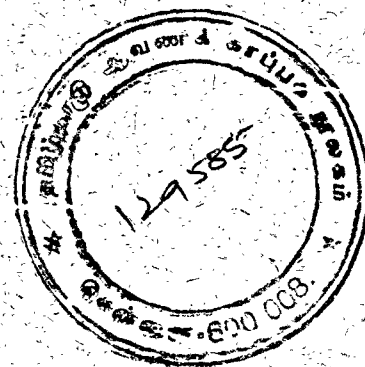




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VOL. XXXVII.

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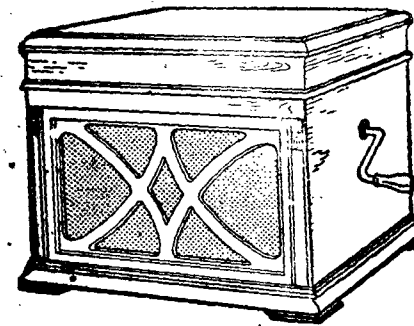
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[No. 1.

1935

BY MR. P. R. SRINIVAS, M.A.

(Editor, "Indian Finance", Calcutta.)

THOUGH, in many ways, an eventful year, 1935 has done little to alter the complexion of the problems handed to the world by its predecessor. Even the increasing familiarity with the economic chaos and the political distractions cannot be said to have brought any relief. While it is true that the economic recovery, which began in 1932, is still proceeding at a snail's pace, the principal economic problems are more and more of the nature of a deadlock. The war scare is now more of a reality; and at the end of 1935, the World is faced with the clear-cut problem of abandoning the ideals of the League of Nations on the one hand, and on the other, facing a serious outbreak of hostilities among the Powers in a more or less dubious effort to serve the cause of world peace. While in 1934 and in the year previous, the League was threatened only by the insolent challenge of Japan, in 1935 the danger is one of treachery within its own ranks. More than once, the public has gained a glimpse of deep conspiracies to sabotage the League. In 1934, it was only a case of the failure of the Disarmament Conference; in 1935, there has been an agreement, explicit as well as tacit, on open rearmament.

In the sphere of finance, it was found possible in the course of 1934 to hope that a slight addition to the strain of the gold currencies would bring about before long a universal devaluation of currencies and help the ultimate restoration of a common international standard of value. Here, too, the old year has marked a set-back. Repeated attacks on the Swiss and the French francs and the Dutch guilder have

only helped to perfect the technique of exchange management and stiffen the backs of the supporters of the old parities. The Swiss franc and the Dutch guilder have, in a sense, found a temporary haven of refuge, and in France, the recurrence of bear attacks on the franc and the ministerial crises of various kinds have ultimately had the effect of leaving M. Laval, the Premier, in undisputed mastery of the situation with a firm resolve that the franc shall be maintained, regardless of all costs. This is in a view the direct result of the attitude of the British Government to the question of stabilisation. To the troubles of the Gold Standard have now been added the uncertainties of the Silver Market. While in the first half of 1935, the American Government resolutely pushed on with the policy of raising the price of silver and increasing the stocks in the currency reserve, the next six months have witnessed a virtual reversal in a manner that those who are interested in the metal might well cry for being saved from their friends.

Thus the economic and political distractions in the world far from being reduced, have, in fact, been heightened during the last twelve months. But it must be said at the same time that 1935 has the credit of completing the inglorious chapter of world history opened by the Treaty of Versailles. For the last vestiges of that iniquitous settlement had been removed before the year had progressed far. January saw the completion of the referendum which, according to the Treaty, was to decide the fate of the Saar. As is well known, frantic

efforts had been made from a long time ahead to ensure the verdict of the Saarlanders. It would, indeed, have been unfortunate if the not unjustifiable fears of Nazidom had led to the Saar forsaking the German embrace. As it was, the Saar decided by a huge majority in favour of union with Germany, and despite the fear that the change might be attended by serious troubles, the execution of the popular verdict was accomplished with unexpected smoothness; and it is only just to pay a tribute to the League administration for the care and efficiency with which they carried out this unquestionably delicate business. The countries concerned have also adjusted amicably the economic problems connected with the change in the administration of the Saar.

