thirteen months. It is regrettable that even if salt tax were found to be necessary, more than 90 years of salt administration in India has not been able to evolve a rate of taxation on the consumption of the commodity, which would not only be light in its incidence per head of the population, but would also be sufficiently permanent in the nature of its variations to create that amount of confidence in the public mind which could regard the salt tax as something, though levied for the purposes of revenue for the Government, that would not strike at the stomach of the poor masses.

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Malaria Mortality in Ceylon

By MR. JOHN HOCKIN

SINCE last October no less than 1 in 70 of the total population of Ceylon has died of malaria. Of the 70,000 deaths recorded over half have been children. In addition there are to-day 100,000 malaria convalescents, many of whom have been so debilitated by fever that they are liable to fall victims to other diseases.

There, in brief, we have the results of the recent malaria epidemic in Ceylon, the worst outbreak ever recorded in the history of the Island.

Climatically Ceylon is divided into two distinct zones: a wet and a dry. The wet zone, which normally has an ample rainfall spread over two monsoon periods, comprises an area of 6,000 square miles in the south-west of the Island and has a population of 8 millions. It is in this region that tea and rubber are grown and the agricultural wealth of the Island lies.

The dry zone, nearly 20,000 square miles in area and with a population of 2½ millions, only receives rain during the north-east monsoon in October and November. In this region malaria is endemic and claims its quota of victims every year. It is the wet zone, normally free from fever, to which outbreaks of epidemic malaria are confined.

Records prove that every one of the seven malaria epidemics that have occurred in Ceylon during the present century have followed a prolonged period of drought. Last year both the south-west and north-east monsoons failed and a record low rainfall was recorded all over the wet zone. This was the primary cause of the disastrous epidemic that began in October, reached its peak in January and did not decline until the end of May.

The influence of drought upon malaria is easily understood by studying the habits of

the Anopheles mosquito. This fever-carrier breeds in shallow pools of clean water exposed to the sun. In normal years such breeding places do not occur in the wet zone of Ceylon. It is only when an abnormal drought dries up the five big wet zone rivers that conditions favourable to the breeding of the Anopheles mosquito occur.

It was in the beds of these rivers that the mosquito larvæ were found in unprecedented numbers during the epidemic and it was along their course that malaria was rampant. The epidemic broke out on the edge of the dry zone in October and, as the mosquitoes followed the river courses from one pool to the next, so the fever spread with great rapidity and eventually reached districts that had been malaria free for years. Even Colombo, where malaria has been unknown in modern times, was affected. By December as many as 50,000 cases a day were being treated at hospitals and dispensaries in the wet zone of Ceylon. From November to April no less than 3,300 lbs. of quinine were used by the Medical Department.

At the beginning of the epidemic, it was inevitable that difficulty should have been experienced in treating the thousands of malaria sufferers, many of whom were too ill to leave their isolated homes in the villages. House to house visiting had to be undertaken and temporary hospitals opened. Volunteer workers co-operated with the overworked Medical Department in organising relief. By February, the situation had definitely improved.

It was among the poorer classes of Sinhalese villagers that the epidemic levied much distress. Indian labourers on tea and rubber estates suffered comparatively little. This was partly due to the higher standard of living on estates, resulting in greater

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resistance to disease, and also to the prompt preventive measures taken by planters. Anti-malaria work such as oiling streams, etc., could be carried out promptly on estates; it was the scattered villages that presented such an insuperable problem.

Sinhalese peasants are dependent upon the crops grown on their small holdings in the villages. The majority of them have no other source of livelihood. The epidemic put a complete stop to all agricultural work in many villages, so that not only medicines but also food supplies had to be made available. This is still being continued. Many villages will have to be fed by the Government for many months to come.

Quinine is the standard drug for the treatment of malaria patients in Government hospitals all over Ceylon. When the epidemic was at its height, experiments were made with plasmoquine and atebirin, and results were considered encouraging. This alternative treatment was subsequently employed for many in-patients at the hospitals, but, despite hostile criticism, the Medical Department decided that quinine was still the safest and most effective drug for general use.

The most tragic side of this terrible epidemic was the ghastly child mortality. This was largely due to the malnutrition so prevalent amongst Ceylon village children of all ages. High fever was frequently followed by convulsions and relapses occurred in a high percentage of child cases. This is a problem that will require the most careful attention in connection with the Island-wide anti-malaria campaign shortly to be launched.

As it stands at present, the malaria epidemic in Ceylon has died down. Recent heavy rains have cleansed the rivers of mosquito larvæ. It is likely, however, that

there will be a recurrence at the end of this year and experts predict another bad wave in 1940.

Ceylon's anti-malaria efforts in the past have been lethargic. It was only recently that the State Council threw out an anti-malaria Bill framed to make preventive work compulsory all over the Island.

While the introduction of such legislation in the past could not have prevented the recent epidemic, it would certainly have enabled it to be more easily controlled. Such abnormal weather conditions as prevailed in the wet zone of Ceylon in 1934 are not likely to recur for many years. If strenuous preventive measures are introduced now, there need never be such a disastrous epidemic as the Island has just been through. Ceylon can be made malaria free. But it will take many years and millions of rupees. Will the Government, now controlled by the Ceylonese themselves, prove equal to this gigantic task?

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E. Mar. '36.

Dwarka: A Brief Narration

BY MR. T. L. VASSA

DWARKA sprang into existence as the choice capital of the ideal kingdom of Lord Krishna, and even to this day is considered to be one of the greatest *Dhams* in India and a seat of Shree Sankaracharya. There are still sacred places and temples associated with the heroic and chivalrous deeds of Lord Krishna as described in the holy Bhagwat Puran. The massive spires of the palaces of Lord Krishna and his nobles were said to be all of gold, and God Indra is said to have sent from Amravati choicest trees and shrubs for Lord Krishna's park.

SHREE KRISHNA'S HOLY PLACE

Situated on the ocean coast line, Nature has bestowed upon the city of Dwarka the charm of real sylvan beauty combined with a cold and bracing climate at the time when the plains of this wide-spread country are parched with heat and dust.

From those days shrouded in the mists of bygone days till to-day, this holy place, trodden by Lord Krishna, has undergone, like all the other parts of the world, a great many changes, but never has it ceased to be held in high esteem by the Hindus as one of the four greatest pilgrim centres, constituting the four corners of India, viz., Badrinath in the north, Jagannath in the east, Rameshwar in the south and Dwarka in the west.

Even in pre-rail days when travel was fraught with great expense and many difficulties, the devotion of the pious Hindus was so intense that they used to flock to this place in large numbers throughout the year from all parts of India, undergoing an arduous journey covering days and days together. But in 1923, the Krishna Bhumi was linked by the railway with the rest of

India, and now the entire journey from any part in India can be accomplished by rail in comfort and safety right upto Dwarka.

SHRINE AND TANK OF DWARKA

The chief object of the whole pilgrimage is, of course, the temple of Shree Ranchhodraiji. It is called Jagat Mandir and is about 150 feet high. With its seven storeys, the temple stands out predominantly majestic. The whole design displays an exuberance of fancy, a lavishness of labour and an elaboration of detail. A flag 104 feet in length is displayed from the temple staff.

The next important place is Gomati Kund, and all pilgrims visiting Dwarka must bathe in this Kund as, according to Hindu scriptures, this would purify their souls from sins. Besides, the surroundings are so thickly studded with temples and places of religious interest that it is hardly possible to mention them all in this short article. To be brief, there are 33 principal temples, 9 Kunds and Ghats, and 5 Talaos, each of which being connected with an interesting and religious legend. The general history of these places is narrated to the pilgrims by their respective family priests who conduct the *Darshan* itinerary.

DWARKA FAIRS

Every year five important fairs are held at Dwarka, viz., Vasant Panchami Fair, Ful Dol Fair, Janmastami Fair, Annakot Fair, and Eclipse Fair.

Vasant Panchami Fair is held on Magh Sud 5, about January each year. Many devotees from distant parts flock to this place. A peculiar importance is attached to this occasion, as Lord Krishna had accepted on this day a hundi drawn on Him by his great devotee Narsinh Mehta.

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DWARKA: A BRIEF NARRATION

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Ful Dol Fair is held on Falgun Vadi 1, about March each year. Pilgrims from all parts of India visit Dwarka in large numbers to celebrate the occasion by offering *Darshan* to Shree Ranchhodraiji and having a bath in the Holy Gomati Kund. The temple squares become a scene of great animation and bustle when the devotees play *Holi* by sprinkling coloured water at each other.

Janmastami Fair is held on Shravin Vadi 8, about August each year. This fair is celebrated with great eclat and religious enthusiasm as the founder of Dwarka was born on this day. The scene in the Jagat Mandir on this occasion is picturesque. All the temple squares are thronged with pilgrims and townspeople, a large number of whom observe fast on this day. The main temple as well as other temples are delightfully decorated and wonderfully illuminated. The Mandlis start their *Kirtans* at 8 p.m. while some of the devotees are seen singing the songs of praise to the Great Lord Krishna in unison with various sorts of instruments, and old men are seen counting beads sitting in the secluded precincts of the Shrine. Thus everywhere spreads religious fervour and devotion. The most precious moment on this occasion is, however, at midnight, the hour when Lord Krishna was born. At this time, all the temples are thrown open to offer *Darshan* to the expecting crowds, and coloured water is being offered to the pilgrims who receive it with utmost devotion and veneration as a sacred sign.

Annakot Fair is held on Kartik Sud 1, about November each year. The inner temple premises are filled with dishes of various sorts of food and fruits on this occasion.

Eclipse Fair.—Besides attending the above fairs, pilgrims flock to this place to have a bath in the Holy Gomati Kund after the termination of the eclipse whether solar or lunar, as a bath taken in the sacred water at this peculiar time is said to have a potent effect in purifying the body and soul from sins.

MODERN FACILITIES

With the increasing facilities of travel, it seems that this holy place will be visited by a larger number of pilgrims every year. To bring home to the general public, many of whom are still ignorant of this place being connected with rail, the Jamnagar and Dwarka Railway have organised a special Publicity Department to advertise this holy place throughout the country and thus to enable the devotees of Lord Krishna to take full advantage of the facilities afforded.

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THE RAMAYANA

BY MR. SRI PRAKASA, M.L.A.

‘TO the making of books’, it has been said, ‘there is no end’; and also that ‘much reading is weariness to the flesh’. But there is no doubt that to the making of good books there is a very definite end, and no end of reading of these is wearisome. One such book is the *Ramayana*. In simple chaste Sanskrit, without ornamentation and without artificiality, the great poet Valmiki has given us the story of the fortunes of a great and unfortunate prince of long ago. But the original book is a lengthy one; and personally I have never been able to get to the end of it, though more than half a dozen times I have started reading it. All that I could manage every time was the beautiful description of Ayodhya in the *Balkanda* and the journey of Hanuman to Lanka in the *Sundarkanda*; and I was looking forward to some lover of his kind to give us a condensed edition of that very great work, so that I may be able to have a closer association with the book than I could have so far. I, of course, know of C. V. Vaidya’s *Sankshipt Ramayana*. It is a most valuable contribution to literature. Still I was looking forward to a handier volume, and I must commend whole-heartedly this further abridgment of the great work under review,* produced by its famous publishers. The translation has been made by Prof. P. P. S. Sastri of the Presidency College of Madras in simple English, and the book has the further advantage of a Foreword by the Rt. Hon. V. S. Srinivasa Sastri.

* VALMIKI RAMAYANA condensed in the poet’s own words. Text in Devanagari and English Translation. Published by G. A. Natesan & Co, Madras. Pages 420. Price Rs. 1-4.

The book is not without its disappointments, I must warn the reader; for those who have read even portions of the original will find that the surgeon’s knife has been used perhaps too freely. But that was inevitable and those who want the whole must go to the whole. The rest of us who want Valmiki made easy for ourselves, will find in this book just the thing they were wanting. Verily as the claim of the author of the *Mahabharata* is true that what is there may be elsewhere also, but what is not there can nowhere be found, so is the claim of the author of the *Ramayana* true that “as long as the hills stand and the rivers flow on the surface of the earth, so long shall the story of the *Ramayana* be current in the worlds”.

LIGHTS THAT PASS IN THE DARK

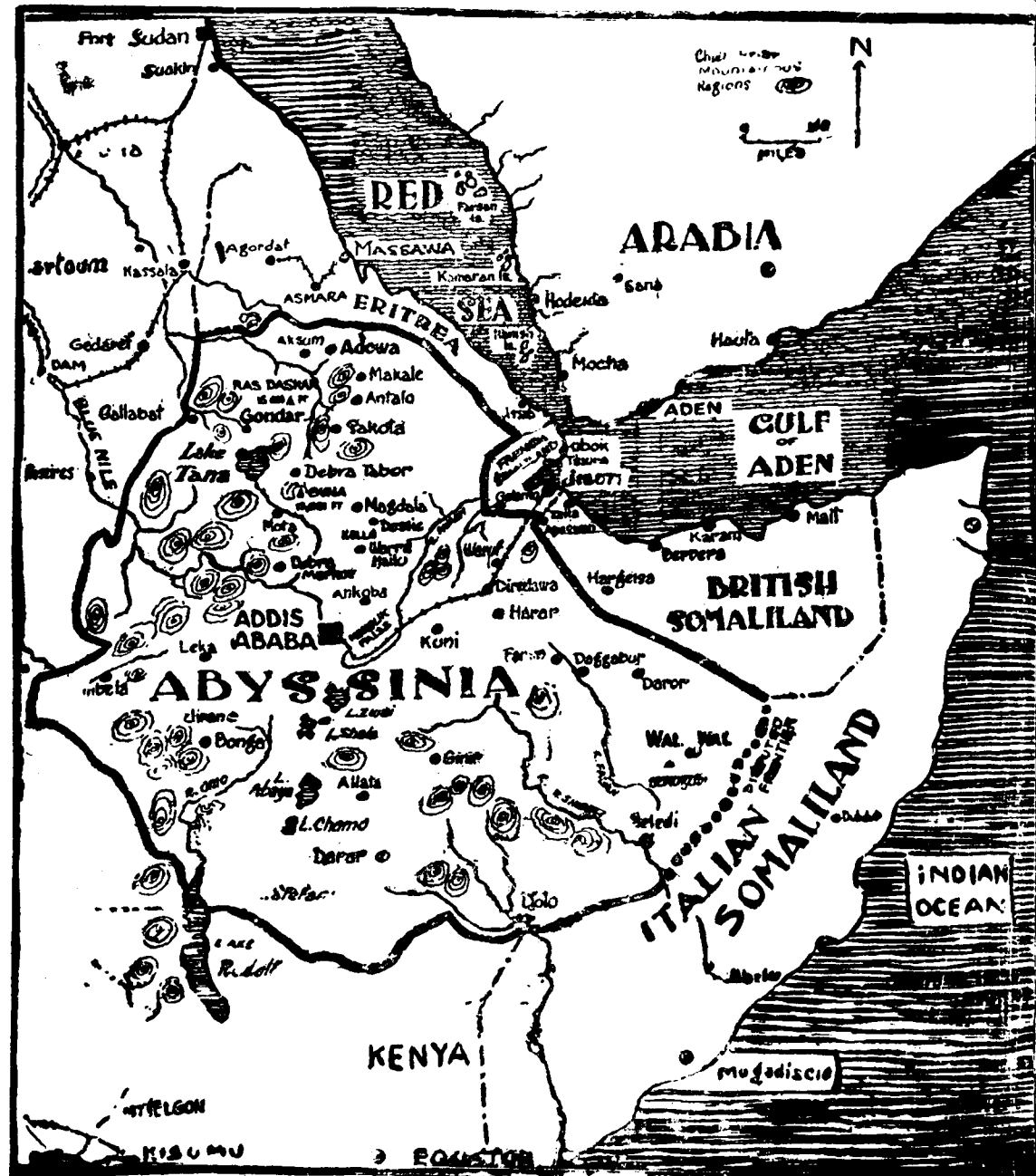
BY MR. E. J. T. DIENER

A distant rumble, a roar,
A flash, and a sickening blast—
A vision three seconds or more,
As the express is thundering past.

A vision three seconds or more
Of faces that pass in the night;
Then darkness again as before,
And the woodlands lie peaceful and quiet.

And such is our ultimate fate:
We who on life’s journey embark
Are nothing, when all has been said,
But lights that pass in the dark!

The Italo-Abyssinian War



BLOCKS—BY COURTESY OF THE "INDIAN EXPRESS".

REVIEWING the Italo-Abyssinian tangle, we observed last month that Europe was faced with the most momentous situation since the Great War. In fact, while the Committee of Thirteen reporters were busy drafting their document in Geneva, Mussolini was making one of his characteristically truculent speeches in Rome.

To sanctions of economic character, declared Mussolini, we shall reply with disciplined spirit. To measures of military character we shall reply with acts of war.

In fact, the Italian army had already crossed the frontiers and bombed the adjoining areas. On the 3rd of October, the Ethiopian emperor cabled to the League communicating a telegram from Ras Seyum (Governor) that the Italian aeroplanes were bombarding Adowa and Adigrat which is 50 miles north-east of Adowa, and had made numerous victims among civilians including women and children and destroyed many houses and that a battle was proceeding in the province of Agame. Rome quickly denied the allegations but informed the League

that in view of the Abyssinian general mobilisation and important troops movements she had ordered her Commander-in-Chief, General De Bono, to take measures in self-defence, involving occupation of strategic points.

Italy bombed Adowa in self-defence! Was there ever a more ironic touch?

MR. BALDWIN'S APPEAL

About the same time, Mr. Stanley Baldwin, the British Prime Minister, was making his last vain effort to avert the war. Speaking at Bournemouth, he appealed to Italy to refrain from action calculated to make the task of the League Council more arduous. The Premier declared, however, that the isolationist school of thought was a most dangerous heresy.

The time may come when events in Europe will have repercussions throughout the whole Empire. We cannot afford—not only nationally but as an Empire—to refuse to play our part in Europe.

ITALIAN ADVANCE

In the meanwhile, General De Bono, High Commissioner of Italian East Africa, formally proclaimed the opening of hostilities and announced that troops had been ordered to cross the Mareb river, which flows a part of its course along the Eritrea-Ethiopia territory in order to ensure tranquillity of the population. General De Bono accused

the Abyssinian Government of violating all treaties and declared that the present step was taken in the interests of peace and urged the population to remain calm.

This was pure bunkum. For, as has been shrewdly observed by the *Times of India*:

Italy was openly preparing for attack; Signor Mussolini had declared that nothing would deter the Italian onset. Abyssinia had no alternative but to mobilise. On the previous admission of the Ethiopian authorities their mobilisation meant war. The Italian Under-Secretary for Foreign Affairs promptly despatched a Note couched in terms which seem unnecessarily pharisaical in view of the outspoken attitude throughout adopted by Rome. The Italian Note has the temerity to declare that Ethiopia has succeeded in "imposing" war, and that the aggressive spirit of the leaders and tribesmen found its complete expression in the order for general mobilisation announced by the emperor. The Note further makes the remarkable inference that the withdrawal of Abyssinian forces behind the neutral zone is a strategic and therefore offensive move. In the circumstances, the Italian Government contend they had no alternative but to authorise their forces to take the offensive and to occupy strategic positions—in other words to advance into Ethiopia. All this, in view of Signor Mussolini's oft-repeated declaration of his intention to civilise Abyssinia and expand his territory, is simply ludicrous. The duty of the League is plain, if for no other reason than that its future is at stake.

In fact before the actual declaration of war, the Italians had advanced 12 miles into the Abyssinian territory and occupied Dareb Teclé commanding the plateau of Adowa. And the bombing of Adowa by Italian planes was officially admitted at Rome. It was stated that a squadron commanded by Signor Mussolini's son-in-law, Count Ciano, was fired on by Ethiopians while making a reconnaissance flight but continued toward Adowa where the Fort opened fire. The Italian planes thereupon bombed. None of the aeroplanes was, however, hit.

THE COMMITTEE OF SIX

Now that war was actually going on, the League Council was faced with the problem of naming the aggressor. A Committee of Six was thereupon appointed. And on October 7, this Committee presented their report stating that after examination of official documents from Italy and Abyssinia, they considered that Italy had resorted to war contrary to her engagements under Article XII.

After statements made by Baron Aloisi and M. Teclé Hawariat, the Italian and Ethiopian delegates to the League respectively, the League Council unanimously adopted the report of the Committee of Six.

The President after taking the vote, declared that public opinion in the world expected the two parties to accept the Council's appeal to end all hostilities.

Mr. Hawariat announced that Abyssinia was ready to comply.

Thus by a unanimous verdict of the League Council at its meeting of the 7th October, Italy was morally outlawed from the comity of civilized nations and was declared to have had recourse to war in violation of her most sacred engagements. The other members of the League are pledged ultimately to the severance of all trade or financial relations and to the prohibition of all intercourse with the Covenant-breaking State. With a vital amendment naming Italy the aggressor, the Council approved the report of the Committee of Six.

ATTACKS ON THREE FRONTS

Meanwhile, the Italian troops were pushing their advance on three sides, namely, Tigre in the north, towards Dessie across the deserts of Aussa in the north-east, and in Ogaden in the south-east. The Italian flag was hoisted on the ruins of the Fort of Adigrat by the First Army Corps under the command of General Santini, the population and clergy rendering submission. The Second Army Corps reached the edge of the valley of Adowa and resumed their advance. The troops in the north-eastern sector, after a short fight, occupied Gerlogubi.

THE FALL OF ADOWA

But the fiercest fighting was witnessed in the north of Adowa, which the Abyssinian troops were holding against tremendous odds. It was the scene of Italy's bitterest memory and no wonder that both sides fought with desperate fury—the Abyssinians in the end retreating before the pounding and bombardment of aeroplanes, artillery, tanks and massed infantry.

After intense fighting, the Italians captured Adowa on the morning of October 6. Ras Seyoum, the Abyssinian Commander and his defending forces evacuated selected positions without, however, losing any guns. Only a few Italian casualties were reported, while the Abyssinians in the outskirts were slaughtered in thousands. The population thereupon surrendered.

The Italians next advanced on the holy city of Aksum, south-west of Adowa.

IN UAL UAL

As the Italians were advancing on this side, the forces of Ras Seyoum invaded Eritrea on October 6 and penetrated for a considerable distance. The invading forces were composed of 15,000 Abyssinians, chiefly cavalry, under the leadership of Ras Desta, the Emperor's son-in-law.

Intense guerilla tactics were employed by the native troops in Ogaden and much enthusiasm had been roused by an unconfirmed report that Ethiopians had succeeded in recapturing Ual Ual after nearly one year.

GUERRILLA WARFARE

But no amount of guerilla tactics or heroism could avail them in the face of intense bombing and artillery. General Naisibu, Commander-in-Chief of the Abyssinian Southern Forces, said that the official despatches from the Ogaden front had reported that Italians were using gas-bombs. The General stated that only a few regulars in the front lines were equipped with gas masks. Most of the troops in the Gorahai and Gerlogubi areas were defenceless against gas attack.

TOWARDS MAKALE

Having captured Adowa, the Italian forces proceeded towards Makale which is 65 miles south-east of Adowa and a stronghold of Ras Gongsha. The Italians in Danakil were proceeding in the direction of Aussa. It was reported by General Naisibu, Commander-in-Chief of the Abyssinian Southern Forces, that Italians have now resorted to chemical warfare having failed to dislodge Abyssinian outposts defending the road from Jijiga to Harar. Fifty thousand Italians were engaged in the Ogaden Front, where hundred-pound bombs were being used at an average of 400 per day. On the 8th October, Ras Mulugetta, the aged War Minister, proceeded towards Adowa to intensify Ethiopian war activities.

ARTICLE XVI OF THE COVENANT

At such a time, therefore, the League's decision to invoke the Sanctions Clause of the Covenant was the only ray of hope for the Abyssinian emperor. It is relevant here to record the text of Article XVI of the League Covenant which was decided by the

Council to be applied to Italy. The Article reads:

1. Should any member of the League resort to war in disregard of its covenants under Articles 12, 13 or 15, it shall *ipso facto* be deemed to have committed an act of war against all other members of the League, which hereby undertake immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the nationals of the Covenant-breaking State and the prevention of all financial, commercial or personal intercourse between the nationals of the Covenant-breaking State and the nationals of any other State, whether a member of the League or not.

2. It shall be the duty of the Council in such case to recommend the several Governments concerned what effective military, naval or air force the members of the League shall severally contribute to the armed forces to be used to protect the Covenants of the League.

3. The members of the League agree further that they will mutually support one another in the financial and economic measures which are taken under this Article in order to minimise the loss and inconvenience resulting from the above measures and that they will mutually support one another in resisting any special measures aimed at one of their members by the Covenant-breaking State and that they will take the necessary steps to afford passage through their territory to the forces if any of the members of the League which are co-operating to protect the Covenants of the League.

4. Any member of the League which has violated any Covenant of the League may be declared to be no longer a member of the League by a vote of the Council concurred in by the representatives of all the other members of the League represented thereon.

THE LEAGUE'S DECISION

At the meeting of the League Assembly held on the 9th evening with Dr. Benes in the chair, only Austria and Hungary declined to associate themselves with the sanctions. The report of the Committee of Six indicating Italy as the aggressor was accepted.

The Bureau of the League Assembly decided to establish a Sanctions Committee consisting of all members of the League Council with the exception of Italy and including South Africa, Austria, Belgium, Greece, Netherlands, Switzerland, Yugoslavia, Venizuela, Persia, Sweden and Czechoslovakia.

It is most unfortunate that the unanimity of the League on the Italo-Ethiopia issue should be broken by the refusal of Austria and Hungary to endorse their finding. The action of these countries is easily understood. Austria owes a great deal to Italy. When she was about to be submerged by Nazi flood, Italy came to her

aid. "Italy," said Austria's delegate to the League Assembly, "is a country which, in desperate conditions, contributed to the integrity of Austria. . . . Austria cannot go back on that friendship." The Hungarian delegate, in his turn, was pained at the League's determination to apply sanctions against a country with whom they had always had such friendly relations.

SANCTIONS COMMITTEE

In the general debate preceding the constitution of a Committee of Co-ordination on sanctions, several delegates spoke stating that all obligations under the Covenant would be fulfilled, including M. Laval who said that France could not infringe the Covenant nor allow it to become weakened, while Mr. Anthony Eden, declaring Britain's attachment to the Covenant, said they contemplated the duty confronting them with the deepest regret. The Ethiopian delegate insisted on the need for energetic and immediate action "to deal with this atrocious war conducted by a pitiless foe, a conflict which was not a war but a massacre due to Italy's superior armaments".

CO-ORDINATING COMMITTEE

On the 14th October, the Co-ordinating Committee approved the Sanctions Committee's financial resolution banning

1. All loans and subscriptions for loans issued in Italy and elsewhere.
 2. All banking and other credits.
 3. All loans for public authorities, companies or persons in Italian territory and subscriptions for such loans issued in Italy or elsewhere.
 4. Any flotation of shares or stocks for companies or persons in Italian territory.
 5. All banking and other credits for companies or persons in Italian territory, and
 6. Flotation of balance of loans or stocks now under contract which are not completely fulfilled,
- and October 31 was fixed as the final date for the Parliaments of the League Governments to enforce the League's financial and economic sanctions.

THE FORTUNES OF WAR

In the meanwhile the fortunes of the war were fluctuating. At any rate reports from the belligerents' headquarters gave varying accounts. On the 12th, the Italians were advancing up the river of Webbi Shibeli. It was officially stated that numerous villages had been wiped out and

horrifying tales that the Italian bombers were destroying villages and annihilating non-combatants were related by refugees from the Ogaden lowlands. "The only way in which the Italians can ever conquer Abyssinia is to kill everyone," declared General Naisibu, Governor of Harar and Commander of the troops in the Ogaden region before leaving for the southernmost area in the war front. "We are suffering terribly but are still holding the Ogaden front at terrific cost," added the General.

A PUPPET KING

From the Italian headquarters came the news that Haile Salassie Gugsu, Prince of Makale and the Emperor's son-in-law had deserted to the side of Italy, and that other chieftains were being drawn into their nets by bribes. The Prince of Makale was to be the puppet Emperor of Abyssinia. Whatever truth there may be in this, attempts were certainly made to bring them over by tactics.

At the same time news from Addis Ababa gave encouraging accounts of Ethiopian victory. It was reported that Ras Seyoum's troops, on October 10, made a counter-attack on Adowa, surrounded the town and massacred all Italian defenders numbering about 2,500. It was also stated that Ras Seyoum's men captured 1,000 rifles, machine-guns, light artillery and millions of rounds of ammunition.

Large forces of Ethiopians crept up under cover of darkness and completely surprised the Italians. A savage hand-to-hand fighting lasted throughout the night, no quarter being given to either side.

An Addis Ababa message said that the Abyssinians had captured Ual Ual and Wardair, while an official announcement from Asmara stated that two powerful chieftains of Haile Selassie have deserted to Italy with a large force and munitions.

On the morning of the 15th, Italians entered Aksum, but Ras Seyoum's forces were holding out a threat to the Italian right flank on the northern front. On the other hand, General De Bono nominated General Ras Gugsu, who recently went over to the Italians, as the Ras of Tigre Province in the name of the King of Italy.

THE THIRD WEEK OF THE WAR

There was a lull in fighting in all fronts for a week, while it was reported that about 10,000 white troops were being transferred from Italian Somaliland to Eritrea. A message from Dire-dawa at the end of the third week of October put the situation in this wise:

The position on the northern front in Abyssinia is that Italians now occupy Adowa, Adigrat and Aksum, maintaining a line 70 miles long joining these places, while the advance guards have proceeded far on the road to Makale their next objective.

In the meanwhile, Ras Seyoum has concentrated his troops to the south of Aksum, it is reported, with the intention of attempting to recapture the city.

Abyssinians have not yet engaged in any pitched battle, but contented themselves with slowly retreating with small bands harassing the Italian advance guards. Evidently their intention is to avoid an open battle until there is a favourable moment.

The position on the southern front is very obscure. Fighting appears to have occurred round Ual Ual and Gerlogubi. Both sides are now reported to be preparing for an attack.

On the 21st October the Abyssinians suffered heavy casualties in the southern front. Italian aeroplanes flew over the Abyssinian entrenchments at Dagneri and Shillawe on the north side of the Webbe Shibeli River dropping bombs and subjecting the occupants to heavy machine-gun fire. The Abyssinians offered determined resistance.

COMMITTEE OF 52

It was about this time that the Co-ordinating Committee of 52 adopted the proposal for the boycott of Italian exports. The Co-ordinating Committee is to meet on October 31 to decide the date for the operation of Sanctions! Surely as the Persian proverb has it: "By the time the medicine comes from Iraq, the man bitten by the snake may die." This was exactly the situation that Mr. Lloyd George dreaded when, speaking on the economic sanctions, he asked:

What does that mean? You won't lend money, you won't loan munitions to them? Too late. All that might have been useful months ago, but now when Mussolini has 1,000,000 men under arms, 200,000 men within marching distance of the Abyssinian frontier, guns, aeroplanes, bombers, poison gas, pyramids of shell and munition, it is no use talking about mild economic sanctions. The League has been let down by somebody, and it is our business to see that a Parliament is elected who will see that this sort of thing never happens again. The League had not kept Mussolini back one second. Only one thing had France, Britain, and the

United States of America succeeded in doing. Their one "triumph" was that they had prevented Abyssinia from buying any munitions to defend her liberty.

FURTHER PEACE EFFORTS

Fresh negotiations were taking place between Paris and Rome for the termination of the hostilities. M. Laval, the French Premier, submitted plans for the cession to Italy of a large part of Ethiopia, and the cession to Ethiopia of the British port of Zeila in British Somaliland, although the port can only be reached through the ceded Italian territory.

QUO VADIS?

A big battle, however, is imminent in Ogaden, the Ethiopians having decided to defend Gorohai at all costs against the Italian attack.

And yet we see no prospect of the League making up its mind to help Abyssinia in time. There is nothing of the old chivalrous gesture of rushing for the rescue of oppressed and helpless nationalities—such as was so evident in the case of Belgium in the last Great War. The present mood is one of cautious self-sufficiency, and no power in Europe dare take the offensive lest it should blunder into another world-war. Speaking in the House of Commons, Sir Samuel Hoare defined the British attitude:

I say frankly that in my view the precondition for the enforcement of military sanctions, namely, collective agreement at Geneva, has never existed. I emphasise the word 'collective' because it is the essence and soul of the League. We are not prepared, and we do not intend, to act alone. From the beginning of the present deliberations at Geneva until now, there has been no discussion of military sanctions and no such measures, therefore, formed part of our policy.

The action we have been considering, which we believe it to be our solemn obligation to consider, is not military but economic. The League, let us remember, is a great instrument of peace.

Let critics remember this fact when they say we ought at once to close the Suez Canal and cut Italian communications.

There is still breathing space before economic pressure can be applied. Can it not be used for an eleventh-hour attempt at such settlement so as to make it unnecessary to proceed further against a fellow member, an old friend and former ally?

The Prime Minister, Mr. Baldwin, reaffirmed this view in his speech on the 28th. He said that the Government was following the only possible course of action which was one of absolute loyalty to

the League Covenant. The Premier continued:

Any settlement of the present controversy must be fair alike to the three parties concerned, viz., Italy, Abyssinia, and the League of Nations. If any settlement can be arrived at, that may shorten the duration of the present war and relieve the world of the fear that this war may spread, then it may be worth any endeavour.

These pronouncements have been interpreted in Abyssinia as very discouraging. Abyssinia fears that after all the talks, she has been let down by the powers.

As we go to Press, the advance of three Italian Army Corps on Makale has begun. No wonder that the Archbishop of Canterbury should have expressed his concern in these moving words:

Our hearts are sickened at the thought of this slaughter of the people of Abyssinia—a nation backward, perhaps according to modern civilisation, but highly proud of its ancient life—and when we think of them being mowed down by a great and carefully prepared machine of slaughter.

It is our hope that the League will not suffer a defiance of the pledges and covenants, which Italy signed, to pass unnoticed without some effort to restrain her and vindicate the common law of reason and justice, which Italy pledged herself to acknowledge and obey.

29th October.

ABYSSINIA ON THE EVE

BY LADISLAS FARAGO

The author was sent to Abyssinia as a press correspondent when that country began to be the centre of world interest. He spent three months there, met the Emperor and the political leaders, visited the people of the interior and also the disputed frontiers that are now the danger spots. This black empire has a history and tradition of its own and now it stands in a period of storm, between evolution and reaction, between independence and subjugation. The author tried to investigate the present conditions, no easy task in this feudally governed country. His bag is in this book.

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THE SUEZ CANAL

BY MR. K. R. R. SASTRY, M.A., M.L.

ANENT Mr. Buell's examination of the Legal Position regarding Suez Canal closure in the event of Article XVI of the League Covenant having to be brought into operation, an examination of the history of the Suez Canal is bound to be of special interest. During the War, the Privy Council in its Appellate Prize Jurisdiction had to examine Articles IV and VI of the Suez Canal Convention.

The Suez Canal was built by a company organised by De Lesseps under a *firman* granted in 1856. It was opened in 1869. In the *firman* of 1856, Article XIV runs as follows :

We solemnly declare for us and our successors subject to the ratification of His Imperial Majesty the Sultan, the Grand Maritime Canal from Suez to Pelusium and its dependent ports, open for ever as neutral passages to all ships of commerce passing from one sea to the other.

In another *firman*, dated March 1886, the Egyptian Government under Article X reserved its right of "occupying every reserved or strategical point which it should deem necessary for the defence of the country, such occupation not to obstruct the navigation". In 1875, the British Government purchased the shares held by the Khedive. During the Franco-Prussian War, the canal was used by War vessels of both the belligerents without complaint.

During the Russo-Turkish War of 1877-78, the British Government announced at a meeting of the shareholders that "an attempt to blockade or otherwise to interfere with the canal or its approaches would be regarded by Her Majesty's Government as a menace to India and a great injury to the commerce of the world. . . . Her Majesty's Government are firmly determined not to permit the canal to be made the scene of any combat or warlike operations". Russia stated in reply, that the Imperial cabinet will neither blockade nor interrupt nor in any way menace the navigation of the Suez Canal.

Though Lord Derby in 1877 replied to De Lesseps that the proposal for the neutralisation of the canal was open to

"so many objections of a political character", Lord Granville in 1888 addressed a circular note to the Great European Powers suggesting rules "to put upon a clearer footing the position of the canal for the future and to provide against possible dangers". The Suez Canal Convention after a good deal of negotiation was signed in 1888 by the representatives of Great Britain, Germany, Austria, Spain, France, Italy, the Netherlands, Russia and Turkey.

The Convention states in its preamble that it is to establish "by a conventional act a definite system destined to guarantee at all times and for all the powers, the free use of the Suez Maritime Canal". Articles I to XVI specify the provisions for preserving the Suez Maritime Canal "free and open in time of war as in time of peace to every vessel of commerce or of war without distinction of flag".

In Article I, the high contracting parties consequently "agree not in any way to interfere with the free use of the canal in time of war as in time of peace". The canal shall never be subjected to the exercise of the right of blockade. Under Article IV, no act of hostility shall be committed "in the canal and its ports of access as well as within a radius of three marine miles from these ports". The transit of belligerent vessels is to be effected with the least possible delay. Stay at Port Said and in the roadstead of Suez shall not exceed 24 hours except in case of distress. An interval of 24 hours shall always elapse between the sailing of a belligerent ship from one of the ports of access and the departure of a ship belonging to the hostile power. Article XII reiterates the application of the principle of "equality as regards the free use of the canal".

Great Britain formulated a general reservation "with a view to the transitory and exceptional state in which Egypt then existed". After the Anglo-French declaration of April 8th, 1904, His Britannic Majesty's Government declare through Article VI that "they adhere to the stipulations of the Treaty of October 29th, 1888, in order to insure the free passage of the Suez Canal". Passage was prohibited to Spanish war ships in 1898 during war

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THE SUEZ CANAL

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between Spain and U. S. A. In 1911, during the Italo-Turkish War, Italian warships passed through the canal. In 1914, the British military command issued an order that no enemy was to enter the canal.

During the war in its prize jurisdiction, the Privy Council had to incidentally refer to Articles IV and VI of the Suez Canal Convention. In the *Pindos*, the *Heligoland*, the *Rostock* (1916, 2 Appeal Cases 198), it was held that Article IV of the Suez Canal Convention of 1888 had no application to enemy ships which are using one of its ports of access as a port of refuge in which to seclude themselves in order to defeat belligerent rights of capture. In the *Sudmark* (1917 App. Cas. 620) though there was a breach of Articles IV and VI through the Prize having stayed in the roadstead of Suez for 32 hours, it was held that that fact was not cognizable by the Prize Court, as a ground for the release of the prize.

By the treaties of Peace, Germany and Austria consented to transfer to the British Government the powers conferred on the Sultan of Turkey by the Suez Canal Convention of 1888. The Protectorate of Great Britain over Egypt has expired from February 28th, 1922. The defence of the Canal has been reserved for future negotiation between British and Egyptian governments. Under Article XVII of the Treaty of Lausanne 1923, Turkey has renounced all her rights over Egypt. The concession granted by the Egyptian Government expires only in 1968.

Of the 800,000 shares of the Suez Canal Company, 353,000 shares are held by the British Government; the rest are private-owned. At present, the tribute levied by the Suez Canal Company is at 5½ francs for every ton and 10 francs for every passenger. In 1934, the Canal receipts amounted to 856,410,000 gold francs. Mr. Philip Jordan calculates that the effect of the Canal dues is little on the "ultimate retail cost of commodities". If travelled by a longer route, the wholesale price of "wool would be only 3 per cent. lower, sugar would be 2'8 per cent. cheaper, rice 8'1 per cent. and jute only 1'6 per cent. lower". The Canal is 100 miles long from Port Said to Suez, and it takes about 18½ hours for a ship to pass through.

In this setting, the Egyptian Government is to take the necessary measures for insuring the execution of the Suez Canal Convention, with the aid, if necessary, of the signatory powers of the Declaration of London, dated 17th March 1885. British claim to defend the canal as the paramount maritime power stands in a separate category, Egypt having made no treaty recognising it. Under the treaty of Lausanne, its defence has been entrusted to a British regiment. In any view, Article XX of the League Covenant can never be brought into operation to abrogate the Suez Canal Convention which binds the nine signatory powers thereto. It would tax to the utmost the statesmanship of the world if under Article XVI, the Suez Canal could at all be closed to any belligerent, so long as the Convention of 1888 is the one binding the parties thereto. There is still much force in the opinion of Prof. Holland that "the free passage of even belligerent warships through the Suez Canal is of course specially guaranteed by the Convention of 1888".

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THE OTTAWA AGREEMENT

By "MERCANTILIST"

THE Ottawa Agreement has been in operation for over two years and an examination of its results is necessary not only to evaluate its benefits to India, but also for the guidance of India's future tariff policy. Mr. Nalini Ranjan Sarker has provided us with a careful study of the subject in his brochure "Ottawa Agreement from Indian Standpoint" (The Book Company Ltd., Calcutta). The main test that he rightly applies is whether there has been a nett expansion in India's export trade, because a definite expansion in trade was postulated at the time the Agreement was being concluded. In the year 1934-35, India's exports to non-British foreign countries seem to have increased more than exports to the United Kingdom. The figures cited by Mr. Sarker also reveal that both in 1933-34 and 1934-35, exports of non-preferred articles to the United Kingdom registered greater increase than preferred goods. What seems really to have happened is a diversion of trade in preferred commodities from foreign countries to the United Kingdom. The fact that exports of preferred commodities to the United Kingdom increased in 1933-34 and declined in 1934-35, proves the unreliability of the United Kingdom as an export market for Indian commodities. Exports of many preferred commodities like castor oil, coffee, etc., have declined steadily both in volume and value after the Agreement. In another group of commodities, while other Empire and a few non-Empire foreign countries have increased their share in the import trade to the United Kingdom, India's share has either remained stationary or has declined.

Mr. Sarker's examination of specific commodities is illuminating. Exports of wheat has stopped altogether after the Agreement. Linseed appears to have received some benefit; but it was mainly due to the failure of crops in competing countries like Arjentine and the U. S. A. While Indian coffee is slowly being ousted from the United Kingdom by other Empire producers, Indian tea does not seem to have received any striking advantage. In ground-nut, the total exports actually declined in 1934-35, mainly because France, hitherto the biggest market for

Indian ground-nut, retaliated against India and developed her West-African resources in preference to buying from a country which discriminated against French imports.

The analysis of India's import trade, on the other hand, reveals that the United Kingdom has been able to capture an increasingly larger share of the Indian market from her rivals with the help of the advantages conferred by the preference. Mr. Sarker is inclined to attribute most of the increase in exports to the United Kingdom, evident in the case of some commodities, to the revival of the world trade and not to the Ottawa Agreement, because, as he rightly shows, non-Empire countries have taken equally increased quantities and more in many cases. This conclusion receives adequate support from the interesting fact that exports of non-preferred articles to the United Kingdom itself increased proportionately more than exports of preferred commodities.

Mr. Sarker also believes that on account of the relatively greater decline in the price of export commodities, the Ottawa Agreement has, in fact, compelled India to pay relatively more for her imports than she received for her exports. Another evil consequence of the Agreement that he points out is, that with the new preferential duties superimposed on the Indian tariff system, it becomes impossible to enter into any tariff arrangement with a non-Empire foreign country even if it were demonstrably to our interest. United Kingdom herself has found it necessary, Ottawa notwithstanding, to negotiate Trade Agreement of various kinds with countries like France, Russia, Arjentine, Denmark, Germany, etc. The Agreement is also accentuating India's economic dependence upon Great Britain and isolating her from other advanced foreign industrial countries.

The brochure is a clear helpful examination of the results of the Ottawa Agreement from all possible standpoints. Its chief merit is that it is based strictly upon a wealth of statistical data.



AN ABYSSINIAN SOLDIER,

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Congress and Acceptance of Office

FOR many months past the demand for lifting the ban on the acceptance of office under the new constitution has been gaining strength. Indeed, in some sense it was implicit in the very act of contesting the elections. Of course, there were always two views on the purpose of entering the Legislatures: whether to wreck the constitution from within or to work it to the best advantage possible under the limitations of the Act. When the Working Committee met at Wardha in July last, Provincial Committees were divided on the question, and the members of the Working Committee who were equally divided among themselves, adopted the following formula getting over the difficulty by a tactical postponement:

Having read the resolution of several Congress Committees relating to the acceptance or non-acceptance of office under the new constitution, this Committee is of opinion that any decision on the question would be premature at this stage and should be left over for the next session of the Congress. It declares that any expression of opinion on the question by individual Congressmen does not represent the view of the Congress.

Since then, the battle of words has gone on unimpeded and the Congress Executive was faced with a demand for an unequivocal decision. It was expected that the All-India Congress Committee which met at Madras on the 17th of last month would give a definite lead, but the position in the phraseology of the war has remained unchanged. For after a prolonged debate, the Working Committee carried the official resolution which runs as follows:

Considering the long interval of time that is bound to elapse before the next general provincial elections under the new

constitution and the uncertainty of political conditions during this long period, this Committee is of opinion that it is not only premature but also inadvisable and impolitic to come to a decision on the question of acceptance or non-acceptance of office at this stage and, therefore, confirms the resolution of the Working Committee passed at Wardha on the subject.

At the same time, the Committee desires to make it clear that it sees no objection to the question being discussed in the country.