The liquidation of the treaty of Versailles in the even more important respect of German rearmament has not unfortunately been as happy. For the circumstances in which Germany felt encouraged to own up the existence of aerial forces and to declare her decision to rearm by the enforcement of conscription were hardly calculated to establish or maintain world peace. It is, indeed, too much to expect Germany to bring about rearmament with the quiet efficiency of a business administration. For to her the deepest emotions are involved in the question of the German army as the disarmament clause of the Treaty of Versailles was the most tangible form of the stigma of defeat in the Great War. At the same time it was impossible to rearm without the risk of an open conflict with France in which the odds were heavy against Germany. Considering the vicious circle in which Germany found herself, it must be admitted the Nazis have shown in this instance a singular combination of tact and audacity. The publication of the British proposals for naval rearmament, which followed the failure of the Powers to arrive at an amicable understanding, provided the opportunity for Germany to emphasise the breaches of the Treaty of Versailles committed by other nations and to declare that Germany would exercise a similar freedom to increase her military forces.

Herr Hitler's announcement of the repudiation of the Treaty of Versailles and of his decision to enforce conscription in

Germany, fell on Europe like a bombshell. For once in the post-War period, France had no ready reply to a move from Germany. It was evident from the air of confident defiance, with which Germany acclaimed the Chancellor's decision to rearm, that Germany was quite equal to face the consequences of an open repudiation of the Treaty of Versailles and France's hope, therefore, lay in closer co-operation with Britain in this regard. But the tour of the capitals of Europe, which Mr. Anthony Eden undertook immediately after, was by no means reassuring to France; and the Anglo-German Naval Agreement, which was concluded soon after with Herr Hitler, may well be called the first rift in Anglo-French concord in the sphere of international politics. It may seem far-fetched, but it appears to be substantially true that French anxiety to construct an unbroken cordon of allies against Germany, which was made all the keener by Austria following the example of German rearmament, provided a notable impetus to the developments, which culminated in the third quarter of the year in the Italo-Abyssinian War and the League's quandary in regard to the sanctions.

It is too late in the day to doubt that Italy embarked upon a Cæsarian conquest of Abyssinia with the moral backing, as the phrase goes, of France. The fact that Italy's designs on the one independent nation in Africa were proclaimed from a long time ahead and formed, therefore, the subject of protracted discussion in the League of Nations is happy in that it threw a flood of light on the attitude of each nation both to the problem on hand and on the issues connected with the maintenance of world peace. To France, it was of the utmost importance to secure Italian good-will even at the cost of Italy strengthening her position in Africa. But the successful aggression of Italy against Abyssinia would have meant a death-blow to the League; for it comes in the wake of Japan's actions in Manchuria. Great Britain could not regard with equanimity the prospect of the break-up of the League and the return to the pre-War system of alliances. Britain's interest, therefore, lay in imparting strength to the League, to whose prestige she had dealt a fatal blow by her attitude on the Sino-Japanese question. 10

The retreat from the position she took formerly is by no means easy. It meant, in the first place, the replacement of Sir John Simon at the Foreign Office by Sir Samuel Hoare. For, the former had become so inured to an attitude of spineless subservience to the French view-point that, with the delicate question of sanctions against Italy ahead, Britain's foreign affairs could no longer be left in his care. Mr. Baldwin effected the requisite change as soon as the problem came up before the League, and Sir Samuel Hoare fully justified the choice by his now famous statement at the League on British policy regarding Italy. He made it clear that if, for any reason, the League abstained from effective interference in the Italo-Abyssinian dispute, Britain would consider herself free to quit the League and leave the Continent to its own internecine quarrels. Though couched in suave and courteous terms, it was a clear challenge to France to choose between co-operation with Britain in rehabilitating the League and foregoing her co-operation in the task of maintaining peace in Europe. M. Laval drew generously from his resources of tact and statesmanship and declared after a short delay that France would not be found wanting in her devotion to the ideals for which the League of Nations stands. For a time it seemed that the Powers had awakened to a sense of their international responsibilities. Agreement was reached on the imposition of the first instalment of sanctions against Italy after the League announced its verdict against Italy as the undoubted aggressor against Abyssinia.

But unfortunately the subsequent course of events in December have belied the hopes raised by the statements of Sir Samuel Hoare and M. Laval. It is yet too early to say with any degree of certainty the moves that were behind the formulation of the Peace proposals of Paris. But it does not seem unfair to say that France had contrived the postponement of fresh sanctions against Italy. Italy's reactions to sanctions can be easily imagined. So long as it was a ban on ordinary imports and exports and financial accommodation of various kinds, Signor Mussolini affected an air of unconcern, but as soon as the talk of a embargo on such essentials as oil and coal came rife, the Duce declared that he

would regard such action as an act of hostility. On the strength of such a statement, it was found possible to make out that, if Britain decided to go forward with the policy of sanctions, she would be prepared for the contingency of facing Italian hostility single-handed. This, at any rate, was, according to Sir Samuel Hoare, the main consideration which led him to end British support to M. Laval's peace proposals. Whatever the reasons behind them, there is no doubt that, if these proposals had been carried into effect, it would have been an unrelieved tragedy to the world. For it would have been even worse than the success of the Japanese in Manchuria; for, while the Japanese carried out their plans in the face of the League's hostility, the Italian conquest of Abyssinia would have been carried out under the authority and with the full approval of the League. As Major Attlee put it, the proposals sought to give concessions to the wrong-doers at the expense of the victim and called upon Abyssinia to exchange valuable territory for a corridor for camels. These proposals would have been understandable, if the Italian campaign in Abyssinia had some measure of success. The reports about the military operations are, indeed, conflicting; but there is little room to doubt that in the course of December and, in fact, from the end of November, Abyssinia had been steadily gaining lost ground and that the Italians were finding themselves more and more uncomfortable in hostile grounds. The consciousness that the war had not been lost enabled the king of Ethiopia to play his cards surely and well as against Britain and France. More than all, the outburst of popular indignation all over the world on the publication of the Paris proposals brought about a Cabinet crisis in Great Britain, which ended in the resignation of Sir Samuel Hoare and the open declaration by Mr. Baldwin that the Paris proposals were dead and the Government had no intention of resurrecting them. Thus the year closes in comparatively auspicious circumstances, which enable the hope that the New Year will record the first signal success of international justice against Fascist jingoism.

The General Election and the Future

BY MR. HY. S. L. POLAK

THE great general election of 1935 is now over, and we know more or less where Great Britain stands at the moment. The



MR. HY. S. L. POLAK

election has given to the "National" Government a working majority of some 250 in a House of 615 members, of whom two will not take their seats, representing a separatist element in Northern Ireland. Let us examine briefly what has happened.

In 1931, the Labour Government came to an end. It had lost the confidence of the country, it had lost its leadership, it had lost its self-confidence, and it had no programme. The Labour Party was disastrously defeated at the polls. It spent a great part of the next four years in a long process of recovery, which is only partly completed. Mr. Ramsay MacDonald and other former Labour leaders joined with colleagues of the other two political parties to form a "National" Government, with a policy of financial stability and social reconstruction at home and of peace and conciliation abroad. During these four years, both the "National" Government and the Labour Opposition have been on trial.

In another sense, too, so has the Liberal Party. It had, under the pressure of events, broken into three fragments. The Simonite and Samuelite Liberals had, at first, joined to form with the Conservatives and a fragment of the Labour Party, the "National" Government. The tiny family

group led by Mr. Lloyd George had, from the beginning, remained in opposition. Then the Samuelites broke away and crossed the floor of the House on the Free Trade issue, and joined the Opposition as a separate fraction.