Indianization

H. E. the Commander-in-Chief's reply to the very reasonable request of the Hon'ble Mr. Kalikar that the number of cadets admitted into the Indian Military Academy at Dehra Dun be doubled, is perfectly amazing. Sir Philip expressed himself gratified at the result of his experiment in Dehra Dun; he called it "the most efficient military college" he had "ever seen in his life"; and that the products of the Academy are in his own words "universally acknowledged to be as good specimens of young Indian manhood as it would be possible to find". But he went on to add that "we are not getting enough of them."

We are not getting young men who are the natural leaders of this country. . . . For some reason or other men of princely or noble families or Sirdars in States seem to think that it is ignoble to send their sons to serve India in the Army. In British India it is the same. Indianization will not be a success if we do not get the right class of young men.

The reason for the failure to obtain enough of the right material is, we should think, implicit in His Excellency's statement. Why restrict the selection to the sons of Zamindars and Sirdars of States? Throw it open to the whole country and see the result. Sir Philip, we dare say, will revise his opinion and never more complain of the dearth of the right material.

Mr. Sachchidananda Sinha

Mr. Sachchidananda Sinha has been in public life for over forty years and has distinguished himself as a social reformer, politician and journalist. A member of the Executive Council of the Governor of Behar and Orissa, Deputy President of the Legislative Assembly, and President of the Behar Legislative Council, he has had a varied public career. As Editor of the *Hindustan Review*, Mr. Sinha has made his mark as a publicist of distinction.

The speeches and writings (Published by Ram Narain Lal, Allahabad, Rs. 5) of one of Mr. Sinha's long record of public service must doubtless be prodigious, scattered in reports and papers, now become almost inaccessible. It is, therefore, very gratifying to find that an attempt has been made to present a judicious selection of them. The subjects are as varied as might be expected, administrative and political problems, budget speeches touching the provincial and national finance, social and educational questions, personal sketches, and critical appreciations—all these make a miscellany of no mean interest to the student of affairs. As is inevitable in literature of this kind, they bear the marks of controversy but are none the less entertaining. He who reads them can hardly fail to be impressed by a cultured and catholic mind. There are eloquent and witty passages in the speeches, and the writings are always lucid and marked by a wide acquaintance with literature. Above all, we are conscious of an attractive personality behind the words—a personality that often rises above the squabbles of party or politics; and there could be no better testimony to the charm of that personality than the Foreword and the Prefatory Note from the pen of two such men of diverse schools of politics as Mr. C. Y. Chintamani and Babu Rajendra Prasad.

Hyderabad's Finances

Sir Akbar Hydari's budget estimates reveal the sound financial condition of Hyderabad. The estimates for last year show a surplus of 12'60 lakhs while estimates for the current year forecast a surplus of 16'46 lakhs. This is a proud record in a season of universal depression. While joining the Federation, Hyderabad is keen on maintaining intact all the insignia of the Nizam's sovereignty over the sources of revenue and administration—of stamps and customs and currency as well as the control of railways. "If Hyderabad does ultimately decide to enter the larger life of the all India federation," says Sir Akbar in his note on the year's budget, "its entry will not be obtained at the expense of that stability of its finances which has been the pride of his Exalted Highness' reign."

Mysore and Federation

Sir Mirza Ismail, Dewan of Mysore, opening the Dasara Session of the Mysore Representative Assembly, reviewed the activities of the Government and local boards at some length, particularly their efforts at rural reconstruction. Sir Mirza rightly regards village uplift and economic planning as a preparation for the New Constitution in India.

Mysore's support to the plan of the Indian Federation has never wavered, and her Dewan's exhortation to the Assembly was couched in terms of enlightened patriotism. For, Sir Mirza is no isolationist, and he wound up his address in these words:

Our aspirations should be not merely towards a happy Mysore, but towards a happy India. For, let us not forget that India, with whose destinies Mysore's destinies are so intimately and indissolubly linked, is also our own land and requires of us our loyal and devoted service.

WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

WAR AGAIN

THAT which was feared has taken place. Italy and Ethiopia are at war. There has been no formal declaration of war, but Italy has invaded Ethiopia, and the Ethiopians are fighting the invaders. The League of Nations has declared after the necessary consideration that Italy is the aggressor. Because of the superior armies, equipment with all modern implements of war, Italy has been able to make a quick advance into Ethiopia. Adowa has been taken and thus the humiliation of Italy due to her defeat in 1896 has been somewhat retrieved. It was thought at first that after the fall of Adowa, Mussolini might now seek to satisfy his ambition by negotiation, but the Italians are preparing to continue their conquest, consequently the war goes on.

In the meanwhile, the League through its Committees is working on a procedure to meet the challenge of Italy. It is a contest between the principle of collective action and the old practice of the jungle, namely, take what one wants by force. It is a testing time and out of it will come the decision whether we are going on to something new in the form of nations conferring together and deciding problems by negotiation without war, or the old method of the former savage times grab by force and war what one wants. The League has decided to enforce sanctions with only two dissentients: Austria and Hungary; they are to be at first economic sanctions, that is lifting the embargo on arms to Ethiopia and imposing an embargo on certain War goods to Italy. Nationals of Member-States are not to have dealings with the aggressor; all commercial and financial business is to be suspended with the aggressor; if this is really carried out, it can

be made awfully effective. A League Commission is at work on the details of these sanctions; it is the first time that they have been imposed, and we shall watch with much interest how they work and how effective they may be. If the economic sanctions prove effective, then instead of the League breaking up it will prove its value and strengthen its position in international affairs.

THE LEAGUE AND AGGRESSOR

Now that war is proceeding between Italy and Abyssinia, it is interesting to recall Article X of the Covenant of the League of Nations, which says:

"The members of the League undertake to respect and preserve as against external aggression the territorial integrity and existing political independence of all members of the League." "Any war or threat of war . . . is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations." "Should any member of the League resort to war in disregard of its Covenants, it shall *ipso facto* be deemed to have committed an act of war against all other members of the League, which hereby undertake immediately to subject it to the severance of all trade and financial relations, the prohibition of all intercourse between their nationals and the nationals of the Covenant-breaking State." "It shall be the duty of the Council to recommend to the several Governments concerned what effective military, naval or air force the members of the League shall severally contribute to the armed forces to be used to protect the Covenants of the League." "The members of the League agree that they will mutually support one another in the financial and economic measures which are taken under this Article." "Any member of the League which has violated any Covenant of the League may be declared to be no longer a member of the League by a vote of the Council."

LEAGUE PRECEDENTS

The League already has several actions to its credit making for peace; we must be willing to allow time for a principle like collective security to assert itself in international affairs and be accepted. The League public opinion has done remarkably well in a short time, and it will go on to more strength and influence if we will give it time.

In 1921, there was trouble between Yugoslavia and Albania. War broke out; the Council of the League set up a Commission which settled the boundary problem between the two countries, applied Article 16 of the Covenant and settled the question stopping the war.

In 1923, Italy took Corfu after trouble with Greece. The League Council imposed a fine on Greece and ordered Italy to evacuate Corfu; the trouble was settled.

A Greco-Bulgarian dispute broke out in 1925. The Council took action, appointed a Commission representing France, Great Britain and Italy. Greece was found to be in the wrong and indemnity was imposed on behalf of Bulgaria and the threatened war was averted.

The policy pursued by Japan against China and the annexation of Manchuria in 1931-32 was the most serious problem that the League had tackled up to that time. Although the League sent an investigator who reported against the aggression of Japan and the League took strong exception to Japan's aggression, sanctions were not applied and Japan seems to have gained her objective. Japan has withdrawn from the League.

In connection with the Italo-Ethiopian dispute and the actual state of war, it would seem as if the League must apply sanctions

against Italy as she is entitled to do under the Covenant.

SANCTIONS

Because of the wide use in connection with the present Ethiopian dispute and war of the term—Sanctions, it is necessary to understand clearly what they mean. The term comes from the Latin—*SANCIRE*: "to render sacred or inviolable, to forbid on pain of punishment." From this idea we get the Latin *SANCTIO*—"a law or Decree", and means the specific penalty imposed to enforce obedience to a law. Article 16 of the Covenant of the League deals with sanctions; it states—Should any Member of the League make war with any other Member-State in disregard of Articles 12, 13 and 15, it shall be regarded as having declared war against all other Members of the League. The other Members will then be expected to sever all trade or financial relations with the guilty State, and to have no dealings whatever between the peoples of the Aggressor and the other nationals. This is the first step; they are called economic sanctions; if they prove ineffective, then military sanctions may be applied which would mean war.

Each Member-State is pledged to co-operate loyally and effectively in support of the Covenant in which this Article 16 appears. It is a significant fact that Italy accepted this Covenant, and the representative of Italy who signed it was no other than Benito Mussolini himself.

PROGRESS IN PALESTINE

While most countries are still having trade restrictions, unemployment and financial and economic troubles, Palestine is making progress. It is interesting to see the many lines along which she is moving; mention should be made of her increasing immigration, large imports of capital, her rapid

development in industry and agriculture, and her rising volume of imports and exports.

During the course of 1934, £10 millions were invested in industry, buildings and citrus fruit cultivation. Immigration is up to the limit allowed which necessitates the building of houses at a rapid rate; for instance, the immigration for the first six months of this year is equal to that for the whole of 1933.

The Port of Haifa is important as a shipping centre and also as the terminus of the Mosul oil pipe-line. In and around Tel Aviv, large and small factories are springing up rapidly. Among the large industries should be mentioned—the Palestine Electric Corporation, the Palestine Potash Limited which is exploiting the mineral deposits of the Dead Sea, and the Portland Cement Company. These companies are extending quickly, are importing and putting to work large capital sums and giving employment to thousands of people. Palestine's economic position is really suffering, strange as it may seem, from the lack of labour. Capital in abundance, but a serious labour shortage is Palestine's greatest problem at the moment.

INTERNATIONAL BARTER

With restrictions on trade due to tariffs and monetary troubles and yet the desire to trade internationally, we find a movement towards a return of the older form of simple barter; that is the exchange between two countries of a specific quantity of each other's goods. An attempt is made to pay for imports by exports with little or no balance. Some interesting examples are being reported such as—orders for ships are being exchanged for orders for steel, iron ore for coke, cheese for coal, motor-cars for gas coal, and machinery for hemp. For Manchurian soya beans there has been a demand for

a Zeppelin. Germany and Austria are both in great need of certain raw materials; they are prepared to exchange for them some of their manufactured goods.

A writer on this matter of barter says:

In the case of Germany there have, for example, been "compensation" agreements under which industrial products have been or are to be exchanged for South African wool; Ruhr coal for Australian cheese; 25 locomotives and 27 railway carriages for Chilean saltpetre; fertilizers for Egyptian cotton; and Ruhr coal and sleepers for Austrian fruit and dairy products. Transactions of a similar kind have been noted in many other European countries. Italy some time ago was credited with the exchange of warships for Brazilian cotton and other ships for Polish coal. Poland has also bartered her coal and textiles for the currants and olives of Greece. The list could be extended indefinitely.

BRITISH LABOUR PARTY

The British Labour Party are in trouble; it is most unfortunate just on the eve of the General Elections. The trouble has arisen over the question of sanctions to be imposed against Italy. The Labour Executive passed a resolution in favour of supporting sanctions, which has subsequently been endorsed by a large majority vote by the Labour Party Conference. The Labour Parliamentary Leader, Mr. George Lansbury, objects to using arms to enforce the League's Covenant; consequently he has resigned the Leadership in the House of Commons. Major Attlee has been elected Leader. Then in the House of Lords, the Labour Leader, Lord Ponsonby, has resigned, and likewise Sir S. Cripps has resigned from the Executive Committee.

All these men have done good work for the Labour Party, and they will be badly missed. This split in the ranks of Labour just before the elections will be reflected in the campaign and possibly also in Labour's results at the polls.

THE NEW STEEL COMPANY

STATEMENTS have appeared in the Press, apparently from well-informed sources, that negotiations are going on between Tatas' and other firms in India with a view to uniting all the existing interests connected with the iron industry. This, it is hoped, will ensure the further development of India's resources for steel-making with the least additional capital expenditure and in a way which will enable India to meet her increasing requirements of steel from Indian materials and with Indian capital. The Indian iron and steel industry has to face stiff problems peculiar to itself. Besides questions of internal reorganisation, remodelling and modernisation of productive equipment, efficiency and cost of production, the heavy incidence of transport costs and determined and severe foreign competition, the industry is faced with the task of reconciling and rationalising the various productive units of unequal size and efficiency. The Indian iron and steel industry is still a long way off from being able to supply the entire requirements of the country, and any attempt at rationalisation and development with a view to meet increasingly larger proportion of the country's requirements out of her own materials with her own labour and capital is greatly to be welcomed. A poor country like India cannot afford to fritter away her resources by uneconomic competition and duplication of productive equipment. In this connection, we are extremely glad to understand that the registration of a new iron and steel manufacturing company in Calcutta is not regarded with any apprehension. We fully trust that the negotiations that are reported to be proceeding will result in the establishment of the industry on a firmer

basis and to the advantage of both producers and consumers of steel in the country. It is not clear whether the new small re-rolling mills will or can be brought within the scope of the agreement.

THE NEW ECONOMICS: SOCIAL CREDIT

The ideas of Major Douglas are receiving wide attention in these days. C. H. Douglas for many years was an engineer working in various parts of India; during the war he was at work in England, but since the war he has given his attention to economic studies and is to-day the recognised leader of a system of economic organisation based on what he calls social credit as opposed to money credit manipulated largely by individuals, mostly bankers, for private gain. There are two or three leading principles in his system of the "new economics". They are: his now famous A + B theorem, which briefly stated, is that the price received for commodities should be utilised for the purchasing power to buy the goods produced; for if a large part of the price is used for high salaries, big dividends and capital for the extension of production, where is the money coming from to purchase the goods that are produced. Another principle is that banking should be socially controlled so that the credit created shall be social credit produced by and for the uses of production and not by and for the gain of bankers. Another thing is that credit should be what he calls real credit based upon production and not for financial credit based upon gold or some other artificial means in the hands of the bankers. Effective demand figures largely in the Douglas system and that is based upon purchasing power which must come from price; price, therefore, must return to purchasing power enough money to buy what

is produced, otherwise there will be a glut in the market, or goods unable to find buyers.

Major Douglas spent some months in Australia and New Zealand a little while back and made a large number of converts to his new economics. He has also met with considerable success in Canada.

ALBERTA AND SOCIAL CREDIT

The test of any new thing is—Will it work? In the realms of political and economic science it is difficult to experiment with new ideas without a revolution, because the *status quo* is always conservative and does not want to change. In Australia, although many people believe in the Douglas plan and there are a number of candidates in the last elections, no Douglas theory man was returned; but in Alberta, Canada, the Social Credit party have swept the polls; they have invited Major Douglas to go to Alberta and assist in setting up a government based upon the Douglas principles. As Major Douglas has written in one of his books:

What is needed on the one hand is a sufficient number of people to understand the scheme and to put it into operation; and, on the other hand, the approval by the community at large of its results in practice. The results are certain if the scheme be once adopted. Sooner or later, however, the time will come when such a scheme will be all that stands between Chaos and Order in industry. For, it is impossible that the present system should continue and it is no less incredible that any of the ordinary socialist proposals can be realised without a revolution that would itself defeat their avowed object.

Alberta affords the field where this new system can be tested and we shall follow the experiment with the greatest of interest. The leader of the movement in Alberta is a Mr. Aberhart,

WHITEHALL AND FISCAL POLICY

"I shall be a false friend of Lancashire if I suggested that there is the remotest chance of India's fiscal policy being again controlled by Whitehall," said Lord Zetland in the speech at a dinner at Oldham Chamber of Commerce. He continued:

If there is no such chance, we must look to other means for future reductions in duties on British imports and those means must consist of persuading the people of India that the real interest of both the countries in the domain of commerce lies in a policy which is reciprocal and the prospects of advance on those lines are infinitely brighter than they were even a short time ago.

Personal contact between Indian and British industrialists had begun by the Clare-Lees Mission to India. The first fruit of that, said His Lordship, was increased consumption of Indian cotton by Lancashire.

We should not overlook the fact that the more raw cotton we take, the stronger will be our case for better treatment of our goods.

DONGRE'S

BALAMRIT

Is used successfully for the last 50 years in India in treating weak and rickety children and making them strong and healthy. Why not try it for your child and watch for result?

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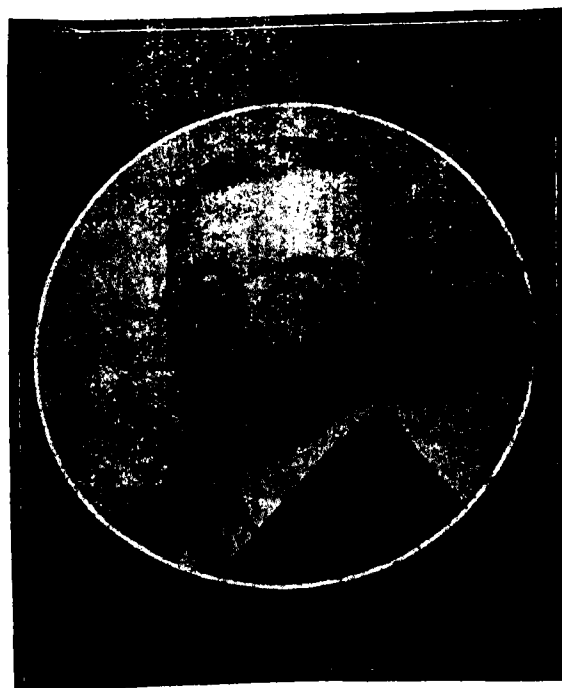
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DIARY OF THE MONTH

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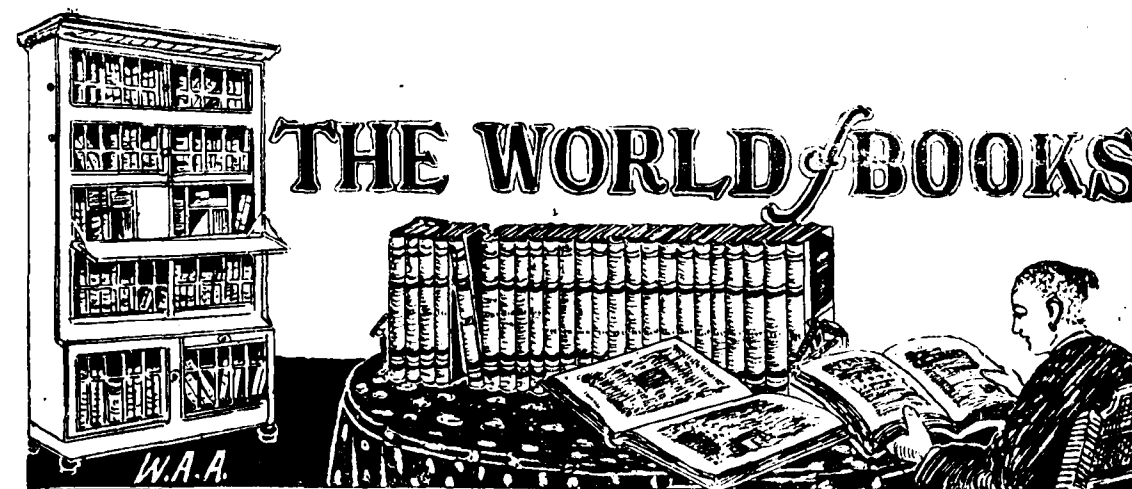
Sept. 28. Sg. Mussolini exhorts troops leaving for Eritrea.
 Sept. 29. The Coffee Cess Bill is passed in the Council of State.
 Sept 30. An important ruling is given by the Bombay Council President *re.* the powers of Provincial Legislatures.
 Oct. 1. The Hammond Committee commences its work at Simla.
 Oct. 2. Mr. Gandhi's 67th Birthday is celebrated all over India.
 Oct. 3. The Italo-Abyssinian War begins.
 Oct. 4. Italians capture Adigrat.
 Oct. 5. The Indian Railway Conference meets at Simla.
 Oct. 6. Sir Frank Noyce returns from England and assumes charge as Member of Viceroy's Executive Council.
 —Pandit Sharma breaks his fast after 32 days *re.* prevention of animal sacrifice at the Kalighat Temple, Calcutta.
 Oct. 7. Sir Michael Keane, Governor of Assam, arrives in Bombay by the *S. S. Viceroy of India.*
 Oct. 8. Mr. George Lansbury resigns the Chairmanship of the Parliamentary Labour Party. Major Attlee succeeds him.
 Oct. 9. Italy threatens to leave the League if sanctions are voted.
 Oct. 10. Dr. Satyapal is released.
 Oct. 11. The League Co-ordinating Committee lifts the embargo on Arms to Ethiopia.
 Oct. 12. Ex-King George is officially invited to the Greek throne.
 Oct. 13. The Prince of Makale is reported to have deserted to the Italian side.
 Oct. 14. Babu Rajendra Prasad arrives in Madras.
 Oct. 15. Italians enter Aksum this morning.
 Oct. 16. Mr. K. F. Nariman declines the Civic Address by the Madras Corporation.
 Oct. 17. The All-India Congress Committee meets at Madras.

Oct. 18. The Council of State is prorogued.
 Oct. 19. The All-India Congress Committee concludes its sitting at Madras.
 Oct. 20. Babu Rajendra Prasad leaves Madras on tour in Tamil Nad.
 Oct. 21. The session of the Parliament opens.



ARTHUR HENDERSON

Oct. 22. Mr. Arthur Henderson is dead.
 Oct. 23. A Conference of Harijans held at Ahmedabad condemns the Nasik decision of Harijans to change their religion.
 Oct. 24. Sir John Rankin is appointed Member of the Judicial Committee of the Privy Council.
 Oct. 25. Parliament is prorogued.
 Oct. 26. Lord Carson is dead.
 Oct. 27. H. E. The Viceroy opens the Doon Public School at Dehra Dun.
 Oct. 28. Hon. Sir Frank Noyce opens the 7th Industries Conference at New Delhi.



SCIENCE AND THE HUMAN TEMPERAMENT.
 By Erwin Schrodinger. Translated by James Murphy. With a Foreword by Lord Rutherford. George Allen and Unwin, Ltd.

This is a translation of a collection of addresses and essays by E. Schrodinger, a principal author of the "Wave Theory of the Constitution of Matter". This book is to be classed with "The Nature of the Physical World" by Sir A. S. Eddington, and "The Mysterious Universe" by Sir J. Jeans. Chiefly intended for the intelligent layman, it shows how the mental fashions of the present day influence scientific thought and work. The author stresses first upon the fact of the pursuit of science as purely the leisure occupation of the man for whom labour-saving modern appliances have left ample time and energy over and above the necessity of earning bread. Breaking away from tradition and strictly conforming to reality as can be observed or sensed, is the second feature of present day activity. The third undercurrent of the present epoch is the idea of evolution, a movement towards a near or distant end. The book closes with a lucid exposition in nearly non-technical language of the author's wave theory of matter.

OUR TRIP TO AMERICA. By K. Natarajan.
 Published by the Indian Social Reformer Ltd., Kamakshi House, Bandra, Bombay.

Mr. Natarajan, the well known editor of the *Indian Social Reformer*, went to America in 1938, accompanied by his daughter, to deliver the Haskell Lectures on "Social Movements in Modern India". He has set down in a frank and simple style his impressions of the tour, the sights he saw, the institutions he visited, the famous men and women he came into contact with. The live volcano at Vesuvius; the gracious, cultured and beautiful city of Vienna with its Friends' International Centre; Geneva and the League of Nations; New York with its Robot service and its sky scrapers; the floods of Niagara; Chicago with the century of progress exhibition and world fellowship of faiths; the ancient ruins of Pompei are some of the things so dealt with. The author regards his visit to Dr. Sunderland, then aged 98, at Poughkeepsie as the crowning incident of his tour. Everywhere he met with much friendliness and hospitality, and experienced the best side of social and intellectual life in those countries throughout; the book breathes a spirit of cheerful optimism and effective social service.

BEOWULF AND THE RAMAYANA: A Study in Epic Poetry. By Dr. I. S. Peter, Presidency College, Madras. Published by John Bale, Sons and Danielsson, Ltd., London.

Dr. Peter's work is a comparative study of the growth of epic literature in the Anglo-Saxon and Sanskrit literatures. The work is divided into six chapters; the first deals with Epic construction; the second with the Political and Social conditions of the Epic Age; the third with Women in the Epic Age; the fourth with Epic Episodes; the fifth with Epic Philosophy; and the last with common characteristics of Heroic Poetry.

In his treatment of the subject, Dr. Peter seems to have relied mainly on the translations of the Ramayana and has thus failed to grasp the true purport of the story from the Hindu point of view. Valmiki's work is a masterpiece of Sanskrit literature and can certainly stand comparison with any other epic in any literature, not only for its descriptive detail and true delineation of human emotions, but also for the unique balance which it maintains in its portrayal of the pathetic and tragic elements of human nature. But the learned author would have us believe that "in the banishment story, the poet has overdone his representation of the pathetic element; while in the abduction story, he has stopped short of the tragic". Such a judgment of Valmiki can only be justified on the ground that the author may not have had the opportunity to consult the original.

However, Dr. Peter's work is very interesting and throws a flood of light on some of the common features of the Epic literatures of the Anglo-Saxon and the Hindu races. The addition of the two bibliographies on Beowulf and the Ramayana enhance the value of the book.

KHARTOUM TRAGEDY. By Marcus Maclaren. Lovat Dickson and Thompson, Ltd. 7s. 6d.

The career of Chinese Gordon, an immense puzzle of Victorian England, has attracted the pen of many ambitious biographers. No one could deny that as a soldier and general, his achievements in different parts of the world were nearly marvellous. He also bore a remarkable character. He acted as one in constant touch with the mind of God himself, he was a mystic. He made war against English social conventions and unlike his compatriots, saw no distinction between white and yellow and black as distinguishing the races on the earth. Guided by this rationalism, his conduct appeared, not unnaturally, eccentric. Few of the great Victorian personages have escaped the unsparing analysis of Lytton Strachey, and he was inclined to characterize Gordon as a great unaccountable oddity. The present book is a sympathetic study in the form of a novel. The novel does not give us new facts but it has recreated the portrait of Gordon and re-exposed the callousness of the British Government, which let him die at Khartoum for want of rescue. Queen Victoria described it as a stain left on England.

THE AMAZING INFLUENCE. By T. Gilbert Oakley. L. N. Fowler & Co., London. 3s. 6d. net.

This book is an exposition of applied mechanics of mind and shows how any one can determine his life result. According to the learned author the wish is father to the thought and the thought is mother of the action. It is a very remarkable book of great value and will be found useful by those who desire to be somebody and to do something.

THE KATKARIS: A Sociological Study of an Aboriginal Tribe. By A. N. Weling. The Bombay Book Depot.

There are over 80,000 people of the Katkari tribe spread over an area of a hundred miles to the north and south of Bombay. The Katkaris are by no means a primitive people and from the time they came under observation in 1844, they have been rapidly changing in every way. The occasional use of flint and iron to make fire even though matches are not unknown to them, and the employment of bows and arrows for hunting wild animals, and the prevalence of a quasi-totemic group organisation among them are the most primitive traits observed by the writer. Otherwise these people have come under the strong influence of their surroundings and are virtually part of Hindu society, though they stand only at its fringe. These people are for administrative purposes classed among criminal tribes. Mr. Weling's attempt to study how far this is justified seems to have been frustrated by the fact that he could not persuade the officials of Government to give him access to the records on the subject.

RANJIT SINGH. By Narendra Krishna Sinha. University of Calcutta.

This small monograph is an attempt to examine the life and achievements of Ranjit Singh of the Punjab, on the basis of a re-examination of old materials and a study of the unpublished papers in the Imperial Record Department. The writer who won with this book a Premchand Roychand studentship, attempts a critical bibliography of the materials available for his study: Persian sources, records of the Lahore Durbar and of the English Government, and the accounts of European travellers and historians.

SLAVERY IN BRITISH INDIA. By D. R. Banaji D. B. Taraporewalla, Sons & Co., Hornby Road, Bombay.

This bulky thesis aims at giving a comprehensive account of slavery in British India from 1772 to 1848, and deals with the prevalence of slavery in British India at the beginning of the period of survey, the measures taken towards its mitigation or abolition, and the legal aspect of it together with the attempts made at ameliorating the law of slavery. The East India Company is charged with having administered, legalised and perpetuated Hindu and Muhammadan slavery and with having tolerated the slave-trade being carried on without restraint or control. The author examines in detail the various sources of slave-recruitment and calls attention to the unpublished documents of the three Presidencies on the subject.

BEAUTIFUL END. By Constance Holme. World's Classics. Oxford University Press.

Constance Holme has attained fame as a minute painter of English rural pictures in her novels. She has a profound understanding of the minds of rural folk, and in the present novel which has little of action in it, the bitterness of a fiddler who is victimised by a cruel daughter-in-law, covers the entire book, treated as it were at epic length.

OUR UNEMPLOYMENT PROBLEM FINALLY SOLVED. By Megh Raj Agarwal, B.Sc. Health Book Co., Benares. Rs. 2.

The author has set himself an almost herculean task in trying to justify the title of this book. The publication is to be in fortnightly parts. The first part which is published, and under review, deals with the general condition of illiteracy, poverty and disease that are prevalent in India.

INDIAN STATES

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Hyderabad

THE TRANSLATION BUREAU

Hyderabad's experiment of translating important works into Urdu is a remarkable success. Under the ægis of this bureau, the translation of 20 books was completed last year, while 57 books were under translation. The subjects included history, politics, economics, philosophy, law, mathematics, physics, chemistry, zoology, medicine and engineering. 6,416 English technical terms belonging to various subjects were translated in Urdu at 190 meetings of the Terms Committee. There were 68 books in the Press, out of which 18 were finished but only 10 could be printed. The Bureau has been entrusted with the supervision of the work done by persons in receipt of literary pensions.

MALARIA CONTROL IN HYDERABAD

For six years before the anti-malarial work was started, the average monthly attendance for malaria at the hospitals in Hyderabad city was 1,189, and now when the work has been undertaken for six years, the average attendance at the same hospitals has dropped to 158. The closure of wells where malaria mosquitoes breed rapidly and the treatment of those that are left open with Paris Green and malarial form important features of anti-malarial work in Hyderabad.

HYDERABAD PICTURE GALLERY

The Hyderabad Government have, it is learnt, sanctioned a sum of Rs. 50,000 for the construction of a picture gallery adjacent to the Museum Hall. The construction of the building will be shortly commenced under the Public Works Department.

Mysore

SIR MIRZA'S HOPES

Sir Mirza Ismail, the Dewan of Mysore, opened the Dasara Session of the Mysore Representative Assembly on the 8th October. Addressing the Assembly members, he dwelt on the progress achieved by the various departments of the State during the past year. In regard to the problems to be tackled, he said:

We have to find, for instance, some solution for the problem of our educated unemployed, perhaps the most urgent and serious of our problems. We have to educate the public to a more vivid sense of their rights and duties. We have to weld together the various communities into a single fraternity, united in a common loyalty, inspired by zeal for progress and a burning desire for the advancement and happiness of Mysore.

REMARRIAGE OF WIDOWS IN MYSORE

Permission has been sought from the Dewan, President of the Mysore Legislative Council, to introduce a non-official bill for legalising the marriage of the Hindu widows in the State on lines similar to those laid down in Act IV of 1856 in British India. It is supposed that the bill will tend to promote good morals and public welfare by recognising the offsprings of such marriages to be legitimate.

JAIL ADMINISTRATION IN MYSORE

The report on the working of jails and lock-ups in the Mysore State during the year 1934, shows that there was a slight decrease in the number of juvenile offenders under the age of 15, and a slight increase in the number of first offenders. The Government state that the question of having a Borstal Institute in the State is under the consideration of the Government.

Baroda

• ESSAY ON LAW OF INHERITANCE

His Highness the Maharajah Gaekwar of Baroda has been pleased to announce a prize of Rs. 1,000 for the best essay on the Law of Inheritance. In the scheme promulgated for the information of the public, the subject of the essay in full is defined as the Law of Inheritance, giving its historical evolution, its good and bad results, and suggesting remedies for the removal of defects. Special reference should be made to the Indian Law, and it should be compared with the laws of other countries.

AN AGRICULTURAL INSTITUTE

An example of well directed charity is afforded by the donation of Rs. 50,000 given by Mrs. Jasumati Dosabhai Parikh of Visnagar for an agricultural institute at Baroda in memory of her late husband. This institute will be managed by Government through a board, which will have a representative of the donor, Government providing all the necessary expenditure required for its working.

60 YEARS' PROGRESS IN BARODA

A school in one village, a water works scheme in another, a village library in a third, an irrigation work in a fourth, a dispensary in a fifth—each of these is a boon for which the rustic has his praise for His Highness the Maha Raja Saheb, writes Mr. Padmanabha Aiyar in the *Federated India*.

AGRICULTURE IN BARODA

The Baroda Government have appointed Mr. Allen, Director of Agriculture, U. P., who is to retire shortly from service in that province, as the Agricultural expert in Baroda for a period of three years.

Travancore

SIR C. P. RAMASWAMI AIYAR

With reference to the news published in the press that he had resigned his post as Legal and Constitutional Adviser to the Travancore Ruler, Sir C. P. Ramaswami Aiyar said in an interview that nearly a year ago as soon as he had completed giving his advice to His Highness on Federal problems relating to Travancore, the Maharaja permitted him at his request to relinquish his position as permanent officer of the State, and he had his name accordingly taken out of the last civil list.

He added that he would continue to advise Travancore in future as he had done in the past on legal and constitutional problems, which might be referred to him just as he was advising several other States and individuals who similarly consulted him.

CRIMINAL JUSTICE IN TRAVANCORE

Reviewing the administration of Criminal Justice for 1109 Malabar Era, the Travancore Government observe that there should be a speedier administration of justice in the Lower Magistrates' Courts than it has been of late. The Government have urged a closer supervision of the lower courts by the District Magistrate.

MUSIC CONFERENCE

The Travancore Music Conference organised by the Sangita Vidvat Sabha, Trivandrum, under the patronage of Her Highness Maharani Sethu Parvathi Bai, was held on 24th September under the presidency of Mrs. M. E. Cousins.

THE TRIVANDRUM AERODROME

The aerodrome in Trivandrum is reported to have been completed. It is located near the beach, the site having been chosen after expert investigation.

Alwar

MAHARAJA OF ALWAR

Speculation regarding the future of the Maharaja of Alwar is set at rest by the announcement made at a Durbar held, under orders of the Government of India, by Mr. Ogilvie, Agent to the Governor-General, Rajputana.

Mr. Ogilvie said that the Government of India had been throughout anxious to spare the Maharaja's feelings, but the responsibility for the announcement he was making must rest on the shoulders of those ill-disposed persons, who were carrying on propaganda for the Maharaja's premature return.

Mr. Ogilvie announced: "The scheme for relieving the indebtedness of the State will necessitate the continuance of Government control for at least 15 years, and the Government of India can see no prospect of the Maharaja's return to Alwar within that period."

Cochin

LAND MORTGAGE BANK FOR COCHIN

The Cochin Durbar have decided to open a Land Mortgage Bank in the State in the light of the scheme drawn by Rao Bahadur C. Gopala Menon.

The Bank, it is understood, will have a paid-up capital of a lakh of rupees divided into 10,000 shares of ten rupees each. The Government will purchase half of the total number of shares and the other half will be subscribed by the public. Debentures will be issued by the Bank bearing interest at 4 per cent. and the Government will guarantee both the principle and the interest.

To enable the Bank to commence its work, however, a bill, drawn up more or less on the lines of similar enactments in British India, will have to be passed at the next session of the Cochin Legislative Council.

Pudukottah

AGRICULTURAL FACILITIES

To encourage the ryots of the State to take up waste lands for cultivation, the Pudukottah Durbar have notified that waste lands assigned under the ordinary *darkast* rules will not hereafter be subject to full assessment from the *fasli* in which the assignment is made. Such lands will be charged with one-third of the assessment at the Revenue Settlement rate in the first year, two-third in the second year, and the full assessment in third and subsequent years. The assignee must reclaim and render fit for cultivation at least one-third of the whole extent yearly, so that the whole area may be brought under plough within three years.

Jodhpur

CRIMINAL JUSTICE IN JODHPUR

With a view to reorganise the administration of Criminal Justice in the Jodhpur State, the Durbar has sanctioned the appointment of a Legal Remembrancer. Sardar Bahadur Bhagwan Singh, who is at present working as Special Public Prosecutor in the Dogra Shooting Outrage Case, has been appointed to fill this newly created post.

Kolhapur

RESURVEY IN KOLHAPUR

The town of Kolhapur is rapidly growing due perhaps to the encouragement given by His Highness' Government to trade, industries, art, and education. This has led to the necessity of preparing a fresh survey as the old survey is now out of date. Rao Sahib D. V. Chavan has been appointed to do resurvey and Record of Rights work on a monthly salary of Rs. 350 and an allowance of Rs. 100, the appointment having been sanctioned for two years.

INDIANS OVERSEAS

General

INDIAN COLONIAL CONFERENCE

The first Indian Colonial Conference organised by the Indian Colonial Society met at the Gokhale Hall, Madras, on September 28, under the presidentship of Dewan Bahadur V. Masilamani Pillai. The Organising Secretary, Mr. T. K. Swaminathan, explained the objects of the Conference and read messages from Sir Rabindranath Tagore and others.

A number of speakers then addressed the Conference on several problems relating to Indians abroad. Mr. V. M. Ramaswami Mudaliar, M.L.C., Labour delegate to Geneva, spoke on Indian labour in Ceylon; Mr. K. R. R. Sastri on Dominion Status; Mr. A. R. V. Achar on Indians in East Africa and Mr. Jamal Mahomed on Colonies and Dominions. Mr. C. V. N. Sastri addressed the Conference on Sport and International Amity; while Mr. T. S. Ramanujam discussed the position of the League in relation to the treatment of foreign nationals.

The Conference adopted a resolution placing on record its great appreciation of the services rendered to the Indians in the Colonies by Mahatma Gandhi, Mr. C. F. Andrews and the Rt. Hon. Srinivasa Sastri.

The following were among other resolutions passed:

The Conference urges the Government of India to establish a Colonial Bureau as a separate department at Delhi with branches in three Presidency towns, with a view to facilitate the collection of data and material which would enable the Government to enunciate a policy with regard to the well-being of Indian nationals abroad.

This Conference notes with appreciation the great enterprise and adventure of the pioneer Indian settlers in the colony of Mauritius in 1835 and in various other colonies as British and Dutch Guiana, Jamaica, Trinidad, South Africa, Fiji, etc.

This Conference requests the British Government to provide sufficient safeguards, at least in the Instrument of Instructions, to protect the interests of Indians in Burma.

While this Conference appreciates the British Government for having abolished indentured labour, it is of opinion that the present system under which Indian workers go abroad may be described appropriately as "decoyed labour", and it requests the Government of India to take speedy steps to put down the abuses of the Kangani system.

This Conference requests the Colonial Governments to recognise the system of Indian marriages conducted according to their religions and customs, and that registration of marriages before registrars be not made compulsory.

This Conference requests the Government of India to take early steps to induce the Ceylon Government to amend the Ceylon Immigration Laws, which inflict at present incalculable hardships to Indian immigrants.

This Conference urges the South African Indian Congress to continue its constitutional agitation for securing civic liberties and free trading licences for Indian settlers in Africa.

Zanzibar

SAFEGUARDS FOR INDIANS

In reply to a question in the Assembly, Mr. Acheson said that in 1908 a treaty was signed abrogating the treaty of 1886 between Great Britain and Zanzibar. The rights of Indian settlers and other British subjects in Zanzibar were safeguarded in certain respects by the provisions of the treaty between Great Britain and Muscat of May 31, 1899. Provision was also made in the treaty for the reciprocal recognition of consuls appointed by the high contracting parties on a most favoured nation footing. This treaty was abrogated as regards Zanzibar on April 8, 1911. This treaty is not now in force.

Fiji

INDIANS IN FIJI

A largely attended public meeting of Indian settlers in the Southern Electoral Division of the Fiji Islands was held at Suva, under the chairmanship of Mr. J. F. Grant, to concert ways and means for the improvement of the condition of the Indians in the Fiji Islands.

The meeting passed a resolution recommending to the Indian Association of Fiji to take immediate steps in making representations to the Government of Fiji and the Government of India for the removal of the restrictions that are now being imposed on residents of Fiji visiting India.

The meeting has also authorised the Indian Association of Fiji to approach the Government of India with a request to send a delegation to the Fiji Islands, to examine and study the conditions, economic and otherwise, of the Indian settlers there, with a view to assist them in their representations to the Colonial Office for redress of their grievances.

South Africa

RIGHTS OF CITIZENSHIP

Sir Syed Raza Ali succeeded in getting a motion advocating the restoration of the franchise to Indians accepted by an influential gathering of Europeans in South Africa.

The movement for political progress, he observed at the meeting, had been in inverse ratio in the case of Natal Indians. First, they had had political and municipal franchise. The former was taken away in 1896 and the latter in 1924, and now they were without either. An attempt must be made to give first municipal and then political rights to the people, who were now more deserving than were their fathers and grandfathers to exercise the privilege.

East Africa

TRADE COMMISSIONER

"A great deal of the difficulty of the present situation in Zanzibar and East Africa might have been avoided," says Mr. C. F. Andrews, "if a false economy had not been exercised some time ago when the post of Trades Commissioner in East Africa was cut out of the Indian budget.

If this cut had not been made, the clove trade in Zanzibar might still have been kept in Indian hands and the new policy of economic marketing and monopoly in Kenya might have been framed with full regard to Indian interests.

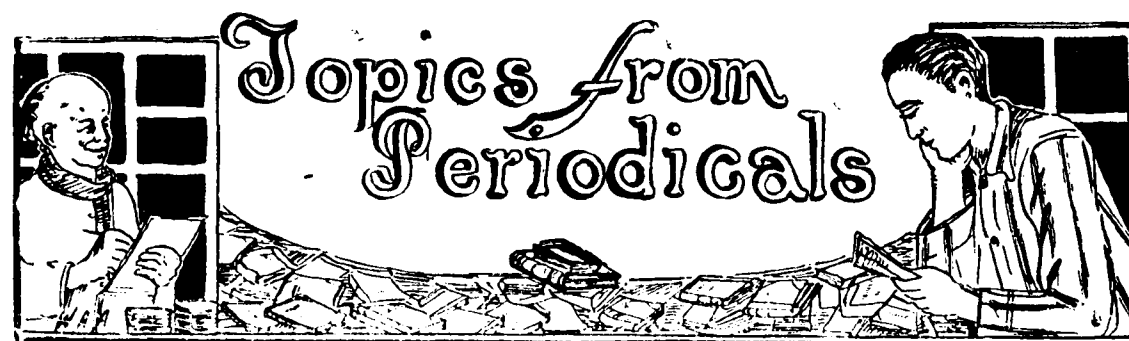
As it was, with no accredited representative of the Government of India on the spot, the expenses of a Special Commission to Zanzibar and Kenya had recently to be incurred after much of the damage to Indian trade had already been done. Even now, this error in judgment might be corrected by a first grade Indian Trades Commissioner being appointed."

Malaya

INDIANS IN MALAYA

Mr. M. I. Nair, addressing the first Indian Colonial Conference, Madras, on the "Position of Indians in Malaya", observed:

There were six lakhs of Indians in Malaya, and of this four-fifths were Tamilians. The majority of them were labourers employed in plantations. Indians were treated there as aliens. The sufferings of Indian labourers were great. The Indians employed in firms and offices were not also quite happy. A central organisation to look after the Indians abroad was necessary. Members of that organisation should visit Malaya, and steps should be taken to keep the Indians abroad in touch with the happenings in their mother country.



WORLD'S PEACE

"Humanity has been accumulating energy at an enormous pace. The surplus of energy which has accumulated in human affairs for several thousand years has been partially expended in building up the standards of life. But the most natural method of relief has been war." So writes Mr. H. G. Wells in the last number of *Foreign Affairs*.

War is a kind of excretion of the human social body. The energy accumulates and human intelligence is not adequate to the problem of how to utilize it. So it has to get rid of it again. The chief corrective has been war.

No country goes to war because it is poor, no country goes to war because it is weak and unhappy. A country goes to war because it is full of vigour, because it has a great mass of unemployed people, because it has materials at hand. War is an excretory product, and until the world discovers some other means of using its surplus energy, war will go on.

The dogmatic doctrine known as Communism offers no solution. Karl Marx misunderstood and perverted the philosophy of Robert Owen and other idealistic socialists, who looked for social betterment through collective action. Marx's theory of the inevitability of class warfare is one of the most pernicious things that ever happened to humanity. It is as bad as the inevitability of conflict between nations.

Mr. Wells pleads for Anglo-American co-operation. He also favours the co-operation of the peoples comprising the English-speaking community, which is the greatest

single body of mentality in the world to-day for maintenance of peace in the world and the solution of some of the financial riddles, the economic riddles and the political riddles that puzzle us. He continues:

Unless men can get outside their national limitations, and unless they can tackle economic and financial and monetary questions with something bigger than their national equipment, I think it is not a question of centuries but of decades before we see our civilization going down. And it will not be for the first time.

The problem is to make peace successful. If peace is not successful, if war intervenes, it will be due entirely to the fact that under existing conditions we are not able to utilize our surplus energy, to employ our idle hands in any other way to make life satisfactory and interesting. Failing the release of energy that would come from making peace successful we will collapse into war. The way to get rid of war is not by leagues. The energies for war go on accumulating just the same.

The only thing to do is to invent a successful form of peace. That means a new sort of life for human beings. The choice before us is war or a new world—a rational liberal collectivist world with an ever rising standard of life, an ever bolder collective enterprise in science, in art, in every department of living. Because so far we have not shown the intellectual power and vigour to take the higher, more difficult way, because we have not had sense enough to discover what to do with our accumulation of social energy is why at the present time we are drifting and sliding back towards destruction. If humanity fails, it will fail for the lack of organised mental effort and for no other reason.

UNIVERSAL RELIGION

Mr. T. M. P. Mahadev, the writer of the article on the above subject in *Illustrated India*, has won the second prize of 20,000 dollars in the International Essay Competition on the subject "How can youth contribute to the realisation of Universal Religion" offered to the entire youth of Asia by the New History Society, New York. He observes:

The more a religion is made mechanical and formal, the more does it become provincial and fail to serve its purpose. The more a religion appeals to the spirit in man, the greater does the range of its appeal become. Though it appears to be a paradox, it is in reality a supreme truth that in individualising religion we are at the same time universalising it. Religion is something inward and personal. It is the inner evolution of the soul. Rituals and rites are helpful only in so far as they contribute to spiritual development. But when they turn to be hindrances rather than helps, the spirit of religion is strangled, and what we have is bigotted ceremonialism instead of benign religion. Too much of institutionalism is inimical to the progress of a religious man. Conventional morality and conformity to set rules cannot make men moral or religious.

"What we need to-day," says the writer, "is not the creation of a new religion but an understanding of the true principles that inspired all the great faiths." In the establishment of such an understanding, the youth of the world can play the major part. For they inherit all the best that was in the old, and they have the power to create new civilization avoiding the blunders of the past. They are between two worlds, the one that is dead and the other that is yet to be born. They are the *liaison* officers who connect the past with the future. As citizens of the morrow, it rests with them to create either a good or a bad world.

CONVERSION

Mahatma Gandhi has from time to time discussed the question of conversion from one religion to another and expressed his disapproval of proselytisation. In a recent issue of the *Harijan*, Gandhiji reverts to this subject in response to an invitation from an Indian Christian friend. Of mass conversion in particular, he writes in unmistakable terms:

My own detached view may now be stated in a few words. I believe that that there is no such thing as conversion from one faith to another in the accepted sense of the term. It is a highly personal matter for the individual and his God. I may not have any design upon my neighbour as to his faith which I must honour even as I honour my own. For I regard all the great religions of the world as true at any rate for the people professing them as mine is true for me. Having reverently studied the scriptures of the world, I have no difficulty in perceiving the beauties in all of them. I could no more think of asking a Christian or a Mussalman or a Parsi or a Jew to change his faith than I would think of changing my own.

Gandhiji has, therefore, no hesitation in advising Christian missionaries to confine themselves to purely humanitarian work.

It is a conviction daily growing upon me that the great and rich Christian missions will render true service to India, if they can persuade themselves to confine their activities to humanitarian service without the ulterior motive of converting India or at least her unsophisticated villagers to Christianity, and destroying their social superstructure, which notwithstanding its many defects has stood now from time immemorial the onslaughts upon it from within and from without.

Whether they—the missionaries—and we wish it or not, what is true in the Hindu faith will abide, what is untrue will fall to pieces. Every living faith must have within itself the power of rejuvenation if it is to live.

IN DEFENCE OF SHIVAJI

Shivaji, like Cromwell with whom he has many things in common, has passed into history and it is rather late in the day to question the verdict of centuries. And yet Mr. Abdul Ali's appreciation of Shivaji's statesmanship has provoked a controversy as to the real character of the Maratha leader. Addressing the Modern History Congress in June last, Mr. Abdul Ali truly observed:

I have always refuted the arguments advanced by members of my community to the effect that Shivaji wanted to exterminate the Muslims and establish a purely Hindu Empire in India. Shivaji had no communal bias, and had he succeeded in founding an Empire in India, it would have been an empire in which Hindus and Muslims would have enjoyed common rights and lived in peace and amity under the fostering care of the great Maratha sovereign.

Objection has been taken to these remarks by certain Muslim journals and writers, and Mr. Abdul Ali returns to the subject in the columns of the *Hindustan Times Weekly* and answers his critics with some weighty and authoritative arguments and proofs. In support of Shivaji's catholicity, he quotes passages from *Wakat-i-Mamlikat-i-Bijapur* of Bashir-ud-din Ahmed.

Shivaji, says this author,

possessed many excellent qualities. The Muhammadan historians write that he always held the Quran in veneration and showed respect for the mosques. His treatment of the women and children was always admirable. His name will remain conspicuous in the history of India for all time to come.

There are ample materials for forming a correct estimate of the character and achievements of Shivaji. Mr. Abdul Ali quotes from the same author:

He was a prodigious man, brave and tactful. Foresight, prudence, magnani-

mity, manliness, valour, courage and perseverance were ingrained in his nature. There are people who call him a robber, a freebooter and a deceitful man, but his deeds tell quite a different tale. In those days fire and plunder were ordinary occurrences. Shivaji was not the only person who followed the ways of his times as regards deceit and fraud; who does not have recourse to these in times of war? "War is deceit" is a well known adage. Euphemistically they call it diplomacy. A thousand praises are due to his valour. An ordinary illiterate person, he reduced to extremities two powerful kingdoms: the Mughal and the Adil Shahi. Sometimes he sided with the Adil Shahis and plundered the Mughal territory, and sometimes he joined the Mughals and harassed the Adil Shahis. In fact to whichever side he leaned nobody dared to encounter him.

It is a well known fact, says Mr. Abdul Ali, that Shivaji was an ardent devotee of a Muslim saint, Baba Yagoot. He had high Muslim officers, not only in his army and navy, but also in his civil service.

Kazi Hyder who was his Secretary (Munshee), resigned his post on the accession of the drunken Shamboojee, entered Aurangzeb's service and soon rose to the position of Chief Justice of the Empire (Kazi-ul-Kuzzat).

In his illuminating paper entitled "Gleanings from the Maratha Chronicles", the late Mr. K. T. Telang wrote as follows:

It appears that in providing for the preservation of temples and religious institutions of his own faith, Shivaji also continued the existing grants in favour of Mussulman Pirs, mosques, etc., for keeping up lights and religious services.

Mr. Abdul Ali's last and most potent argument is based on five original letters from Aurangzeb to Shivaji, which are preserved in original in the Parasni's collection at the Satara Museum.

DURGA PUJA

"Durga Puja is an important religious festival among the Hindus in India, but in Bengal it is also the greatest national festival," writes Prof. S. K. Das Gupta in the *India* monthly for October. The Hindus, irrespective of their classes and castes, join during these ten days to offer their respectful worship to Goddess Durga, who is regarded as the Mother of the Universe. Many are the traditional accounts that explain the origin of the festival. The one most popular in Bengal touches her tendermost chord of sentiment and arouses deep pathos.

Durga or Uma, as she is popularly called, is the daughter of the King Himalaya and Queen Menoka, but has been married to Shiva, who is a *sannyasin* or recluse and lives by begging. Menoka wants to see her girl and she is anxious to visit her parents, but Shiva does not give her permission as he cannot bear the pangs of separation. At last she is allowed to come to her mother from *Kailas*; but only for three days. Menoka's joy knows no bounds and the three days pass away. On the fourth day, the day of Vijaya Dashami, she takes leave and departs in sorrow, tears trickling down her cheeks.

Very different is the account which is popular throughout India.

The Devi or Goddess is ordinarily worshipped in the spring season when new life sprouts forth in Nature and she is called *Basanti* (of the spring). But *Ramachandra*, the hero of the epic *Ramayana*, had to propitiate her in autumn when she remains asleep. So he first performed the awakening ceremony or *Bodhan* and then worshipped her. With her aid he killed *Ravana*, the *Rakshasa*, king of *Lanka* (Ceylon) who had taken away his dearest wife *Sita*. The third account is found in the *Markandeya Chandi*, which is daily recited with due solemnity before the Goddess. It tells us how the *Mahishasura* or Buffalo-Demon attacked *Indra's* heaven and occupied it, how the defeated gods invoked Durga, how she with the powers

of the gods concentrated in herself, fought and slew the demon and how a banished king named *Suratha* worshipped the Goddess, propitiated her with the offering of his own blood and recovered his lost kingdom.

During the 7th, 8th and 9th days of the bright half of *Ashwin*, the *Pujas* are performed with great eclat. On the 10th day of *Vijaya Dashami*, the leave-taking ceremony takes place and the image is immersed in water, and all those who have been united feel that as the holidays are gliding away, they, too, will have to take leave from each other.

During these days, known as the *Navaratri*, there is great joy, feasting and merry making.

HIGHER BIRTH RATE

Writing in the August issue of *Marriage Hygiene*, Dr. Norman E. Himes points out that the wide-spread economic depression has made the world poorer and the result of it must be increased birth rate. The progressive multiplication of the semi-starved and under-fed population makes for economic and political unrest and accentuates the struggle for existence.

In a recent study made by Messrs. Sydenstricker and Perrot for the Milbank Memorial Fund, covering 8,000 families in eight American cities, it was found that the birthrate had been the highest during the depression in families that were without employment or only had part-time work in 1932. 'High fertility' they observe, 'was associated with inability to succeed in the severe competition for jobs brought about by the depression.' Professor James H. S. Bossard, head of the department of Sociology at the University of Pennsylvania, recently stated in the course of an address that statistics showed that 'the birth rate for families now on relief is about 60 per cent. higher than that of families not on relief.'

A STUDY IN CONTRASTS

If it were possible to subdue Abyssinia by fire-breathing speeches, bluster, bluff, and bullying, says the *Orient Observer*, Signor Mussolini would seem to be capable of achieving victory himself. He has shown himself to be an adept in the methods of using intimidation.

Practically since the dispute arose, he has closed his ears to reason and has even turned round and ungratefully snapped at those who would counsel reflection before starting out on an enterprise that may mean not only his own ruin as a politician, but also entail much hardship to his country from the difficulties besetting which he is seeking a short cut in this African adventure. He has certainly said much. Indeed, he seems to be ever on the outlook for an opportunity, however trivial, to let loose on his nation—and incidentally for the intimidation of Europe, not to speak of the world in general—a further torrent of verbiage intended both to excite and incite.

Recently he told a correspondent of a London daily newspaper that "Italy at the present moment is a country glowing with a deep and powerful military spirit and that the Italian nation is following with discipline and enthusiasm the part played for it by the regime". If that is so, why all the lashing to action by his tongue and no doubt other means which only the Italians themselves know?

Were Signor Mussolini seeking for a model on which to base his demeanour at a critical time when peace is hanging in the balance, he might do worse than copy that set by Haile Silassie, the Emperor of Abyssinia.

There is no record of that ruler having uttered a braggart word, though perhaps he could have said many things by way of indicating that the way from the boundary line of Eritrea over the mountains to Adis Ababa would not turn out exactly a pleasure excursion for the Italian forces. But he has shown the Duce an example of dignified self-control. He has not, for his part, acted as if he were certain of victory, neither, be it noted, has he given way to fear of defeat. To

him the issue of the affair is uncertain. He is leaving the future to the determination and bravery of the tribesmen in the defence of their country. At the same time, he has shown himself not unwilling to give consideration to the Italian standpoint in the dispute, while leaving no room for doubt that he is prepared to oppose any attempt to steal freedom from his country. Could any reasonable person find fault with a ruler for taking up such an attitude? Not to do so would be to betray his people. Amid his trouble, instead of making boastful noise to fire the spirits of those under his rule, he is depending on their inborn patriotism to defend their native land against attack, while fasting and praying in order that such sacrifice may be averted.

Truly as our contemporary rightly observes, there is a striking contrast between the two leading characters in the drama—the one wildly excited and exciting, and the other calm and controlling his utterances and actions, yet leaving no doubt of his intentions.

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THE PRICE OF PEACE

Under this heading Mr. Stephen Gwynn, in the *Fortnightly* for October, discusses the situation created by Italy's intransigence. The League gave full warning, but Italy is adamant. Italy has indicated plainly that the League will not be allowed to restrain Italian action. What should the League do under the circumstances? It is suggested that in the major interest of European security, France and England should act in accordance with Italy's desires. In order to avoid the possibility of a big war, it is argued they should "connive at the outbreak of a little one". To this, Mr. Gwynn answers:

Now, frankly, to sacrifice all the League's principles for the sake of preserving the League is a poor plan. Nothing kills an institution more effectively than contempt. Germany left the League, but Russia joined it; and so far as Europe is concerned, the League has power more than sufficient to control both Germany and Italy, if its members decide to mobilize their resources in the interest of peace. Italy's membership is not essential to the League. The essential is that the League should exact from its members fidelity to the principles for which it stands. If after all that the League can do towards mediation—if Abyssinia on her part has done all that the League decides to be required of her—if then Italy persists in the appeal to force, Italy's place is not in the League.

But apart from the contingency of the present conflict, permanent peace can be maintained only by readjustments to meet new conditions and changing necessities.

In the society of nations, "Haves" might possibly defend themselves successfully against the "Have-Nots", but that struggle might bring the whole society to ruin. Peace is a thing that has to be paid for; but it cannot be bought once for all and put in the pocket or lodged at the bank. It must be maintained by continuous acts into which a degree of

sacrifice enters, since there can be no peace when every member of the community is determined to have his own way. As the community develops, sacrifices of individual interest are regulated and imposed. My contention in what I have written here is that at a transition point from the old to the new it is desirable, and even necessary, that certain States, more amply provided than the others, should consider what voluntary sacrifices they can make in order that, after the vast derangement of war, the world, or at least Europe, may feel that nations start fair, and that force is not the only remedy.

WAGING WAR ON WORRY

"Worry is not thought, it is nagging fear," writes Mr. Jack Bancock in *Chambers' Journal*. "Firstly, there must be clarity of intellect implying a mind which has not previously been fretted into dullness, to enable one to decide on the best course of action to be taken. Our problems," he goes on, "touch us so nearly that we cannot bring ourselves to take a respite from them, and the consequences of this ceaseless fretting are only too apparent.

Select for your worries definite, limited periods when you are usually tranquil. Half an hour at a time is enough for personal problems with no data to be sifted out. Devote the period allotted entirely to finding the logical action called for. Study your difficulty impersonally as if it belonged to someone else—use your brain and not your emotions. And afterwards strive to keep your mind off your worry, postponing further thought on the subject until the next period.

You will find it easier to postpone with a definite period in view than just to stop worrying by sheer will. The instant a worry enters the mind is the time to throw it out; it is always easy then, whereas if you allow it a place in consciousness it becomes very much harder to dispel; worry is like a snowball and grows with the attention it receives.

THE UNIVERSITY OF NALANDA

Swami Iswarananda writes to the *Vedanta Kesari* for October on the above subject. He says that the Nalanda Sangharama, like other Buddhist Universities and Medieval European Universities, started its career as a centre of religious culture and retained this feature all through its life. A great university like that of Nalanda could not have grown up to its magnificence without the munificence of rich patrons.

The ruling dynasties of the Guptas, the Vardhanas, the Moukharis, the Palas and the Senas played a large part in the development, maintenance and the preservation of the University. From Hiuen Tsiang we learn that Sakraditya was the founder of the first Sangharama (about 425 A.D.), significant of the fact of the growth of the Vihara built by Asoka into a centre of learning.

"The curriculum of the University was very exhaustive and embraced many of the pre-Nalanda period." Nalanda had provided for both University as well as secondary education. As could be expected, theology and philosophy remained the main subjects of study. The study of Buddhist literature was compulsory. Nalanda championed the cause of Mahayana Buddhism and specialised in its doctrines.

Such vast scope for study could not but attract large numbers from far and near. Though primarily a Buddhist institution, Nalanda welcomed students of other faiths as well and provided for various branches of study.

Hiuen Tsiang who has left many details about the life and studies of Nalanda, points out that the method of teaching was essentially tutorial, students learning individually helped by professors.

Lectures were arranged only on religious subjects which formed a daily routine. Hwai Li writes: "Within the temple they arrange every day about a hundred pulpits

for preaching and the students attend these discourses without fail even for a minute."

Generally, the students led a comparatively austere life, with modest raiments and food, and their conduct was closely supervised by the professors under whose charge they lived in Gurukula fashion. In fine, the visitor points out:

The graduates of the University generally sought royal patronage and Government service. Distinguished scholars were given posts in the university staff. The Bhikkus usually after completing their studies were either put in charge of the different departments of the University, or became heads of monasteries. But the outlook of the University remained idealistic rather than practical. The Buddhist ideal of character building and the attainment of Nibbana held out by the Tathagatha were the inspiration which sustained the activities of the University.

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EDUCATION AND SOCIAL ORDER

In the course of an interesting article in the pages of the October number of the *Twentieth Century*, Mr. K. G. Saiyidain puts in a very eloquent plea for a new orientation in the field of education, so that it may lead to "a better and humaner social order". He indicates the lines of development of educational theory and practice. According to him, the existing system of education in India has evolved and developed under peculiar circumstances and there has been no serious attempt to examine the basic foundation of the educational scheme or to interpret its bearings on the important problems of national life.

The Government is, by its peculiar position, unwilling, incapable and ill-qualified to undertake this task. Again, the exigencies of the political situation have absorbed some of the best brains of the country; and cultural issues, amongst which education occupies the foremost place, have not received their due share of attention and have become obscured in comparison with more insistent political problems. Creative thought has not, therefore, been applied to educational problems.

This point of view is likely to arouse opposition on the plea that the dynamic conception of education will encourage teachers to become partisans and advocates of their own favourite social and economic theories and thus let in by the backdoor the very indoctrination which it condemns. The writer's answer to that objection is

that it merely demands for them protection from that premature crystallization of ideas, which is at present induced by the joint pressure of the school and society. It is difficult, if not impossible, to shelter the child from the weight of social forces and ideas, even when they are definitely unenlightened.

WOMEN IN THE NEW CONSTITUTION

"The Position of Women in the New Constitution" is the subject of an article in the October number of the *Modern Review* by Miss Manorama Bose. At present the number of women voters is very small. It is only 815,000 in the whole of India. But in the New Constitution, the number of women voters has increased to six millions.

The population enfranchised will be 14 per cent. as compared with 3 per cent. at present.

Describing the position in Bengal with regard to women voters, the writer says that after the first election, the educational qualification will be lowered to bare literacy.

The educational qualification will not automatically entitle the woman who has the necessary qualification to vote. She will have to send in her application for the right to vote in order to have her name placed on the electoral roll. This is bound to reduce the number of women voters to a certain extent. We appeal, therefore, to all women who are qualified to vote to get themselves and their friends who are qualified also enrolled as voters.

INDIA IN PERIODICALS

EDUCATING THE MASSES OF INDIA: GANDHIJI'S INDUSTRIAL AND COMMERCIAL PROGRAMME. By Dr. Bharatan Kumarappa. [The Aryan Path, October 1935.]

HIND SOCIOLOGICAL LITERATURE. By Prof. Benoy Kumar Sarkar, M.A. [The Calcutta Review, October 1935.]

WHAT NEXT IN INDIA. By Arthur Moore. [The Fortnightly, September 1935.]

THE HIDDEN HAND OF INDIA. By Sirdar Iqbal Ali Shah. [The New Century, July 1935.]

FIFTY YEARS OF INDIAN ADMINISTRATION IN MYSORE. By M. K. V. [The Twentieth Century, October 1935.]

SONG HARVEST FROM PATHAN COUNTRY. By Prof. Devendra Satyasthi. [The Modern Review, October 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

+

NOTES

Questions of Importance

DR. AMBEDKAR & HINDU LEADERS

The complete severance of the depressed classes from the Hindu fold, and the embracing of any other religion guaranteeing them equal status and treatment with other members of the faith, were the main features of a resolution passed at the Bombay Presidency Depressed Classes Conference, held on October 18 at Yeola in Nasik district.

The resolution was adopted at the instance of Dr. Ambedkar who said: "Choose any religion which gives you equality of status and treatment."

Mahatma Gandhi, in expressing surprise both at the resolution and the speech, observes:

If Dr. Ambedkar has faith in God, I would urge him to assuage his wrath and reconsider the position and examine the ancestral religion on its own merits, not through the weakness of its unfaithful followers.

Lastly, I am convinced that a change of faith by him, and those who passed the resolution, will not serve the cause which they have at heart; for millions of unsophisticated and illiterate Harijans will not listen to him and them when they have disowned their ancestral faith, especially when it is remembered that their lives for good or evil are intertwined with those of caste Hindus.

In a statement to the Press, Pandit Malaviya appeals to Dr. Ambedkar and those of his way of thinking to abandon the idea of throwing away their richest heritage of an ancient religion and to work with Mr. Gandhi and the army of caste Hindus working for the uplift of the depressed classes.

HINDU-MOSLEM UNITY

Mr. Bhulabhai Desai, in the course of a recent interview to a Press representative at Madras, declared:

Unless we are bent upon a suicidal policy of mutual recrimination without any purpose, I have full faith that the relations between the Hindus and the Mussalmans in the public affairs would be what they ought to be in any nationally-minded country; for I have always held that there is no such real division or hostility between the two communities, and that the division in reference to their religion has no material bearing on the political life and progress of the country, and the fact that that belief is well-founded has been amply justified by the results of our work in the Legislative Assembly.

MR. CHURCHILL AND INDIA

Mr. Churchill's opposition to the New Constitution at every stage of its progress was perhaps the most resolute and relentless on record. Now that the Bill has become law, he advises his colleagues to drop the opposition. In a letter addressed to the Chairman of the West Sussex Unionist Association, he recognises the new situation created by the King's assent to the measure, and commends the words used by Lord Salisbury after the passage of the Reform Bill of 1867 on the duty of Englishmen

to accept a political defeat cordially and to lend their best endeavours to secure the success or to neutralise the evil of the principles to which they have been forced to succumb.

BRITAIN AND THE LEAGUE

"The time may come when events in Europe will have repercussions throughout the whole Empire. We cannot afford—not only nationally but as an Empire—to refuse to play our part in Europe.

"It is not only our vital interests which dictate our policy but the fulfilment of our solemn international pledges. There is no national enmity between Britain and Italy. That we should urge our fellow-members of the Council of the League to oppose Italy from selfish and mean motives would be repugnant to our national self-respect and a matter to which the Government would not lend countenance.

"The Government have never the intention of taking isolated action. This country indignantly rejects the suspicions caused by its sincerity in defending the Covenant. It will bode ill for the League if one of its leading members in proclaiming its fidelity to its obligations can be held up to suspicion and misrepresentation of those motives.

"Our primary necessity is to see peace preserved in Europe. We believe collective security and the League are the best means of preserving peace in Europe, or exercising some measure of control should peace be temporarily broken."—*Mr. Baldwin.*

ITALY AND ABYSSINIA

"I know there are many abuses in the imperfect, in some ways almost primitive, civilisation of Abyssinia, but that can be no consolation to us if a great, modern, highly-equipped Power, with every resource of modern warfare in the field and in the air, advances in the midst of this poor and primitive people."—*The Archbishop of Canterbury.*

THE LINGUA FRANCA OF INDIA

"The question which we have to consider is, which is better suited to be the *lingua franca* of India? Is it English or is it some indigenous language? It is by no means minimising the value of English or our indebtedness to English literature to say that an indigenous language is far better calculated to promote a sense of national unity and a sense of cultural unity.

There can be no doubt that English is a truly refined, highly developed language and has done great good to the people of this country. But it cannot possibly take the place of a language indigenous to the soil, and if we cast about to consider which of the various vernaculars of India is best suited to be the medium of common intercourse, there can be no doubt that either Hindi or Hindustani should find the place. There could, therefore, be no doubt that Hindi or Hindustani between which there is not much difference should be the *lingua franca* of India."—*Sir Sivaswamy Aiyar.*

CONGRESS PRESIDENT'S APPEAL

"I would ask the non-Brahmins of this province to cast away the idea from their minds that the Congress is a Brahmin organisation intended to keep down the non-Brahmins. The Congress would be committing suicide if it became a Brahmin organisation."

"Fifty years ago, the Congress was started amidst the ridicule of people who were indifferent to it. But it passed through a phase when even the Viceroy did not disdain to have a sort of a pact with it. God willing, we shall soon come to a time when the world will recognise us as an independent nation and the Indian National Congress as the mouthpiece of that great nation."—*Babu Rajendra Prasad at Madras.*

INDIA AND WORLD OPINION

We have more than once drawn attention to the grave mistake the Congress made, when in conformity with Mahatma Gandhi's non-co-operation programme, the British Committee of the Congress was dissolved and its organ *India* stopped. With the disappearance of these two agencies, what little propaganda on behalf of India in England was possible has ceased. While the Indian cause is neglected, the enemies of India are busy hatching malicious reports abroad. The late Mr. Lajpat Rai and Mr. V. J. Patel never tired of urging on us the value of world opinion in our struggle, and they did their best to educate public opinion in Europe and America on the real condition of India. Mr. Subhas Chandra Bose, now in Europe, warns us of the consequences of this neglect of world opinion. And now Mr. K. L. Gauba, M.L.A., who went to England as a representative of India's "Parliament" to the Empire Parliamentary Conference, bears testimony to the mischievous propaganda that is going on abroad.

Both in Egypt and in England, I found not only ignorance about Indian affairs, but the existence of subtle propaganda against India. This propaganda has the insidious object of putting up India before the rest of the world as a semi-civilized country, torn by religious strifes and to show that her people are entirely unfit for responsible self-government.

Is it not therefore time to counteract this mendacious propaganda against Indians? We are glad, therefore, that the question came up before the A. I. C. C. Meeting at Madras when a resolution was adopted to the effect that in view of the anti-Indian propaganda carried on abroad,

the Working Committee of the All-India Congress Committee be authorised to take such action as is proper and feasible to undo the evil.

LORD LINLITHGOW AND INDIA

"I am going shortly to initiate great changes in India," said the Marquis of Linlithgow in a speech at a luncheon given by the International Grocers' Exhibition in London, on the 23rd September. He added:

Those changes are the result of many years of development and work on the part of men of different races and creeds, of differing outlook and political views, whose one common denominator was a desire to work with honesty of purpose, goodwill and courage towards the future.

There are still men of weight and experience who regard these changes with doubt, if not fear. I do not do so myself, and it is in the spirit of the Government of India Act, of meeting a change where it must come, with resolution, without backward glances, and with our inherited instinct to seek through compromise a path that all can follow, that I recommend you also to face the days ahead.

THE NEW CONSTITUTION

Addressing a crowded meeting in Colombo, Sir C. P. Ramaswami Aiyar, after referring to the salient points in the India Act, said the Act would never have been enacted in that form if Indians had realised to step together, act together and feel together in any demand for self-government. If they got rid of mutual suspicion, distrust and recriminations, safeguards or no safeguards, self-government would not be given but would come to them.

MR. LANSBURY'S RESIGNATION

At a meeting of the Parliamentary Labour Party on October 8, Mr. George Lansbury offered his resignation of the party leadership in view of his disapproval of the Executive's plea for sanctions against Italy.

Major Attlee was thereupon unanimously elected as the leader.

MR. CHINTAMANI'S CONVOCATION ADDRESS

In his address to the Mysore University Convocation, Mr. Chintamani unfolded a five-fold programme for a well thought out educational policy. He deplored the spread of that sterile unbelief which vitiates much of our national activity and put in a vigorous plea for religious education. And Mysore is best suited for an experiment which the rest of India may profit by. Mr. Chintamani pressed the claims of the indigenous system of medicine for support and urged that Hindi should be included among the optional subjects of study in schools. He also suggested a course of study in journalism on the lines adopted by the London University. Finally, Mr. Chintamani warmly exhorted the young men of the University to devote themselves to widening the bounds of knowledge by specialised study and research.

SIR PURSHOTAMDAS' MUNIFICENCE

Sir Purshotamdas has provided funds for the building of 92 primary schools in the district of Surat. In some of these cases, part funds and in a few cases the entire cost for the erection of such buildings are met by Purshotamdas. Sir Purshotamdas has also given donations to start the nucleus of small libraries in 150 schools.

EDUCATION UNDER NEW REFORMS

"Whatever be the character of the New Constitution, the nationalists will take the responsibility of education under it, or those who will take the responsibility of education will have to consult the nationalists. The national educational institutions will play an important part at that time," declared Sardar Vallabhbhai Patel at the Gujarati Vidyapith.

A VERSATILE SCHOLAR

It was but fitting that the portrait of a great educationist like the late Prof. P. Ranganatha Mudaliar should be unveiled at the Senate House by another great educationist like the Rt. Hon. Srinivasa Sastri. Mr. Sastri described him as a versatile genius, equally at home in literature, philosophy and mathematics. In recounting his brilliant career, Mr. Sastri observed:

It was said that he won all prizes and carried away all the medals with distinction in his time. So much so, when he took the B. A. Degree, he was straightaway appointed Assistant Master in the Presidency College, where he had been such a bright student. While he was serving as Assistant Master in a certain subject, he was promoted to a second subject and a third and so on; for Ranganatha was a man who could teach many subjects. He had taught, it would appear, every subject that was now being included in philosophy. He taught mathematics, history and for some time philosophy.

DIPLOMA IN JOURNALISM

"That there is need for a qualification in journalism in this country, that the proper agency to conduct the course is the University, and that there should be a Diploma course in journalism," was the decision taken by the Special Committee appointed by the Syndicate, to consider the question of the desirability of instituting a course in journalism.

HARIJANS AND MADRAS UNIVERSITY

On the motion of Dr. A. Lakshmanaswami Mudaliar, the Senate accepted the recommendation of the Syndicate to exempt candidates belonging to the Untouchables from payment of University Examination fees and sanctioned a grant of Rs. 1,000 per year for the purpose for a period of three years.

THE TRIAL OF DETENUS

Babu Rajendra Prasad, President of the Congress, issued the following statement:

"The Governor of Bengal, in his address to the Bengal Legislative Council, has divided those who pressed for the release or, in the alternative, for the trial of Bengal detenues into two classes, viz., those who were in secret sympathy with terrorism, and, therefore, should be regarded as out of count, and those who, though well meaning, were ignorant of the real state of affairs, and, therefore, deserved no consideration.

The Governor has ignored the third class which, I believe, is largest in the country and which has, among it, persons holding diverse political views and belonging to diverse parties. That third class comprises of persons who hold the liberty of person as sacred and who strongly feel that none should be deprived of his or her right of liberty except as a result of trial, openly held, in accordance with the canons of civilised law.

It is this class which has insisted on the trial of detenues or failing that, their release.

LATE C. R. THIRUVENKATACHARIAR

Dewan Bahadur C. R. Thiruvengkatachariar, a former Judge of the Madras High Court, died on October 5, at Madras. In 1910, he was appointed Judge, City Civil Court, and 10 years later was made a District and Sessions Judge. From 1921 to 1927, he was the Chief Judge of the Court of Small Causes, Madras. In the latter year, he was appointed a Judge of the Madras High Court. He retired from the Bench in 1929.

REPEAL OF CRIMINAL LAW ACT

Mr. B. Das's motion to take into consideration his Bill for the repeal of the Criminal Law Act of 1908 was passed by the Assembly by 65 votes against 60 on the 24th September.

CIVIL JUSTICE IN BURMA

"That during the year 1934, there were no outstanding features of events in Burma as regards the administration of civil justice is the key-note of the report on the administration of civil justice in Burma for the year 1934. The report adds that as a measure of economy, considerable changes were made in the constitution of the Subordinate Courts.

Another feature of the report is the statement showing the increase in the number of applications in insolvency.

The total amount of claims proved during the year was Rs. 107½ lakhs. The total amount realised in the hands of the Official Assignee at the end of 1933 was over 8½ lakhs.

The total number of suits of disposal before courts of all classes was 32,880, while the year closed with a pending file of 1,708 suits.

G. O. M. OF THE MADRAS BAR

Fitting tributes were paid at the Madras High Court to the memory of Dewan Bahadur T. R. Ramachandra Iyer, whose death occurred on 30th September at Trichur. He was a distinguished lawyer of Madras, who had to his credit 50 years of experience at the Bar. Mr. Justice Madhavan Nair, Officiating Chief Justice, said:

"Mr. Ramachandra Ayyar was one of the ablest and most successful advocates of this Court. His powers of persuasive eloquence, lucid exposition of facts and fearless advocacy marked him out for success at the very beginning of his career, and he had not to wait much at the Bar for the attainment of success."

NON-INDIAN COMPANIES

Mr. A. C. Datta asked in the Legislative Assembly whether the Government were aware that non-Indian insurance companies were dumping their business in India. Sir N. N. Sircar, Law Member, replied in the negative and said :

On the other hand the business of non-Indian companies is declining. The Government are provisionally of the opinion that the rapid development of insurance business during the last few years has created numerous circumstances in which the existing law is inadequate. They have, therefore, appointed an officer on special duty to examine the question and to indicate broadly the lines on which new legislation ought to be undertaken. Representations relating to provisions for the growth and development of indigenous insurance business have been received from public bodies and are being considered by the officer on special duty.

LIFE ANNUITIES

In a paper read before the Insurance Conference at Bombay, Mr. G. S. Marathy, Actuary, made the following observations on life annuities :

Annuities are particularly helpful to insurance companies from one point of view and it is desirable that every company should have some business of this kind on its books. Adverse fluctuations in mortality, which give rise to loss in case of policies of assurance, are a source of profit in the case of life annuities. In the case of a falling rate of interest also the loss is not great unless the fall is too much and continues for a long time. If the purchase price has already been invested for a long term, the loss would only be in the form of a strain caused by the Actuary providing for a larger reserve for the annuity on account of assumption of a lower rate of interest for the valuation. The expenses for annuities are much less and the working is not much troublesome. The purchase appreciably increases the funds and large funds give better opportunities for sound and remunerative investments.

LICENSING OF AGENTS

Commenting on the present method of recruitment and training of agents, the *Insurance Advocate* of New York observes :

The wonderful success of the gospel of life insurance in this country has been due to the intensive method of obtaining and training agents by the companies and their general agents. A superficial criticism of this very successful method is that it appears to be extremely wasteful. It is the trial and error method. Probably out of each hundred persons induced to try the vocation, not more than five are found to have the peculiar characteristics necessary to success in it. Nevertheless nearly all of them do something to spread the gospel by getting applications although only a few make a marked success of it.

If—say twenty-five years ago—the companies had been restricted in their efforts to obtain agents to a narrow field of persons trained and mentally fitted to undertake solicitation, it seems quite likely that life insurance would not have obtained the wonderful growth shown in the twenty-five years. The method adopted has been the method of nature, which produces a tremendous amount of seeds, only a small percentage of which result in new life.

If the above remarks are true of America, how much truer they are in their application to conditions in India, asks the *Insurance and Finance Review*.

YUVARAJA OF MYSORE ON INSURANCE

His Highness the Yuvaraja of Mysore, in declaring open the Head Office of the Asiatic Government Security Life Insurance Company, Ltd., in Bangalore recently, said :

I have been very much interested to notice recently a scheme which offers birth insurance policies to ladies of any caste, creed or colour between the ages of 14 and 50. I can think of nothing more likely to increase the care given to mothers at the time of child-birth than the interest of insurance companies in seeing that the death rate is reduced.

THE BOOK TRADE

The Publishers and Booksellers' Association of South India rightly call attention to the difficulties of the book trade in regard to postal rates on book packets. In a memorandum submitted to the Director-General of Posts and Telegraphs, they urge that "the rates of postage constitutes a heavier burden than even the customs duties levied on articles of luxury". Poverty and illiteracy, so wide-spread in this country, are already sufficient handicaps to the book trade. One would, therefore, expect the Government to afford all facilities for the diffusion of knowledge. Surely, the book-buying habit should be encouraged by every possible means and one way of facilitating this is to reduce the cost of transport. We trust Government would see the reasonableness of this plea, which is in complete accord with their wise policy in not imposing any duty on imported books in the interest of popular culture.

CEYLON COCONUTS

The Southern India Chamber of Commerce has received a communication from the Government of India, stating that they have increased the tariff value of coconuts imported from Ceylon into this country from Rs. 22-12 to Rs. 28-8 per thousand.

This is a sequel to representations made by various commercial bodies, urging the Government of India to revise the tariff values on coconuts, copra, and coconut oil. A very large quantity of these products had been imported from Ceylon, particularly from Jaffna, during the last two years depressing the price of indigenous coconuts, copra and coconut oil. Government have not altered the tariff value on copra which is Rs. 6 per cwt. or on coconut oil which is Rs. 10 per cwt.

THE TEXTILE ENQUIRY

In a communication addressed to the Government of India, the Committee of the Indian Merchants' Chamber, Bombay, point out in regard to the appointment of the Special Tariff Board and their terms of reference *re*: the textile enquiry that

the Mody-Lees pact was condemned by a section of the industry itself and by the country generally. In view of this, it would have been proper if the principle of the agreement itself had been re-examined, including all its terms, instead of only one part thereof, *viz.*, the import duties imposed on goods coming from Lancashire.

My Committee are not opposed to an agreement with the United Kingdom as such in the matter of trade, either embracing all commodities or confined to some commodities so long as it is reached by negotiations through men in whom the Indian business community has confidence. But they feel that a piecemeal reduction of tariffs in all commodities in defiance of the views of the Assembly, and a specific agreement with reference to textiles, are unsuitable methods adopted by Government of securing stable trade relationships with the United Kingdom, particularly because public opinion in India holds that it is an unequal bargain and that the benefit conferred on interests in the United Kingdom is very much greater than the corresponding benefit which, it is claimed, is derived by Indian interests.

GRANT FOR HAND-LOOM INDUSTRY

Mr. Mitchell informed the Council of State that the Government propose to give sums at the rate of Rs. 5 lakhs a year up to 1939 to the Provinces as assistance to the hand-loom industry.

RICE RESEARCH AT NAGINA

A research station to study the various problems affecting rice has been opened at Nagina, a rice-producing centre in U. P.

ALL-INDIA WOMEN'S CONFERENCE

The annual meeting of the All-India Women's Conference met at Simla on September 21, under the presidency of Begum Shah Nawaz, who said that she rejoiced at the progress made by the All-India Women's Conference during the 10 years of its existence and perhaps much more was yet to be accomplished. She laid special stress on the unity among the womanhood of India in all matters pertaining to their children's welfare and believed that this spirit of unity would be the salvation of India.

The Conference adopted resolutions requesting the British Parliament to safeguard the interests of women by making provision in the Instrument of Instructions that are to be framed for the Governor-General and Governors, that women should be given chances of association in the administration of every Province as well as the Central Government, especially in the departments of Education, Health and Labour. Provision should also be made for at least one woman to be appointed to each Provincial Public Service Commission.

MISS PITTAI BHAGIRATTHI

Miss Pittai Bhagiratthi, Honorary Secretary, Delhi Provincial Council of Women, has been invited by the Secretary-General of the League of Nations to attend the forthcoming League of Nations Assembly at Geneva as collaborator. Miss Bhagiratthi, who has been touring Europe during the last four months, visiting social and educational institutions, is the fourth Indian lady to be so honoured, the others being Mrs. Subbaroyan, Begum Shah Nawaz and Mrs. Brijlal Nehru.

WHITHER WOMEN'S EDUCATION?

The speed with which collegiate education among girls is spreading makes the educational policy of the country somewhat embarrassing. On the one hand, there are parents who have got to get into it because of the obvious difficulty of marriage; on the other, there are the University authorities who are ever trying to evolve a system that would give women an education with utilitarian principles to back it up. Marriage, in the case of educated women, is a matter of uncertainty and many of them would get into services and professions. Naturally, unemployment problem is prevalent among college-educated girls too. What would be the situation in another five years' time? asks the *Illustrated India*.

WOMEN CONVICTS

Women prisoners at Long Bay Jail in Australia are to be allowed to work and sleep outside the prison walls in the hope that it will turn them into law-abiding citizens. A camp for them is to be established outside the prison and here they will grow flowers, or do other useful work.

The Minister for Justice, Mr. Martin, who is responsible for introducing the reform, believes it will help to improve the women's outlook and make them better citizens.

SHRI. AMRIT KAUR'S OFFER

Moved by the sufferings of the Abyssinian women and children on account of the Italian air bombing, Shrimati Amrit Kaur has offered through the Viceroy to the Ethiopian Red Cross Society, bandages, dressings, cotton and wool, and medicines worth Rs. 5,000 as a first instalment from charity funds in her possession.

BRITISH JOURNALISTS' CONFERENCE

At the opening of the Annual Conference of the Institute of Journalists, on September 9, in London, Mr. Allan Pitt Robins, President of the Institute, said:

A few of our politicians talked airily of curbing the activities of the Press; they should realize that the only man who wanted to see a muzzled Press was the man who aspired to the office of dictator. The member of Parliament would do well to remember that the disappearance of a free Press in this country might also mean his own removal from his special sphere of activity.

Dr. Harrison, who is a Reader in English Literature at London University, said:

A degree in journalism was perhaps not desirable. A chair in the history of the Press would seem worth endowing. If there was any newspaper looking for a means of publicity which would give its readers satisfaction and itself profit, it would gain enormous prestige over its rivals by putting up the capital to found a university chair, or by establishing scholarships to enable the children of registered readers to go to the university. Either would be an investment immediately more profitable and far less costly than beauty competition.

SIR WILLIAM WATSON

Sir William Watson, the oldest living English Poet, friend of Lord Alfred Tennyson, and thrice unsuccessful when considered a likely candidate for the Poet Laureateship, died on August 18, aged 77.

Tributes were paid to his genius, but his work never obtained popular recognition.

Sir William Watson took rank as one of the most distinguished of English poets since the appearance of "Wordsworth's Grave" (1890); "Collected Poems" (1907) and "Sable and Purple" (1910). He was inspired by the War to write some notable sonnets and was knighted in 1917. A new volume of poetry appeared in 1928 and in 1930. He was the recipient of a gift of £4,000 subscribed in England and U. S. A. as a result of an appeal sponsored by many well known writers, including Sir James Barrie, John Galsworthy, Bernard Shaw, and Dean Inge.

PANDIT RAMACHANDRA SHARMA

Through the mediation of Pandit Madan Mohan Malaviya, the fast unto death undertaken by Pandit Ramachandra Sharma as a protest against animal sacrifice at the Kali Temple at Kalighat ended on the 6th October.

Pandit Ramachandra Sharma broke his fast after 32 days of hunger-pain.

Malaviyaji told the Pandit that the former would personally endeavour to use his influence and have the animal sacrifice abolished at places of worship.

A letter signed by several prominent citizens was also handed over to Ramachandra requesting him to suspend his fast for one year, in the course of which time it was assured that propaganda would be carried on systematically to educate mass opinion.

SIR T. V. ACHARYA

Tributes to the services of Sir T. Vijayaraghavacharya as Vice-Chairman of the Imperial Council of Agricultural Research were paid at the meeting of the Governing Body, over which he presided for the last occasion before his retirement.

Sir Jogendra Singh moved the resolution: "That the Governing Body of the Imperial Council of Agricultural Research wishes to record its warm appreciation of the services rendered by Dewan Bahadur Sir T. Vijayaraghavacharya, who has been associated with the activities of the Council from its very beginning, and notes with pleasure that the good record of progress in the work of the Council is largely due to his wise guidance and zeal. This Body also recommends that the Government of India be pleased to appoint Sir T. Vijayaraghavacharya as a permanent member of the Governing Body of the Council."

PROF. YONE NOGUCHI

Professor Yone Noguchi, the well known Japanese poet and a Professor of English at Keio Gijuku University, Tokyo, has been invited by the University of Calcutta to deliver a series of lectures in Calcutta. The Madras, Annamalai, Osmani, and Allahabad Universities have also invited him to deliver lectures. Mr. Noguchi will also visit Colombo.

DANGERS OF USING ASPIRIN

A recent medical announcement calls attention to a serious aspect of the aspirin habit. Dr. Cary Eggleston, of Cornell University Medical School, says:

"The way aspirin kills is by deadening pain. Make no mistake about pain. It is unpleasant, but it is beneficent. It is a red flag set up by Nature to warn us that something has gone wrong. Aspirin pulls down that flag and makes people think everything is all right till often it is too late to make it right."

Thousands and thousands are dying every year from such diseases as pneumonia, tuberculosis and heart disease for no other reason than that aspirin lulls them into a false sense of security. It conceals the symptoms, it waves aside the sore throat, the slight cough, the headache as a thing of no consequence and allows the disease to work under cover till it gets a grip that no medical skill can break."

MEDICOS' IN C. P.

The Governor-General of India has withheld his assent from the Central Provinces Medical Registration Amendment Act of 1935, which was recently passed by the C. P. Legislative Council. His Excellency says: "The reason for withholding my assent from the Amendment Act is that the said Act had the effect of conferring the status of a registered medical practitioner in the Central Provinces on the strength of possession of a diploma or certificate granted in violation of Section 4 of the Indian Medical Degrees Act, 1916."

POISON RULES IN U. P.

At a meeting of medical men held at Nagpur, Dr. N. B. Khare presiding, the new poison rules promulgated by the United Provinces Government were characterised as a direct slur and insult to qualified practitioners and an encroachment upon their rights.

INDIAN LEECHES FOR MEDICINE

We learn that leeches for medical purposes are in great demand at Goa. Thirty-one thousand five hundred were imported in 1934 from Bombay, and the number of locally grown leeches is twice that of the imported ones.