In the last Parliament, however, the Opposition forces, divided as they were among themselves, were none too effective in criticism, though they gave the best account of themselves possible, having regard to their paucity of numbers, and to the fact that the Labour element was deprived not only of those of its leaders who had joined the "National" Government, but of many other tried and experienced leaders who had been defeated at the polls. The major effort of the Labour Party, therefore, lay in the direction of Party reconstruction outside of the House. An endeavour was made to co-ordinate the Labour forces, and to restore courage and striking power to the rank and file, with a view to the next elections.

After the departure of the Samuelites, the Government benches settled down to a fairly harmonious collaboration. The one point of difference among them, namely, the Government's India policy, resulted in the semi-rebellion of the Die-Hard group, under the brilliant, versatile, but in the long run ineffective leadership of Mr. Winston Churchill. On this item of official policy, however, there was a formidable division in the Opposition ranks; the Liberals supported the Government, whilst the Labour Party wanted to go very much further towards satisfying Indian aspirations. On the other hand, the Liberals had no effective general policy of their own; whilst Labour was divided by differences that were more obvious outside than inside the House. The section led by Mr. Maxton kept well to the Left, and maintained a separate Party existence, after its formal exclusion from the official Labour Party. But a far greater source of embarrassment to that Party was Sir Stafford Cripps, whose speeches in the country, striking an alarmist note of financial crisis when Labour should take control, ultimately cost the Party many thousands of votes.

So far as social and economic reconstruction was concerned, the pace was made, not by

the Labour Party (which, since the publication of "Labour and The Nation", had done very little solid propaganda thinking, being more concerned with internal reorganisation), but by Mr. Lloyd George, who sought, by what he regarded as practical proposals, to urge the Government to more rapid and wide-spread progress. He both failed and succeeded. His insistence compelled the Government to attempt to satisfy the nation that it was serious in its home policy, and that it was not merely concerned with balancing budgets. He failed to the extent that the Government were able to show to the people that, without a knowledge of all the facts available to them, many of the schemes had either been anticipated or were regarded as impracticable for the time being.

In the sphere of foreign policy, the Government had at first created a suspicion in the minds of the public that they were only lukewarm supporters of the League. This year's Peace Ballot, with its nine million signatures, made a very deep impression in thoughtful quarters, so that when first, Germany (not to speak of Japan), and later, Italy began to attack the Covenant to which they were both parties, and when, in spite of warning, Italy waged war against a fellow-member of the League in defiance of the Covenant, the "National" Government was compelled by all the circumstances to take a much firmer line in international affairs, and to reassert British leadership among the nations. In this they knew they could rely upon the solid support of the British public. As generally happens, any threat of danger abroad ranges British public opinion behind the Government of the day, and gives particular strength to a Conservative or a predominantly Conservative Government. Against this strengthening of the Government position must be set the weakening of that of Labour, resulting from the resignation of Mr. Lansbury from the leadership of the Party on the "sanctions" issue.

When, therefore, with Mr. Baldwin at the helm, the Government had to consider a choice of possible dates for a new general election—that in any case was not long to be delayed—it was only natural that the Prime Minister should have selected the time most favourable to the Government's prospects with the electorate. It hardly

lay in the mouths of the Opposition, that had for so long charged the Government with being no longer representative of the nation in domestic affairs and with but a new-found and not entirely sincere enthusiasm for 'collective security in international affairs, to complain that the Government had acted unfairly or improperly in choosing a moment for the election least favourable to the Opposition. The Labour Party especially had for some time been proclaiming that the constituencies were aching for a change of Government, and that in any case it was confident that whenever the general election came, its re-encouraged forces would see to it that large numbers of seats then filled by avowed or thinly disguised Tories would resume the allegiance that they had declared in 1929, when Labour was returned with the largest minority.

It was generally anticipated that the Government Parties would have a working majority, that Labour would regain a number of seats, and that the Liberal Opposition would lose heavily. As it turned out, the Liberals have been deprived of many seats, including those of Sir Herbert Samuel, Sir Robert Hamilton and Mr. Isaac Foot. It is quite true that Labour won a good many seats, generally in the depressed areas (especially the mining ones) and in and around London. But in the ordinary course of events, and so soon as they had, at least partially, recovered from their last defeat, the Party were bound to gain seats. It is surprising that they have gained so few, and that they have made no progress in that respect over the Party successes in 1929.

What is more surprising is that the Government candidates retained so many seats. It is true, of course, that a number of Government seats have been won by comparatively narrow majorities, and that under a system where a mere majority gives seat, the votes polled on either side are not proportionately represented in the House of Commons. This, however, hits either way. Both Conservatives and Labour have stood out against the adoption of a system of proportional representation, because each thought that the working of the present system would result in their particular advantage. What has really happened is that, when called upon to decide as between the National Government with, or in spite of,

its past record, and the Labour Party, with all the memories of 1931, added to the present uncertainties both at home and abroad, and a threat of Socialism in the background, the electorate had little difficulty in making up its mind on the whole to trust Mr. Baldwin with another term of office. Apart from this, there was hardly any other clear-cut issue before the public.

If one looks a little deeper, however, a number of other factors emerge. The Labour Party is not a homogeneous whole; nor is there a single directorate of Labour policy. The elements that compose the present directorate are often strikingly divergent in outlook. The Party contains large numbers of workers who are by no means Socialist in outlook—differing but little, in fact, from the *petits bourgeois*. The Party has not yet made up its mind in which direction it really intends to travel. Is it to be a National Party or a Class Party with a sectional appeal? What is its fundamental psychology to be? On the right, it has strong affinities with the Radical elements of the Liberal Party that voted for its candidates when Liberal candidates were not available; on the left, it is being dragged in a direction that is feared by the great majority of the electorate. The result is that whilst the right-wing Liberals (who would be more numerous, and would attract to the Liberal banner many progressive Conservatives and Tory democrats if Liberalism, too, showed any true fighting spirit) voted for the "National" candidates, large numbers representing the "floating vote", the middle-minded or non-party voter, that makes or mars party fortunes in every election, refrained from voting. They could not vote Tory and would not vote Socialist.

What, then, are the elements making for a Labour victory in the future? Mr. Morrison has pointed out the defects. There must be less of theory and more of a practical understanding of the national psychology; there must be a closer co-ordination of policy with a more immediate objective. Lord Allen of Hurtwood has pointed to another factor. If the Labour Party wishes to convert the nation to Socialism, it must persuade it by reasonable argument and by attractive illustration, and not deter it by fear. Moreover, Labour has no substantial agricultural policy. Until, therefore, the balancing Liberal vote and the

agricultural vote are secured, which means winning six millions of votes, Labour will be deprived of power as well as of office. And the Party is lacking in leadership in which the electorate have confidence.

One of two things, therefore, may happen during the next five years. There may either be a revival of Liberalism that will attract votes from the progressive wing of the Conservative Party and the more Conservative elements of labour. The other alternative is that by a process of hard thinking, clear leadership and a fresh orientation, Labour will finally be able to secure a national majority for a limited programme of social and industrial reform, internal stability, and peace and understanding abroad.

ON AN AUTUMN'S DAY

BY MR. JOY GOPAL CHATTERJEE, M.A.

It's Autumn's golden midday hour
When the deep shrouding silence
Is broken into tremor
Of the mango leaves that murmur
In the eager, uneasy winds from the North.

The Autumn's cornfield has drawn
Its figures intricate and green
The illusive charm in the eye makes us
[dream

The wide meadow's heart quivers
With the song tunes of the farm lad
And the quiet herd tramp
Under the cool, shady leaves.