CEREBRO-SPINAL MENINGITIS

Cerebro-spinal meningitis has been on the increase in India during the last few years and many cases have recently occurred in Calcutta, was the report of the Calcutta school of Tropical Medicine and the Carmichael Hospital for Tropical diseases. Efforts are being made to isolate the type and get strains of the organism responsible for the disease, in order to ascertain if the types that cause this disease in Europe and America are the prevailing types in this country also. If they are not, then the therapeutic sera obtained from those sources will be useless and it will be necessary to prepare sera from the strains isolated in India. There is every indication that this disease, which has already taken a considerable toll of life, says the *Illustrated India*, may spread further to other parts of the country, and the investigations with regard to the causative organism are of prime importance.

REJUVENATION: A NEW METHOD

"Rejuvenation of human system is quite possible without having recourse to the monkey gland grafting" is the claim put forward by Dr. B. N. Ghosh, late Chemist of the Government Test House at Alipur and now attached to a Chemist's farm in Calcutta.

With the idea of preparing a fairly non-toxic compound which could be applicable for the human system, Dr. Ghosh had been investigating for some time and had been able to manufacture an Organo mercuric compound which when tested, he thought, would be useful in rejuvenation without having recourse to monkey gland grafting.

RAW MILK

Raw milk is one of the greatest causes of disease according to Sir Leonard Hill, President of the British Sanitary Inspectors' Association. In a striking speech to the Association's annual conference, he cited three causes of illness as: drinking of raw milk; travelling in crowded railway carriages; badly ventilated school dormitories and work-rooms. It was shameful, he said, that tuberculosis of bovine origin should be permitted to spread by the continued sale of raw milk. Pasteurisation should be made absolutely compulsory, for milk was the finest food.

BELGIAN FINANCES

"Belgium and France of the Gold Bloc are fighting hard to retain their gold standards. Recently a meeting of Belgian and certain foreign economists met in Antwerp to consider the general problem of a standard and stabilisation. The meeting is of importance, because it gathered together well known economists from several countries including Messrs. Keynes, Harrod and Henderson from England, Nogaro from France, Ohlin from Sweden, and Verijn Stuart from Holland in addition to several from Belgium itself.

They all agreed that exchange stabilisation is desirable in principle, but many insisted on certain conditions before it would be wise to enter into a stabilisation policy.

LAND MORTGAGE OF BOMBAY

The long contemplated Central Mortgage Bank for Bombay on the model of that of Madras has now been established with Sir Lallubhai Samaldas as its first chairman.

The primary object of the new bank and the district banks will be to take over the debts already incurred by the agriculturists on their land and not to undertake new business. Loans for improvements and other works will, as hitherto, be handled by the provincial co-operative banks and credit societies, and the land mortgage bank will confine itself to long-term loans extending from 15 to 25 years.

BANK OF BARODA

The Bank of Baroda is one of the most successful of Banks organized under the auspices of an Indian State. The net profits of the Bank during the half-year ending June last were about 2½ lakhs of rupees, out of which a dividend at the rate of 10 per cent. per annum free of income tax on the paid-up capital was sanctioned by the directors.

ONE RUPEE NOTES

In the Assembly at question time, Sir James Grigg said: "I can see nothing in the present situation which makes it necessary or even desirable to issue one-rupee notes."

RAILWAY FINANCES

The report of the Public Accounts Committee was presented by Sir James Grigg, Finance Member, in the Legislative Assembly and it revealed an appreciable improvement in the finances of the Posts and Telegraphs Department,

On the other hand the report draws a gloomy picture of the finances of the railways. The total deficit during the years 1931-32 to 1934-35 amounted to about Rs. 32 crores. The Auditor-General commenting on railway finance declared that rail receipts had failed even to meet the interest charges by Rs. 27'89 crores.

The Committee is of opinion that there is obviously no assurance of a return to solvency within measurable time and suggests that the Railway Board should conduct an exhaustive survey of their freight and fares policy with a view to tapping all possible sources of revenue.

MANUFACTURE OF LOCOMOTIVES IN INDIA

The Government suffered the first defeat of the Simla session of the Assembly when a resolution urging the equipment of State Railway workshops with the necessary plant and machinery for the manufacture of all kinds of locomotives in these workshops was carried by 65 to 45 votes.

INDIAN RAILWAY CONTRACTS

Contracts for twenty-nine locomotives for the North-Western Railway have been obtained by Krupps (Essen) in the face of keen competition. The Eastern Bengal Railway has ordered fifteen locomotive boilers from Krupps.

MR. F. G. NATESAN

Mr. F. G. Natesa Ayyar, Catering and Publicity Officer, South Indian Railway, was entertained at a farewell party at Trichinopoly by members of his staff on the eve of his retirement after 35 years of service.

INDIAN RAILWAY CONFERENCE

The Indian Railway Conference Association met at Simla in the second week of October.

Mr. H. N. Colam, Agent, Madras and Southern Maharatta Railway, has been elected President for next year.

TRAVANCORE MUSIC CONFERENCE

"The music of India was the music of the individual seeking his way to his Maker. The best Indian musicians should go out and sing that music to the rest of the world," said Mrs. Cousins presiding over, the Travancore Music Conference.

The Conference adopted resolutions, *inter alia*, that music should be assigned a definite place in the scheme of education and should be included in the course of studies in all schools and colleges, that in view of the increasing popularity of music with the general public, it was desirable to devise methods by which correct ideas on the theory and practice of music might be disseminated by the aid of the gramophone, radio and other similar means. The need for starting a Training College for music in the State was also urged. Another resolution laid down, *inter alia*, that no music performance should last for more than three hours and that every performance should comprehend in its scope varieties of composition in Tala and Raga.

BRITISHER'S TRIBUTE TO INDIAN ACTORS

"Indians are marvellous film subjects and indefatigable workers. India is a wonderful country. The people everywhere political, military or civil show perfect courtesy and co-operation." This tribute was paid by Mr. Geoffrey Barkas, director of the film Kipling's "Soldiers Three", parts of which he had been making in India on his return to England. "I think the result will be something unique in films," added Mr. Barkas. "Never once did I have cause to complain of Indians as actors. They really are more amenable than Europeans, as they are natural and do not want to 'act' according to their own ideas but submitted themselves entirely to the Directors' wish—a thing very essential for making a film."

TWO INDIAN ARTISTS

Two Indian artists were exhibiting their works in London recently and they are respectively: Mrs. Pratima Tagore from Bengal and Mr. S. Fyjee-Rahaman from Bombay. Mrs. Tagore paints water-colours. Mr. Fyjee-Rahaman was a one-time pupil of Sargeant and was disowned by the adherents of traditional Indian art in Bombay. His exhibits numbered seventy.

INDIAN FOOTBALL FEDERATION

We learn that Mr. B. Magnoni, Joint Hony. Secretary to the I. F. A., is trying his best to form an Indian Federation for Football. Mr. Magnoni's scheme provides for one representative of each province to be a member of the Indian Federation, to which all provinces should affiliate. It is understood that each province will be allowed one vote for every 50 affiliated clubs. The Maharaja of Darbhanga has lent his support to the scheme, and we hear that a meeting will be held sometime between December 12 and December 22, 1935, at Darbhanga itself with the Maharaja as the Chairman.

THE FASTEST CENTURY

To Harold Gimblett, the Somerset all-rounder, falls the honour of making the fastest century of the season and in doing so he wins the Lawrence trophy.

Gimblett hit a century in 68 minutes against Essex at Frome on May 18.

Gimblett's remarkable hundred was made on his debut in first-class cricket. He hit 50 in 28 minutes, and altogether 128 in 80 minutes, with three 6's and seventeen 4's in his score.

Frank Woolley, the Kent batsman, won the trophy in 1934, the first year of the competition, with a hundred also in 68 minutes, against Northamptonshire at Dover.

WORLD'S SWIMMING RECORD

In the American outdoor swimming championships, the Olympic swimmer, Ralph Flannagan, did the mile (free style) in 21 minutes 0-4/10ths seconds. This is a world's record.

SIR MALCOLM CAMPBELL

At a dinner on his return, Sir Malcolm Campbell announced his retirement from record-breaking attempts provided that no foreign driver excelled the *Blue Bird's* record in the near future.

THE MUNICH CONTEST

Germany takes athletics very seriously these days and has again beaten Britain by 75 points to 61 in the contests held at Munich.

CHEMICAL WARFARE

Speaking on "Chemical Warfare", Dr. Krishnaswami of the Indian Institute of Science, Bangalore, observes:

A popular notion is that chemical knowledge adds cruelty to warfare. This idea might be true, but there are also others who believe in a different way. Far more destruction of property and loss of life is caused by bombs and shells than by gases. For instance, out of every hundred injured by shrapnel and bombs twenty-five die, while of the same number attacked by gas, only two are killed. Chlorine, the most important gas of all, was introduced in 1915. It caused a surprise in the earlier days but later was found to be easily visible by the enemy. This led to ample precautions being taken and it proved not so destructive in later days. Other gases were then introduced which caused vomiting, sneezing, laughing, etc. This compelled the troops to take to wearing gas-masks. Germany started the use of gas, but as the plant and other things were of a complicated design and as Germany was well prepared for this long before, she had the entire monopoly.

SCIENCE AND WELFARE

In the course of his inaugural address at the Twenty-sixth Annual Social Gathering of the Robertson College, Jubbulpore, on October 2, on "A Better World", Dr. Meghnath Saha of the Allahabad University observed: "If you want to make it a better world, you should devote more time to energise and spend money for scientific investigations."

Stressing on the importance of science, the speaker said that science and only science can bring real peace, prosperity and happiness to the world.

Replying to critics who blame science as being responsible for the present poverty and unhappiness, Prof. Saha said that this is due only to the improvement of physical science. "Even founders of great religions and philosophers have failed in changing human nature, and if we may abandon science, we are bound to take the world into its primitive state when men were savage like beasts."

INDIAN FILM INDUSTRY

"The Indian film industry has made rapid strides," writes Mr. V. R. C. in the *Hindu*, "during the comparatively brief period of its coming into stay." He says:

"The industry has, however, unfortunately not made as much progress in the right direction as one expected of it. Certain very glaring defects, instead of being shorn from films shot in India, have only tended to become their permanent feature.

The question may well be asked as to what are the defects of Indian films and the remedies that one can suggest. The answer is not far to seek. In the first place, the tame background against which Indian films are shot, requires to be varied. In India, there is fortunately no dearth of natural scenery, and it is, therefore, not difficult to make capital of this 'gold mine'. There is much suggestive of artificiality in the structure of the Indian stage. Artificiality must give place to naturalness. Above all, the Indian stage just as the stage in the West should hold the mirror up to Nature."

THE CINEMATOGRAF ASSOCIATION

Six hundred British cinema "kings" whose job it is to entertain 18,000,000 cinema-goers every week went into conference at Cardiff quite recently.

This annual meeting of the Cinematograph Exhibitors' Association, which represents capital estimated at £80,000,000, discussed several matters of vital importance to the public including television and poor quality British films known as "Quota Quickies". Mr. W. R. Fuller, Secretary of the C. E. A., is responsible for the somewhat striking announcement that the commercial possibilities of television will soon be demonstrated.

GRETA GARBO

The first prize for the best film shown at the International Film Exhibition, Venice, was awarded to the American film *Anna Karenina* starring Greta Garbo.

The British film *Sanders of the River* was awarded a cup for the best musical accompaniments.

Twelve countries, including India, had submitted films for exhibition.

AMERICAN MOTOR INDUSTRY

A cheerful outlook confronts the American motor industry judging from the current statements of big companies. For instance, the Buick Company are spending three million sterling on rehabilitation and manufacturing facilities, while the vast General Motors undertaking has authorised an expansion and reconstruction programme involving an outlay of ten million sterling largely on overseas plants. The American output of automobiles in July is over 80 per cent. higher than in July 1934.

TYRE REMOULding

The Indian motorists and the owners of commercial vehicles will be glad to learn that now the old and worn-out tyres of their respective vehicles can be successfully remoulded in India. The remoulded tyres are given an appearance undetectable from the new tyres and are assured by the manufacturers to give perfect satisfaction with regard to their durability. At the same time, the cost of remoulding is less than 50 per cent. of the cost of a new tyre. This new factory in Bombay is named the Bombay Tyre Service.

SIR MALCOLM'S NEW RECORD

Sir Malcolm Campbell, Britain's famous racing motorist, holder of the world's land speed record, has again broken that record, his speed for two runs over the measured mile on the great salt lake here averaging 801'337 miles per hour.

"Tough break," murmured Sir Malcolm when he was informed that he had just missed 300 miles an hour for his average, but that was before the official check had increased the average from 299'875, the first figure given, to over 300.

WOMEN MOTORISTS

More women have failed in the British Ministry of Transport motor driving tests than men, though many thousands more men have been examined. The Minister of Transport, Mr. Hore-Belisha, gave the figures to the House of Commons for the period from May 6 to June 15. Of 19,459 men examined only 189 failed, whereas 786 women failed out of the 4,542 examined. Up to June 15, 50,712 people had been examined and 5,086 had failed.

CONTROL OF AERIAL NAVIGATION

The report of the International Sanitary Convention for Aerial Navigation has been signed by most of the important countries of the world. It is proposed that sanitary air-dromes be established, which will have an organized medical service, equipment and facilities for proper examination, for isolation and care of the sick, and for carrying out of disinfection. The passengers and crew are to be subjected to sanitary inspection, and any persons with symptoms of infectious diseases are to be prohibited from embarking. Plague, cholera, yellow fever, typhus and small-pox are subject to special measures.

AIRPLANE TO CARRY TROOPS, ETC.

Details of a cargo-carrying airplane, which can transport in its fuselage an automobile, were disclosed in America recently.

The plane is so arranged that it can carry troops, serve as an ambulance, transport general freight, cafeteria equipment, spare engines, gasoline, or other supplies.

Special fittings are provided for loading bulky or heavy objects.

As a troop transport, four folding benches are carried. These benches will seat 16 soldiers and leave room for their packs, rifles and other impedimenta.

ADVANTAGES OF FINER PETROL

Chemists attached to the R. A. F. have succeeded in evolving a more powerful petrol capable of giving an extra 20 miles an hour for the use of the British fighting engines.

The efficiency of the new fuel is attributed to the presence of a higher octane number. The tests conducted by the Air Ministry have proved completely successful. The use of this fuel requires a slight modification in the design of the engines.

One engine which normally developed 525 horse-power, with the new fuel produced 640 horse-power while the speed was increased from 220 to 240 an hour.

AIR BOMBING

The National Peace Council, which includes some of Britain's greatest scientists, has protested against the use of air-craft for bombing the civil population:

"We consider this the most barbarous perversion of science and industry that has yet occurred in human history. We feel sure that, if practised, it will in a short time lead to the breakdown of civilised life."

IRRIGATION PROJECTS IN MADRAS

The review of irrigation in India, 1933-34, gives the following account of the various projects under consideration of the Madras Government.

(a) The estimate for the Tungabhadra project was revised with the aid of a special Public Works Department establishment. A special Revenue Officer was also appointed to investigate the revenue aspects of the scheme and his interim report was submitted to the local Government during the year. The general question of the sharing of the waters of the Tungabhadra was also under examination and correspondence with the other Governments concerned.

(b) Another large scheme under consideration was the Lower Bhavani project in the Coimbatore district. It has been decided to design this project primarily for the irrigation of dry crops instead of rice, and a special establishment was sanctioned for the project on the lines indicated by the local Government.

(c) Several smaller schemes also were under investigation. Among these were the schemes for the extension of irrigation in the three sections of the Godavari delta system and proposals for extending irrigation in the Coimbatore district from the Siruvani and for the restoration of the old course of the Uyyakondan channel, Trichinopoly district.

LOANS TO RYOTS

A conference of the ryots in Ramachandrapuram Division, E. Godavari, held at Alamuru last month, urged the local Government to help in relieving rural indebtedness by advancing loans to ryots at 4½ per cent. interest, the loans being made repayable in 40 annual instalments.

Mr. N. Satyanarayana, Secretary of the Irrigation Advisory Board, who presided, said that Government could borrow money from the public at 3 to 3½ per cent. interest and lend it to ryots at 4½ per cent. utilising the difference towards the cost of administrative work. He suggested that loans be granted towards the liquidation of debts of less than Rs. 2,000 through a special agency, consisting of a Deputy Collector and two non-official advisers for each revenue division.

HOLIDAYS WITH PAY

The Indian Branch of the International Labour Office puts the case for workers' holidays in the following statement:

In India, holidays with pay are enjoyed only by a very small percentage of the country's working population. As a rule, all employees of the Government, as also of local bodies like municipalities, district boards, etc., are entitled to holidays with pay; but large masses of Indian workers serving under private employers are at present denied this privilege. There are a number of reasons, however, why the proposed international convention on the subject should meet with ready support from both employer and workers. In the first place, there is the physiological argument in favour of securing for the worker, whom modern production processes and the rationalisation of labour are subjecting to an ever-increasing nervous tension, an opportunity for recuperation. Secondly, there is the social argument, that inasmuch as modern production processes and rationalisation considerably increase individual output, it should be possible for the worker to share in the benefits of the increase in productivity by the enjoyment of a few days' holiday every year. Thirdly, there is much to be said in favour of generalising a practice which, according to the statistics collected by the I. L. O., counted 19 million beneficiaries in 1926 in Europe alone. Fourthly, it would be a fallacy to regard paid holidays as a burden on the employer for which he receives no return, as he obtains a very real return by finding his employees fresh and eager for work when they return from their holidays and reaps an advantage in higher output, fewer spoilt goods, less absence, less sickness and fewer accidents. Fifthly, a consideration of a different kind which has gained weight since unemployment has become so severe that the generalisation of annual holidays with pay given in rotation is one of several measures which would enable additional staff to be employed.

WAGE STANDARDS

It is understood that a Commission is shortly to be appointed to investigate and report on the problem of uncontrolled Indian immigration and its effects on wage standards of the Ceylon labouring classes.

VOTERS IN MADRAS

The number of electors in the Madras Presidency, according to the revised preliminary rolls, is now available. The figures, together with the number of seats allotted for each community in the Madras Legislative Assembly (the lower House under the Reforms) are as under:

MEN	VOTERS	SEATS
Caste Hindus ...	4,655,000	116
Scheduled Castes ...	423,000	30
Muslims ...	381,000	28
Indian Christians ...	193,000	8
WOMEN		
Hindus including Scheduled Castes ...	1,100,000	6
Muslims ...	66,000	1
Indian Christians ...	46,000	1

THE ROBOT INFORMATION BUREAU

The Robot Information Bureau, now installed at the London Post Office, gives any information about Post Office business, ranging from the cost of a parcel at a given weight to the establishment of radio-telephone communication with a ship at sea. The only thing required is to consult the index for the required subject and press the indicated number.

THE SILVER JUBILEE COLLECTION

H. E. the Viceroy and Lady Willingdon sent the following telegram to Their Majesties on September 18:

"We are indeed happy to inform Your Majesties that Your Majesties' Silver Jubilee Fund has reached the splendid figure of over £1,000,000, thus ensuring that Your Majesties' Silver Jubilee will live in the memory of your Indian subjects by extended and improved means of medical relief, which the great occasion has enabled them to be provided with."

TWO GERMAN SCHOLARS

Two German scholars, who are interested in Hindu philosophy and have joined an Indian Mission devoted to the promotion of spiritual understanding between the East and the West, have come to Bombay.

They are: Baron von Koeth and Herr Ernst George-Schulze, who have become life workers in the Gaudiya Mission having its headquarters at Calcutta.

BOOKS RECEIVED

ADYAR PAMPHLETS, Nos. 193 to 198. The Purpose of Theosophy by Mrs. A. P. Pinuett; The Disciples and Some Karmic Problems by Annie Besant; Theories in Comparative Mythology by Mohini M. Chatterjee; Theosophy: Its meaning and value by Annie Besant; The Work of Theosophy in the World by Annie Besant. Theosophical Publishing House, Adyar.

ALL-INDIA JOURNALISTS' CONFERENCE. Containing reports of the last three sessions: Calcutta, 1929; Bombay, 1930 and Calcutta, 1935. To be had of the Secretary, Indian Journalists' Association, 22, R. G. Kar Road, Shambazar, Calcutta. Price As. 8. Postage As. 2. extra.

PROBLEM OF INDIAN SHIPPING. A pamphlet containing speeches on the resolution relating to Indian coastal trade discussed at the 8th annual session of the Federation of Indian Chambers of Commerce and Industry, held at Delhi on 30th March 1935. Sri Gauranga Press, Calcutta.

GOPAL KRISHNA GOKHALE: His Life and Speeches. By John S. Hoyland, M.A. Y. M. C. A. Publishing House, Calcutta.

THE SAKTAS. By Ernest A. Payne, B.A. B.D., B.Litt., Y. M. C. A. Publishing House, Calcutta.

AN INTRODUCTION TO ECONOMIC THEORY. By Satyanath Sen, M.A., and Sisir Kumar Das, M.A. Modern Book Agency, Calcutta.

THE THIRD ENGLISH EMBASSY TO POONA. Comprising Mostyn's Diary and Letters. Edited by J. H. Gouse and D. R. Banaji. D. B. Taraporewala, Sons & Co., Bombay.

THE ETHICAL CONCEPTION OF THE GATHA. By J. M. Chatterjee, M.A. Published by Jehangir B. Karani's Sons. Bora Bazar, Fort, Bombay.

SELF-HELP IN ENGLISH COMPOSITION. By Anthony Desmond. Macmillan & Co., Ltd., London.

TEACHINGS FROM THE BHAGAWAD GITA. By Hari Prasad Shastri. Luzac & Co., London.

HARIVAMSHA, Part I. Translated into English Prose. Edited by D. N. Bora. Dutta Bose & Co., P.O. Dum Dum.

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PARLIAMENT AND THE INDIAN FORCES

BY PROF. BERRIEDALE KEITH, D.C.L., D.Litt.

THERE is one change from the existing position as regards Parliamentary control of the forces of the Crown in the new Government of India Act, which has passed with comparatively little interest in the United Kingdom or apparently in India. It is not a matter of fundamental importance, but it raises certain problems of interest and it emphasises the dislike of the executive government for Parliamentary control of any direct kind.

When the Government of India was assumed by the Crown in supersession of the East India Company, it was inevitable that Parliament should be deeply interested in the question of the authority over the territories now taken under direct control by the Crown. This interest resulted in the inclusion in the Government of India Act, 1858, of two clauses dealing with the relations of Parliament to warlike operations connected with India. By Section 54, it was provided that when any order was sent to India directing the commencement of hostilities by Her Majesty's forces, the fact of such order having been sent must be communicated to both Houses of Parliament within three months after the sending of such order if Parliament were sitting, unless such order should have been in the meantime revoked or suspended, and, if Parliament were not sitting at the end of the three months, the order must be communicated within one month after its next sitting. This provision clearly recognised that the Crown must

decide as to the necessity for hostilities, but it placed the Executive Government under the necessity of formal communication of its orders to Parliament, with the result that its action would naturally be discussed and if necessary attacked in either House. The length of the period permitted is, of course, explained by the slowness of communication with India before the days of telegraphic connection between Calcutta and London. At the same time it was provided by Section 55 that, except for preventing or repelling actual invasion of Her Majesty's Indian possessions or under other sudden or urgent necessity, the revenues of India should not, without the consent of both Houses of Parliament, be applicable to defray the expenses of any military operation carried on beyond the external frontiers of such possessions by Her Majesty's forces charged upon Indian revenues. This section was clearly intended to limit the power of the British Government, to carry on military operations beyond the British frontier. The safeguards of the Section permitted action not only in the case of invasion but also of urgent necessity, of which of course the Executive Government alone could decide, but it virtually necessitated the submission to both Houses of Parliament of a proposal to sanction any expenditure involved through operations beyond the frontier.

A crucial instance presented itself in 1878 when, in view of the difficult situation as

regards relations with Turkey and Russia, Indian troops were ordered to Malta. The constitutional questions involved were hotly disputed, for it was contended that if the Queen might employ the troops, which were recognised by the Annual Mutiny Act as an additional force "actually serving within Her Majesty's Indian possessions", elsewhere in her dominions, there was no reason why she should not raise in India a force unlimited in numbers, which she might dispose of without reference to Parliament. It was, however, pointed out that the Section above cited of the Government of India Act acted as a safeguard, because it compelled the Ministry which employed Indian troops outside India either to find the money, which would necessitate application to Parliament, or to allow the Indian Government to do so, when it must justify its action to both Houses. The latter view, which insisted that the safeguards existing were sufficient, seems to have prevailed in practice, and on a number of occasions Parliament has duly approved of expenditure involved in the despatch beyond Indian frontiers of Indian forces, including those sent overseas in the Great War to the extent to which their cost was not defrayed out of British funds.

In the Government of India Act 1935, the part played by Parliament is eliminated. No doubt the provision for the communication of orders for hostilities has served its time and is needless under modern conditions of parliamentary control of the Executive. But the position with regard to the employment of Indian troops outside India can hardly be said to be satisfactory. The functions of the Governor-General under Section 11 of the Act fall to be exercised in his discretion. It is clear that under this power, the Governor-General would have unfettered authority to lend a

contingent if he thought the occasion involved the defence of India in the widest sense of that term, and if he believed that the troops could be spared. But he has in addition the power to lend Indian personnel for service outside India even when the defence of India in the broadest sense is not involved. In the former case the powers of the Governor-General as to expenditure are absolute. Whatever sum he thinks proper can under Section 83 of the Act be charged on the revenues of India, and accordingly Indian forces can be used outside India at the cost of India without any necessity of informing Parliament, still less of obtaining the consent of the two Houses, or even of the House of Commons. Indeed, in such a case the Joint Select Committee in its Report does not even require that the Governor-General should consult his Ministers before deciding on action; the decision, they hold, falls within the exclusive sphere of his responsibility. His responsibility, however, under the provisions of Section 14 of the Act is controlled by the directions given to him by the Secretary of State, and it is, therefore, in the power of the British Government, without any communication to Parliament, to use the revenues of India for external expeditions and to continue to do so without the necessity of justifying its conduct to both Houses, with the publicity and exposure to criticism which is inevitably involved in carrying through either House a formal resolution.

In those cases in which the Governor-General felt unable to hold that the defence of India in the broadest sense was involved, it would be requisite under the proposals of the Joint Select Committee that he should consult the Federal Ministry, but that body evidently considers that he would not be bound to accept their advice. The one

safeguard lies in the fact that under Section 150 of the Act, no burden shall be imposed on the revenues of the Federation except for the purposes of India. If, therefore, the Governor-General could not bring the matter under defence in its broadest sense, it would rest with the legislature to decide whether or not Indian funds should be used to pay for the troops on the score that their employment, though not ancillary to Indian defence, served the general interests of India and could be defended on that ground as compatible with the terms of Section 150. If the legislature would not vote, the British Parliament would clearly have to pay. The House of Commons, therefore, but not the House of Lords, would be given the power of decision; such a decision, of course, would simply be in accordance with the recommendation of Ministers. But it is difficult to conceive any circumstances in which a Governor-General would be unable to hold with perfect good faith that expense in respect of the use of Indian troops outside

India would be covered by the requirements of India defence in the broadest sense of that term. It is in fact obvious that, since Indian defence requires the co-operation in emergency of British forces, it can always be argued that the reciprocal co-operation of Indian forces with the British is an essential factor in the defence of India.

It must, therefore, be recognised that the changes noted in the Government of India Act are quite definitely in the direction of strengthening the powers of the British Government at the expense of the control of Parliament. It must be remembered even as regards the House of Commons that, while the majority therein will normally support the Ministry, the policy of that body is often affected by the fact that it must submit its proposals to the criticism of the House, while as regards the House of Lords on foreign and Indian questions, there is often to be found a healthy spirit of critical discussion which the new arrangement is clearly intended to avoid.

Industrial Organization in India*

BY SIR JEHANGIR G. COYAJEE

DR. LOKANATHAN, who has already won his spurs as an economist by his work on "Industrial Welfare in India", has again come forward to make a sound and valuable contribution to the literature of Indian Economics by a study of our industrial organization. In his former work, his thesis was that the improvement of Labour conditions in India can come only through the friendly co-operation of three great agencies; the State, the employer and organised labour. In the present work, he has undertaken even a wider and more

valuable economic survey and has carried out his task with admirable lucidity and logic. Some of the most important aspects of Indian industrial organization have been selected and studied carefully.

The first of these problems is that of Indian entrepreneurship in general, and of its characteristic Indian form—the managing agency system. No one is more fully alive to the shortcomings of that system than Dr. Lokanathan, and yet he is against those who would summarily abolish it; for he sees the present good points and the future potentialities of the system. The system tends to integrate industry in its administrative aspect, and it thus can effect

* INDUSTRIAL ORGANIZATION IN INDIA. By Dr. P. S. Lokanathan, M.A., D.Sc. George Allen & Unwin Ltd. 15 chilinga net. (Available of G. A. Natesan & Co., Madras.) Price Rs. 11-4.

various important economies. However, such administrative integration and the corresponding economies have been effected more under British managing agents than under their Indian *confreres*; and a careful comparative study has been made of this aspect of the matter by Dr. Lokanathan. He has also emphasised the conflict of interest between the managing agents and the shareholders, and has expressed the view that under the present system it is in vain to expect independence from the directors of joint stock companies. The author then proceeds to make his suggestions as regards the improvement and rehabilitation of the managing agency system. His chief proposal is to establish a board of supervision for each such company, of which the function should be to stand between the managing agents and the shareholders, as well as to supervise and report upon the activities of the former to the shareholders. Recommendations are also made for regulating the remuneration of these agents; but they are very properly subordinated to the suggestions advanced for increasing their efficiency. No doubt, the system as thus improved will have a bright future before it.

Another section of the book deals with the problem of localisation of industry in India and the various factors influencing that localisation. Here again we have a happy blending of the theoretical and practical aspects of the study. We are dealing with a complex of factors like accessibility of raw materials, distance and transport relations, vicinity to sources of power, etc., and the action of these factors is well illustrated by examples taken from the leading industries of India. Thus in the case of our cotton textile industry, it is shown that over the long period of time, the position will certainly be relatively

weakened; and yet it might continue to be an important centre, provided there is rationalization as to productive units and economies in the costs of production and marketing through proper amalgamation and grouping of factories. A study of the hydro-electric power resources of India shows that we must, on the one hand, not exaggerate the potentialities of that variety of power in our country, while, on the other hand, industrial localisation will be much affected by the relative cost of electricity and coals. In view of some recent developments in our steel industry, it is interesting to note the author's prognostication regarding the extension of that industry: "It is doubtful in view of the very large amount of capital required whether more (steel) works will be established at all, unless production costs are reduced much more than has been possible so far." Coming to the sugar industry, Dr. Lokanathan explains the failure of South India to develop that industry. The leading factors to be reckoned with here are the marked preference for rice cultivation in India and the fact that a concentrated area of about 2,000 acres at a time is required for sugar growing. It is instructive to find the author advocating public control as regards the location of sugar factories. Such public control is, indeed, necessary in order to prevent overlapping and overcrowding of factories with resultant excessive competition as well as the exploitation of the agriculturist in other cases.

The most important portions of the book are, however, those dealing with the topic of industrial finance. Here is, indeed, a field in which the most careful and intensive study is necessary; for there is much room for controversy in its various aspects and even as regards the dicta of the Indian Central

Banking Committee in the matter. It was very important to dispel the misconceptions about the exact relations of German banking to industry and to remove the confusion in this respect between the practice of the early German banking system and the practice during the post-War period. The question also arises as to how far Indian commercial banks can take up the function of industrial banking. Here again our author adopts a commendably cautious attitude, and though he is impressed with the need of broadening the functions and activities of these banks in India, he believes on good grounds that only the Imperial Bank is suitable for undertaking the tasks of industrial finance. He also helps to dispel some other current misconceptions regarding the potentialities of industrial banks as such, and criticises the Central Banking Committee, not without justice, for unduly emphasising the responsibility of the Government for the development of industry. For, should that Committee's dicta be followed out, the proposed Industrial Corporation might be influenced in its policy by mere general considerations of industrial rather than by the particular conditions of the

individual industrial concerns seeking financial assistance. As regards State-aided industrial banks, Dr. Lokanathan has much to say, and in particular he shows that the experience of Japan with its bank of this character does not afford a conclusive lesson for India. What the author himself suggests is the formation of provincial industrial corporations for financing public utilities on the lines suggested by the foreign experts attached to the Central Banking Committee. For the rest we should rely on the organized co-operation of our banks and bankers. It is emphasised that no new development of a startling kind can be expected until the banking system, as a whole, is inspired by a spirit of co-operation and service and until the Reserve Bank of India has been in operation for some years. Moreover, we should aim at imitating not so much the earlier as the later phases of the mixed continental system of banking.

Dr. Lokanathan's book is not only full of useful information but stimulating, and it should be carefully read by all those interested in the industrial conditions and progress of India.

The Message of the Mahabharata

BY DR. V. RAGHAVAN, M.A., Ph.D.

THE Mahabharata of Sage Vyasa is comparable only to the Ramayana of Sage Valmiki in its hold over the millions of Hindus, a hold which the Titan of Time has failed to render less strong. Dharma-putra is still the inspiring example of all who have made truthfulness and righteousness the only motive force of their action; Karna is still the greatest object of comparison

for the munificent; Arjuna, the Nara, is still loved as the ideal man. And which Hindu is there, whom the faith does not sustain that in his hour of trial, when everybody has forsaken him, the Lord who saved Draupadi will come to his rescue?

While the Ramayana is cherished as the first among the Kavyas, the Mahabharata is revered as the fifth Veda, and its author, the

Rishi Krishna Dvaipayana Vyasa, is looked upon as no other than God Narayana himself; for, the verse adds, who else can be the author of the great Bharata? The Epic is great in every sense. Besides being the epic poem narrating the story of the house of the Kurus, it is, so to say, the cultural encyclopædia of the Hindus. The Epic says of itself: "On Dharma, Artha, Kama and Moksha, what is found here is found elsewhere, what is not present here can be seen nowhere else."

Nothing less than Truth and Right, Satya and Dharma, form the theme of the great Epic. Sanskrit literary critics have stated that Poetry has its immediate purpose in the readers' enjoyment of its art and its next purpose in the moral awakening which takes place in the readers' hearts. The latter, the *Dharma Vyutpatti*, is an Injunction calling us to do as Rama and Yudhisthira did and to shun what Ravana and Duryodhana did. This Injunction is dissolved in the medium of poetry and is not apparent at first sight; it is not expressed, but being unmistakably implied in it, suggests itself to the reader. In effect, the poet's subtle Injunction and Prohibition are more powerful than those shouted from the pulpit. The *Mahabharata* describes itself as a poem, *Kavya*, in the beginning (1.1-97) and it is as *Kavya* that Anandavardhana, the greatest of Sanskrit literary critics, studies the *Mahabharata* towards the end of his classic, the *Dhvanyaloka*. He has brilliantly expounded there the final purport of the Great Epic as the realisation of the vanity of earthly glories and as the attainment of Dharma, Vairagya, Santi and Moksha. The changes in values brought about by the passage of Time prove the vanity of all earthly glories (*Santi Parva Moksha Dharma*, 178,4) and hence it is

that both at the beginning and the end, the Epic has glorified Kala (1.1. 272-275 and XVI. 9. 36-40). This Vairagya, together with Dharma, forms the means of our realising God and attaining Liberation. Anandavardhana observes: 'When Vyasa says that in his Epic, he has sung of the Lord and when he describes his epic as the "Story of Narayana"—*Narayana Katha*, his message is: "The history of the Pandavas is only the argument; the case is the greatness of the Lord. Revel in love for Him and wallow not in the worthless things of the world."—(*Dhvanyaloka*, pp. 238-9). When one understands this, the huge Epic at once attains a unity of character. The Pandavas represent Dharma, which alone is the path to God; Duryodhana, his brothers and his allies represent Adharma. The story of the Epic is the conflict of the two. The Lord Himself, Bhishma, Vidura and Drona try their best to save Duryodhana by pointing out to him the superiority of Dharma; but doomed by Fate, the unthinking prince ruins himself and his allies. This Dharma is the message of the Great Epic and it can hardly be missed. As the Epic opens, it says: (I.1. 76) "Vyasa sang of the greatness of Lord Vasudeva and the truthfulness of the Pandavas." And as the Epic closes, it says: (XVIII. 5. 76-7) "With uplifted hands, I shout; alas! none heeds. From Dharma can one attain his Artha and Kama. Why is not that Dharma resorted to? Not out of passion, not out of fear, not out of avarice, not even for the sake of life, should one abandon Dharma. This is the essence; this is the *Bharata Gayatri*. Meditate upon this as you rise out of bed every morning."

The Indian Woman and Her Future

BY SHYAM KUMARI NEHRU

SOCIETY in this age of broken beliefs and iconoclasm is faced with a grave danger. Unless it so adjusts itself to changing conditions as to imbibe the new spirit that pervades all matters great and small, there is not much hope left for it. It has flourished one-sidedly; all the good things of life, privileges, rights and powers have been vested in man whereas the woman has suffered greatly for want of education, social or legal rights and as a matter of fact for all that is essential in the free growth and development of a healthy individual. This has been the common experience and history of mankind and our country has shared it fully.

In India, woman's position is as cabined, cribbed and confined as it is in any other part of the world if not worse. It is our misfortune that things here change less rapidly than they do in every other progressive country of the world, and this has resulted in great hardships on the backward sections of the population. Perhaps it is a vicious circle; these backward classes are a hindrance in the path of progress and *vice versa*. Whatever may be the root-causes of the trouble, it is interesting to watch the development of the woman's movement which is trying to remove every disability attaching to woman.

The legal conception of woman as inferior to man is by no means new or confined to India. Woman has for long past been treated like property; she has been bred like a domestic animal, captured like booty, purchased as a chattel and bestowed as a gift. It has been a matter of common belief that man's problem is his relationship to the universe, and woman's is her relationship to man. "He for God only, she for God in

him." A passing glance at history on this aspect is an interesting study.

It will be found throughout the Ages that wherever woman has been economically dependent, her position has been inferior and subordinate, but where we find her economically independent, we also find her position elevated and advanced. We hear much of the primitive woman and have it on record that in matriarchal society, the industrious woman was completely autonomous in her habits and attitudes. America provides an engaging illustration of this independence in the lives of the Indian squaws. She shares the labors of society, works of her own accord from sunrise to sunset, but is not robbed of her fundamental rights of freedom. In marriage, for example, she has a perfect right to her own freedom and can leave her husband at her own desire and pleasure. In fact, it is surprising to see how with the growth of so-called civilisation, woman lost her social status and freedom; the patriarchal society began and her inferiority was enforced.

In India, history only repeated itself and the tale is the same. The Aryans passed through a period of comparative freedom and equality, but with increased homogeneity and political assurance, social customs grew more stable, and stability was soon followed by rigid laws. The code of Manu perpetuated the subservience of woman; at no stage of her life was she to have freedom; the guidance of man was necessary throughout; the father to be succeeded by the husband, and the husband to be succeeded in case of widowhood by the son. A common practice of mediæval India was the *sati*; she was surrounded with all the glory and halo of religion and this practice survived until within living memory! The

subordination of woman was not necessarily confined to the Hindus. Islam with all its fundamentals of equality and fraternity could not completely brush aside the social customs of the day, and women were raised only to half the status of men. Political conquests and dynastic changes, followed by all the vicissitudes of such changes, rendered the protection of women necessary and the *pardah* and the veil were introduced. Thus the harem, the *pardah*, the veil, and the *sati* with all their psychological implications exercised a constantly recurring influence on the position of women, and we are to this day faced with all the problems they created.

The woman's movement is once again trying to give woman back all that she has lost. In India, we are threatened with the greatest menace to our progress in child marriages. Despite legislation, we still have prejudices against widow remarriage and it is appalling to note the actual number of widows we have in the country beginning from the age of one year! The next great evil we are faced with is: *Purdah*. That is the outward expression of all our misfortunes and is the surest way to keep woman where they are. It is not the veil alone that has to be torn asunder; the veil is a symbol of the subordination of woman; with the veil must disappear all our legal disabilities. A girl has no legal or social status at all in society; she inherits some property under the Islamic law and a limited interest at times under Hindu law; but this is very inadequate. She has no rights of separation after marriage; she cannot, because of the rigidity of social laws to choose her own partner in life; in short she is treated from beginning to end as a piece of property; more valuable in places where education and modernity is the order of the day, and less valuable

where people are still sticking to old forms and conventions. The present-day education, too, is not conducive to the amelioration of the status of woman at all. It is being imparted with ulterior motives, not for the sake of making the individual more fit for the struggles of life, but in order to equip her with more and more of qualifications for a decent match! What India needs, therefore, is a complete change of outlook. The Indian woman of the future must be a free woman—an equal of man in every activity and every organisation of life. She must not be merely an attractive doll to play with, but a responsible partner in life. The only country in which this inequality has ended for the first time in the history of the modern world is Soviet Russia. In the words of V. F. Calverton: "Soviet Russia has not nationalized women; it has not bought and sold women; it has not bound them by law; it has not enslaved them by law; it has not enslaved them by custom; it has not trafficked in their domestic relations and profited upon taxes thereby derived; in other words, it has freed and not fettered women."

The Indian woman of the future will also claim her own. She cannot be satisfied with concessions whether legal or social. She does not ask for privileges nor does she desire Nemesis for man. All that she demands is, that she must be treated on an equal footing with man. She must be given an equal chance to be educated and to work her way in the world without being fettered with old conventions, religious prejudices and legal inequalities. What is needed is, a really scientific approach to social facts; and with more and more of economic independence for women, every problem is bound to be solved.

INDIAN MILITARY EXPENDITURE

BY DR. SIR P. C. RAY

"India has been the English barrack in the Oriental seas."—Viscount Cranborne, afterwards Marquis of Salisbury.

VERY few have now the hardihood to deny that India has been saddled with a military expenditure far in excess of her own needs. The military expenditure of India, which at present amounts to nearly 55 crores of rupees, swallows 47 per cent. of the total revenue. The following table exhibits the figures of net military expenditure for each year since 1921-22:

1921-22	...	Rs. 69'81 crores.
1922-23	...	" 65'27 "
1923-24	...	" 56'23 "
1924-25	...	" 55'63 "
1925-26	...	" 56'00 "
1926-27	...	" 55'97 "
1927-28	...	" 54'92 "
1928-29	...	" 55'10* "

During the Boer War 10,000 white soldiers under Sir George White were locked up at Ladysmith in spite of the Russian menace threatening India. During the late War again India was bled white *i.e.*, denuded of soldiers, British as well as Indian, to quote Lord Hardinge, and internal peace was maintained practically with the aid of policemen. There is thus not a shadow of justification for the disproportionate strength of the army. The fact is that the army quartered in India is a part and parcel of the Imperial army kept on such a footing as to ensure the supremacy of England in Asia from the Far East to the Near East. If one were to take stock of the unjust and iniquitous burdens thrown upon India for purposes in which she was not in the least concerned, a separate volume would have to be written.

In support of this assertion, we can quote the following opinion expressed not by an Indian politician but by the Government of India:

The Imperial Government keeps in India and quarters upon the revenues of that country as large a portion

* The military authorities are credited with a solid reduction of Rs. 6 crores in about 50 crores in 1934-35. How has this been achieved? By postponement of re-equipment and building programme and partly by reduction of stores and "partly real permanent retrenchment and economies". Sir George Schuster did not care to analyse the part under inverted commas.—*Cf. Budget Speech for 1934-35.*

of its army as it thinks can possibly be required to maintain its dominion there; that it habitually treats that army as a reserve force available for Imperial purposes; that it has uniformly detached European regiments from the garrison of India to take part in Imperial wars whenever it has been found necessary or convenient to do so; and more than this, that it has drawn not less freely upon the native army of India towards the maintenance of which it contributes nothing, to aid in contests outside of India with which the Indian Government has had little or no concern.

Is anything more necessary to prove that the army in India is of an Imperial nature maintained with an eye to Imperial purposes? Can the Government of India go back upon the statement quoted above?

We make no apology for presenting the army headquarters with yet another quotation in support of our contention and that from that of the Rt. Hon. Ramsay MacDonald.

It is unspeakably mean of us to place the burden on the Indian's back simply because he must bear any load we put upon him. Nine-tenths of the charge of the army in India is an Imperial charge. Canada, South Africa, and Australia should bear it as much as India. It is a piece of the most bitter cynicism to find the Imperial doors of our colonies shut in the faces of these poor people, who bear such an inordinate share of the cost of Imperial maintenance, and at whose expense these Dominions are protected from the fear of war. If £18,000,000 of the army charges were met by the whole Empire, we might look the Indian taxpayer in the face as honest men. At present we cannot do so.

The last and "most unkindest cut of all" has come from the decision arrived at by the Capitation Tribunal—a decision which was published only on the 20th December, 1933, and by which the Imperial contribution to Indian defence expenditure has been fixed at £1,500,000 and not £18,000,000 as recommended by the present Prime Minister of England in his pre-Prime Minister days. And why have the members of the Tribunal recommended this annual grant? Because they hold (a) that the armed forces in India constitute a force ready in an emergency to take the field at once, a position which does not exist elsewhere in the Empire; and (b) that India is a training ground for active service such as does not exist elsewhere in the Empire.

Sir John Strachey, an authority on problems of Indian administration, said years ago:

The ultimate basis of our dominion in India is obviously our military . . . power, and this to be capable of being exercised on sea and land, not only within India itself but far beyond her borders. . . . In Persia and the Persian Gulf, in Arabia, in Africa, in Tibet, in China and in Siam, there are great Indian and Imperial interests which, let us trust, British statesmen will never forget, and which they will defend with all the power of the Empire.

Even a prominent propagandist of British Imperialism like Sir Valentine Chirol could not overlook the fact which the military authorities in India want to discard. He said:

It is no secret that the Government of India have frequently remonstrated in vain when India has been charged full measure and overflowing in respect of military operations in which the part borne by her has been governed less by her own direct interests than by the necessity of making up with the help of Indian contingents the deficiencies of our military organizations at home.

The whole question of the expenditure on the British army in India surely requires reconsideration. In 1922, an eminent Civil Servant "holding one of the highest posts in the gift of the Crown" wrote thus to the Inchcape Committee:

The British army in India is not there from entirely altruistic motives. India is a valuable training ground for troops, it gives a free supply to Great Britain of trained reservists, while it affords a livelihood to numbers of white men of the Officer class in the army, as well as to a few thousand more of the same class, to be found in the various European services, whose presence there and the authority that they wield are at bottom based upon the British army in India. . . . It is true that the British army by its presence protects millions of Indian lives, but its *raison d'être* in this country is the maintenance of British rule, the safety of Europeans, and the security of British commerce.

Sir P. S. Sivaswamy Aiyar, who is a politician of the moderate school and who commands universal respect, has made the question of the Indian army his special study. A few lines from his latest contribution to this subject may be quoted here:

The Simon Commission have dexterously devised a scheme which will keep India in perpetual bondage and tied to the chariot-wheels of the Imperial Government. . . . At no stage is it contemplated that the Indian Legislature should have any part or lot in the control of the Imperial army which she must subsidise. . . . As a matter of fact, the late Lord Haldane adumbrated a proposal to make the British troops in India a charge on the Imperial revenues alone, the India Government contributing her own proper share.

The question of military expenditure to be borne by Indian revenues, however in its ultimate analysis, centres round the fundamental problem of a mercenary army vs.

a national army as being necessary for the defence of India. The army policy of the British rulers of India has necessarily been governed by a complete mistrust of those sections of the people in whom there has been the faintest dawn of political consciousness.

The policy persisted in by the Government was thus described and criticised by Sir K. G. Gupta:

When the English first secured the sovereignty of India, there was a National Army in all the provinces officered by Indians who usually came from the land-holding and middle classes, whose interest it was to keep up the martial spirit among their tenants and neighbours. But the British policy has, from the very commencement, been to deprive Indians of all authority in the army, and recruitment has been confined to the rank and non-commissioned officers. . . . *Pax Britannica*

One may almost exclaim that the *Pax Britannica* of which so much is made in certain quarters has been the greatest drawback of British rule in India; for it has effectually emasculated the whole nation and has made it incapable of doing anything in self-defence.

The division of the people into martial and non-martial races is artificial and unreasonable and must be ascribed to the decision of the authorities to exclude some races from military service and the development of the martial spirit for reasons other than efficiency.

In reply to a question put in the Legislative Assembly in 1921, the Finance Member said that out of the total expenditure in India, including that of the provinces, 33½ per cent. was for defence, 11½ per cent. for sinking fund and interest charges on the national debt, 4 per cent. for education and ½ per cent. for sanitation. The total expenditure then amounted to 127.60 crores. To-day it is not more than 115.10 crores. It was found at that time that

1. Even a rich country like England did not spend more than 20 per cent. of its total expenditure on defence (army, navy and air force).

2. Canada did not spend more than 11 per cent.

3. The expenditure of South Africa on this account did not exceed 8 per cent.

4. Portugal spent 20 per cent.

5. Norway spent 11 per cent.

While poor India had to spend 33 per cent. and that too in peace time! The situation is the same to-day and military expenditure sits on the chest of the country like an incubus from which she cannot escape till the whole policy is changed.—From a chapter in the author's *Autobiography*.

INSURANCE AS A SOCIAL SERVICE

By DR. B. PATTABHI SITARAMIAH

INSURANCE business is relegated to a place which is not *primus in pares* (first amongst equals) but which is the *pis aller* or the last resort of failures in life. Yet the fact remains that in the Great War when England was seeking the aid of America, and America would not touch any contract for munitions with a pair of tongs—except for hard cash, it was an Insurance company that saved England's people and England's prestige. This relativity in the places and positions assigned to the various professions in life is to be met with every day—but every day we also come across the spectacle of the first profession of to-day taking the last place to-morrow and *vice versa*. We shall not be surprised if one of these days Insurance occupies a foremost place amongst the professions to which the educated classes may resort—filling a most honourable place in society. Insurance is more than a profession. It is a service. Insurance, one need hardly say, is the connecting link between life and death, and between one generation and its succeeding generations. Through Insurance the father lives in the bereaved son, and the husband protects the widowed wife. Well may the insured man or woman say to oneself that he or she need not be anxious for the morrow, for it is well provided for. Insurance is really the cure-all for the maladies of life, for these maladies have their root in want of food and clothing and in mental anxiety and worry.

Insurance is not merely an economic proposition, but it has a great moral principle underneath it. And, therefore, those who work in the cause of Insurance, whether it is the business side or whether it is the propaganda side, have to lay before their minds this supreme aspect, this twofold feature of Insurance. It is not the policy that you give, which gives happiness to the insured, but it is the peace that that policy brings with it to them. That is the foundation of all happiness. The journalist, whether he takes to insurance exclusively as a field for self-expression or whether he lends his columns to the subject casually, has, therefore, the duty before him of interpreting to the untutored people the principles, the economics and the ethics of Insurance. It is only then that this

gospel of Insurance spreads from door to door and from member to member and that the full possibilities for good and for service through Insurance can be realised. Insurance figuring as a subject of study in journals, therefore, forms a fitting and necessary complement to the good work done by the Insurance agent and the Insurance promoter in the field of social service.

We have various types of Insurance companies and various purposes for which Insurance is offered. But almost all of them share the same disability, namely, that they are mostly proprietary companies and only a few are what are termed "Mutual" companies. Indeed, the latter are in India but 41 in number out of 189 companies in India. Even the proprietary companies have learnt to recognize that they should share their profits largely with the policyholders, but giving a dole or even the major portion of monetary profits to those whose contributions build up Insurance business is but a small innovation in the routine of proprietary business. Something more is wanted. It is the hand of human fellowship extended in a spirit of heartiness and sincerity, that human nature craves for. The policyholder as well as the agent craves for this recognition of equal partnership with the shareholder.

The need then for organising a new type of company is clear. It should be an ideal business organisation which eliminates the shareholders, and with them financial interests on the one hand, and makes the company the sole concern of policyholders and agents on the other. Business in the past has meant close corporations and large dividends. The complexion, however, of modern economics is rapidly changing. It is admitted on all hands that Banking and Insurance must be regarded as public utility concerns much like electric supply companies and, as such, should not be treated as private business firms yielding a rich crop of profits to a select few who, by reason of their wealth and dash, come to claim a monopoly of interest. This concentration of interest has led existing proprietary companies to frame the conditions of policies, as well as the plans

of Insurance and the terms of business in such a manner as to subserve primarily the shareholders' interests. The policyholder and the agents are as much the prop and foundation of an Insurance company as the shareholders. Indeed, the latter contribute the least to the upbuilding of Insurance business beyond bringing the company into existence; and to balance the interests of the shareholders with those of the agents and the policyholders would be an act of internal reform, which all proprietary companies should effect in their structure, but it is not enough.

When we start afresh there is no necessity to copy an existing practice with the necessary reform intended as a corrective to the defects incidental to it. In doing so, we shall only be repeating the defects and remedying them. Rather may one write afresh on a clean slate and avoid the defects altogether.

A word of explanation may, therefore, be offered to the public in pleading for a new type of venture which must be organised on lines altogether new. We have in India 41 mutual Insurance companies, which in themselves mark a departure from the large number of proprietary companies in the country. As is well known, a mutual company has no shareholders with financial interest. The members are all policyholders while a few debenture-holders help to bring the company into existence, but their debentures are terminable after the lapse of a certain time up to which they bear a stated rate of interest. The floatation of these debentures becomes necessary in order to be able to pay the deposit required by the Government of India. And when the debentures are extinguished as they are bound to be in a few years, as money accumulates in the company, the policyholders will be the sole members of the company. In mutual companies, the policyholders being the members, it rests with them to see that they do not labour under the disabilities to which the policyholders of proprietary companies are subject. These companies, it must be owned, are rapidly reforming themselves, yet not a few there are in which the policyholder does not get his due. In regard to paid-up policies, the companies are still very niggardly. In regard to renewals

of policies which have lapsed, the terms are so burdensome that any one would prefer to take out a new policy. It is a narrow view of Insurance to imagine that Insurance companies would profit by lapses or that paid-up policies would add an avoidable liability to the Insurance companies. The Actuary would tell you that both these propositions are financially as unsound as they are morally reprehensible. A policyholder who has lapsed his policy would carry on a tearing, raging propaganda against Insurance, even as a policyholder with a running policy would preach in favour of Insurance. The story of the jackal without the tail is as true as the story of the jackal with the tail. The issue is really a moral one. It should, therefore, be the study of every Insurance company to pay at least as much attention to the prevention of lapse of old policies as the procurement of new ones. The leak in the pot is as much an element of consideration as the tap that feeds it. If the leak is as big as the tap, you will have little water in your pot. That other companies have also pots that leak does not make the leak in your pot less mischievous. Obviously then in mutual companies where there exist no conflicting interests because there are no shareholders, this leak may be stopped and indeed should not come into being at all.

Even at this, there is a defect in the constitution of mutual companies. In Insurance business, policyholders do not come in of themselves, nor is it safe that they should so come in. There are agents who canvas business and examine the conditions of the policyholder beforehand. For one thing every intending policyholder does not know what kind of policy would suit his circumstances. An agent is necessary in order to appraise the life apart from the medical examination. Thus the agent safeguards the interests of the company as much as he does those of the policyholder and he is an integral part of the company from the beginning to the end. The agent is the person to whom the company looks for the introduction of business, for the preliminary selection of policy, for the negotiation of terms of alteration, in the plan asked, for the collection of the first and renewal premia, for the prevention of lapses, for the

revival of policies in case of lapse, for the production of age proof, for advising in case of loans, surrenders and paid-up-policies and finally for helping in the recovery of the claims on death or efflux of time.

The Insurance agent then is the fulcrum of the Insurance lever. The terms allowed to him comprise a certain rate of commission sometimes going up to 60 per cent. on the 1st year premia and a certain other rate—generally not exceeding 10 per cent. on renewals. The Actuary would tell you that the rates of Insurance tables are so constructed as to include the commission on renewals to the agents for the stated term. Yet it is a common experience with Insurance companies that on one pretext or another, renewal commissions are cut off and the poor agent is driven from pillar to post. He changes his company, but only to discover that he has fallen from the frying pan into the fire. The fact is that there is not that unity of interest that ought to characterize a well constituted company which harmonizes the aims and purposes of the different component factors. Some experts would go the length of suggesting that the agent should be entitled to his renewal commission whether he continues to give continued business or not. This is a knotty problem. The objection put forward to such a grant is that the agent may be changing his company. So may he. In fact, the protagonists of the view assert that agents of life Insurance companies may not even be attached to any particular company. It behoves the Insurance companies to consider this daring suggestion that any agent must be free to serve any company. There is nothing odd in this view if only all the Insurance companies learn to work together as a federated body—much as all Banks should learn to work as a Federation of Banks. A volume of avoidable expense and avoidable recrimination could be obviated by such a happy consummation and until it comes into being, it is but right that the agent attached to a company should be treated as an integral part of it.

It is but right to associate the agents with the company as essential components of its organisation, not merely as accidental intermediaries doing business now here, now there and now elsewhere. Accordingly in the new type of venture suggested, they

must be assigned a position in the company co-ordinate with that of policyholders and be given adequate representation on the Board of Directors. This novel departure may strike the superficial critics as odd, but a little deeper examination would at once reveal the marked advantages it carries. So often the agents are interested in canvassing new business—not in consolidating old business which may have lapsed. They doubtless receive a certain commission on renewal premia but that is insignificant compared with what they receive on new business—not that they neglect or ignore collection of renewal premia or revival of lapsed business, but that in the stress of circumstances and in the anxiety to fulfil the terms of their contracts, they have little time for the former as against the latter. And when their first year commission is sought to be distributed over the first two or even three years, they are apt to compare their new terms with the handsome terms of the officers of the company. But in the new organisation they are made to cultivate a new angle of vision and are not allowed to become the prey of what we may call a kind of inferiority complex. The company is theirs as much as of the policyholders. The profits of the company would accrue to them also as to the policyholders. There are no shareholders who claim monopoly of interest merely by reason of their financial contribution, nor need the agents feel that they are a set of indentured labourers who can neither get decent terms after their heart nor change their masters and their scene and centre of labours. They can't get the first because a proprietary company views them as labourers on hire, they can't get the second because they themselves consider the known devil better than the unknown, and, too, they have built up after years of labour renewal commissions which they stand to lose by change of masters. The position of the agent has been more aptly compared to that—by no means small section of the Hindu wives that are ill-treated, who can neither divorce their tyrannical husbands nor enjoy a life of peace and contentment with them. All these considerations prove how advantageous it is to make the agents not birds of passage and of prey, but the inhabitants of a house,

the natives of the soil, the part owners of a business—men really who have an intimate and inalienable interest in the growth and prosperity of the companies to which they attach themselves.

It is also likely that this new experiment may be considered by some premature. This can appropriately be said in regard to all experiments. But if there is truth in the hypothesis advanced in these paragraphs, we should have no hesitation in working them out into a theory and encompassing arrangements which would bring the new experiment within the four corners of recognised practice. An experiment with Truth runs no hazards or risks beyond the adverse criticism of an uninformed section of the public whom, however, it is our duty to educate on new lines. One ounce of business on these lines and according to these principles is much better than a ton of propaganda or tons more of criticism, and we earnestly hope that this experiment with such a new constitution will ensure a continued flow of honest and efficient business to the company without nursing a grievance in any class of people by whose labours it is built up. These principles are, indeed, not altogether new to the civilized world. In the domain of co-operation we have them at work. In a Land Mortgage Bank on the Continent, there are no financing shareholders, there are only borrower members, who pool their credit and evolve cash. In a true Central Bank there is no place for individual shareholders. The credit societies themselves own the business. And all these limit the dividends they can appropriate within a range of 9 to 6 per cent. Even the Reserve Bank has limited its dividends to 5 per cent. Fortunately with the new venture there need be no such a limitation, because there would be no financing shareholders whose existence introduces an element of competition between the agents and the policyholders and themselves. A new venture such as the one visualised here is calculated to work with a single eye to the safeguarding of the interests of the policyholders and the well-being of the agents.

Finally, if Insurance is to be a real service to those that insure, the Insurer must perpetually be in touch with the

insured, must arrange to watch his health and give him timely advice thus saving mortality. An early case of diabetes, an incipient case of consumption or of heart-trouble in rheumatism—all these can be forewarned and forearmed against. Why should not the Insurance companies assign every 500 policyholders of theirs to a doctor of the latter's choice for one thorough examination in the year free and bear the charges themselves on a group scale? Money spent on such a system is money ultimately saved tenfold by avoiding claims.

Insurance is the twin sister of Banking, and both these may one day become exclusively State concerns. Pending the occurrence of such a far off divine event, we must make these utility services really serviceable. The elimination of the shareholders has led to mutual companies, the admission of agents to equal partnership removes a standing disability and injustice. The next step should be to federate the Insurance companies and make all agents the representatives of all companies and the final culmination should be that the State should take over the whole concern.

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THE CEYLON STATE COUNCIL

By MR. ORION DE ZYLVA

THE Ceylon State Council—the first under the Constitution proclaimed in 1931—will reach the end of its career shortly. Its normal term finished its course in July, but considerations, largely of legislative convenience, brought about a short extension. From the date of dissolution until the General Election, the Board of Ministers will exercise executive functions in terms of Article 71 of the Order-in-Council.

Looking back on the last four and a half years during which an electorate for the most part newly-enfranchised took an increasing interest in public affairs and consequently in the work of the State Council, the temptation to be pessimistic and discontented might be irresistible to some critics. But when all the facts are taken into account and the Council given good and bad marks for its acts of commission and omission, when the situation created by the frequent use of the Governor's vetoing and certifying powers is reviewed and allowance made for the illusive character of some of the advantages of the Constitution, then the conclusion is inevitable that an extremely complicated governmental machine has been operated with as much success as its defects permitted. It must be recorded to their credit that most of the Councillors tried their level best to work the Constitution for the benefit of the country, and that involved much time and energy at meetings of the Council as well as meetings of the Executive and Standing Committees. Those of them who strove unceasingly can canvass the support of their constituents during the next three months with confidence—but there is a prospect of many new faces in the next Council, which is as it should be.

THE PERSONAL FACTOR

Although it cannot be said that the proceedings of the first State Council have brought into prominence any outstandingly striking personalities, it has amply demonstrated that there is no dearth of ability among Ceylonese legislators and aspirants to representative rank. Of the Ministers, Sir Baron Jayatilaka in charge of Home Affairs has naturally been more in the

public eye as Leader of the House, and if his leadership was not inspired it was at least competent. Mr. D. S. Senanayake has held a portfolio very germane to his temperament as Minister of Agriculture, and he has been untiring in his attempts to colonise undeveloped tracts and increase food production. These attempts have not all been successful and it is too early yet for some of his schemes to have matured, but he will probably be rewarded for his good work with the same portfolio in the next Council when he should have the opportunity to justify his policy by producing results. Mr. Senanayake's acting periods as Leader of the House, which made him responsible for the current year's Budget, showed that beginning with obvious handicaps, he has acquired a good parliamentary sense. Would that the same could be said of some of the remaining Ministers or that their achievements were less meagre than happens to be the case. But it is one of the consequences of electing Ministers by ballot that the team should turn out to be very uneven in quality. Perhaps the only one of the five left who deserves to be singled out for special mention is the Indian Minister of Labour, Industry and Commerce, and that chiefly for his share in the appointment of the Banking Commission over which Sir Sorabji Pochkhanawalla so ably presided. Mr. Perianen Sundaram has suffered from a propensity to start more hares than he could possibly run to earth in the time at his disposal so that critics were inclined to label him a Barnum.

If there is good reason for unevenness of quality among the seven Ministers, there is no reason whatever for expecting to find in the members of the Ceylon State Council a greater approximation to general excellence of standard than is the case with representative institutions all over the world. Considering that it was the first Council elected in this country on a universal franchise, it is a matter for no little thankfulness that it contained so small a proportion of individuals who could not have claimed access there on merit. To sift the wheat of the chaff would be neither pleasant nor profitable. It is, however,

impossible to overlook the conspicuous good work of members like Sir Henry de Mel, (whose active mind and practical outlook fit him for Ministerial office anywhere), Mr. S. W. R. D. Bandaranaike, Mr. G. C. S. Corea, Mr. D. J. Wimalasurendra, Mr. G. K. W. Perera, Mr. H. R. Freeman, Mr. G. E. de Silva, Mr. A. E. Goonesinha, Mr. Wikramanayake and Mr. N. Selvadurai. Among the nominated members, Sir Stewart Schneider, with his ripe understanding of men and affairs, Mr. E. C. Villiers and Dr. V. R. Schokman more than justified their presence in the House.

THE CONSTITUTION'S LIMITATIONS

Turning from the personal factor in the working of the Constitution to the Constitution itself, a different note has to be struck. At one of the earliest meetings of the Council, Mr. E. W. Perera, a doughty veteran now resting on his laurels, gave notice of seven famous resolutions calling for amendments designed to make the Constitution a truer vehicle of representative government. A very long time, indeed, elapsed before the resolutions were moved and carried, with the exception of one which sought to do away with the Committee System. The Donoughmore Commission's adoption of the London County Council as a model in this respect has been the subject of much criticism.

The prediction has come true that the Ceylon Ministers are concerned not so much with broad questions of administration and policy as with the lion's share of the detail of 40 departments of State. Moreover, in the absence of ministerial responsibility each Executive Committee pursues its own policy and there is no central authority under the Constitution which has the power to guide and co-ordinate the policies of the various Committees. It is obviously impossible for a large body like the State Council to take the place of the Cabinet. The proper body should be the Board of Ministers, but as it is, with responsibility for the execution of policies diffused among the members of the various Executive Committees, the Board of Ministers, which is invested with ultimate financial responsibility, has no means of enforcing its financial policy on any Executive Committee which chooses to

ignore it. But in spite of all these drawbacks, a majority in the Council were of opinion that a Minister with six or seven Committee men to control him is a safer proposition than a Minister untrammelled.

THE MINISTERS' MEMORANDUM

After these resolutions were passed, the Board of Ministers prepared a framework to fit them in and submitted a memorandum for the Reform of the Constitution on that basis. The Board's scheme consists of the following proposals:—

(a) The removal of the Officers of State and their substitution by Ministers and Executive Committees of the State Council;

(b) The strengthening of the position of the Board of Ministers by enabling them to initiate and carry out their financial policy;

(c) The alteration of the method of electing Ministers—on this point only a majority are agreed, the minority being in favour of the present method;

(d) The reconstruction of the Public Services Commission;

(e) The deletion of the provision for obtaining the prior sanction of the Governor in the case of bills, motions, resolutions or votes affecting officers in the Public Service;

(f) The curtailment of the Governor's special powers.

The anomalous position of the three Officers of State administering departments alongside seven elected Ministers is quite patent. In dealing with a legislature to which control of finance has been accorded and from the action of which no spheres of influence have been scheduled as "reserved", it is difficult to imagine a system under which a certain number of Ministers are, and a certain number of Ministers are not, responsible to the legislature. All the evils attendant on the formation of a mixed executive of this kind, which the Donoughmore Commission foresaw, have been experienced in a marked degree in the working of the Constitution. The Board of Ministers propose, therefore, that the Officers of State should be replaced

by two elected Ministers presiding, respectively, over Executive Committees (1) of Finance, and (2) of Law and Justice. Under this scheme Defence (now a subject of the Chief Secretary) would be transferred to the Ministry of Home Affairs, and External Affairs left in charge of the Governor.

The Board of Ministers also ask that the Board should be given full responsibility to initiate and carry out financial policy and propose the deletion of the provision for obtaining the sanction of the Governor in the case of bills, motions, resolutions or votes affecting officers in the Public Service. It is also proposed that whereas the election of Ministers now rests with six or seven Executive Committee men, the Council once it elects the Chief Minister (or Leader of the House) should allow him to nominate his colleagues. Another reform sought is the reconstruction of the Public Services Commission. The Commission now consists of the three Officers of State, whereas public opinion is definitely in favour of a Commission independent of the Council as well as the Public Service appointed for a specified term.

THE GOVERNOR'S POWERS

The most important of the proposals in the Ministers' memorandum is that relating to the Governor's Powers. They are quite logical in arguing that the position of the Governor must be consistent with the type of Constitution granted to the people. "Our apprehensions," they say in their Memorandum, "of the grant of unlimited special powers to the Governor have been increased by the recent use of these powers to certify as a matter of Paramount Importance the supplementary estimate in respect of the salary payable to an officer on a temporary agreement in the Government Printing Office."

Accordingly, the Ministers have asked that the Special Power of the Governor should be defined and restricted within specified limits and should be invoked only in an emergency. This could be done by amending Article 22 of the Order-in-Council (embodying the Paramount Importance clause) and repealing the proviso to Article 72.

The resolutions of the State Council and the Memorandum of the Board of Ministers failed, however, to impress the then

Secretary of State (Sir Philip Cunliffe-Lister), and the Governor had to inform them that he had received a reply from the Secretary of State,

in which he requests me to inform the Ministers that he has made it clear in Parliament that he is not prepared in present circumstances to consider any proposals involving curtailment of the powers of the Governor or of the Officers of State, or diminution of the control exercised by the Governor and the Secretary of State over any branch of the Public Service.

And the proposed deputation to Downing Street was warded off with the observation that "in these circumstances he feels that no useful purpose would be served by his receiving a deputation whose object would clearly be to advocate alterations in the Constitution which, as he has already stated plainly, His Majesty's Government are not prepared to entertain."

THE GESTURE OF DESPAIR

That is as far as the campaign for the reform of the Constitution has progressed in Ceylon. This year when in London, Sir Baron Jayatilaka, the Chief Minister, tried to persuade Mr. Malcolm Macdonald to adopt a less intransigent attitude than his predecessor. Mr. Macdonald was very pleasant, but it is not in him to influence Cabinet policy in a matter of this importance. This is generally realised in Ceylon, and a Reform Bill that was withdrawn in favour of the Ministers' memorandum so long ago as January 1984, has just been resurrected and re-introduced by Mr. Corea, while the Council plunges towards dissolution. At the best this is but a gesture of despair. Its passage is not likely to have any effect on the situation, though it should provide an opportunity for the delivery of patriotic orations on the eve of wooing the constituencies. And even if Reform is the main plank at the General Election, it is doubtful whether the next Council will be more successful than the present one has been in securing the amendment of the Constitution.

This, then, is the political situation in Ceylon to-day—as all must admit, a very unsatisfactory position.

PAGODAS OF PAGAN BURMA

BY MR. K. C. I. MUKHERJEA, M.A., B.L.

It may not be a matter of common knowledge that the earliest cultural influence on Burma is that of Hindusthan. That was an age when the Greater India extended her cultural conquest over Bali, Sumatra, Burma and other countries of the Far East. So it is no wonder that the legends of the Shwesettwa and Shwedagon Pagodas are all taken from Hindu originals and historical conclusions from data obtained by research show that the Hindu shrines before the Christian era have formed the originals of the Shwemadaw Pagoda at Pegu and Shwedagon at Rangoon.

The foregoing is a peep into the pagodas before the Christian era. The history of Burma before 1044 A.D. is rather obscure. Hence it is not possible to adduce any solid evidence as regards the history of the pagodas of the time except the pagodas built by the Pyus who had their capital at Prome. One such pagoda is Bawbawgyi which is a curious type amongst Burmese pagodas.

With Anawrahta in 1044, who was the first king of Burma apart from princelets starts the golden age of pagoda building in Burma. The centre of this new dynasty is Pagan and history shows that for the next two centuries and a half, pagodas were built with a strange rapidity and dotted the geography of Burma with innumerable golden patches.

It may be noted that a grim tragedy is associated with the pagoda building of Anawrahta. He is said to have killed his foster-brother, Sokka-te, at a duel. The great king was haunted by repentance day and night when the king of spirits told him in a dream to build pagodas and do public works to mitigate his crime. History records an interesting plan adopted by the king to choose sites for his pagodas. It says that the king let a white elephant roam about and the spot it happened to take rest was chosen as the site for a structure. Thus was built his chief monument to fame, the Shwezigon pagoda, one of the most famous pagodas of Pagan which enshrines the relics of Lord Buddha.

It is remarkable that it was to the Shwezigon that he dedicated Monuha, the king of Thaton, whom he captured alive,

The pagoda became a sort of St. Helena to the captive king with his whole family reduced to the position of temple slaves, thus perpetually ostracised socially.

Among Anawrahta's lesser pagodas, mention should be made of Bawrithat near Yawngghwe, where he received the homage of the Shans. The Taungbyon Pagoda in Mandalay district is associated with the grim murder of his erstwhile favourites, Shwepyinge and Shwepyingyi, who were slaughtered because they refused each to bring a brick for building the pagoda. It is quite probable that they refused to carry out the king's order because they were born of a Mahomedan father.

The next king, Sawlu, it is curious to note, married his father's Talaing queen. He once lost at dice to his friend Yaman Khan (Rahaman Khan). In his exasperation common to gamblers, the king dared his opponent to rebel and Yaman Khan rebelled. It was on Sawlu's march through Magwe to quell the rebellion that he built the Shwenabank Pagoda on the site of the royal hut.

The reign of Kyanzittha, who succeeded Sawlu, is celebrated in Burmese history when the famous Ananda temple, that work of wonder in architecture, was built at Pagan. During this time Buddhism had become extinct in India and the monks had to fly to Burma for protection like the Greek scholars who fled during the fall of Constantinople on the eve of the Renaissance in Europe and took shelter in the Continent. It is from these Buddhist monks that Kyanzittha learnt about the great cave temple, Ananta, in Orissa which served as the model for the Ananda temple at Pagan.

History now records a grim tragedy in the wake of the building of the great mausoleum; for so it became by a strange irony of fate from a devotional structure to a sepulchral monument in memory of the architect. Kyanzittha had now become unbalanced with pride and hysterical delight at the wonder he had accomplished. Pagan was now a religious centre and people were coming here for worship, but if the architect lived, he might build others equally beautiful and grand. So he murdered the architect,

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broke the mould of the temple and at the foundation buried a child alive to provide the temple with a guardian spirit. Even to-day the temple slaves will show one the spot where the victim rolled on the ground.

The chief importance of the Ananda temple lies in the fact that it shows conclusively Kyanzittha's undivided mastery over the Upper Irrawaddy and the Talaings of the delta.

The king is further reputed to have built 40 smaller pagodas. One of them commemorates the place where his mother first knelt in homage when first brought as a bride and another his hiding in a pit. It ought also to be added that he completed his father's unfinished pagoda, the Shwezigon.

The successor of Kyanzittha was Alaungsithu who, during his reign from 1112-67 A.D., built works of religious merit wherever he went in course of his travels; for history records that he was a great traveller. Myths have grown round him that he visited even the world's end. Thus Minbu, Thyetmyo, Mogok, Shwebo, Monywa and Mandalay districts contain his lakes and pagodas.

It was he who restored Kyaungdawya in Minbu, but his chief claim to the gratitude of posterity is the noble Thatpyinnyu built in 1144, which rightly deserves the epithet "monarch of all majestic temples". The king was now closing his eyes and may be by a strange irony of fate, he started the building of the Shwegu temple, which his son was destined to convert into a patricidal altar; for history records that like a famous great Mogul, Narathu, the ambitious son of Alaungsithu, removed the sick king struggling for life in his 80th year and smothered him to death to remove the chief obstacle to the throne. History repeated itself with the same tale but with a more horrible conclusion.

Narathu, who waded through his father's and brother Minshinzaw's blood to the throne, is said to have been filled with remorse at the memory of the crop of murders he committed and built the largest temple at Pagan, the Dammayan, which can boast to have the finest brickwork to atone for his sins. But his temple-building could not save him from a treacherous death and so he died at the hands of his enemies

who came to offer him blessings dressed as Brahmins.

The reign of Narapatisithu (1173-1210), which saw the introduction of Ceylon-Buddhism as the chief religious influence in Burma, saw the building of many temples at Pagan, of whom Gawdawpalin and Sulamani temples at Pagan are the more famous and important amongst a crop of other pagodas he built.

Pagoda building in Burmese history in the 13th century records the curve of decline. There are the lesser attempts of Htilominlo who reigned between 1210-1234 when the Sittana, the Mahabodhi and the Htilominlo temples were built, but in this torpor of artistic activity we pause on the Minglazedig Pagoda which took king Narathihapate (1254-87) six years to build. And it is a strange fact that soon after the birth of the pagoda in 1270, an uncanny prophetic rumour started abroad that the completion of the pagoda would see the downfall of Pagan. And the rumour was to come true.

The Shans were now migrating southwards. In 1273, there came an imperial command from the Emperor Kublah Khan demanding tribute on behalf of the Tartars, but the very ambassadors were executed by Narathihapate as they refused to take off their shoes. At the battle of Ngasaunggyan in 1277, the picturesque Burmese elephants full of spear men were repulsed by the Tartar archers and after a furious hand to hand fight, the Burmese also fled.

The terrified king now pulled down hundreds of pagodas, those wonders of Pagan, to build defences and shifted his court from Dallah to Bassein, but as he was turning to Pagan, the grave of his hopes, the Lord of Prome poisoned him to death. Burma was now to be divided between the Shan chiefs under the nominal control of China and Siam. The prophecy round the Minglazedig Pagoda came to be only too true.

But during the two centuries of its rule Pagan, which unified Burma and preserved Theravada Buddhism in all its purity, gave unto Burma some of the finest temples in Indo-China, which daze the new-comer with its grandeur, and surprise the student of history with their tragic tales embosomed in those magnificent piles of wonder.

Income-Tax Policy in England and in India

By PROF. M. H. VASWANI

(Ramja's College, Delhi)

A close study of the taxation policy adopted in England and in India brings out many facts which are seldom taken note of when the taxation policy of this country is discussed. One of the facts which I propose to discuss here is that while some relief is given in England to persons who are married and have children or other dependents, in India no such relief is given, though its need is greater here than anywhere else.

In England, the taxation policy is based on the fact that a man's ability to pay income-tax does not depend on one factor, that is, income, but on two factors—income and needs. As Adam Smith has said: "The subjects of every State ought to contribute towards the support of the Government as nearly as possible in proportion to their respective abilities. . . ."—*Wealth of Nations*. Ability to pay implies equality of sacrifice. "It means apportioning the contribution of each person towards the expenses of Government, so that he shall feel neither more nor less inconvenience from his share of the payment than every other person experiences from his."—Mill, *Principles of Political Economy*. "It is plain," writes Prof. Pigou, "that no income-tax could impose equal sacrifice upon all taxpayers if the amount of tax to be paid by each of them depended merely upon the size of his income without regard to other elements in his economic situation. For equality of sacrifice, taxation must be adjusted not merely to the various amounts of income received by persons whose incidental circumstances are similar, but also to the various incidental circumstances of persons in receipt of equal incomes."—*Public Finance*.

In England, a distinction is made between total income and assessable income, and assessable income and taxable income. The total income of a person is the income, earned and unearned, from all sources. The assessable income is equal to the total earned income plus the total unearned income minus one-fifth of the total earned income, provided the amount deducted does not go above £300. The taxable income on which tax is charged is much less than the

assessable income and is found out by making certain deductions from the assessable income due to marriage, children and other dependents. If a person is single, £100 are deducted from the assessable income, and if he is married, £150 are deducted. £50 are deducted for the first child and £40 more for each additional child. These amounts are deducted in case the children are below 16 years, but they continue to be deducted even if children are above 16 years, provided they are receiving education. Again £25 are deducted for a widowed mother. £25 are also deducted in case a member of the family is not in a position to earn anything or earn more than £50 a year due to old age, infirmities of various kinds, etc. £50 are further deducted for a woman who puts up in the same house and who is maintained from the family funds.

Income is not taxed if it is all earned and is below £125 in case of an unmarried person. Income is also exempt from taxation in case it is all unearned and is below £100 provided the person taxed is single. If the person taxed is married, he is taxed only when his income is above £187-10-0, if all earned, and £150 if all unearned.

It is clear, therefore, that the taxation policy in England makes a difference in the ability to pay tax between people who are married and unmarried, between people who are with and without children, and between people with or without other dependents. The necessary expenses of a married person with children receiving education and having other dependents are clearly higher than those of a person who is single and has no family burdens. "Imagine three men," writes Prof. A. C. Pigou, each with an income of £1,000, but one a bachelor, another a married man without children whose wife has no income, and another a married man with two children whose wife and children have no income. It is evident that equal sacrifice will not be imposed if these three men are taxed to an equal extent. More generally, since equal incomes, each legally belonging to a single owner, often have to support different numbers of people, allowance must somehow

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be made for that fact in any income-tax scheme which aims at equal sacrifice". Prof. Pigou quotes King who writes in the *Journal of Political Economy* (Vol. 29): "It is manifestly absurd to assume that a family with four daughters in high school or college can live as well on the same income as can a family with four children under 10 years of age." Then, again, more often than not, the ability of a person to pay tax is greater in case his income is unearned than is the case when the income is earned. The principle of taxing persons with unearned income at a higher rate "gives up the simple ideal of equal sacrifice on the basis of existing incomes and substitutes for it the dynamic idea of reducing certain incomes which come to their possessors in certain ways".—Tausig, *Principles of Economics*. The distinction between earned and unearned incomes has got a tinge of socialism, but, as Sir Josiah Stamp writes, it is really "based upon plain extensions of the principle of pure ability".—*The Principles of Taxation*. Unearned income is the result of possessing property in one form or the other, and "if two men have equal incomes but one has property and the other not, equal taxation will inflict a larger sacrifice upon the latter and in order to secure equal sacrifice, some allowance must be made in his favour".—(Prof. Pigou, *Public Finance*). Hence it is very clear that the taxation policy in England takes fully into account the real ability of the people to pay income-taxes.

In India, a policy contrary to that followed in England, is adopted. Apart from the fact that income-tax takes away a higher percentage of people's income here than in England—though England is admittedly richer than India—no attention is paid to the family burdens on people getting the same nominal income. Persons getting less than Rs. 1,000 a year are exempted, while persons whose income goes above this minimum are taxed at the same rate provided their incomes are the same. This ought not to be the case because on account of the fact that people here marry at very early ages and beget a large number of children and have to support many other dependent relatives, the real ability to pay is different from that judged on the strength of income. A few figures from the *Census of India*, 1931, will throw a flood of light on Indian conditions. In India, 46.7 per cent.

males and 49.9 per cent. females are married. Within the age group 15-40, out of every 100 females, 34 are married. The proportion has increased as the corresponding figure for the census of 1921 was 32. It must not be forgotten that many females marry before they come up to the age of 15. Then, again, during the decade 1921-31, population has increased by 10.9 per cent. In the decade 1911-21, population increased by only 9 per cent. This gives us some light on the fertility and fecundity of people which is responsible for large families in India. The number of non-earning dependents in the family increases on account of the large number of widows. "Infant marriage naturally involves infant widowhood." In India, for every 1,000 females, 155 are widows. The number of other non-earning members in our families is also very large as can be seen from the fact that there are 230,895, 601,370 and 147,911 persons in India suffering from deaf-muteness, blindness and leprosy respectively. Then again there are many persons who cannot work on account of the fact that they are victims of fevers, respiratory diseases, cholera, dysentery, and diarrhoea, plague, small-pox, etc.

The above figures point to one conclusion and that is that our families are very large and the number of children and other non-earning dependents is very large. Therefore it is very necessary that some sort of relief should be given to married persons with large number of children and dependents. Apart from the fact that no such relief is given, the taxable minimum is brought down from Rs. 2,000 to Rs. 1,000. The remarks of Prof. K. T. Shah and Khambatta are quite pertinent to the point. "Economically the weaker and less able section bears pecuniarily the largest proportion of the tax burdens in India."—(*Wealth and Taxable Capacity*.)

"Nowhere in the entire machinery of the Indian Government, from the top to the bottom, is there any influence which makes for retrenchment, any force which represents the taxpayer. Fiscal reforms are impossible . . . some room must be found, somewhere in the Constitution, to represent the taxpayers' interests." Thus wrote Mr. R. C. Dutt in 1903 in his *Economic History of India*, and the same remarks are true to-day.

SCHOOLS AND ADULT EDUCATION

By DR. P. GOPALA KRISHNAYYA, B.A., M.A., M.Sc., Ph.D.

THE old conception of Education was that it was an in-filling process. It consisted of memorization of certain facts, rules, dates, and processes. It was the common belief that in some mysterious way the material so memorized would be used at some later day in solving some specific problem and, thereby, make a substantial contribution toward enabling the individual to more successfully cope with problems of adult life.

It was generally thought that youth was the time to prepare for adult life; that unless we stored up certain facts in our mind in youth, we would have nothing to fall back upon in adult life and, therefore, we would be failures.

As this conception of Education placed all the emphasis of learning upon the early years of the child's life, it was natural that not much attention was given to adult training. So, until recently the subject of Adult Education was entirely foreign even in America and Europe and had no place whatever in our school program. Schools were built, teachers employed and various curricula were introduced for the benefit of youth, and no thought whatever was given to the problem of providing a single course for those who had completed the school course. The general conception was "they had arrived—there was nothing more to be done for them". Some countries went so far as to specify by legislation a certain age beyond which society would not be responsible for an educational program. This old conception of Education has done more than anything also to retard progress in Adult Education.

The new conception of Education proclaims that the individual is a dynamic, changing personality; that changes of paramount importance are continually taking place; that the individual daily, in adult life as well as in youth, is constantly facing problems which should be solved on the spur of the moment; that as we are living in a changing social order, we need direction in adult life in order to solve adult problems in the most satisfactory manner to all concerned. So we see according to

this conception of Education, learning takes place in adult life the same as in youth.

If this conception of Education is correct, it is folly to try to interest youth in the problems of adult life. Our educational program for youth should be directed so as to give youth plenty of practice in meeting and solving the problems of youth. According to the same reasoning, Adult Education must be concerned with adult problems. It would be just as reasonable to try to interest adults in problems of youth as it would be to try to interest youth in the problems of adult life. Therefore, if our educational system is going to function as it should, Adult Education is a necessity.

Accepting the point of view that we are living in a changing social order and that our educational program should assist in the solutions of life's problems as they arise, all subject-matter becomes a means to an end. This is true because education must result in the improvement of the individual in the power to function rather than an in-filling process consisting of the memorization of facts, dates, etc. which education in India delights in even to-day. This conception makes subject-matter only a tool and not an end in itself. This conception is in harmony with the idea that the individual is a dynamic changing personality.

Of course, it is important to master the fundamentals but such is mere training. Real education constitutes a drawing out of the individual himself. This includes discussion, art appreciation, music, literature, etc., and such training applies to adult life the same as to youth. According to this conception, there is no real education or training without a definite reaction from the individual. Of course, this applies to the individual not only while he is in school but all through life.

In the past few years we have seen added impetus given to adult education in progressive countries. Especially during the past year has this been true of America. The Federal Government, acting upon the theory of furnishing employment to needy, unemployed teachers, and at the same time of rendering a worth while educational

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service, inaugurated a plan of Adult Education that was both far-reaching and effective. Thousands of teachers were employed in this program during the past year. These teachers literally brought new life and new hope to tens of thousands of American citizens. This program of the Federal Government has done more than anything else to focus world attention upon the whole problem of Adult Education.

So the whole program of Adult Education has suddenly come upon us. I hope that it has reached India by now; if not it is high time it did. What are we going to do about it? There are two avenues open, first to create a new governmental agency to handle the program; and secondly, to expand our school program until Adult Education becomes an integral part of our school system. The latter method seems to me to be the only logical, scientific way of handling the whole program. However, when the school system of a country comes face to face with this whole situation, several gigantic problems arise for our consideration. One of the most important of these problems is finances. How can we at this time take on additional burdens when teachers are already underpaid? Can the school system of our country and nation now launch an extensive program of Adult Education?

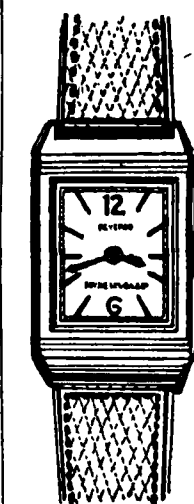
Even though we cannot at this time see how we can add an Adult Education program to our school system, I am sure we are not going to shut our eyes to the problem. Because Adult Education is here. It is upon us. It is a mark of progress—a step forward. If the Government does not inaugurate it, the public must.

The scope of an educational program is much broader than is usually conceived. Most of us are apt to get the idea that the school alone is responsible for the education of the child. Of course, the school has a very definite responsibility but is not solely responsible. Why? In the first place, the child does not go to school until he is five or six years old and then during the years he is in school, he is at home almost as many waking hours as he is in school. Does the child know anything before he starts to school? Experiments in the West show that he has a hearing vocabulary of

probably 1,000 words. Where did he learn these words? In the home. The home is the first and one of our greatest educational agencies.

It will be noted that the school was to supplement, not supplant, the teaching in the home. Even though in some extreme cases the schools have taken over most of the duties of the home, the school can never wholly supplant the home. As society became more complex, it found that it could do certain things in a co-operative way at much less expense than by doing them individually. So kindergartens, nursery schools and other additions to school systems in progressive countries have been made.

So, as I see it, the field of Adult Education is a logical outgrowth of our social order. Time was when living was a static affair. There was little if any change. Now, all is change. Each day presents new problems to us all. Therefore, it looks reasonable that we must change our conception of Education if we are to help the individual solve life's problems.



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E. May '36.

Significance of the Abyssinian Conflict

BY MR. SASADHAR SINHA

IS the present-world economic crisis a homogeneous phenomenon? A correct answer to this question is necessary, not only to understand the nature of the crisis itself but also to realise that without qualification its universal character is deceptive. Firstly, the nature of the crisis differs from one country to another, and secondly, it varies in intensity from one part of the world to another, pressing lightly on this and heavily on that. The one illustrates a difference of quality and the other of quantity. Thus the crisis is severest in Western Europe, with its nearest parallels in North America and Japan. Broadly speaking, it may be called the crisis of plenty, whereas the rest of the world is in the grip of chronic want, which the crisis has aggravated but not created.

This basic difference between the types of economic evolution of the world is historical. The political and economic supremacy of Western Europe, with England at its head, has been built up during the last three centuries on the basis of unequal development in different countries and continents, not only as a temporary phase but as a permanent fact. The carving out of the world into different European empires, making it possible to perpetuate this inequality, has strengthened this belief. It was considered as almost a law of nature that Western Europe should continue to be the workshop of the world and that the rest of the world should pay its tribute in raw materials.

The first rift in this idyllic harmony came at the end of the last century. There was a re-shuffling of the economic balance among the Western European powers themselves. England's economic hegemony was challenged by the rise of Germany. The first glimmerings of the economic potentialities of the United States could already be seen. Japan's modest entry on the scene did not pass unnoticed. The bogey of the Yellow Peril raised the first cry of danger. The period culminated in an attempt to restore the old balance of economic power within Western Europe in the Great War.

That "war settles nothing" has never been truer than in the case of the last war. Indeed, it has released political and economic forces over which no individual nation has any control. America now holds the

economic leadership of the world. Japan has entered the lists of the industrial nations and has become a serious rival to the manufacturing nations of the West. Even the raw material producing countries are in the process of industrialisation. The Russian revolution has transformed one corner of the world out of recognition and exercises a potential influence far beyond her frontiers. Western Europe also, the principal theatre of the war, has not been left untouched by this universal process of economic change. Notwithstanding her temporary eclipse, economically Germany's potential splendour remains undimmed. Italy has entered on the same path of rationalisation. The older industrial countries like Great Britain and France follow closely behind. The productive capacity of the world has never been greater.

Two consequences follow. Firstly, the expansion of the rest of the world's capacity for production has been relatively greater than that of Western Europe, and secondly, the increase of productivity within Western Europe itself has been unequal. Industrial Europe finds itself face to face with newer and more vigorous industries elsewhere and the gains of the latter are in every case at the cost of the former; while among the European countries themselves competition for the narrowing world market grows ever keener.

This twofold crisis has led up to the acute political tension through which Europe is passing to-day. The weakest links in European capitalism, Italy and Germany, have succumbed to Fascism. It seeks by violence at home and abroad to widen the scope for its productive capacity, which the present political boundaries ill afford. The bellicose attitude of both Italy and Germany is similar. Both aim at territorial expansion, acquisition of colonies, which would give them access to raw materials and food and provide them with additional markets. Herein lies the crisis of capitalism. The latent conflict between the haves and have-nots among the capitalist powers must sooner or later issue in an open international struggle. Abyssinia is an index, and indeed, a very minor index of the shape of things to come.

THE BRAHMI PROBLEM

BY PROF. P. P. S. SASTRI, M.A.

FROM the days of Sir William Jones, who opened up the treasures of the Sanskrit Language and Literature to the scholars of the Western world, India has been fortunate to enlist the sympathetic studies of successive Civilians who have made their valuable contributions to Indian literature and art. In this distinguished company, Sir Denys Bray of the Foreign and Political Department of the Government of India holds an assured place of honor by his latest work.*

The Brahmis are a semi-nomad tribe inhabiting parts of Baluchistan. They declare that they are descended from a branch of the Prophet Mahomed. But their language shows distinct affinities with the Dravidian languages of South India. Caldwell thought that the Brahmi language was derived from the same source as the Punjabi and Sindhi with an admixture of Dravidian element whilst Lassen declared that Brahmi belonged to the Dravidian group with a free admixture of alien vocabulary of all neighbouring languages. As early as 1909, Denys Bray brought out the first part of his "Brahmi Language" in which he discussed the grammar of the language. After a lapse of nearly quarter of a century, the second and third parts of the same work are made available to us. The second Part deals with the Brahmi Problem and the third Part contains an etymological vocabulary.

In the second Part, Sir Denys discusses the Brahmi Problem in all its aspects. To students of Dravidian Philology, the work is indispensable. It is conceded that the grammatical structure of the language is definitely Dravidian and pre-Aryan. The vocabulary is polyglot. None the less, the secondary evidence afforded by affinities in the vocabulary is striking enough. Though the words inherited from the original Dravidian stock form a very small minority, it is a minority of stalwarts, composed almost entirely of words to express the most fundamental and elementary concepts of life. The phonetic affinities of the Brahmi language with Kanarese and Tulu are very marked; but its special

affinity with the Northerly Dravidian languages is much more clearly marked.

Who are these Dravidian speaking Muslims in the extreme North-West corner of India? If these hardy frontier tribesmen are Dravidian like their language, then they are quite unlike Dravidians in their manners, customs, habits and modes of life.

The Brahmi Problem bristles with impossibilities. To mention a few. According to the Brahmis themselves, they ought to be Arab, as descendants of the Prophet. They have been classed as Dravidian because of their language. They have been classed as Semites because of their display of the tokens of virginity; Syrian because of their name; Turco-Iranian because of their head-measurements; Mongolian because of their colouring of their infant buttocks; Scythian because of their tribal names; Sumerian because of ancient pottery found in their country.

With the unearthing of a great prehistoric civilisation at Mohenjo-Daro and of kindred and roughly contemporary relics within a hundred miles from the native haunts of the Brahmis, the Brahmi Problem assumes more than a passing interest. Do these Brahmis represent the earliest specimens of that pre-Aryan yet Indian species whose relics have been recently unearthed at Mohenjo-Daro? If the Indus civilisation is pre-Aryan and yet Indian, there is only one Indian culture of which we have any inkling and that is that ancient culture whose past greatness can be derived, not from present-day Dravidians but what is very different from the great Dravidian languages it has left behind.

These are some of the problems dealt with in detail by Sir Denys in his second Part. The third Part of his work contains an etymological vocabulary of all the Brahmi words with their equivalents drawn from as many as twenty-two different but allied languages.

The work of Sir Denys can do credit even to a professional scholar. We are all the more indebted to Sir Denys for having snatched the necessary leisure from his official duties to make such a substantial contribution to the domain of Dravidian language and literature.

* THE BRAHMI LANGUAGE. Part II. The Brahmi Problem; Part III. Etymological Vocabulary by Sir Denys Bray, I.C.S. Government Press, Delhi. Price Rs. 7-14.

Italy, Abyssinia and Islam

BY MR. ABDUL GHAFUR, B.A. HONS. (LONDON) M.A., M.Sc. (ALIG.)

THE Chamberlain ushered the Muslim Mission of Al-Azhar into the archaeological section of the palace museum. The dark skinned Ethiopians flitted to and fro like the mutes in a Turkish harem. A feeling came over us as if we were in the presence of some overruling spirit which had pervaded the room. The dust of ages seemed to cover these relics of old which even the Negus visits only on special occasions when any great calamity threatens his Kingdom of Darkness. Presently we heard the sound of footsteps and all of us rose to receive Negus Negustus, Haile Selassie I. king of kings and the Emperor of Abyssinia.

An iron chest was brought to him by the attendants and, with hands which trembled slightly with tremors of awe and reverence, he took a steel case, wherein lies safely deposited, in folds over folds of silk, the epistle of the Prophet of Islam, he had sent thirteen centuries ago to Negus III. It is written in a script after the Hebrew style, probably the Kufic, the oldest form of Arabic script and bears the mark of the seal of the Prophet. In the same room, there is a gold box which contains a piece of the Holy Rood. These relics of old are considered highly sanctimonious by the Negus and his people. Whenever some imminent danger threatens the land, or a foreign aggressor invades the country, the King goes to pray in this antique chamber and the Abyssinian believes that the danger has been always averted.

Abyssinia has ties of the closest nature with the world of Islam; racial, commercial and political relations with Arabia Felix which go as far back as two millenniums. The Koran mentioned the country twice and the first call for prayers which arose in the calm silence of the desert morn, came from Bilal, the faithful companion of the Prophet, who was an enfranchised Abyssinian slave.

But the most resplendent example of Christian toleration and the cause of well-deserved pride for the Negus was the royal protection extended to the small band of early Muslim refugees who had escaped the persecution of the heathens of Mecca. Muslim historians have given

him the highest encomiums for his noble action and as Muslim tradition has it, the Negus became a convert and the Prophet offered prayers for his soul on his death. Recently, when the Negus addressed letters to the rulers in Arabia, he mentioned this fact with glowing pride. No doubt, the best reception to the letter of the Prophet was afforded by the Najjashi (Arabic for Negus), and the Muslims have a soft corner in their hearts for the kind black ruler who nevertheless had a heart of gold.

On the road from Senafe to Goose plain, can be seen still a stone brought by Ali on his return to Mecca about 570 A.D. The Muslims of Senafe and Game regard it with great veneration and pray on the spot on Fridays. The road from Axum to Adulis, the line of Italian advance, is marked with ruins and inscriptions. Along this road has yearly passed the caravan of the Abyssinian pilgrims who visit Mecca for the Haj.

Since then, Abyssinia seems to have pursued a course of calm and isolated development when once more, the Somali chief, Mohammad Gran burst over the country and swept away everything before his terrific invasion. But his comet-like career spent itself out soon and Abyssinia once more relapsed into seclusion. Since then, the Portuguese got the upper hand and as far as the Muslim world is concerned, it was known as the best market for slaves. To the Sherif at Mecca was of course brought the annual tribute sent by the Muslim feudal chiefs like that of Jemima and Aoussa.

The last century saw the rise of the Galla Muslim chief, Ras Ali, who established himself as the ruler of Amhara after expelling the ruling governor. Next year, in 1841, he became strong enough to play the role of a king-maker and married his mother Menen to the Negus who was a tool in his hands. Thus he ruled the country in the name of the Empress.

There are two very remarkable Muslim women in the history of Abyssinia in the last century. One is Menen who seems to be an amazon and personally led a cavalry charge against Theodore and was captured when her horse shied near a morass. She seems to be the harbinger

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of the 3,000 women who have recently declared their determination to fight shoulder to shoulder with men in the Abyssinian war.

Another famous woman who changed the trend of history in the last century and softened the evil tendencies of the King Theodore was his wife, Tavavich, the daughter of Ras Ali. By her gentle and mild influence, she restrained the fiery and whimsical nature of her husband which had its free play after her death. By the way, it was Theodore who had once imprisoned all the Englishmen residing in the country. Of course, the accident belongs to that phase of life when his wife was no more.

PAN-ISLAMISM IN ABYSSINIA

The greatest *coup de force* of the Turko-German diplomacy was the conversion of the Negus Lidj Yeasou (1913-1916), the grandson of King Menelik who came to the throne after him. He took to the Arab dress and styled himself as Ali. He came deeply under the influence of the movement of pan-Islamism and was in communication with Abbas Hilmi Pasha, the Khedive of Egypt. In his zeal for his new faith, he declared a Holy War but was soon defeated and captured. He still lives in the hills of Harrar as a royal prisoner and is looked after by the Coptic bishop of Harrar.

THE MUSLIMS IN ABYSSINIA

According to the *Annuaire de Monde Mussulman*, out of a total of eight millions in Abyssinia, 3.5 millions profess Islam. The fierce Danakils (Kil from Arabic Khel, a tribe), the Gallas who are considered the best riders of the world, the Tigrine converts in Takkaze, the Amharians in Godjam and the littoral of the Tsana lake and the Somalis of Ogaden and Harrar are all Muslims.

Far in the north-west, in the rich basin of the Rahad and the Atbara rivers, live the Tookeries, a fanatic Muslim tribe. Sir Samuel Baker, the explorer of the Abyssinian tributaries of the Nile, remarks that they are seldom unemployed and have turned the upper reaches of the Nile into rich gardens and cotton fields.

The Muslims are under the strong rule of feudal Muslim chiefs, the local Rases. The two great chiefs who claim the allegiance of the majority of the Abyssinian Muslims, are the chief of Jimma and the Sultan of Aoussa, the chief of the Danakils, who are the first tribe to bear the brunt of the present war.

The Muslims are mostly bilingual; they talk in their provincial dialect but they can generally understand Arabic. Out of deference to the Muslim sentiment, the Abuna, the head of the Abyssinian church, prayed in Arabic when thousands of Muslims had congregated in the cathedral at Addis Ababa, to send up a fervent prayer for the welfare of their country. Arabic is the *lingua franca* of the Muslim Africa and in the time of war this common language makes a strong weapon in the hands of the propagandists who can fire a blaze from the banks of the Niger to the shore of the Red Sea.

THE TOLERANCE OF THE ABYSSINIAN KINGS

Like their famous predecessors, the Negus kings of Abyssinia have always extended a welcome to the foreigners. The Muslims have not experienced any persecutions in the country and the same cordiality was shown to the Jesuits who came to preach the Roman Catholic faith in the country although the foreign missionary has been always a severe critic of the Coptic church in Abyssinia.

But a closer study of the religion and the social life of the Christians brings out clearly how different it is from the established Church of Europe and how closely it resembles Islam. The Christians of Abyssinia observe the rite of circumcision, are not monogamists and turn the face of the dead towards the East like the Muslims. They consider the pig as an unclean animal and never take meat of any animal except killed in the orthodox fashion. They observe the Lent fast as rigorously as the Muslims and never take anything from morning to sunset.

It is this close affinity and bond of a common social, political and religious life which swept a wave of patriotic enthusiasm over the Muslims of Addis Ababa and Harrar, who made ovations at a gigantic

scale recently near Menelik's statue in the palace of St. Ghorghis.

THE WAR AND THE WORLD OF ISLAM

The invasion of Abyssinia by Italy has called forth strong protests from many Muslim Societies in the world. The Islamic Association of Berlin has despatched a telegraphic appeal to the ALL World Muslim Congress in Palestine urging economic boycott against Italy. The U'lama of the Al-Azhar have issued a religious injunction (*fatwa*) prohibiting all good Muslims from a war against Abyssinia. A Society of Defence for Abyssinia has been formed under Ismael Dau'd Pasha and U'mar Tusun Pasha whose membership has risen well above three thousand. U'mar Tusun Pasha has been instrumental in equipping a well furnished field hospital for the war under the Red Cross Society of Egypt. The Coptic Patriarch of Alexandria, a president of the Society, has also helped in realising this proposal. The Negus has warmly thanked the Pasha for his sympathy to the cause of Abyssinia.

The Indian Muslims are also realising their responsibility and the Punjab Muslim organisations have decided to send a medical mission to Abyssinia. Mr. Asaf Ali has broached the subject of sending up a Red Crescent Medical Mission to the Abyssinia like his chief Dr. Ansari who personally led the Medical Mission in the Balkan War. The Aga Khan, speaking in the League Assembly, made an earnest appeal for saner counsels to prevail while the Afghan delegate emphasized upon justice and fairness being meted out to Abyssinia.

The Imam of Yemen has promptly refused to supply Yemen labour to open military roads for the Italian forces, while three thousand Yemenites, now domiciled in Abyssinia, have reaffirmed their allegiance to the Negus.

To cap all these manifestation of general resentment, news has come of the summary trial of a Kazi of Italian Somaliland whose *fatwa* (religious injunction) prohibiting the Somalis from joining the Italian army was punished with a capital sentence.

So much for the world-wide indignation aroused by the war. The declaration of

hostilities have remarkably affected the world of Islam in another way.

TURKEY

The suspicion which Turkey harbours against Italy is a legacy of the Turko-Italian War (1911-1912) which had resulted in the Treaty of Ouchy which tacitly assumed the sovereignty of Italy over Libya and Cyrenaica, and Italy was to occupy the Dodecanese and Rhodes island until peace conditions were fulfilled. The transference of these islands to Italy, so dangerously near to the coast line of Anatolia, has been the cause of frequent misunderstandings between the two countries.

European politicians were following the definite policy of seeing the last of 'the sick man of Europe' in the pre-War period and sharing the spoils among themselves. It was the promise of Constantinople which brought Russia to join the Allies. By the London Pact of 1915, Italy was promised as prize for her joining in the War, a just share of the neighbourhood of Adalia in case a partition of Turkey is decided upon.

The Fascist Italy extended the hand of friendship to the Kemalist Turkey, but the sources of friction, although diminished, were not totally removed.

In the early years of the last decade, Turkey was seriously alarmed on the strengthening of the Rhodes and Leros garrison. Again in 1933, the Turks felt uneasy on the limits of the territorial waters between Anatolia and the Isle of Castellorzo.

It was last year when Mussolini in one of his bellicose speeches declared Italian aims in Asia. The Turkish representative at Rome formally protested on behalf of his Government and demanded an explanation. The Duce satisfied him by the diplomatic reply that he always held Turkey as a European power. Nevertheless the speech aroused grave suspicions at Angora and Mustafa Kemal Pasha had to undertake a tour to inspect the national defences at Smyrna and the Dardanelles.

Turkey seems to be deeply concerned with the present war which may not prove an imminent danger to its peace yet

has potentialities for grave dangers in the future. An Italy, flushed with triumphs abroad and prosperity at home, will not stop its successful course after the acquisition of Abyssinia. It is sure to make the Mediterranean an Italian sea in the true sense.

Already the Leros island is being changed into an air base, and an aerodrome has been constructed. Quick firing guns have been mounted up and wireless stations have been installed. As a precaution, the Turkish fleet is also having its naval manœuvres in the Sea of Marmora. A new department has been established with the name of Turak Kausolin Parinda Turkey which is under Russian airmen. The Turkish chief in command, Shukri Pasha, has made a statement that he can put five lakhs of soldiers at a few hours' notice. It is a Turkish general, Wahabi Pasha by name, a veteran of the Gallipoli campaign, who is commanding the Muslim contingent of the Abyssinian forces. Another Turkish soldier who is in command of the army of a state, not very friendly to Italy, is Suriya Pasha who is fortifying the Yemen coast against a possible attack by Italy. Turkey has taken a keen interest in the discussions at Geneva where her delegate, Tewfik Karas, sat on the Committee of Five, the Committee of Thirteen and the Committee of Six appointed for the sanctions.

YEMEN

The next Muslim country in the danger zone is Yemen. It has had the closest ties, economic, social and political with Eritrea for the last 2,000 years and as a logical conclusion of that, Italy is casting longing glances across the Red Sea to the rich Arabia Felix which is a good producer of cotton and coffee. As late as 1916, one Signor Rosso wrote in his book "I'Dirrito D'Italia" that the conquest of Yemen by Italy was very necessary. The refusal of the Imam to supply labour and the acclamation of the Negus by the Yemenites augurs ill for Italian diplomacy in Arabia Felix.

According to a Cairo paper, the heir-apparent, the Prince Ahmad Saif-ul-Islam, has sent for a Turkish general and has given urgent instructions to fortify the strategic points on the sea-shore and strengthen the

port of Hodeida with 30,000 men. Underground structures are being prepared against a surprise attack and for improved communication, six wireless stations are installed at secret spots.

LIBYA AND CYRENAICA

Another country where the feelings are running high, are the two Italian colonies in North Africa. Ever since their acquisition in 1912, they have been the breeding place of fanatic Muslim warriors pledged to fight against the foreign rule. The moving spirit of this discontentment is the head of the Sennussi Order who, sitting securely in his Grand Lodge at Jowf in the heart of the desert, wields considerable influence throughout North Africa through his disciples and Lodges (Zawias).

The Sennussi trouble is once again brewing up in Cyrenaica and it has been alleged, though officially denied, that General Forbes Pasha of Egypt met the Sennussi leader, Sayyid Safi-ud-din, while Saif-ul-basar Sayyid Abdul Jalil has made the offer that the Sennussuies will form the advance guard of the Egyptian forces in case a war against Italy is declared. It won't be all smooth sailing if the Sennussuies made a rising against their Italian masters.

ERITREA AND ITALIAN SOMALILAND

The latest news from Somaliland show that all is not well in the country. Qazi Mohammad and six other Somali chiefs have been shot, the charge against them being that they were in communication with the Sennussi rebels through some Somali sailors. Also that the Qazi had issued a *fatwa* against serving in the Italian army.

Such summary reprisals can hardly win the co-operation of a people. They, in a way, bring to our minds the arbitrary justice meted out to the Libyan rebels in 1931 when the hanging of the Sennussi leader, Umar-al-Mukhtar, led to a storm of protest and resentment in the Muslim World.

Such is the condition of the world of Islam; some countries are seething with indignation while others have awakened to a feverish activity for national defence and self-preservation.

The Case for the Public School in India

BY MR. S. SRINIVASAN, M.A.

“WE have one God here, and his name is Matriculation”, wrote an Indian School Master to his friend in a letter. Many will agree with that terse but damningly true observation. At last, however, India has a school of which the same cannot be said. In Chandbagh estate in Dehra Dun, commanding a panoramic view of the Himalayas, the Doon School was started on September 10, with a small batch of 70 boys from all parts of India.



HIS EXCELLENCY LORD WILLINGDON

The Viceroy, opening the school, said its main purpose is to train young citizens “of character, with a high sense of honour, of responsibility and of discipline, qualities which are absolutely essential to all service in public life”. Such in short has been the aim of every public school in the West.

Many differ fundamentally as to the methods by which present-day Indian education should be reformed. But all are united in deploring the poor quality of the young men turned out by our universities in increasing numbers year after year. Admirably fitted they may be for the

tests or examinations held by the boards; of facing the greater test—life itself—they seem to be utterly incapable.

If proof were needed, one need only refer to the recent remarks of Sir Philip Chetwode on the question. In his farewell speech in the Council of State, outlining the difficulties in the way of indianising the army, he said: “A very large proportion of the young men, aspirants who come before the Interview and Record Board before they sit for the examination are absolutely unsuited ever to be officers and to lead men”. That the Commander-in-Chief was expressing a sober fact and no mere platitude was clear when he went on to add: “We have had indianisation going on now ever since 1923 and only two candidates have passed into the Staff College.”

Who is responsible for this? Certainly not the students. Herded together in large numbers, they spend their time more in frantically gulping down what others have said rather than trying to think out things for themselves. And what can the great multitude produce but a mass mentality? The individual is obliterated. Except in rare instances, he ceases to act and think for himself. He behaves like most of his fellows. He copies their habits; he imbibes their prejudices and in the end loses himself but not to find a greater self. The examinations and degrees are too much with him. He lays waste his special aptitudes and gains nothing in return. And having nothing left, what will his own contribution to the general sum of thought and endeavour be worth?

One can as well cry for the moon as expect real leaders and responsible citizens from such institutions.

The very first requisite, therefore, in the training of individual men, not specimens of a uniform pattern, is the limitation of numbers so that greater attention may be devoted to the development of the individual personality of every student. This is obviously a task which cannot be undertaken by our secondary schools and colleges. This is the work of the public school, in which examinations play only a secondary part to the more vital aspect of character and body-building.

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There are more reasons than one why a public school is likely to succeed in this task. In the first place, the tutorial system that obtains in public schools is in itself a recognition of the profound truth that the problem of education is personal. It is personality that tells all the time—personality, not system.

Again, it is only in a public school that one can have that society which, according to William Cory, the Eton Master, is the main thing for which boys are sent to Eton.

However, there are those who contend that the Doon School is likely to promote snobbery, as it has done in England, that it is a purely Western institution and that it can benefit only a few. Such critics fail to see the primary object of the Doon School. It is intended only to select and train the leaders, not to further mass education. If it is a Western idea, it can confidently be tried

in India which has chosen a form of government equally Western. As for the charge of snobbery, there is the reply that a single real leader may set off a thousand snobs.

The Doon School is the first courageous answer to the universal complaint, that despite the existence of ample and splendid material among us, there is no institution in India that can lick it into shape. Considered in such a light, it cannot but be regarded as a nation building effort.

The type of young men the country needs and for the training of whom the Doon School is intended, was admirably portrayed by Mr. Foot, its Head Master, when he said that “the boys should leave the Doon School as members of an aristocracy, but it must be an aristocracy of service inspired by ideals of unselfishness, not one of privilege, wealth and position”.

BRITISH GENERAL ELECTIONS

THERE was little doubt that the General Elections in Great Britain would

his expectations, though it may well be surprising that an international crisis of the first magnitude like the Italo-Ethiopian war should be taken advantage of for scoring a party victory. Mr. Baldwin could not have chosen a more favourable time for appealing to the country.

A TORY MAJORITY

A close examination of the results would show that the National Government is in reality a Tory majority. It is decidedly a victory for Mr. Baldwin.

Let us analyse the state of the Parties before and after the Elections.

STATE OF PARTIES AT DISSOLUTION

The state of the Parties in the House of Commons at the time of the dissolution was as follows:

GOVERNMENT

Conservatives	... 458
Liberal Nationals	... 37
National Labour	... 13
Nationals	... 2

Total ... 510



MR. STANLEY BALDWIN

result in returning the National Government back to power. Mr. Baldwin was justified in

OTHERS

Independent Conservatives	...	1
Socialists	...	57
Independent Labour Party	...	3
Opposition Liberals	...	30
Independent Liberals	...	4
Independents	...	5
Vacant	...	5
Total		105

STATE OF PARTIES IN THE NEW HOUSE

The final state of Parties in the new House of Commons is :

GOVERNMENT

Conservatives	...	387
Liberal Nationals	...	33
National Labour	...	8
Nationals	...	2
Total		430

OPPOSITION

Labour	...	154
Liberals	...	16
Others	...	15
Total		185

Thus the Parliament that met on November 26 showed a diminished majority for the Government while the Conservatives are in full force.

THE MACDONALDS

The most sensational feature of the Elections was the defeat of Mr. MacDonald, Lord President of the Council in the last Cabinet, who originally formed the National Government, and his son Mr. Malcolm MacDonald, the ex-Secretary of State for the Colonies. The elder MacDonald who put up a brave fight was defeated by over 20,000 votes at Seaham, while Mr. Malcolm failed to hold his seat at Bassetlaw by a margin of about 1,200 votes. These are the only two Cabinet ministers who were unseated.

In an interview, soon after the results were known, Mr. MacDonald repudiated the suggestion that he is a finished man. He is still full of fight. "Quite honestly," he said, "I expected to be defeated, but

it is a defeat which I regard as a victory. I am far more disappointed about my son Malcolm than about myself."

No sooner was his defeat known than two safe seats were offered to him.

MR. BALDWIN'S GENEROSITY

It is so far not known if the elder MacDonald would care to avail himself of this gesture of personal regard. But Mr. Baldwin has with characteristic generosity included the junior in his new Cabinet. Mr. Malcolm is to stand for the Scottish Combined Universities—the seat left vacant by the death of Mr. A. N. Skelton, Under-Secretary of State for Scotland.

THE NEW CABINET

The following changes in the Constitution of the Cabinet have been announced :

Lord Halifax, formerly Secretary of State for War, to be Lord Privy Seal, in place of Lord Londonderry.

Mr. Malcolm MacDonald, former Colonial Secretary, to be Secretary of State for the Dominions.

Mr. J. H. Thomas, former Dominions Secretary, to be Secretary of State for the Colonies.

Mr. Alfred Duff Cooper, formerly Financial Secretary to the Treasury, to be Secretary of State for War.

Mr. W. S. Morrison, former acting Financial Secretary to the Treasury, to be Financial Secretary to the Treasury.

THE NEW PARLIAMENT

The first meeting of the new House of Commons following the General Elections was held on November 26, and Capt. E. A. Fitzroy was elected Speaker of the House for the fourth time.

OPPOSITION LEADERS

Sir Archibald Sinclair was elected leader of the Opposition Liberals.

Major Attlee was elected leader of the Parliamentary Labour Party. Mr. Arthur Greenwood was elected deputy leader.

Mr. Lloyd George's group of Independent Liberals joined the Liberals, thus making the combined strength of the Liberal Party 20 in the House of Commons.

CONGRESS GOLDEN JUBILEE



HUME DADABHAI WEDDERBURN
REMEMBER THE VENERABLE VETERANS

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

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Congress Golden Jubilee

THE Golden Jubilee of the Indian National Congress, which will be celebrated in the last week of this month, is naturally an occasion for national rejoicing. For, it was during the Christmas Week, fifty years ago, that a few leading Indians inspired by true patriotism and a vigorous spirit of nationalism, gathered together in Bombay to make a new beginning in national reconstruction. They were evidently inspired by the example of the English people's fight for constitutional freedom. Nurtured by liberty-loving Englishmen like Hume, Wedderburn and Cotton, the Congress grew from small beginnings and took shape under the fostering care of Dadabhai and Bonnerjee and Tyabji and a host of leaders of diverse communities owning allegiance to the common mother country. Half a century has witnessed great changes in the thoughts and aspirations of the people. New times have called for new programmes and new leaders. Once it was Mehta and Gokhale and Surendranath that swayed the Congress. Then came the spell of Besant and Tilak and Gandhiji. But they were all equally animated by the same spirit of intrepidity and devotion to the service of the common cause. And the work of these venerable veterans has impressed itself on the history of these eventful years. May they continue to inspire generations yet unborn!

The Late Mr. Devadhar

The death of Mr. G. K. Devadhar, President of the Servants of India Society, has left a void in the ranks of our public workers which would be difficult to fill. In him has passed away a true patriot and an ardent social worker. A Liberal in politics,

Mr. Devadhar preferred to concentrate his attention on social, educational and relief work. Indeed, social service was nearest his heart, and wherever there was flood or famine taking its toll, there was the inevitable Mr. Devadhar with his band of devoted workers ministering to the needs of the afflicted. The Bombay Social Service League, the Poona Seva Sadan, and the Malabar reconstruction work bear witness to his remarkable powers of organisation. Mr. Devadhar was able to enlist the sympathy and co-operation of the people and the Government alike in all his humanitarian work. That was, perhaps, the main reason of his success. Simple and unassuming in his manner, Mr. Devadhar was an example of selfless devotion to public duty.

Sir Frank Noyce

It was a rare honour that the Corporation of Madras did in presenting an address to the Hon. Sir Frank Noyce, Member for Industries and Labour. For, it was the first occasion when a Civilian has thus been honoured by the Corporation, and Sir Frank richly deserves it. An old Madras Civilian, Sir Frank Noyce spoke of his 80 years' service in India with a tenderness that can only come out of deep feeling. He struck the right note when he said in earnest accents:

That for all of us the active period of our life is spent in this country; many of us were married here; most of our children were born here. It is the scene of our domestic as well as of our official difficulties and accomplishments and hence I think I can justly call myself in a way a son of Madras, albeit only an adopted one.

Yes, there are Civilians to whom India is not a land of regrets!

The Doon Public School

The last week of October saw the opening of the Doon School at Dehra Dun, the first Public School in India to be run on the lines of the Public Schools of England. The idea originated with the late Mr. S. R. Das to whom the Hon. Sir Frank Noyce paid a well merited tribute. Sir Frank characterised the school as an experiment and the figures that he gave show that it is a costly experiment. But is the experiment worth making?

The object of those associated with the Doon School, declared H. E. the Viceroy, is to put before some portion of the youth of India the chances of developing in conditions which have played a great and precious part in the life of Great Britain.

Now Public Schools in England have been condemned as nurseries of snobbery and exclusiveness. We in India have already far too many divisions to welcome further cleavage in our ranks. If the Doon School should be able to avoid the pitfalls of the British Institutions and live up to the aims so well defined by His Excellency, there is no reason why it should not play its part in shaping the future.

A Portrait of Mr. Sastri

The Annamalai University was the scene of a pleasant function the other day when a portrait of the Rt. Hon. Srinivasa Sastri was unveiled by H. E. Lord Erskine, the Governor of Madras. The portrait is an excellent likeness of Mr. Sastri. It is the work of the well-known Bombay artist, Mr. C. Nageswara Rao, and is the gift of the Pro-Chancellor Raja Sir Annamalai Chettiar. The Raja Sahab made a felicitous reference to Mr. Sastri's life of service and held him up as an example to the youth of the country.

A life nobly lived, such as his, will surely call out what is noble in those who come into daily contact with him.

The Governor's speech was marked by the same tone of enthusiastic admiration for Sastri's character and devotion to duty. "Who is there," asked His Excellency, "who does not know India's Srinivasa Sastri, or who is unaware of his richness in statesmanship, in eloquence, in erudition and in character?"

Of the many services which my Right Honourable friend has performed in the interests of his countrymen, I regard none as more important than this which he has now undertaken."

Kenya and Zanzibar

Indians in Kenya and Zanzibar have had no end of troubles. We have in these pages drawn attention to their grievances so often, but their plight remains as sorry as ever. We, therefore, welcome two such representatives as Mr. J. B. Pandya, President of East Africa Indian National Congress, and Mr. Ghulam Ali Kader Bhoy, advocate and prominent Indian leader in Zanzibar. It is gratifying to find they are having the fullest opportunity to place the grievances of their respective colonies before the Government and people of India. Mr. Pandya has interviewed the Viceroy and Members of Government and whatever may be the outcome, ignorance of the actual situation in the Colonies can no longer be pleaded. The danger in Kenya is threefold: reservation of the Kenya highlands for Europeans and exclusion of Asiatics; closer union of the East African territories of Britain; and introduction of full-fledged Council government. One may wonder how Council government could be a danger, but Council government for Kenya means unfettered authority for the Europeans who stand for exclusive rights and privileges.

It is some satisfaction that the demand for closer union has been turned down by Mr. Malcolm MacDonald, who contends in his recent despatch that the control of His Majesty's Government in the United Kingdom must remain unimpaired.

Sir Mirza on University Ideals

It was a thoughtful address that Sir Mirza Ismail, Dewan of Mysore, delivered at the Convocation of the Annamalai University. Sir Mirza laid stress on the place of education in national life with due regard to the special requirements of India. For after all, the purpose of education is to equip the young men and women of the University to take their proper place in society and discharge their responsibilities as citizens. But, above all, there are two evils which Sir Mirza rightly urged the graduates to guard against—communalism and provincialism. We are too painfully familiar with the former in its various forms; but in the coming order of things there is no less need to rid ourselves of the Provincial incubus. We must realise the obvious truth that we are all one people, belonging to the same country and owing the same allegiance, whether professing this religion or that, or living in this province or state.

A University for Assam

Assam is a province with a character as distinct and individual as Gujarat or Bengal. With a language and literature as supple and sweet as Bengali, Assam has developed a tradition of culture and folklore of which she is as proud as she is tenacious. No wonder, like other sister provinces, Assam has developed a keen desire to foster her heritage in her own way. And what could be more conducive to that than an independent university? We are glad to find that an attempt is made by the Assam Association to outline a scheme of a residential and teaching university with the nucleus of the Cotton College at Gauhati as the University College.

Farewell Dinner to the Viceroy

The first of the Farewell Dinners to the Viceroy and Lady Willingdon was given by Sir C. P. Ramaswami Aiyar at a brilliant gathering of officials and non-officials at Delhi. Sir Ramaswami Aiyar paid a handsome tribute to Their Excellencies' undoubted genius for friendship and their "successful endeavour to get rid of the race complex and racial distinctions and unite Indians and Englishmen by ties of mutual appreciation and friendship based on a feeling of equality and common allegiance to the ideal of Dominion Status". "We have given our best to India," said His Excellency the Viceroy in responding to the toast, "and if there is any satisfaction felt by India the work has been worth doing."

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E. Dec. '35.

WORLD EVENTS

BY PROF. A. J. SAUNDERS, M.A., Ph.D.

SANCTIONS

It was the fear of many that the outbreak of war between Italy and Ethiopia would mean the death-blow to the League of Nations, but public opinion throughout the world has rallied in a really wonderful way in support of the Covenant of the League that now it seems that a League of Nations is an absolute necessity with the result that the League has taken on new life and is doing a fine piece of work in the present crisis. The League rightly, I think, is being criticised for not having taken a strong stand against the aggression of Japan in China. That mistake is being remedied in the present trouble; the policy of taking by force what one wants had to be stopped, and the League under the leadership of France and Great Britain is using every effort to stop the war extending into Europe, and to lessen its duration and effects in Africa.

The Co-ordinating Committee of the League has recommended that sanctions, economic but not military, shall be imposed against Italy as from November 18. The sanctions include prohibiting all trading in arms and munitions of war with Italy in which America also joins with fifty other nations; there is to be a ban of financial credits to Italy, and there is further to be a prohibition of Italian exports and the exports to Italy of certain key products and raw materials that may help to promote the war. It will take some months for these sanctions to become fully operative, and Italy will be able to get some of the prohibited articles from her friends such as Germany and Austria and Hungary; but as the sanctions are strictly enforced, it is hoped that they will shorten the war. In the meantime the ban on exports to Ethiopia

has been lifted; she will in consequence be able to be somewhat better prepared to withstand the assault of Italy. This is the first time that the League has seriously applied sanctions; we shall await with great interest the progress of the attempt to break up a war by the application of sanctions.

LEAGUE IN ACTION

Fifty nations have solemnly declared that Italy is the aggressor in the present crisis in Ethiopia; accordingly Member-states are called upon in the spirit and the letter of the League Covenant to impose sanctions against a Covenant-breaking Power. Article 16 of the Covenant has been put into operation.

THE WAR AND AFTER

It is often stated that war settles nothing, and there is a deal of truth in the saying; for after every war there is held a conference to settle the details of the results. In the present dispute between Italy and Ethiopia, the conference, after hostilities have been stopped, will take into consideration at least three possible solutions. They are:

1. Italy may take and administer Ethiopia as the result of conquest.
2. Italy may be given mandatory power by the League of Nations.
3. Italy may be given a place on a Commission granted by the League of those powers whose territories are contiguous with Ethiopia; that is a Commission of Administration comprising Italy, Great Britain and France.

Of these three alternatives, the first is a possibility, but it is hardly likely that the League will acquiesce in it. The second is likewise not probable, because Ethiopia will not agree to allow the conqueror mandatory power, which would simply mean reducing

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WORLD EVENTS

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her to a colonial possession of Italy. The third is the most likely solution, namely, a League Commission to administer Ethiopia on which, of course, Italy would have a place. After all her trouble and expense and, especially in defiance of Italy's evident ambitions concerning North-East Africa, it is almost certain that Italy would not accept any such arrangement. That is the problem which the League will face after the war ceases; Italy will have to be made to accept a fair and just solution, not by conquest but by negotiation, and the League Commission seems to offer the best solution of the difficult situation. Against that, Italy is putting a counter claim:

1. Italian annexation of the territory won;
2. An Italian Mandate under the League;
3. An International Commission with Italy having the preponderant position and influence. We shall see.

PROGRESS OF THE WAR

There is little to report on the progress of the war, for resistance is weak; there is evidently a close censorship on all war news, and the disparity in preparedness and equipment of the two nations at war make retreat and guerilla warfare the only thing that the Ethiopians can do. Adigrat and Adowa have been taken by the Italians; in the eyes of the Italians, the defeat of 1896 at Adowa has now been wiped out; the sacred city of Aksum has surrendered, and the Italians are pushing forward into the heart of Ethiopia. The next objective is Makale. [Since captured.—ED. I. R.]

MEMEL ELECTIONS

Several general elections of more than usual interest have recently been held. It was feared at one time that the Memel Election might prove a source of trouble in Europe. The Lithuanians are strongly

nationalistic and do not want any interference with their liberty, especially by an outside nation. The Germans are in the majority, and Nazi propaganda is decidedly active in Memel. As a result, the new Diet will be composed of Germans 24 seats, and Lithuanians 5 out of the total of 29 seats. Germany is expecting Lithuania to make certain concessions which have been summarised by the *London Times* as follows:

The results are hailed in the German Press as conclusive proof that Memel is German and wants to remain German. Lithuania is now invited to draw the appropriate conclusions. She can restore peace in the Memelgebiet and normalize her relations with Germany by appointing a Directory that enjoys the confidence of the Landtag, permitting the free working of the Landtag, abolishing martial law in the Memel territory, granting an amnesty to the Memellanders alleged to have been unjustly sentenced in the Kovno treason trial, and restoring the legal *status quo* by repealing legislation which, in political, economic or administrative aspects, encroaches on the autonomy of Memel.

LIBERAL VICTORY IN CANADA

In Canada, there has been a sweeping Liberal victory. The late Prime Minister of the Conservative Government, Mr. Bennett, was returned, but eleven of his Ministers were defeated. The new Premier is Mr. Mackenzie King, the head of the Liberal Party. The Social Credit Party has returned 17 members. The three leading parties now are:

Liberals	...	171
Conservatives	...	41
Social Credit	...	17

Canada will now have a stable Government for the next five years.

GREECE

What was expected has taken place in Greece—by a large majority the people have voted to establish monarchy and to recall their King George II. He received the news by official delegation in London; he was much overcome and said that he

would immediately return to his beloved country and people after eleven years of exile and would forget and forgive the past. It is to be hoped that with the restoration of the monarchy and a stable government, Greece will now enjoy a period of peace and prosperity.

BRITISH ELECTIONS

As I write, the British Parliamentary Elections are in full swing. There are no less than 1,270 candidates seeking election for 615 seats in the House of Commons. The party line up is as follows: Ministerial parties have 563 candidates, of whom 498 are Conservatives, 42 National Liberals, 20 National Labour, and three National.

The Opposition parties have 710 candidates, of whom 530 are Labour, 150 Liberals, and 30 Independent Labour. The real issue is between the maintenance of the National Government and a Labour Government. In many cases it will be a straight-out vote for the late Government or for Labour. All parties have issued their manifestoes to the electors. The National Government appeals to the voters on the score of their accomplishments as a Government. They state that the real issue is to maintain stability and confidence which they have been able to build up, or to hand over the fortunes of the country in a very critical time to Labour which failed in 1931 and may now be reactionary. In the home policy the National Government promise a continuance of economic recovery and the lessening of unemployment. In Foreign Affairs, they stand absolutely for collective security through co-operation in the League of Nations. That is the keystone of British foreign policy. Mr. C. R. Attlee, the Leader of the Labour Opposition party, says there are only two real issues: Security from the war menace, and Security for the means of livelihood.

BRITISH ELECTION RESULTS

As we go to Press the National Government has been returned to power, but with a much smaller majority, about 250 as against 400 at the last election. That may be an advantage, for too large a majority does not make for the best government; a strong opposition is wholesome. But Mr. Stanley Baldwin has a clear mandate to continue the National Government for another period of presumably five years. Some well-known people have failed to be returned; among them are: Mr. Ramsay MacDonald, and his son Malcolm MacDonald, who are the only Cabinet members to lose their seats. Sir Herbert Samuel, Randolph Churchill, Dr. Addison were unreturned; on the other hand, many who were dropped in the 1931 election have now been returned, as Mr. Clynes, Herbert Morrison, A. V. Alexander, Mr. Lees Smith and Dr. Hugh Dalton—all well-known Labour leaders. The women candidates fared very badly; out of 65 women candidates, only eight were successful.

NAVAL CONFERENCE

Britain has issued invitations to the United States, France, Italy and Japan for a naval conference to meet in London on December 5th. Most of the countries have replied, stating that they will participate in such a conference.

It is understood that Britain will urge limitation in the size of battleships to 26,000 tons, with 12-inch guns, and will probably also press for limitation in the size and armaments of cruisers, and that there should be a declaration of naval construction progress by the nations until 1942.

TRADE AND FINANCE

THE INDUSTRIES CONFERENCE

THE Seventh Industries Conference opened at New Delhi on the 28th October. The Hon. Sir Frank Noyce, Member for Industries and Labour, in opening the proceedings surveyed the situation created by Government's initiative and indicated the lines on which Government propose to renovate the industrial structure of the country. Development schemes are in progress in the Provinces and the idea is to decide on a plan of action in conformity with the experience gained so far. It is a happy idea to concentrate on the hand-loom and sericultural industries as these touch the life of the majority of the people. And the Government have also wisely decided to confine themselves to selected areas, so as not to fritter away their resources in endless experimentation. The hand-loom industry is an essential industry and one of the most ancient of India's handicrafts, which still affords a meagre living to a large body of people.

Like the hand-loom, sericulture has a broad bearing on the life of the artisans who are, however, too poor and ignorant to appreciate the drift of economic thought that is now taking shape in the country. It is, therefore, heartening to find that steps are promised in the direction of helping the poor sericulturist. Time alone can show how far these steps will directly help the artisan.

Grants amounting to Rs. 98,000 have been allocated to various provinces, to enable them to set up schemes for the benefit of sericulture. The schemes started in Bengal, Assam, Madras, Bihar and Orissa and Burma are designed mainly to increase the production of disease-free seed. There are also schemes for the investigation of questions connected with the silk worm disease.

THE NEW STEEL VENTURE

Reports that have their origin in Bombay state that Tata Iron & Steel Co., Bengal Iron Co., and Indian Iron & Steel Co., will jointly float a new company with the object of manufacturing steel materials which are not at present manufactured by Tatas' at Jamshedpur. Whenever we have contemplated the development of steel industry in India, we have found ourselves without an explanation for the fact that in spite of a fairly long period of protection and assurances of further protection covering wider fields if it became necessary, very considerable quantities of steel are still imported and there is a wide variety of materials for which India still looks to foreign sources of supply. Protection to the steel industry has been justified by results; but not until this gap is filled could we assure ourselves that the maximum benefit has been derived by India from a policy of protection. With dwindling foreign markets and limited Indian market for pig and cast iron, Bengal Iron and Indian Iron & Steel Co. will find their future becoming increasingly difficult. To go into steel manufacture, therefore, is a step in the right direction. Tatas', we are told, will not raise fresh capital in the open market. In their present financial position, they ought to be able to raise the necessary capital by debentures on very much easier terms. Of the others one company is incorporated in England, and other, although it has rupee capital, is still dominated by British interests. We trust that the fresh capital required by them will be raised in India and that Indians will have a substantial voice in the management.

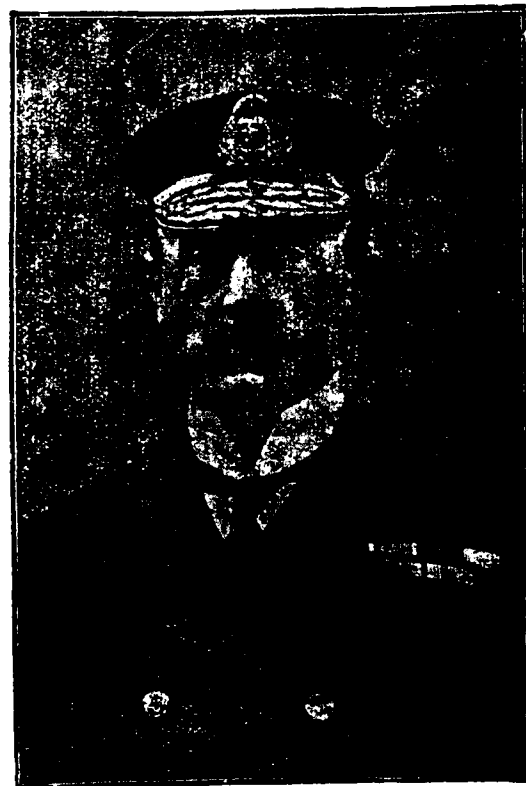
EXPORTS AND IMPORTS

The total imports of private merchandise in October, 1935, amounted to Rs. 11,81 lakhs, and total exports, including re-exports, to Rs. 14,50 lakhs.

DIARY OF THE MONTH

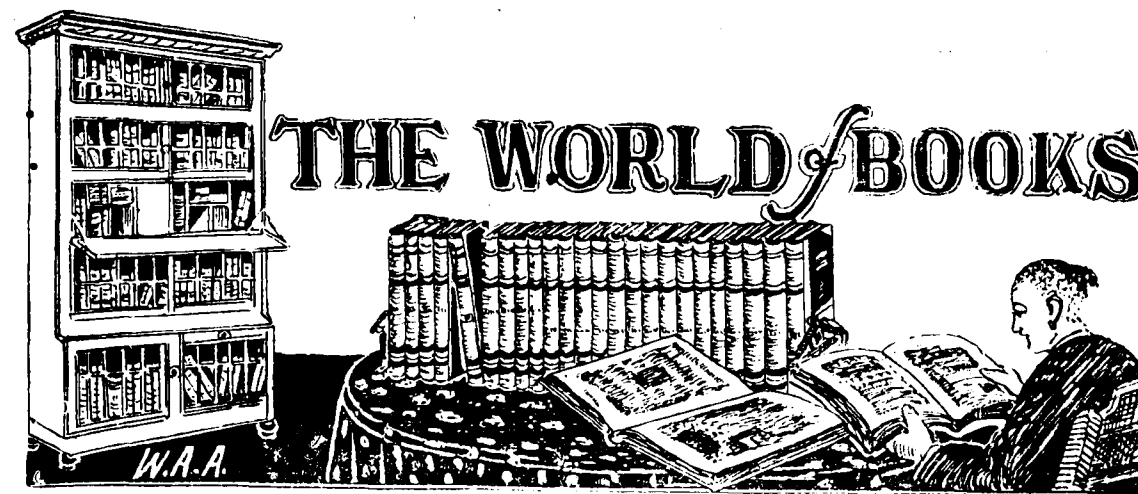
Oct. 29. The Australian Trade Delegation to India and Ceylon arrive at Colombo.
 Oct. 30. Count Vinci, the Italian Minister, leaves Addis Ababa.
 Oct. 31. H. E. the Governor of Madras unveils the portrait of Rt. Hon. Sastri at the Annamalai University.
 Nov. 1. Mr. E. C. Mieville, Private Secretary to H. E. the Viceroy, assumes duty as Cabinet Secretary.
 Nov. 2. Bombay Radical Conference meets under the presidency of Mr. B. G. Horniman.
 Nov. 3. The Plebiscite in Greece votes for Monarchy.
 Nov. 4. Madras Medical College celebrates its centenary.
 Nov. 5. The match between the Australian cricketers and Western India States opens at Rajkot.
 Nov. 6. Mr. Abdul Hamid Khan is elected Mayor of Madras.
 Nov. 7. Justice M. N. Mukerjee is appointed to act as Chief Justice of Calcutta.
 Nov. 8. Ras Gugsu is proclaimed Governor of Asmara in the name of the King of Italy.
 Nov. 9. King George of Greece accepts the invitation to return to the throne.
 Nov. 10. Sir Henry Wheeler, Chairman, Secretariat Reform Committee, arrives in Bombay.
 Nov. 11. Madras Corporation presents a Civic Address to the Hon. Sir Frank Noyce.
 Nov. 12. Italy places an embargo on imports from Sanctionist countries.
 Nov. 13. Serious riots are reported in Cairo during Independence Day celebrations.
 Nov. 14. General De Bono formally takes possession of the Tigre region.
 Nov. 15. Mr. Ramsay MacDonald and his son, members of the last Cabinet, are unseated.
 Nov. 16. General De Bono is replaced by Marshal Badoglio.
 Nov. 17. Diamond Jubilee of the Theosophical Society is celebrated.

Nov. 18. Mr. G. K. Devadhar is dead.
 Nov. 19. The Special Powers Act is passed in the U. P. Council.



THE LATE EARL JELlicOE

Nov. 20. Earl Jellicoe is dead.
 Nov. 21. Sir C. P. Ramaswami Aiyar gives Farewell Dinner to Viceroy and Lady Willingdon at New Delhi.
 Nov. 22. Defeat of an Italian force in North Makale.
 Nov. 23. Mr. Malcolm MacDonald and Mr. J. H. Thomas change places in the new British Cabinet.
 Nov. 24. Lala Harikeshan Lal's appeal is dismissed.
 Nov. 25. Babu Ramananda Chatterjee unveils a statue of the late Rao Bahadur Veerasalingam Pantulu at Rajahmundry.
 Nov. 26. Miss Margaret Sanger, the champion of Birth Control, arrives in Bombay.



QUEEN VICTORIA. By E. F. Benson.
 Longmans Green & Co., London.

A biography of Queen Victoria must in the nature of things be a running commentary on the history of the latter half of the nineteenth century. For, during the sixty-three years of her rule, England had risen to the height of her glory and power—a glory which was fully reflected on the monarch. Victoria became the central figure in an epoch of prosperity and progress as vigorous and as notable as the age of Elizabeth, and whatever contributed to enhance the greatness of the age contributed equally to enhance the prestige of the Queen. And the Victorian age, in spite of post-War cynicism, remains an era of distinct achievements in diverse fields of thought and work. Politically, England became a dominating power and a great factor in international transactions. It is easy enough for a biographer of Queen Victoria, therefore, to launch upon a dissertation on multifarious side issues, each of which is big enough and important enough to be dealt with at length. But Mr. Benson's finely proportioned biography brings the personality of the Queen in perfect relief, and we are treated to a mass of entertaining facts duly subordinated to the main issue. The result is a biography of exceptional

interest, in which facts and comments are woven into a fabric of delightful prose which has all the allurements of a first-class novel. Apart from the books and records of the time, Mr. Benson draws copiously from private letters, diaries, court memoirs and family papers to give a true and faithful picture of the Queen, as wife, mother and ruler. Nor does he attempt to make the Queen a paragon of perfection such as Victoria herself made of her "peerless" Albert, "her Angel and Master". The Queen's weaknesses, her prejudices and her obstinacy are no less clearly drawn than her unrivalled common sense, her iron will and judgment matured by experience. Indeed, the Queen dedicated herself to her high destiny with unfaltering confidence. Soon after her accession to the throne, she wrote in her journal—

Since it has pleased Providence to place me in this station, I shall do my utmost to fulfil my duty towards my country. I am very young and perhaps in many, though not in all things, inexperienced, but I am sure that very few have more real goodwill and more real desire to do what is fit and right than I have.

How completely these words were justified is proved in Mr. Benson's remarkably frank and entertaining biography of the Queen.

ANCIENT *versus* MODERN SCIENTIFIC SOCIALISM. By Bhagavan Das, D.Litt. Theosophical Publishing House, Adyar. Dr. Bhagavan Das's unbounded faith in Manu has been frequently expressed in his writings. Here we see him once more returning to the charge with a closely reasoned demonstration, rich in illustration and passionate pleading, that whatever is good in the Western industrial order and in the projects for its reform has been anticipated by the ordinances of Manu. The book is a fervent plea for doing away with the corrupt and decadent features of Hindu society, with a view to recapture the golden mean of the *Varna-Ashrama State*, which is in no sense the rule of the Brahman but of the Kshatriya guided by his advice, in which *varna* will be determined not by birth but by *guna* and *karma* and in which wealth will give title to honour, not as it is being acquired but only when it is spent for the public benefit. Dr. Bhagavan Das is widely read and writes persuasively.

IVAN ILYCH AND HADJI MURAD. By Leo Tolstoy. Translated by Louise and Aylmer Maude. World's Classics, Oxford University Press.

"The Death of Ivan Ilych" appeared in 1886, but all the other stories in this collection belong to Tolstoy's later years. "Hadji Murad", "Memories of a Madman" and "Fedor Kuzmich" were all published posthumously. In fact, Tolstoy did not live to complete the last. The stories prove again, if proofs were needed, that Tolstoy's love of art continued to the very end. To the last, the artist in him was as persistent as the moralist and the evangelist. We welcome the inclusion of these last works of Tolstoy in the "World's Classics".

SOCIAL JUDGMENT. By Graham Wallas. George Allen and Unwin, Ltd., London, 5sh. net.

The book on Social Judgment is the author's last testament to students of Social Philosophy. Graham Wallas takes a psychological view of judgment and argues for the co-operation between reason and socially valuable emotion which he calls social judgment. Judgment as a natural activity is a rational emotional process, and it has to make use of the social heritage which is the result of the researches of past generations. Since the function of social judgment is the guidance of human action, the social thinker or the student-statesman ought to be diligent in the choice of his study. After having acquired the necessary equipment, he must be able to invent and formulate new social expedients for dealing with new situations. In order that this task may be fulfilled, he must not only think out but also feel out a situation. Hence it is that the author lays great stress on the need for the intellectual emotional harmony which constitutes wisdom or judgment.

TEACHINGS FROM THE BHAGAVAD GITA. By Hari Prasad Shastri. Published by Luzac & Co., 46, Great Russell Street, London, W.C. Rs. 2.

This work is neither a faithful translation nor a synthesized modern presentation. It, however, gives us a brief description of the development of thought in the Gita. It is also to be noted that the first chapter of the Bhagavad Gita which gives the setting and the atmosphere, is dropped. The author's introduction, however, shows his appreciation and realisation of the essential doctrines of the Gita and the sources thereof.

THE INQUISITOR: A NOVEL. By Hugh Walpole. Macmillan & Co., London.

Mr. Walpole's new Novel "The Inquisitor" is one of the most important of his works. It is an exciting story concerned with the disappearance of one of Polchester's most important but most disagreeable men. In consequence of his disappearance, the whole town populace from the meanest slum-rebels to the highest cathedral dignitaries is involved. The story passes from crisis to crisis until there is a violent and dramatic climax. The Novel is packed with characters of every possible variety and engages the attention of the reader in a sustained form. The printing and get-up of the book are excellent and attractive.

JUDICIAL PORTRAITS. By Om-Tom-Oie. The Mission Press, Allahabad.

This is a collection of sixteen short sketches of the Judges of the Allahabad High Court. Most of them had appeared in periodicals two years ago and are now reprinted with minor alterations. The sketch of the Chief Justice, Sir Shah Muhammad Sulaiman, appears in a considerably enlarged form by the inclusion of new matter relating to his scientific theories.

There are sixteen studies in all, written in a popular and vivacious style.

THE CUP DIVINE OR SELECTED THOUGHTS FROM OMAR KHAYYAM. By T. N. Tikkoo, B.A. Trakru & Co., Lahore. Re. 1.

Yet another version of the immortal quatrains of Omar! We welcome this judicious selection of hundred verses presented in this tiny little volume if only to show that the vogue for that fine, somnolent delight in langour, so typically portrayed in verse, has not ceased since Fitzgerald set the fashion.

ONE THING I KNOW. By the Author of "For Sinners Only", A. J. Russel.

Hodder and Stoughton, London. 5 Shillings. "For Sinners Only" enabled many to enter their spiritual experience. "One Thing I Know" is a popular discursive spiritual autobiography of the author. It is the experience of Christ which changes one from his old sinful life to a life which gives absolute peace and assurance of a new outlook.

The book raises the question of the value of the personal religious spiritual experience in the life of the individual and in that of the Church. It is a narrative of the spiritual experiences of the laymen of the Oxford Group Movement. After the Great War, there has been a good deal of criticism of formal religion, and the book emphasizes the fact that the old religious experience is still available for those who make the necessary surrender.

BUILDING CHARACTER. By Sister Devamata, Ananda Ashrama. La Crescenta, Los Angeles County, California, U. S. A.

In this age of construction, little attention is paid to character-building. But if man is not to descend to the level of the brute, he must bestow at least as much care on his moral health as he does on his physical welfare. In this neat little volume, the author puts forth a powerful plea for the cultivation of the mind. The universe is a cosmos and not a chaos. It is a well-knit whole. And it cannot tolerate even the least disruption. Man ought to profit by this great lesson which Nature teaches him.

In these days of speed and competition, it is good to remind humanity of its inner heritage, and Devamata has rendered valuable service to all thinking men by bringing out this treatise on true morals.

Hyderabad

TWENTY-FIVE YEARS OF PROGRESS

In view of the fact that the Silver Jubilee of the rule of Nawab Sir Osman Ali Khan Bahadur, the 7th Nizam of Hyderabad, will be celebrated shortly, Sir Akbar Hydari, Finance Member, has in his budget note reviewed the great schemes of development which have marked the progress of the State during the last 25 years and has described the way in which they have been financed from the revenues of the State without resort to additional taxation.

THE NIZAM'S SILVER JUBILEE

According to a *communiqué* issued by the Nizam's Government, the Jubilee Week should last from February 24 to March 1, a general holiday being declared from February 24 to 28 both days inclusive. But from February 28 till March 2 all Government offices should open from 9 to 12 in view of the fact that from March 3, the general Idus Zuha holidays begin.

EXTENSION OF NIZAM'S RAILWAY

It is reported that the Nizam's Railway Board is considering the extension of the railway line from Bid to Aurangabad *via* Jalna and Parbhani, and from Karimnagar to Jagtial *via* Kazipet. The preliminary survey has been completed and the work is expected to be taken on hand shortly. Four lakhs of rupees have been sanctioned for the purpose.

INDUSTRY AND TRADE

"General depression continued but trade and industry in the Dominions remained steady during the year under review," says the Government review on the Administration Report of the Commerce and Industries Department for 1343 F. (ending October, 1984).

Mysore

PRIMARY EDUCATION IN MYSORE

The Mysore City School Board has resolved to adopt certain suggestions made by Mr. N. S. Subba Rao, Director of Public Instruction in Mysore, in connection with the reorganisation of primary education in the State.

The Director of Public Instruction conducted a survey of primary education in the State, and suggested the introduction of the central school system in which pupils of the third and fourth year classes would be gathered in a central school, as it would be better for the teachers in other schools to devote their time exclusively to pupils in the first and second year classes.

The Director also recommended the adoption of the shift system by which the children of one class might attend the school either in the morning or in the afternoon.

CO-OPERATION IN MYSORE

The Government of Mysore have appointed a committee of officials and non-officials with Dewan Bahadur K. S. Chandrasekhara Aiyar, retired Chief Justice in Mysore, as Chairman, for taking stock of the whole situation and laying down considered lines of policy to be pursued in the coming years for the regulation and healthy development of co-operative societies in the State.

THE BHADRAVATI IRON WORKS

The Mysore Government have appointed Herr Raabe, an experienced German steel manufacturer, as the Works Manager of the Steel Plant at the Bhadravati Iron Works.

The Government sanctioned recently the installation of a steel plant at Bhadravati at an estimated cost of Rs. 21 lakhs for the manufacture of steel.

Baroda

THE BARODA POLICE

From the year 1980-81, there has been an appreciable decrease in the total number of serious crimes in the State, the last year showing a decrease of more than 200 in crimes of a really serious nature. The crime rate in the Baroda State is satisfactory as compared with that in the adjoining British districts. The incidence of total serious crimes per one thousand of population was 0.51 for the Baroda State in 1983-84, as compared with 0.92 for the Northern Range of the Bombay Presidency in 1983.

AYURVEDIC COLLEGE IN BARODA

Sir V. T. Krishnamachariar, the Dewan of Baroda, conferred diplomas and distributed prizes to the successful candidates of Seth Ujamshi Pitamberdas Ayurvedic Medical College at Patan in the presence of a large gathering. The recipients on the occasion were six in number, bringing the total to about 80 who obtained the diploma from the institution since it was started in 1922, as a result of a generous donation of Rs. 1 lakh by Seth Ujamshi Pitamberdas of Patan after whom the institute was named and to which the Government also contributed handsomely.

THE HINDU DIVORCE ACT

The Hindu Divorce Act of the Baroda State has been amended recently for providing juries in divorce suits. It has been laid down that in cases where the husband and wife are of the same Varna, two persons of their Varna and one Hindu from outside the Varna or, if the parties so desire, three persons of their Varna, and two Hindus from outside their Varna, will constitute the jury while, if the husband and wife are of different Varnas, three or five, if the parties so desire, Hindus will act as jurors to assist in the trial of the suit.

Travancore

BOMBAY-TRIVANDRUM AIR SERVICE

Nawab Sir Muhammad Habibullah, Dewan of Travancore, on being interviewed on the inauguration of the Bombay-Trivandrum air service on October 30, stated: "To-day marks the accomplishment of the intentions of His Highness the Maharaja of Travancore to link up his State with the rest of the world, furnishing thereby yet another proof of His Highness' progressive ideas. Travancore is the only State which has embarked on such an enterprise. The potentialities of development of air service in all directions are great and, it is hoped, trade and commerce will receive a fresh impetus."



NAWAB SIR MD. HABIBULLAH

H. H. the Maharaja of Travancore has conferred the title of 'Nawab' on the occasion of the Birthday Durbar held recently at Trivandrum, on Sir Mahomed Habibullah, Kt., Dewan of Travancore.

Kashmir**THE KASHMIR FINANCE**

In view of the present financial position, the Kashmir Government have decided to restore with effect from 1st Katik, 1932, the general cut of 10 per cent. imposed on pay, salary and monthly allowances exceeding Rs. 25 per month, as well as the additional cut of 10 per cent. on privilege leave allowances of Government officials. The 10 per cent. cut on grants-in-aid is also being restored from the same date.

Patiala**AVIATION IN PATIALA**

His Highness the Maharaja of Patiala has allowed the Himalaya Air Transport and Survey Ltd. to prepare a landing ground at Kalka, about a 100 yards to the north-west of the Kalka Railway Station. Simla can now be reached in five hours from Delhi or Lahore by flying up to Kalka and covering the remaining distance by car.

Jodhpur**LEGAL REFORM IN JODHPUR**

Sardar Bahadur Bhagwan Singh, BAR-AT-LAW, is appointed as the legal adviser to the Chief Minister of the Jodhpur Government. It may be taken as indicative of the great attention the legal and constitutional questions are now receiving at the hands of His Highness.

Cochin**DEPRESSED CLASS CHILDREN**

The Government of Cochin have ordered that the fee concessions and other facilities allowed to Depressed Class children in schools, should not be discontinued if the children are converted to non-Hindu faiths.

Jaipur**THE JAIPUR STATE RAILWAY**

The Jaipur State Railway, whose management has been recently taken over from the B. B. and C. I. Railway, have secured the services of an able and experienced Indian as Agent and Chief Officer—Mr. Sarat Kumar Dutta Gupta, a Senior Member of the Indian Audit and Accounts Service and till lately Chief Accounts Officer of the Eastern Bengal Railway. Mr. Dutta Gupta also acted once as Director of Establishments, Railway Board, Simla.

AVIATION IN JAIPUR

His Highness the Maharaja of Jaipur has opened an aerodrome at Sanganer, five miles away from Jaipur city. Landing grounds have been constructed at Sawai, Madhopur, and two other places in the State in order to facilitate easy approach to any part of the State on occasions of emergency.

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INDIANS OVERSEAS**South Africa****INDIAN PROBLEM IN NATAL**

In the course of an interesting series of articles in the *Madras Mail*, Mr. A. A. Hayles, its Editor, who recently visited South Africa as one of the Members of the Empire Press Conference, observes in regard to the Indian policy of the Natal Government:

It is not just that Natal, having used Indians to achieve prosperity, should treat them as helots now that fortune smiles upon her. Even to-day the sugar industry cannot manage without Indian workers. Natal owes to Indians who have helped her so much to give them a square deal. The presence of Indians in the province is almost entirely, if not wholly, the result of a policy she pursued 75 years ago. She could have had, if she wished, insisted on the repatriation at the cost of the sugar industry of all Indian labourers. She could have prevented, instead of which she encouraged, the immigration of the Indian traders who catered for the needs of the indentured emigrant. Had she done so, there would not to-day be 170,000 Indians in Natal, and there would be no Asiatic problem. No fewer than 85 per cent. of the Indians in South Africa to-day are South African Nationals, the second and third generation of descendants of the original indentured labourers. They have no other country, no other home. Yet Natal and the Union Government treat them as foreigners and deprive them of the elementary rights of citizenship.

RELIEF TO POOR INDIANS

As the result of repeated requests on the part of the South African Indian Congress, the Union Government, says a message from Durban, have decided to allot in the next financial year £5,000 for Indians for the relief of pressing cases of indigency amongst aged Indians.

It was, however, found not possible for the Government to agree to a general extension of the old-age pension scheme to include Indians within its scope.

Kenya**KENYA INDIANS' PROBLEMS**

Speaking at New Delhi on questions affecting Indians in Kenya, Mr. Pandya, President of the Indian National Congress in East Africa, observed that Kenya was one of the most healthy countries on the equator and was inhabited by two and a half million natives, 35,000 Indians and 17,000 Europeans. Indians in Kenya, he said, had many problems before them,

which, if not solved, would result in their being ousted from that colony; but those problems must be solved in quite a different manner than the way in which they were being solved in India owing to the peculiar circumstances prevailing there. The biggest problem was the alienation of agricultural lands from Indians. A certain type of lands were reserved for the native population, and most fertile lands were reserved for Europeans including even foreigners such as Italians and Germans. This gave Indians inferiority of status in the British Empire. Now this reservation of land was going to be made legal by an Order-in-Council, but Indians hoped that the Government of India would make a strong stand and would not allow it.

Iraq**INDIANS IN IRAQ**

Dr. Rabindranath Tagore has received a letter from a friend in Iraq, which tells a woeful tale about the legal status of the Indians there. It is alleged that a systematic attempt is being made to oust a number of Indian settlers and traders from the country. The letter runs:

I make bold to take advantage of your patriotism and your usual readiness to serve the cause of your countrymen and submit this appeal to you with the earnest request that you will do all in your power to bring it to the notice of the influential and patriotic public, with a view to getting Government to move in the matter without delay.

Zanzibar

INDIANS IN ZANZIBAR

Zanzibar is a traditional Indian colony with the rare distinction of being the only colony in the British Empire where the Union Jack followed the Indian trader, says Mr. S. A. Waiz, Secretary of the Imperial Citizenship Association, Bombay. That explains the firm attitude of Zanzibar Indians in regard to their rights and claims. Mr. Waiz quotes Mr. Churchill, who has observed in his book "My African Journey":

It is the Indian Banker who supplied perhaps the larger part of the capital yet available for business and to whom even the white settlers have not hesitated to go for financial aid. The Indian was here long before the first British officer. Is it possible for any Government with a scrap of respect for honest dealing between man and man to embark on a policy of deliberately squeezing out the native of India from regions in which he has established himself under every security of public faith.

The Government of Great Britain and the Sultan of Zanzibar came to a sort of working arrangement when the British Consulate was established in 1841. Their arrangements were embodied in a formal Treaty of "Friendship, Commerce and Navigation" between the two Governments signed at Zanzibar on April 30, 1886. The most important clause of the Treaty is:

His Highness the Sultan of Zanzibar binds himself not to allow or recognise the establishment of any kind of monopoly or exclusive privilege of trade within his Dominions to any Government, Association or individual.

Recent attempts by white monopolists are in perfect defiance of this historic understanding.

Trinidad

INDIANS IN TRINIDAD

"I return to my native country happy and contented," said Mr. Ganga Bisson Maharaj, a colonial-born Indian belonging to San Fernando in Trinidad (B. W. I). He is a businessman there and is the fourth traveller to come to visit India from the island.

Mr. Maharaj has no grievance to ventilate against his adopted country where there are, according to his estimate, about 80,000 Indians enjoying all privileges and rights with other people. There are, he says, Indians in the Legislative Council and in noble professions like law and medicine, but the majority of them are agricultural people. Comparing the Indian village people with colonial-born Indians, Mr. Maharaj feels sad and says that even the poorest of the poor there has a few suits to put on and does not exist in the semi-naked state as in India.

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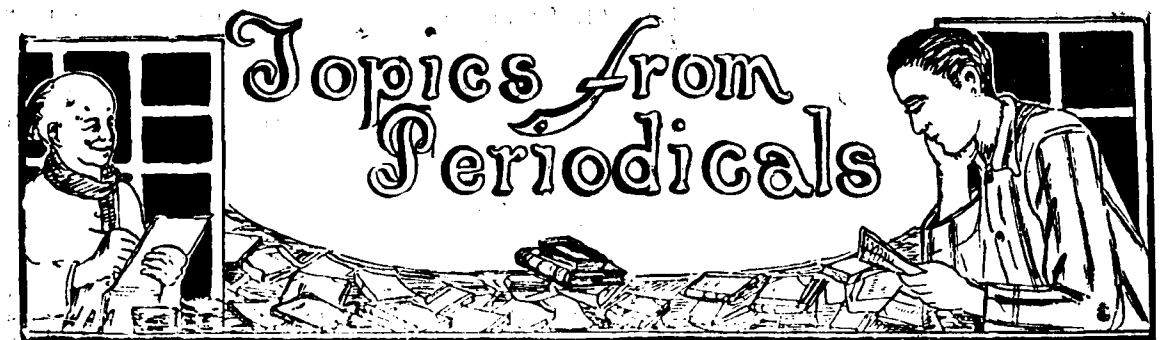
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THE DARK AGE OF SCIENCE

What would a future historian say of our mechanistic civilization? George Godwin epitomizes his views in the current issue of the *Aryan Path*. He says that man inherits the freedom of an earth home of infinite delights, yet seldom does he enter in upon this inheritance. How will the people of the future see this present age? The writer says that the historian of to-morrow may see it as the Dark Age of Science and write something like this:

In the twentieth century, the Dark Age of Science, mankind was already possessed of the solution of nearly every material problem of survival. Even then he was armed with machines powerful enough to make him master of a large portion of his time. Greed and social injustice, however, denied to the producers the product of their labour: the powerful few, under cover of barbaric laws, deprived the many of the fruits of their labour. . . .

From such toil all turned again to the machines to fill for them their hours of leisure. Where once men knew the joy of performance and creation, they now resigned themselves to the passive role of machine-fed receptacles. Like empty jars they paid their tolls and received in return a measure of mechanical diversion. The idea of leisure as opportunity for function seems never to have been advocated by the thinkers of that age, or to have come into the numbed minds of the multitude. . . .

Concluding, the writer observes that few individuals, if they will only make the effort can recapture something of the joy of life that was man's when his working day was spent in action.

There is no joy comparable with creation; for in the act of creation, however humble the thing created, man comes most near to the divine. Indeed, this power, innate in him, is the gift which distinguishes him from the lower animals.

For a while, at least, the machines menace man, the functioning animal, but one may be sure only for a while. That so costly a folly can continue unrecognized for ever—that is something beyond belief.

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THE ETHICS OF KARMA

Revue de France of Paris, publishes an article on the Hindu doctrine of Karma by Felix Guyot. A summary of the same appears in the *Magazine Digest* for September.

Karma or the doctrine of fate is the inflexible result of cause and effect.

With slight variations, this doctrine has become the supreme law for hundreds of millions of people, Hindus and Buddhists, while it has impressed its stamp upon the whole Far East.

Seen from our angle the great religions of the East are philosophies rather than religions proper. In spite of its mysticism, the esoteric doctrine known as Yoga has more in common with the speculative theories of a Kant, Hegel or Bergson, than with what we are used to call religion. Yoga is independent of all dogma and all cults, so that it can just as well be integrated into Christianity as into Hinduism.

Monsieur Guyot says that modern science is non-moral and indifferent to good and evil, hence the moral confusion which undoubtedly plays a great part in the present world-chaos. But the doctrine of Karma has never taught anything extraneous to the human personality. For,

It is rooted in the individual, who is responsible only to himself and finds in himself the retribution for his conduct, good or bad.

The Karma is really a lay ethics because its fundamental principle rests upon a philosophic conception. It does not appeal to the intervention of a divinity like God or Allah or of deified abstractions like humanity.

Whether pure or adulterated, the Karma is based not upon a religious but upon a metaphysical principle, accepted not as an article of faith but as a positive fact in the entire Far East, namely, the continuity of human life through a number of passing existences and successive deaths, in other words of reincarnation.

Thus, Karma Yoga or the ethics of life regulates the actions of man on the human plane,

THE ETHIOPIAN CRISIS

A writer in *Foreign Affairs*—Mr. W. E. B. Du Bois—discusses the possible consequences of the conquest of Ethiopia by Italy. He points out that the repercussions in other colonies will be so great that coloured nations all over the world will form but one opinion of the whites—and that not very complimentary either to their civilization or their religion. The lesson of white domination is writ large and their pretensions to civilizing or evangelising coloured races is a mere "smoke screen to reduce the natives to submission and keep them from revolt". It is exploitation pure and simple—"a story of selfishness and short-sightedness, of cruelty, deception and theft." Says Mr. Du Bois:

The probabilities are that Italy, by sheer weight of armaments and with the complaisance of Europe, will subdue Ethiopia. If this happens it will be a costly victory, both for Italy and the White world. There will be not only the cost in debt and death, but the whole coloured world—India, China and Japan, Africa in Africa and in America, and all the South Seas and Indian South America—all that vast mass of men who have felt the oppression and insults, the slavery and exploitation of white folk, will say: "I told you so! There is no faith in them even toward each other. They do not believe in Christianity and they will never voluntarily recognize the essential equality of human beings or surrender the idea of dominating the majority of men for their own selfish ends. Japan was right. The only path to freedom and equality is force, and force to the uttermost." Nor will Italy's indefensible aggression prove to the dark peoples their weakness; rather it will point the path to strength; an understanding between Japan and China will close Asia to white aggression; and India need no longer hesitate between passive resistance and open rebellion. Even black men will realize that Europe to-day holds Africa in leash primarily with African troops, a religion of humility, vague promises and skilfully encouraged jealousies. One of these days the very troops by which Europe holds Africa may cease to play the part assigned them.

Conquest and exploitation are brute facts of the present era. Through the centre of the Catholic Church and the home of the renaissance of modern culture, Italy says flatly:

We are going to subdue an inferior people not for their good but for ours. We are going to take Ethiopia just as we took Somaliland and as England

took Kenya. We are going to reduce black men to the status of landless serfs. And we are going to do this, because we have the power to do this and because no white nation dare stop us and no coloured nation can.

The moral of this, as the Negro sees it, is that if any coloured nation expect to maintain itself against white Europe,

it need appeal neither to religion nor culture but only to force. Economic exploitation based on the excuse of race prejudice is the programme of the white world. Italy states it openly and plainly.

ECONOMICS OF BANKING

There is in our monetary economy a supply of different types of funds and there are different types of demands for funds. The banking system, says Mr. Michael A. Heilperin in the *Political Science Quarterly*, must be devised in such a way as to bring together the supply and demand for different types of funds and to provide the economic system with an adequate supply of circulating monetary medium.

Banks are differently classified and the writer, analysing the different principles of classification, adopts the following types:

1. Central Banks.
2. Commercial Banks.
3. Intermediate Credit Banks.
4. Mortgage Banks.

Each of these should have well defined and distinctive functions in order to arrive at a reasonably workable banking system responding to the economic needs of the community.

In order to provide the type of funds that the economic community needs, it is necessary to orient the community's savings into appropriate channels. The public often expects from banks the accomplishment of some sort of magic transformation of cash funds into monetary capital. Such a transformation, whenever made, has finally been expensively paid for by the public itself in collapses of banking and in aggravated business depressions. To prevent that calamity we must seek for a credit (not only banking) system with co-ordination of functions and with a conscious fitting of institutions to economic needs and to economic conditions.

INDIA'S GIFTS TO THE WORLD

In any attempt to appraise India, it is of course easy to look on the dark side, says Prof. George P. Conger in *India and the World*. There is poverty and unemployment, ignorance, illiteracy and suffering, and much else of which a great deal is being said by interested foreigners. But these are on the surface just as they are all over the world. But to the eye of faith, the heritage of ancient India is still a human heritage. The world can yet profit by the gifts which she brings with outstretched hands as in the great picture of Abanindanath Tagore. What are the fourfold gifts which it is in the power of India to give?

First, India brings sustained traditions. In spite of accretions and excrescences, and even throughout the course of changes and improvements, there will always be a certain high continuity in Indian life and thought. India will always speak with her immemorial past echoing and amplifying her present words. As the West comes to know India better, part of the reverent attachment which modern Western peoples feel for the cultures of Rome and Greece will be transferred to the cognate, but still more ancient, and through the centuries better sustained, culture of ancient India.

The next is the note of simplicity of living. India's millions will remain, like her saints and sages, fundamentally simple, unaffected, unencumbered. They may be poor,

but those poor will be stronger of body and richer in mind than they now are. Free from Western artificialities, they will be able to cultivate their native arts, to live in their own ways, and much more nearly to achieve the virtues of contentment. And by a kind of human induction, the virtues of contentment, when achieved by one people, will spread from man to man and from nation to nation, imparting their religement to the tangled lines of human thought and effort.

Close to this simplicity of life is a certain saving detachment which she alone can exemplify to the nations of the world:

It is not for naught that a hundred generations of men in India have been trained to ideals of renunciation and have learned to fix their eyes upon things not seen as yet by those around them. Under varying conditions, detachment may be a negative virtue, or even a vice. But the utter lack of it means loss of vision and where there is no vision, men and nations perish.

And, finally, India stands for what one may call comprehension.

But Indian life is inclusive, comprehensive, with room for all forms of thought, just as the ocean has room for every current in its all-embracing unity. We of Europe and America see religion and morals through the eyes of the Semites, and we see art and often economics and politics, too, through the eyes of the Greeks. But beyond the Persian Gulf lies India, with many a broader horizon and less restricted outlook. . . . India, at her best, can furnish a gentle but powerful solvent for the narrowness and bigotry which hinder the spread of true and undefiled religion.

GROWTH OF PARTIES IN INDIA

A writer in the *Round Table*, speculating on the working of democracy in India, observes that one or two clear lines of possible party cleavage present themselves in the Indian scene. The first is the agrarian line.

Recent legislation passed in Madras, after stormy protests, conferred occupancy rights on a class of *inamdar* tenants by provisions which indignant *inamdar* interests condemn as sheer expropriation. Pro-tenant legislation in the United Provinces a few years ago was warmly espoused by the Congress and was the cause of serious difficulties in that province. Such differences are not likely to lead to stable parties in the best sense; for the motive is mainly one of interest, not of principle, and a stable political life develops only when party severance transcends frontiers of class or interest.

Another possible line of cleavage is the consumer *versus* the tariff-protected manufacturer.

Within a short space of years, India has changed from practically a free trade country to one of the most highly protected countries in the world, with the incidence particularly on the agricultural consumer. It may be that the extended franchise will produce changes in the customs outlook and that the electorate will revolt against the regular manipulation of the tariff to protect the profits of inefficient industries.

Such developments are, however, matters for the future. Indian politics so far have been conducted, he says, on the basis of personalities.

In any electoral system, personality will always count, in that an individual of outstanding idiosyncrasy, in the true sense of individual make-up, will collect more public interest and therefore more votes. India is peculiarly susceptible to the personal appeal and the chances are that the first elections under the new system will be run largely on personal lines.

ROMAN SCRIPT FOR INDIA

The Roman script is advocated for Indian languages, not in the interests of those who know English but in the interests of the languages themselves, says Prof. Seshadri in the course of a letter in the *Twentieth Century*. Indian languages, he says, will benefit by the reform, because it is easier to learn, to teach and to print, and it will save considerable labour in education. The Roman script and the English language are sufficiently well-established in the world and they do not stand to gain by the adoption of the reform by Indian languages. The advocates of the Roman script know Indian scripts as well as the critics and are often even better scholars of some Indian language or other. It is certainly calculated to quicken the pace of the drive against illiteracy as it simplifies educational work at a stroke, and it is easier to write this script than any other Indian alphabet. The strangeness will be a complication in the beginning, but it will disappear in a short time as has happened in Turkey.

It is absurd to argue that each script is characteristic of the language and should be preserved.

The literatures of France, Spain or Italy have certainly not lost their individuality, for instance, merely because they use the Roman script like the people of England or Norway or Sweden. It is wrong to confuse such a mechanical thing as script with the genius of a language and its style. . . . Scripts have changed tremendously in India in historic times and most ancient and even some mediæval Indian scripts are intelligible to-day only to the scholar and the specialist. It is only meek and ineffective helplessness which is averse to changes for the better.

The differences in languages in India need not be an obstacle at all for the introduction of the Roman script. The reform has been rendered possible in Turkey, not because of uniformity of language but because of the dictatorship of Kemal. India is even more conservative than Turkey, but the educated classes, says the writer, should deem it their patriotic duty to bring about a common script.

ANIMAL SACRIFICE

In a note on Animal Sacrifice, Mr. Ramananda Chatterjee, the Editor of the *Modern Review*, writes:

"Those who believe in one Deity, one Supreme Spirit, ought to know that what He wants is that men should sacrifice not beasts, but the beast in their own selves. The belief in many gods and goddesses is erroneous and is not supported or inculcated by the highest Hindu scriptures. These gods and goddesses do not exist. Therefore, the question of propitiating any god or goddess by animal sacrifice does not arise. If it be said that the gods or goddesses are impersonations of the various attributes and aspects of the Supreme Spirit, then the reply, in brief, is that the Supreme Spirit has no attribute which craves the flesh and blood of innocent beasts for its gratification. There is, no doubt, a destructive as well as creative and protective aspect of the Supreme Spirit. But what It destroys, It does by Its own power and according to Its own laws. It does not require the hand of man to do it with a sword or a knife. To think that the Supreme Spirit requires anybody to kill any animal at any altar or elsewhere is a superstition. It is revolting to our feelings.

"Eating meat is not the same thing as sacrificing animal to please the Deity. Those who eat meat do so to nourish their bodies and satisfy their palate. But as God, or any god or goddess, has no body, no hunger, no craving for any animal or vegetable food and no palate, it is not necessary to sacrifice animals for the satisfaction of God or of any god or goddess. It may be necessary to add that the editor of this article does not eat meat or fish."

INDIAN FINANCE

In a brief survey of Indian finance in the *New Review* for November, Mr. E. J. Jacques examines the sources of the public revenues of India, both central and provincial, as also the way they are spent. Quoting Mr. Ramsay MacDonald's observation that the taxable capacity of the great mass of Indians is *nil*, he shows how taxation in India weighs more heavily on the poor than on the rich and that the money collected is not spent in proportion to the needs of the country.

The Central Government secures its funds chiefly from customs duties, income-tax, salt-tax, and public monopolies, while the Provinces depend on land-taxes, excise, registration and stamp duties. Mr. Jacques examines the distribution of public expenditure in India, which includes charges on defence, education, administration, etc. The defence charges, of course, top the list.

During and since the War, the expenses on the military services have been alarmingly high. While they amounted to Rs. 29.84 crores in 1913-4, they rose to 43.56 crores in 1917-8, 66.72 crores in 1918-9, and 67.38 crores in 1920-1. In 1927-8, the military budget was reduced to 54.92 crores; and in 1928-9 it was stabilised for four years at 55.1 crores. According to the Inchcape Committee appointed in 1922-3, the military budget should have dropped within a few years to Rs. 50 crores, but it has not yet done so.

The high salaries paid to officials have been still further raised on the suggestions of the Lee Commission. Altogether the Provinces find themselves much handicapped, and they are hard put to meet the growing demands of the nation-building departments,

particularly for such transferred subjects as Education, Public Health, and Local Self-Government. The apportionment of funds between the Central Executive and the Provinces is so unequal that the latter are unable to make much headway in those very nation-building activities that the Reforms were intended to foster. If we add to this the fact that these Reforms involve an elaborate and expensive machinery, we shall understand the opinion of National leaders that the departments over which the Ministers have control have been so starved that they cannot embark on schemes of improvement and expansion which may raise the economic level of the people as a whole.

Taxation has been doubled since the War. Hence he welcomes the reforms suggested by the Taxation Enquiry Committee and Sir Walter Layton's progressive scale of charges. Mr. Jacques proves the need for substantial changes in the financial system and says:

The frequent conflicts in the Legislative Assembly, which are invariably followed by the 'certification' of Finance Bills, lay bare the all too rigid control exercised by the Executive over the administration of public funds. If the fundamental principle be observed that taxes should be levied and expenses incurred solely with the consent of the representatives of the people, then an appreciable retrenchment can be effected in the Central budget and the funds thus released placed at the disposal of the Provinces. Hitherto, defence and preservation of order have been absorbing the revenues of the Government of India to so alarming an extent as to lead to the neglect of education and public health. If the future Finance Minister who will be responsible to the Central legislature, is allowed to exercise his powers unfettered by vested interests or by motives of political expediency, India will then be secure in the conviction that her finances will be administered in her own interests; and abandoning her traditional suspicion of things alien, she will be happy in the willing co-operation of Government and governed towards the moral and material welfare of the many millions of her sons.

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E. Dec. '35.

CIVIL AVIATION IN INDIA

Mr. Anil Chandra Mitra writes to the *Modern Review* for November on the above topic. Aviation, really speaking, began at the beginning of the present century. But it received a great impetus from the last great war when aeroplanes were extensively used as instruments of attack and reconnaissance.

From the single seater, barely able to rise off the ground, we have to-day, by comparison, monster airplanes of metal construction and huge power, with adequate brakes, electric starters, comfortable cabins, meals, radio telegraphy and telephone communication. Comparatively heavier loads per h.p. and per supporting surface are being carried to-day. And yet we are nowhere near finality. Heavy oils or Diesel type engines without fire risk, light in weight, are nearing the production stage. New but more efficient economical fuels remain to be developed.

The most essential factor in air operation is the engine. Engine failure becomes rarer as years pass by. Twin-engined "ships" and even tri-engined "ships" are increasing in number and adding to the sense of security. They also increase the pay-load that can be carried in a single plane. The variety of designs in planes at present is bewildering but it indicates progress. Every new conception is given a trial and the best endures.

"In India, there is practically no provision for demonstrating the utility of aircraft," adds the writer, and suggests that properly directed plan of education should be adopted and furthered through some suitable national agency and through local business organizations. The programme should be mainly directed towards the prospective investor.

In fine, the writer says that when things have reached perfection, air travel will constitute an important competitive factor with other forms of transport, particularly railways. Such competition is in every way desirable and will be of advantage to the public. Air travel is here and has come to stay. It has immense advantages over other forms of transport. It will secure maximum economy by the elimination of time and space.

LAW AND JOURNALISM

"The attractions of journalism as a career, and its power and influence in the modern world as an educative factor, are too well known, and the fact that journalism is regarded as the 'Fourth Estate' only goes to emphasise how important its functions are in the World's politics," writes Mr. S. R. Sampath Iyengar to the *Hindusthan Review* for September. "Journalists" used in the broadest sense are all those including the printer, publisher, editor and contributor. Every printer and publisher of a newspaper must declare himself as such before the local magistrate. A printer and a publisher of a newspaper is as much liable for contempt of court as the author. What is contempt of court?

It is a general rule of law that no writer is to make any comment on matters *sub judice*, i.e., pending before courts as it would prejudice the fair trial of the case.

An editor or a reporter should not assert, as a fact, what is contained in the subject of controversy, as otherwise it would mean prejudging an issue in court to the prejudice of the aggrieved party (61 M. L. J. 348).

The employment of the word "alleged" has, however, been made use of to get over this legal difficulty and the words "alleged murder", "defamation", "assault", etc., are held to be harmless.

It has been held to be contempt of court to comment upon an Advocate's conduct of case (58c. 984) or upon a party to a suit when he is under cross-examination.

The writer, in fine, adds that "the relations between a publisher and an author, proprietor of a newspaper and an editor are determined by terms of contract between them".

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WHAT IS COLOUR PREJUDICE?

Too many people assume that colour prejudice is an instinct something innate in human nature. In effect, they tell us that the American lynchers and their equivalents all over the world cannot help themselves. If this is true, then what hope can we have for the future of mankind, asks Mr. Walter Brett in the *New Century*.

Mr. Brett contends that the prejudice is no such instinct as the craving for sex or food, it is not universal or fundamental in the nature of man. He had lived for some 10 years in New Zealand on a footing of almost perfect equality with the Maories. He has not felt any instinctive antipathy to them. What then is this colour prejudice?

Colour prejudice is a product of the civilisation in which we live. It is part and parcel of that bundle of ready-made odds and ends called "tradition". All tribes, nations, and races set great store on such bundles.

We believe things because others believe them, act accordingly and invent reasons for it afterwards. Most of us would sooner walk through Manchester minus our clothing than challenge any of the accepted prejudices of our race. Intellectual independence is very rare among mankind. Those who show it are sand-bagged.

Colour prejudice has reached its zenith among the Boers of Africa.

Yet come with me to Asia and you will find that it barely exists in the colonies of their cousins the Hollanders. There is very little "race" feeling in the Dutch East Indies. The traditions of Dutchman and Boer have developed on different lines. Among the Dutch, an Eurasian, provided that his father acknowledges him, is regarded as a political and social equal of his white neighbours.

The prejudice which we have in mind, concludes the writer, cannot be claimed as instinctive, because unlike an instinct it is not universally felt among normal people.

THE CINEMA AND CULTURE

The problem of the effect of the Cinema upon young people has been the concern of many educationalists in the West and is frequently commented on by magistrates in the juvenile courts, observes Principal W. Shuttleworth in the *Educational India* for August:

India has made commendable start in its own film production and the wealth of subjects: historical, scenic, artistic, is inexhaustible. Can the film be used in India as an instrument of education? India's cultural problem is not merely that of bringing education to the masses but of bringing it at the quickest possible moment.

Some good work has already been done by private firms in showing suitable educational films in schools.

What is needed is:

Encouragement by the public of Indian films and the education of the public to demand the best and refuse the cheap or sordid.

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THE NEW INDIAN CONSTITUTION

"Generally speaking, both in the provinces and with certain reservations in the Federal Centre, there will be a system of 'Parliamentary' Government, except when circumstances call for the exercise of extraordinary powers," writes Mr. K. Kuriyan in the latest number of the *Asiatic Review*. Describing in brief the principles that underlie the new Government of India Act, the writer says:—

These principles are: All-India Federation, Provincial Autonomy, and Responsibility with Safeguards at the Federal Centre. The Act provides for the setting up of an All-India Federation linking together 11 British Indian provinces and such Indian states as are prepared to enter the Federation by the voluntary act of their Rulers. The establishment of the Federation is dependent on the accession of states containing not less than half the total states' population and entitled to fill at least half the seats provided for states' representatives in the Federal Upper House. No change is made in the integral regime of the states nor in the relationship between their Rulers and the Crown outside the Federal sphere.

Both at the Federal Centre and in the Provinces, Government will be formed of Ministers responsible to the Legislatures. Three Federal subjects—Defence, External Affairs, and Ecclesiastical Affairs—are reserved for administration by the Governor-General. In all other matters, the Governor-General and the Provincial Governors, as Executive Heads of Government, will act on the advice of Ministers so long as they are satisfied that to do so does not conflict with certain special responsibilities now statutorily imposed upon them. These responsibilities include such matters as the prevention of any grave menace to peace and tranquillity, the safeguarding of Federal financial stability and credit, the protection of the legitimate interests of minorities and of the Public Services,

THE LABOUR PARTY

"It is not the absence of a policy but, on the contrary, too rigid an adherence to an ill-thought-out policy of nationalisation in industry, commerce, and finance," says Sir Herbert Samuel, M.P., dealing with the Labour Party in the *Contemporary Review*. "It is this that alienates great numbers of men and women of goodwill, who agree whole-heartedly with the fundamental purposes of the Labour Movement—the attack on poverty and an equal status for the workman; but who do not believe that the Socialist plan, as now advocated, would on balance be likely to advance those purposes. The Labour Party, because it is Socialist, is reckless in matters of public finance; it is careless whether its policy will result in a financial crisis or not; its propaganda gives rise to a very real alarm among millions of people in all classes. So it comes about that the Labour Party attracts few men with the capacity for handling great affairs; it fails to command the general confidence of the progressive elements in the nation. In spite of 30 years of devoted effort, it can show hardly any achievements on the national scale it cannot succeed in getting things done."

INDIA IN PERIODICALS

ADULT EDUCATION IN INDIA. By S. C. Chaudhury, M.A. [The Modern Review, November 1935.]

THE RAILWAYS OF INDIA AND THE NEW CONSTITUTION. By H. C. Sparke. [The Asiatic Review, October 1935.]

TIPPU SULTAN'S CONFEDERACY AGAINST THE BRITISH—1790. By N. Kasturi, M.A., B.L. [Journal of Indian History, August 1935.]

HINDU COMMUNITY AND THE NEW STATE. By K. M. Panikkar. [The Twentieth Century, November 1935.]

THE HINDU TRADITION IN MARATHA POLITICS. By Prof. Benoy Kumar Sarkar. [The Hindustan Review, November 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

HONORARIUM FOR PUBLIC WORK

"Public workers in India must not be perturbed by criticism but should live down such criticism"—this is the advice



MAHATMA GANDHI

that Mahatma Gandhi gives to public workers in India in a letter addressed to Mr. Bapinidu, Secretary of the Andhra Branch of the Harijan Sevak Sangh. He says:

There is nothing wrong in public workers accepting an honorarium for their services.

You should never be perturbed by criticism. It is the lot of every public worker throughout the world, much more so in a subject country. We have to live down such criticism and go on doing our duty to the best of our ability without complaining and without expectation of any reward. Duty well done is its own reward.

I am quite convinced that you were right in taking the honorarium. It puts your position in a clear light, because it reflects truth. It is not possible to find many workers in our country, whose livelihood is otherwise assured.

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MR. M. C. RAJA'S STATEMENT

Rao Bahadur M. C. Rajah, M.L.A., President, All-India Depressed Classes Association, has issued a long statement on Dr. Ambedkar's move and says:

Leading members of the community all over India... have rightly expressed strong disapproval of the resolution (adopted by the Bombay Presidency Depressed Classes Conference).

While I fully share in the resentment which many of our men feel at the treatment meted out to our people in many parts of the country by the so-called high caste Hindus, I would at the same time request them to compare conditions existing now with those, say, fifteen years ago. Conditions have improved considerably to-day.

The depressed classes have every right to ask him whether he had ever before taken any interest in their religious life and given any hint that Hinduism as a whole was to blame for the social and economic depression of these classes? Did he ever take any part in the social and religious reform movements in Hindu society before coming to the conclusion that Hinduism was unreformable before taking upon himself the responsibility of advising 70 millions of people to change their religion?

The immediate remedy that suggests itself to me is the total withdrawal of the legal and administrative recognition to the superstition of pollution.

The laws as they are administered to-day uphold these superstitions under the guise of preserving peace and punish the untouchables who attempt to enforce their civic rights.

Those who are in actual touch with the depressed classes will see that they are now passing through a stage in their history, when they begin to adopt and adapt such Hindu customs, ceremonies and worship as are suited to their social and religious needs. Every *chert*, *mohalla* and *basti* has a temple where hitherto there have been no temples and all worship was neglected, and there is a tendency for a religious revival. People bathe, dress cleanly and wear marks of religious devotion, and this is due to the influence of a reformed Hinduism.

Hinduism is our religion and it is sacred to us. It is our duty to preserve it and purify it. We do not want to cut away from the Hindu fold. We want a better recognition—a recognition of the fact that we are men equally with the caste Hindus. Our goal is the removal of untouchability and our aim is to become an unsegregated and unquarantined part of Hindu society.

A VISION OF MADRAS

Replying to the Address presented by the Corporation of Madras, the Hon'ble Sir Frank Noyce said:

We are told on good authority that it is only in his own country that a prophet is left without honour. If so, it must be a peculiar pleasure to a prophet when, in spite of this pronouncement, his own country accords him recognition. I do not claim to be a prophet, but I am returning to what since I commenced my service in India 30 years ago, I have always regarded as my own country and to be given this tribute by the Corporation of Madras is an honour of which I am deeply conscious and of which I shall always be proud. When I think over the periods into which my life and that of other British members of the Indian Services could be divided, I am struck with the fact that for all of us the active period of our life is spent in this country; many of us were married here; most of our children were born here. It is the scene of our domestic as well as of our official difficulties and accomplishments and hence I think I can justly call myself in a way a son of Madras, albeit only an adopted one.

The North of India professes to look down on Madras, a practice to which that distinguished poet, Mr. Kipling regrettably lent himself. I have always, however, suspected that denigration of this sort is really a reflection of what in modern jargon is called an inferiority complex. In other words, the provinces and the cities of the North have not been able entirely to free themselves from a certain jealousy of the history and achievements of Madras and try to gloss over this consciousness by an affectation of superiority. Personally one of the greatest attractions of India to me has been the great diversity between its regions and its peoples, and yet at the same time its pervading and constant unity. Diversity in unity is surely an outstanding accomplishment. Thus the most attractive man is he who can combine a variety of interests within a singleness of character and purpose. Madras is different from Bombay and both again from Calcutta, while all three differ widely from the cities of the Northern plain where my official life latterly has centred. Madras has, I think, been able, more than any other city in India, and I can claim to know most of them, to develop along modern ways and yet at the same time to maintain the indefinable but characteristic aura of days that are gone. The tendency of the world to-day is towards a mass production not only of machines but of buildings, garments and even human attitudes. It is a process observable even in India but one from which Madras has remained comparatively free. It will, I trust, long remain so.

Time has always brought changes with it and the present is no exception. For example, Madras did not have a Mayor when I first knew it or indeed for many years after that first acquaintance. Your sea-front has altered and your margins have spread farther afield. It is a sign of life, you are most vigorously alive. I may be prejudiced. Indeed I confess without shame that I am, but I regard Madras as a beautiful city. Its geographical situation gives it a great opportunity to become

even more beautiful than it is. Unfortunately beautification means expenditure, but I cannot believe that a city which has shown itself so progressive in other ways—notably as you have reminded me in regard to a subject in which I am specially interested, broadcasting,—will hesitate to shoulder the burden this involves.

Madras has now direct contacts with the rest of the world by three media: land, sea and sky. I cannot but think that the last of these may one day bring Madras into a central position in Continental routes, when long sea crossings have lost their terrors for aircraft, and Madras lies on the direct route to Singapore. I have come hitherto from the North, as you know, entirely by aeroplane and have performed a journey and visits which by any other means of locomotion would have taken far longer in time and infinitely more in fatigue and trouble.

I may perhaps be prejudiced in favour of a means of locomotion which is in my charge as Member of His Excellency the Viceroy's Council, but, assuming for a brief moment that role of prophet which I disclaimed at the outset, I feel certain that the aeroplane will do more to bring Madras into the forefront of the life of India than any other agency, and I am glad to observe that you have been not unmindful of the possibilities, in some ways almost unlimited, of this development in communication. India has much to gain from a fuller contact with Madras; for as I look back on my 30 years and more of service in India, I am conscious of a deep respect for the South Indian virtues of common sense and if you like pragmatism. Emotion tempered by a practical sense of realities constitutes perhaps the most valuable of political equipments and Madras seems to me to have this combination in good measure.

SIR TEJ BAHADUR'S WARNING

"I thoroughly share the bitterness of our young men against the present system of education in Universities. No wonder that their thoughts are sometimes running in disruptive channels. Both the Government and the people have neglected the problem of unemployment from which alone the problem of education has to be approached and they have necessarily to face the consequences. I take this opportunity of giving a general warning to the Government as well as my own countrymen that the problem is very acute and they must face it courageously and with a definite plan.—" *Sir Tej Bahadur Sapru at the U. P. University Students' Conference.*

INDIA'S LOYALTY

"Loyal co-operation is essential in India," declared Sir Joseph Bore in a speech at Manchester. Indians, he continued, felt



SIR JOSEPH BORE

that on an important moral issue they could still appeal to the conscience of the British people in the world. India's natural desires should be tempered by moderation, patience and good sense.

He added that India's attitude in the event of another crisis like 1914 would be a matter of life and death for the Empire, which needed India to throw every atom of her weight into a cause which she must feel her own.

THE CONGRESS JUBILEE

It is announced that the official day for the celebration of the fiftieth anniversary of the Congress is 28th of this month, the first Congress session having commenced its proceedings in Bombay on that date in 1885.

CO-OPERATIVE IMPERIALISM

"The Constitution of India Act 1935 constitutes an outstanding landmark in what may, perhaps, be described as the new conception of co-operative Imperialism," said Lord Zetland, Secretary of State for India, delivering the Cust lecture on "India, retrospect and prospect" at Nottingham University College.

He said the conception came into existence when the old colonies of the British Empire became Dominions of the British Commonwealth of Nations.

"Co-operative Imperialism," he said, "constitutes surely a fine flowering of the administrative genius of the British people.

"It is not yet complete, and the day has not yet dawned when India will take its final place in that vast organisation which will be the crowning achievement of this new conception, but she is now far on the road to her ultimate goal."

THE FIRST CABINET SECRETARY

Mr. E. C. Mieville, Private Secretary to H. E. the Viceroy, assumed duty as Cabinet Secretary on the 1st November. He will also continue as Private Secretary, though the Cabinet work is heavy and requires a full time officer, till the new Viceroy comes when Lord Linlithgow will have another Private Secretary. Meanwhile he will gradually introduce Cabinet procedure into the meetings of the Executive Council, so as to render transition to Federation easy.

KING GEORGE OF GREECE

A new era in the Greek history opened on November 10, when King George agreed to the invitation to return to the throne extended by the three delegates from Greece at the Greek Legation in London.

SIR GIRJA'S CONVOCATION SPEECH

Delivering the convocation address at the Aligarh Muslim University on November 18, Sir Girja Shankar Bajpai, officiating Member



SIR GIRJA SHANKAR BAJPAI

for Education, Health and Lands, Government of India, appealed for communal harmony between Hindus and Muslims.

Referring to the enormous wastage in education at the present day, Sir Girja Shankar said: "Shape your system of education so as to bring the best out of each man or woman; that is what education was meant to achieve, but what a sense of false values is apt to obscure."

THE BENARES HINDU UNIVERSITY

The Benares Hindu University, it is understood, has decided to introduce very shortly a course of compulsory physical training for all students male and female. Arrangements to establish an agricultural college, both for instruction and for research, are being made. It was for this reason that the University acquired 1,500 acres of land some time ago.

CENTRAL BOARD OF EDUCATION

The following gentlemen and ladies have been nominated by the Governor-General-in-Council as members of the Central Advisory Board of Education constituted under the Government of India resolution, dated 8th August last:—

1. Rt. Hon'ble Sir Tej Bahadur Sapru;
2. Sir Akbar Hydari, Finance Member, Nizam's Government;
3. Dr. A. H. Mackenzie, Pro-Vice-Chancellor, Osmania University;
4. Rt. Rev. G. D. Barne, Bishop of Lahore;
5. Lady Grigg; and
- (6) Raj Kumari Amritkaur.

INDIA AND ENGLISH EDUCATION

Addressing a large gathering of students at the Gokhale Hall, Madras, on October 19, Babu Rajendra Prasad, President of the Indian National Congress, observed:

"Your English education is purposeless from the national point of view. But you have one great advantage. English literature is full of ideals of freedom, and if you cannot do anything else, you can at least imbibe those ideals and draw from them an inspiration which is necessary to lead a life of renunciation for the cause of the motherland."

EGYPTIAN SCHOLARSHIP

The Egyptian Government has awarded a special scholarship of 20 guineas per month to Moulana Mufti Mohamed Ayab Ansari, of Lucknow, for research work at the University of Al-Azhar, Cairo.

NASIK MILITARY SCHOOL

Sir Phillip Chetwode, the Commander-in-Chief, has given his support to Dr. Moonje's Military school at Nasik and has also given a donation of Rs. 100.

THE LATE LORD CARSON

The late Lord Carson was a member of the War Cabinet without portfolio after being First Lord of the Admiralty from 1916 to 1917. He was Attorney-General with a seat in the Coalition Cabinet.

Lord Carson held a unique record of two successful legal careers in Ireland and Great Britain respectively; he rose to be Solicitor-General in both countries.

Lord Carson conducted a strenuous campaign against Irish Home Rule and organised the Ulster Volunteers. He declined the Premiership of the first Ulster Parliament in January 1921. He was made a Lord of Appeal in May 1921—a fitting recognition of his greatness as King's Counsel.

INCOME-TAX LAW REVISION

On the 4th April 1935, the Hon'ble the Finance Member announced in the Legislative Assembly that the services of one or two Experts from the Board of Inland Revenue in England would be obtained to conduct a comprehensive review of the Indian Income-tax system and administration during the present cold weather and that a member of the existing Income-tax staff in India would be associated with them. The two Expert Advisers, Messrs. C. V. Ayers and S. P. Chambers, have now arrived in India and have started their work. It has been decided to associate Khan Bahadur J. B. Vachha, C.I.E., Commissioner of Income-tax, Bombay, with them.

PUNJAB CRIMINAL LAW BILL

The Punjab Criminal Law Amendment Bill being presented by the Drafting Committee to the Council, passed through the third reading recently, 47 voting in favour and 15 against.

TOUTS IN ENGLAND

The Law Society, the official organisation of solicitors in England, is taking steps to end an abuse which has been growing in magnitude for some time past. There are disreputable solicitors who employ touts to get business for them contrary to all the rules of professional etiquette. Road accidents are their principal source of business. The touts pretend to be relatives of injured people, gain admission to hospitals and offer the services of a solicitor in recovering damages for the accident. The tout gets a percentage of the damages recovered. Sometimes so much money is taken by the tout and the shady solicitor that the injured person has little left for himself.

Now the touts are threatened with prosecution for champerty. This is an offence rarely heard of in the courts. It may be defined as "making a bargain in the event of success in a legal action".

THE X-RAY DEVISE

X-Ray came to the aid of the Police detecting the theft of a gold pendant from a passenger travelling in a Colombo suburban bus. Suspicion was roused against a fellow passenger, who alighted from the bus shortly after the theft was discovered. The Police stopped and searched him and could discover nothing on his person. They led him to the General Hospital, where an X-Ray examination revealed the tell-tale pendant lodged in his abdomen.

SIR GEORGE BANKIN

Sir George Rankin has been appointed a member of the Judicial Committee of the Privy Council, succeeding Sir Lancelot Anderson, whom he succeeded in the Chief Justiceship at Calcutta in 1918.

INSURANCE IN INDIA

"With the exception of a few of the oldest companies of over 10 years," says the Government Actuary in his report on the returns due for submission in 1934 under the provisions of the Indian Life Assurance Companies Act of 1912 and the Indian Insurance Companies Act of 1928, "a large number of companies of over 10 years' standing have not yet been able to pay any dividend to their shareholders. The advent of a large number of new companies has resulted in intensifying the struggle for existence and forcing up expenses to uneconomic levels. Most of the companies of under 20 years' standing have not yet secured a footing and the indiscriminate flotation of new life assurance companies will not be conducive to the best interests of the enterprise in India, specially in view of the fact that more than 80 companies have been established in the last five years."

INSURANCE TRUST

Under the heading "Why not an Insurance Trust," Mr. Nabagopal Das, I.C.S., writes to the September number of *Insurance Herald*, pleading for the establishment of an Insurance trust on the model of the British Trust of Insurance Shares. He says:

In our country it should not be difficult to find out business men with imagination and constructive ability who can launch such a trust of insurance shares. Such an institution would provide an ideal medium of investment for a vast potential investing class. It would also strengthen the insurance companies themselves, because those that would be included in the trust's portfolio would be assured of the backing and support of a giant body, viz., the trust and those that would be left out would try to improve their financial position so that they may be included, at a later date, in the trust's portfolio. When so much attention and energy are being devoted to the promotion of new and individual insurance companies, is it too much to expect that at least some of our business men should find time to ponder over the possibilities of a trust of insurance shares in this country?

OLD AGE PENSIONS

"The creation of the scheme of National Health Insurance has been one of the most remarkable developments in public health during the last 25 years, and the figures to-day show its extraordinary magnitude," said Sir Kingsley Wood, Minister of Health, in the House of Commons. "The value of the benefits disbursed since 1911 is £480,000,000. In the last 10 years over £150,000,000 has been disbursed on the statutory sickness and maternity benefits and over £90,000,000 in medical benefits."

The Widows', Orphans', and Old Age Pensions scheme now include 600,000 old age pensioners between the ages of 65 and 70 and another 600,000 widows' pensions, supplemented by 270,000 additional allowances in respect of children and 15,000 orphans' pensions. The total amount expended on pensions under the Contributory Pensions Act to the end of the last complete year in our accounts has been over £282,000,000. In addition, over £108,000,000 has been paid since 1926 by way of old age pensions to persons over 70, free from restrictions as to means."

MERCHANDISE INSURANCE

Marine underwriters have increased the war risk insurance rates on general merchandise from 5 cents to 12½ cents per 100 dollars on cargoes to, from or via the Mediterranean or the Red Sea excluding Italy or the Italian possessions. The rates to and from England and the European ports have increased to 2½ cents compared approximately to 1½ previously. The rates are quoted only on immediate shipments and no rates are quoted for Italian ships.

• INDIAN COTTON FOR LANCASHIRE

A great progress has been made in developing the use of Indian cotton in Lancashire mills, states the Lancashire Indian Cotton Committee in their report for the year's work issued in Manchester by the Committee's Commissioners. The report states that propaganda has resulted in much more interest being taken by Lancashire in Indian cottons. The interest is still growing.

Then follows an illustration giving the list of imports of Indian cotton to Lancashire since the Committee's appointment in 1932. 1932, 137,000 bales; 1933, 230,000 bales; 1934, 361,500 bales; 1935, 392,200 bales. The average weekly takings increased from 8,540 bales in 1932-33 to 7,480 in 1934-35, the stocks increasing from 23,000 bales in 1932 to 70,800 at present.

RUBBER FACTORY IN BOMBAY

A European firm with a capital of Rs. 50,00,000 will, it is learnt, shortly start a rubber factory at Bombay for the manufacture of solid rubber tyres, sheets, tubes and other articles.

It is stated that the new factory will be able to supply practically the entire demand of India. The company is already understood to have signed a contract with Messrs. Tata's for the necessary supply of electric power and also applied to the Corporation for some lands near Wadala.

IMPORT OF SPURIOUS SILK

A vigorous protest from the silk merchants of Bombay has been made to the Commerce Member of the Government of India against the rapidly increasing importation of artificial silk fents into India.

FACTORIES IN JAPAN

There are 70,000 factories in Japan, of which 20,000 are textile, employing 900,000 workers including 750,000 women. Girls start work at 12—two shifts of 8½ hours are worked—night work is prohibited for protected persons. Eighty per cent. of women workers live in dormitories and are housed and fed on the premises. Only 7 per cent. belong to Trades Unions. The accepted diet is 2,400 calories for a man; 2,160 for a woman; the British standard is from 3,400 to 3,800 for a man and from 2,800 to 3,000 for a woman.

AID TO INDUSTRIES IN U. P.

The Industrial Finance Committee, which was appointed under the Chairmanship of Sir S. N. Pochkhanawala, Managing Director of the Central Bank of India, to go into the question of Financial aid to industries in the United Provinces and to consider *inter alia* the suggestions of the Industries Reorganization Committee on the subject, have now issued their report. The report is unanimous and the conclusions arrived at by the Committee are of great importance to the future industrial development, not only of the United Province but in other Provinces also.

U. P. COTTAGE INDUSTRIES

Exhibits to the value of Rs. 1,00,000 have been sent by the United Provinces Government to the Canadian National Exhibition. The exhibits are fully representative of the arts and crafts and the cottage industries of the Province. They include a collection of wild animals of the Province. Arrangement has also been made at the Exhibition for a series of lectures on the U. P. Industries.

WOMAN: THE HEART OF HUMANITY

Mrs. Sarojini Naidu, in her presidential address at the Tenth Session of the All-India Women's Conference, dwelling on the "self-confessed inferiority of women," said:

I am not one of those who believe that woman is a down-trodden creature. I am not one of those who ever suffer from that dreadful inferiority complex that looks outside my own strength for my own regeneration or deliverance. "To say that we are smothered by man-made laws, that we are trampled by man-made conditions, that we are imprisoned by man-made injustices is to deny ourselves that element of Godhead which creates its own destiny; therefore I think that the time has come when Indian woman, at all events, should make the great reaffirmation that woman is indivisibly the heart of the humanity and that she legislates for her own destiny and that she creates ideals and policies for her country's emancipation and progress. But to sit with folded hands, to say you are not allowed to do this or that, that the professions are not open to you, that economically you are dependent, that you are slaves, that you are hidebound by conditions and conventions—this is to acknowledge a lack of self-respect; this makes you feel for your very elementary women's heritage on the whims of those to whom you yourselves in years and generations of weakness and love of ease and protection have given your destiny to keep and mould or mar. The whole purpose of this women's conference is much greater than what appears on the printed page of your report or the text of your resolutions.

FARIDPUR WOMEN'S CONFERENCE

A largely attended women's conference was held at Orakandi, Faridpur, on October 20, under the auspices of the Hari Guru Chand Mission, Mrs. Mohamaya Ganguly presiding. The conference adopted resolutions urging the Government to take up the offences under the Child Marriage Restraint Act as Crown cases; to award capital sentence as the highest form of punishment to those who offended against women; and immediately to bring into operation the Compulsory Primary Education Act. The necessity of enacting such laws as would prevent a man of above 45 from marrying a woman below 30 was also stressed by the conference.

WOMEN'S RESCUE HOME IN INDORE

To protect women, a society was formed at Indore in August 1934 under the name of the Hindu Dharma Rakshini Sabha with Waziruddowlah Sardar M. V. Kibe as President, and Mr. Lakhpatrai as Secretary. The Sabha maintains a rescue home and has been successful in rescuing no fewer than 45 girls during the short period of its existence through the efforts of the Manager of the Rescue Home.



MARGARET SANGER

The famous Birth Control advocate, who is visiting India to address the All-India Women's Conference at Travancore.

DELHI WOMEN'S CONFERENCE

Deep disappointment at the rejection of almost all their demands and the provision for reservation of seats and election on communal lines provided in the New Constitution was voiced by Ram Laxmi Bai Rajwade, presiding over the Delhi Constituent Conference of the All-India Women's Conference held last month.

LITERARY

G. B. S.

Who is the most outstanding literary figure in the world during the past twenty-five years? Mr. A. G. Gardiner gives the honour



Mr. BERNARD SHAW

to the "evergreen Shaw" who has reached his zenith in the reign of King George.

"He is the man who has had more influence on the thought of the time than any other writer. Whether that influence has done more good than bad is open to question. He has talked more sense than any man of his time and he has also talked more nonsense than any man of his time. But he has made us think. And in spite of his perversities and absurdities, I reckon him on the side of the angels."

PROF. SYLVAIN LEVI

Prof. Sylvain Levi, the famous French Orientalist*, died on the 31st October at the ripe old age of 72. He was born in Paris on March 28, 1863, and educated at the University of Paris. In 1886, he was appointed a lecturer at the school of higher studies in Paris. As special lecturer in Sanskrit, he taught at the faculty of letters from 1889 to 1894 when he was appointed to a Professorship at the College de France.

In 1897 and 1898, he made important tours for scientific research in India and Japan, and from 1921 to 1923 he travelled in India, Indo-China, Japan, Korea, Siberia and Russia. He presided over a session of the Oriental Conference at Calcutta.

* A study of the life and activities of Prof. Sylvain Levi was published in "Eminent Orientalists". Price Rs. 2. (Available of G. A. Natesan & Co., Madras.)

PERSONAL

THE LATE MR. H. ROBINSON

We regret to record the death in London of Mr. H. Robinson, Managing Director, Messrs. Spencer & Co., Ltd., Madras.

Mr. Robinson was a well known figure in business circles. He was also a director of Messrs. Massey, Ltd., in 1930 and the Associated Publishers, Ltd. He was of a very sociable disposition and a keen sportsman. He leaves behind him his wife and a son aged about two years, and a large circle of friends to mourn his death.



THE LATE Mr. G. K. DEVADHAR

President of the Servants of India Society who passed away in Bombay on November 18.

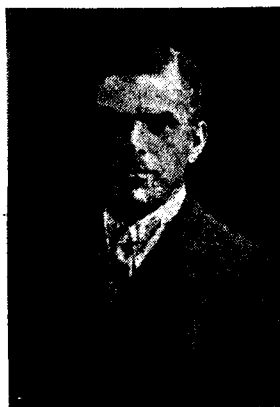
THE DEATH OF MR. KAY

Mr. Kenneth Kay, head of the old firm of Binny's, who died suddenly on the 21st of last month, was a leading figure in the commercial and industrial life of Madras. He took a keen interest in welfare work also, particularly among the mill-hands of the city. We offer our condolences to Mrs. Kay in her bereavement.

THE MEDICAL COLLEGE CENTENARY

In inaugurating the Centenary celebrations of the Madras Medical College, H. E. Lord Erskine referred to the great contribution made by that institution during the last 100 years to the relief of human suffering and pain. His Excellency said:

"The history of the College is in fact the history of medicine in South India until to-day it stands as a noble monument to one hundred years of steady and devoted service in the interests of humanity. Attached to it are a wide range of clinical institutions as up-to-date and efficient as any in India, and amongst those in charge of them are men whose reputations are world-wide."



LT.-COL. A. J. H. RUSSELL, I.M.S.

H. M. the King has been pleased to appoint Lieut.-Col. A. J. H. Russell as Honorary Surgeon to His Majesty from August 12.

INDIAN DOCTORS' DIFFICULTIES

The delegation of the British Medical Association to Melbourne to attend the annual meeting of the Association, passed through Bombay recently and was accorded a warm welcome by the Bombay branch of the Association at the Grant Medical College.

Major S. K. Engineer, President of the Bombay branch, welcoming the delegation, referred to the difficulties of Indian medical men, and urged upon members of the Association to support the Indian cause which had hitherto been neglected.

BRAHMACHARYA

"It was from India that the idea of Brahmacharya spread to Egypt among the Neo-Platonists and to Greece among the Pythagoreans, and to many other countries of Europe and Asia; it is seen that in all those countries where this idea of Brahmacharya has gone, there have arisen many great men, and none have done greater service to their countries and to the world at large than those men of continence," writes Swami Trigunathirtha in *Prabuddha Bharata*, mentioning for example the names of St. Paul and Sir Isaac Newton. The Swamiji continues:

"Those who want to do any real good to themselves or to their country should practice Brahmacharya irrespective of the stage of life they might be in."

PUBLIC HEALTH REPORT

Colonel Russell, the Public Health Commissioner with the Government of India, has produced a striking report on the conditions of public health in the country during 1933. Total births during the year numbered 97 million giving a crude birth rate of 35.5 per mille as compared with 33.7 in 1932. Total deaths numbered 6.1 million, giving a crude death rate of 22.4 per mille as compared with 21.6 in 1932. Infantile deaths numbered 1.66 million or 27 per cent. of the total mortality, giving an infantile death rate per 1,000 births of 170.5 as compared with 168.7 in 1932. The crude increase in population was 3.6 million or 13.1 per mille.

MAN'S VITALITY IN LEGS

The people with the weakest legs are the first to lay up. The man or woman who is strong in the legs rarely spends a lengthy period in bed awaiting the end. In old people, weak legs are all too apparent. In all spheres of life it is equally true. When the legs give out its time to retire—and more often the giving in is involuntary, it is to be understood the evening of life has drawn nigh. The man who is ill stumbles—his weakness, no matter where it may be, is first of all evident in his legs. They are not strong enough to enable him to keep his feet.

CENTRAL BANK OF INDIA'S EXPANSION

The Central Bank of India is planning a scheme of expansion of its activities in South India on the eve of its Jubilee Year.



SIR S. N. POCHKHANAWALA

A special meeting of the Board of Directors, which was convened for the purpose, approved the plan of the Managing Director, Sir Sorabji N. Pochkhanawala, and resolved to start branches in Cochin and Ernakulam to begin with.

The Central Bank authorities will be State Bankers to the Cochin State, which function is at present being discharged by the National Bank of India.

MADRAS FINANCES

A comparative statement showing actual receipts under the principal heads of Provincial revenues in the first six months of 1934-35 and 1935-36, actuals for full year 1934-35, and revised estimates for the year 1935-36 was placed on the table of the Legislative Council.

It gives a table showing the course of revenue, and adds: The principal sources of Provincial revenues are: Land Revenue, Excise, Stamps, Forest and Registration. These contribute about 88 per cent. of the total revenues of the Province.

STATE RAILWAY EARNINGS

Earnings of State-owned railways during the current financial year must be causing considerable anxiety to the Government of India. The total approximate gross earnings from 1st April to the 30th September 1935 were 93 lakhs less than the actuals for the corresponding period of the previous year. Decreases were registered on all the railways except the B. N. The M. & S. M. made the poorest showing with a deficit of 33 lakhs. The S. I. is also fairly low down in the list. The position on the M. & S. M. appears to be uniformly unfavourable. Coaching earnings, goods earnings, and earnings from other sources have all declined strikingly. On the S. I. also reductions in revenues have been registered in all directions. It would be interesting to inquire what proportion of the total shrinkage in the revenues should be attributed to road-motor competition. The drop in coaching earnings on the S. I. is admitted to be due to road competition. We have reasons to believe that road competition is also beginning to cut into goods earnings of the railways.

The decline in total gross earnings has taken place in spite of an increase in freight loading of as much as 8,465 wagons more than the corresponding period of the previous year, because there has been a proportionately heavier decline in loadings on the metre gauge. As many as 65,282 fewer wagons were loaded in the period under review compared with the corresponding period of the previous year. The decline in goods earnings on the M. & S. M. and S. I. are attributable mainly to reduced shipments of rice, ground-nuts and cotton. There appears to have been a particularly heavy slump in the loadings of oil-seeds wagons both on broad and metre gauges all over India.

While the total gross earnings of railways have been shrinking, the approximate ordinary working expenses of nearly all the railways discloses a tendency to rise. Without casting any reflections upon the efficiency of railway management in India, we must confess that the figures raise an uneasy feeling in us. It is very difficult to convince oneself that every possible step is being taken to increase revenues and cut down working expenses.

ALL-INDIA MUSIC CONFERENCE

"A nation which has no music in it is a soulless nation," said Nawab Sir Mahomed Yusuf, Minister for Local Self-Government of the U. P., in the course of his address at the opening of the 7th Session of the All-India Music Conference on October 27, under the auspices of the Allahabad University Music Association and the presidentship of Justice Bajpai. "If you want to stir the nation to action, you can do so by impassioned and thrilling appeal through suitable *rags* and *ragnis*. In these days of struggle, strife and aggressive nationalism, the forces of catholicism, universal brotherhood and internationalism alone can bring happiness to the world. It is music again, though it may assume varied, beautiful and delicate forms that can play its own part in bringing nearer people of all lands and climes."

Sir Mahomed Yusuf pointed out that while preserving classical music, they ought not to neglect popular music which would be enjoyed by every man.

Mr. Justice Bajpai remarked that even the Western peoples appreciated music, as all music had an ennobling effect.

INDIAN DANCING

Mr. E. Krishna Aiyar, in a discourse at the Music Conference at Allahabad, observed:

"In spite of minor differences in form and presentation in the different provinces, all genuine varieties of the Classical Indian Dance have had their common source in the great *Natya Shastra* of Bharata. If the South had been enabled to preserve and develop the art much better than the North, it is perhaps due to the accidents of history. Northern or Southern, the art is the common heritage of all Indians—a divine gift according to tradition, a tribute to the Indian genius and no mean contribution to the culture of the world. The future of the art lies in the handling of it by cultured people of respectable classes. Any encouragement given to it is quite consistent with the most advanced social reform."

TENNIS CHAMPIONS

The following is the list of the Tennis Championship roll since 1920:

1920	W. T. Tilden.
1921	W. T. Tilden.
1922	G. L. Patterson.
1923	W. M. Johnston.
1924	J. Borotra.
1925	R. Lacoste.
1926	J. Borotra.
1927	H. Cochet.
1928	R. Lacoste.
1929	H. Cochet.
1930	W. T. Tilden.
1931	S. B. Wood.
1932	H. E. Vines.
1933	J. H. Crawford.
1934	F. J. Perry.

ENGLISH TENNIS

"It seems to me that most people who play the game do not take it seriously enough," says Fred Perry, a world tennis champion. "So many of them just fiddle around, tapping the ball about and do not even get very much exercise. In England particularly," he affirms, "club lawn tennis, except for a comparatively few notable exceptions, is treated as an amusement rather than a game and the resulting standard is lamentably low. Indeed, it falls far below the average of cricket or golf."

INDIA vs. AUSTRALIANS

It is understood that the All-India XI to play the Australian cricket team in the first unofficial Test match in Bombay on December 5, 6, 7 and 8 will be selected from the following 13 players:

The Nawab of Pataudi (Capt.), Wazir Ali, Mahomed Nissar, Mushtaq Ali, Baqa Jilani, Major C. K. Nayudu, V. M. Merchant, P. E. Pelia, Amir Elahi, Amar Nath, Amar Singh and B. E. Kapadia.

AUSTRALIA'S STRONGEST MAN

Young Apollo of Australia is 24 years of age and weighs only 9st. 18lb. At a recent exhibition in Melbourne, he dragged three sedan cars with six passengers, a total weight of 3 tons, 4 cwt., 4½lb., a distance of 32 inches.

PHASES OF DEATH

- The Soviet physiologist Mr. S. S. Brukhonenkoff, in the presence of the delegates at the International Congress of Physiologists, brought back life to a dog which had been dead for ten minutes.

He maintains that the dead can be revived 35 to 40 minutes after death, and advances the theory that there are two phases of death—a complete and an incomplete one—and that until the destruction of tissues ensues, death is incomplete and revival is possible.

The Commissariat of Health is organising a special institute to carry on Mr. Brukhonenkoff's experiments.

ULTRASONICS

Ultrasonics was the subject of an interesting lecture delivered on October 7, in the Freeman Hall, Coimbatore, by Sir C. V. Raman when a large gathering was present. In the course of his address,



SIR C. V. RAMAN

Sir C. V. Raman explained the sound that could not be heard and its powerful influence on land and in sea. He said that sound played a prominent part during war times, with the help of which the enemies' camps on the land could be found out.

NOBEL PRIZES FOR SCIENCE

The Nobel Prize for Physics has been awarded to Professor James Chadwick of Cambridge in recognition of his discovery of the neutron. The Nobel Prize for Chemistry has been awarded to Professor Joliot of Paris and his wife, Madame Curie Joliot, daughter of Madame Curie.

MR. OLIVER BALDWIN ON INDIAN FILMS

Mr. Oliver Baldwin, the socialist son of the Tory Premier, Mr. Stanley Baldwin, is planning an Indian tour for next year. It is learnt that Mr. Oliver Baldwin will collect materials for Indian films to be made and produced for British and European audiences.

Mr. Baldwin is of the opinion that India with all its marvellous natural scenery and its immemorial legends and sagas, is an ideal place for the production of films, which, if properly done, will not only bring Indian culture to Europe but also pay in the commercial sense.

M. G. M. CINEMAS IN INDIA

It is understood that the Motion Picture Society of India have lodged a complaint with the Government of India protesting against the venture of the Metro Goldwyn Meyers Limited—the premier American Film Producers—in launching upon the construction of theatres in India for the exhibition of their own films. A strong representation has been made to the Government demanding protection to the Indian industry from the unfair competition of such powerful rivals.

A BIG INDIAN FILM COMPANY

At Lahore, a new Film Company was registered recently under the name "Great Eastern Movietone". Its object is to arrive at a working agreement with one of the premier British film companies so that in conjunction with it, one or two pictures every year may be produced in India in English. The directorate consists of ruling princes, former members of the Viceroy's Executive Council.

INDIAN FILM INDUSTRY

Over 60 representatives of the Indian film industry, drawn from all parts of India, Burma and Ceylon, were present at the first convention of showmen held in Bombay recently. The function was organized by the Rko-Radio Pictures, Ltd., with the object of establishing better relations among the film distributors and exhibitors.

BRITISH CARS IN INDIA

The number of British cars imported into India during the first eight months of this year is more than those from all other countries put together.

This fact is revealed in a statement issued by the Society of Motor Manufacturers and Traders Ltd., London, comparing the official figures of cars imported into India from January 1 to the end of August this year with those covering a similar period in 1934.

The total number of cars imported during the period rose from 7,607 to 8,564, i.e., by 13 per cent.

The number of British cars imported rose from 2,786 to 4,366 i.e., 56 per cent.

A surprising decline in American and Canadian imports is revealed. During the period, 1,207 Canadian and 2,663 American cars were imported as compared with 1,773 Canadian and 2,711 American cars in the similar period of last year.

FLYING MOTOR CARS

A car fitted with folding wings which can rise from the road and soar high above the traffic at the speed of a fast modern aeroplane will soon be introduced in the market.

Secret experiments by rival inventors in Britain, U. S. A., Germany, and Italy have already resulted in many models that nearly fulfil requirements.

MOTORING RECORD

Driving a 650-horse-power Napier-Railton car, John Cobb, the famous British racing motorist and his co-drivers, T. E. Rose Richards and C. J. P. Dodson, broke the record for twenty-four hours' driving with 8,235 miles at an average speed of 194.7 miles per hour.

The previous record was 3,035 miles equivalent to 127.22 miles per hour.

OLYMPIA MOTOR SHOW

It is estimated that about £10,000,000 worth of orders were taken during the nine days the Motor Show at Olympia was open.

The Show was visited by 232,670 people. Last year's attendance figures were 231,812.

MADRAS—AN AVIATION CENTRE

Sir Frank Noyce, Member for Industries and Labour for the Government of India, in the course of his reply to the civic address



THE HON. SIR FRANK NOYCE

presented by the Mayor and Councillors of the Corporation of Madras, observed:

"Madras has now direct contact with the rest of the world by three media: land, sea and sky. I cannot but think that the last of these may one day bring Madras into a central position in continental routes, when long sea crossings have lost their terrors for aircraft and Madras lies on the direct route to Singapore."

BOMBAY-TRIVANDRUM AIR MAIL

The Bombay-Trivandrum air mail service was inaugurated on October 29 and the first plane arrived at Trivandrum at 16.45 hours carrying about 12 pounds of mail and passengers, namely, Mr. J. A. D. Naoroji of Tatas and Mr. Kanji Dwarkadas who is His Highness' trade agent in Bombay.

Mr. Kanji Dwarkadas brought a message from the Governor of Bombay to the Maharaja of Travancore on the occasion of the inauguration of the service.

AGRICULTURAL IMPROVEMENTS

• More than Rs. 13,00,000 have been sanctioned to be spent during the next five years at various centres in India by the Governing body of the Imperial Council of Agricultural Research for research work into, and for improving, the quality of agricultural products.

Among the commodities to benefit are: sugar, oil-seeds, wheat and dairy products. The industries favoured are poultry, goat and sheep breeding.

The meeting at which this large amount was sanctioned for the various provinces was, for the first time, presided over by the Honourable Kunwar Sir Jagdish Prasad.

IRRIGATION BOARD

Opening the sixth annual meeting of the Central Board of Irrigation at New Delhi, Sir Frank Noyce, Member for Industries and Labour, observed:

"The Government of India's arrangements for initial handling of irrigation matters are not, of course, in a broad sense relevant to the future of the Board and the Bureau. However our Secretariat may organise the Board and the Bureau must remain. They came into being as the result of the first instalment of the constitutional reforms and with the second instalment and introduction of provincial autonomy, their services will be even more important than in the past."

RURAL DEVELOPMENT SCHEME

The Madras Government have decided that a portion of Government of India grant for rural development in this Presidency should be utilised for the provision of drinking-water supply sources in villages where the supply is inadequate or does not exist, and where the local boards are not in a position to meet the expenditure therefor with the aid of the usual half grants from provincial funds.

A sum of Rs. 5½ lakhs has been allotted for this expenditure, and out of this allotment, Government have decided to distribute Rs. 4,67,111. The balance is kept as reserve, and in this connexion orders will be issued separately.

LABOUR CONDITIONS IN WORKSHOPS

Addressing the Seventh Conference of Industries at New Delhi on October 28, Sir Frank Noyce, Member for Commerce and Labour, dwelt on the regulation of labour conditions with particular reference to child labour in unregulated factories and workshops. He said:

"The inclusion of this subject on our agenda marks a new departure of some importance which, I hope, will meet with your approval, in that my department is seeking your advice on a matter which relates more to labour than to industry. I am aware that labour is not yet the concern of Ministers, but it shortly will be. I have little doubt that in many provinces, if not in most, the Minister for Industries will also be the Minister for Labour, and I hope that this Conference, in future years, will be of as much assistance in labour matters as it has been in respect of industry. It is in that hope that I am asking you to give preliminary consideration to the question of regulation of labour conditions in workshops. The subject is one of great importance and complexity, and we shall, I think, be rendering most valuable service both to the Government of India and to Local Governments if our deliberations result in concrete practicable proposals being placed before the Provincial Governments and the public."

INDIAN MINING FEDERATION

A deputation of the representatives of the Indian Mining Federation waited on Sir Zafarullah Khan, Commerce Member with the Government of India, and expressed apprehension that a serious situation to the Indian coal industry was likely to be created if the recommendation of the Public Accounts Committee of the Assembly suggesting that State railway collieries should be worked to their maximum capacity was given effect to. The Commerce Member gave a sympathetic reply and promised to consider the various points raised by the deputation.

THE THEOSOPHICAL SOCIETY

The Diamand Jubilee of the Theosophical Society was celebrated, on November 18, in different parts of the world where the Society has established its branches. At the headquarters in Adyar, the President, Mr. G. S. Arundale, recalled the efforts of the founders 60 years ago to organise a society of universal brotherhood, intent on the study of comparative religion and the sciences. The efforts of Col. Olcott and Madame Blavatsky, and the singular energy and zeal with which the late Dr. Besant laboured for the cause of India and her ancient teachings must be a source of inspiration for many a lover of truth and brotherhood.

A GREAT SANSKRIT SCHOLAR

In the presence of a large gathering of University Professors, Scholars and Pundits, the Rt. Hon. V. S. Srinivasa Sastriar, Vice-Chancellor of the Annamalai University,



PROF. KUPPUSWAMI SASTRIAR

unveiled at the Senate House, Madras, on November 6, a portrait of Mahamahopadhyaya S. Kuppuswami Sastriar, a distinguished South Indian Sanskrit scholar and a former Professor of Sanskrit in the Presidency College, Madras. Mr. R. Littlehales, Vice-Chancellor of the Madras University, presided.

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