The 'Santal' maids with clinging waists
[and arms

Sing the wild, woodland song
As they dance their way home—so many
Exquisite figures in smooth black stone.
Their free, ringing laughter
Sends rippling bliss to all hearers
A gladsome message as it were to the
[Universe.

I like this lone, cool, bright solitude
And this hilly country-side
On an Autumn's day.
Oh, only had you been by my side
I would have nothing to wish for more
In this world so gay.

Is Congress a Political Party?

BY MR. C. RAJAGOPALACHAR

Is Congress a political party? Those who do not like it to-day call it such. But being a decent enough appellation sometimes, even Congressmen accept it without much demur. Fifty years' work, however, gives us unerring data for answering the question in the negative. If and so long as the alien Government is one of two political parties functioning in the legislatures or in Indian politics, Congress is undoubtedly a political party too. Party then means something that the word does not denote in modern political science.

From the time that Congress was founded up till to-day, and for the immediate future also, the continuous and dominant aim of the Congress is, that Indians shall be free to look after their own political affairs. The means adopted to attain this end might have varied from time to time, and the composition and rules of the institution might have been altered, but the motive and purpose of the organisation—national freedom—has remained unchanged through half-a-century. The popular elements in every political or State institution in the country has looked up to the Congress throughout this period for inspiration and guidance.

When in the year 1930, the boycott of legislatures was decided upon as one of the means to attain the goal of national freedom, the legislatures got filled with men opposed to the Congress. The issues then got clouded, and a tendency began which made groups that entered the legislatures against the wish of the Congress to look upon the latter as a political party to which they must be opposed. A temporary confusion of issues began to develop a psychology analogous to party distinctions in legislatures. This is the origin of the feeling in certain quarters that Congress is a political party.

A political party generally tries to spread a net for the sympathy of all persons and groups other than the principal combination ranged against it. Does Congress do this? What does its long history including its most recent campaigns show in this respect? It has been uncompromising in its opposition to every individual or organisation that has

sought to divide the nation and work for the advantage of particular communities, without regard to the power or wealth of such communities, organisations or individuals. (The Congress has opposed communal organisations even of the majority community in India.) Perhaps some of the bitterest opponents of the Congress to-day are the leading lights of the Hindu Sabha. Congress has similarly fought every organisation other than communal, when such organisation sought to divide the nation into groups or classes with opposing interest and aims.

Congress has fought religious orthodoxy and chosen to incur the hostility of leaders with far-reaching influence over large masses of people. It has done this in the cause of the uplift and emancipation of out-caste Hindus. Is this how a political party would act? Detested, moneyless, powerless, in every way the Harijans could have well been ignored and their protests rightly referred to other institutions working for social reform. Congress might have kept itself within the strict bounds of a political institution and avoided the wrath of orthodox people who are really the great majority. It would have certainly done so had it been a mere political party. The little political importance that the Harijans have now acquired is itself the result of the bold steps taken by the Congress. It would be wrong to imagine that Congress thought it worth while to bid for popularity with Harijans, when its policy meant the undoubted alienation of the far more powerful orthodox leaders and communities and their mass following. It would be as perverse as stupid to impute such want of common sense to the Congress leaders. Equally wrong would it be to imagine that the Congress policy of emancipation of Harijans is due to a desire to disarm either British or world-opposition. Both Britain and the civilised world could be asked to take note of the treatment of native races in all the British Colonies and self-governing countries of the civilised world and it would have been a safer thing to depend on such a rejoinder than to alienate orthodox Hindu opinion.

Congress has chosen to fight not only orthodoxy, but in the pursuit of its principles has incurred the displeasure of every powerful element, which a mere political party would have waited for thorough consolidation of its own power before venturing to displease. Look at the policy in regard to Swadeshi. The money, influence and power of the great importers of foreign goods have been spurned as nought in the pursuit of what Congress has deemed right. The full meaning of this choice between might and right was seen when whole bazars, groups of wealthy merchants, trade combines and communities looked upon Congress as their bitterest enemy and allied themselves with the Government and helped it in the execution of its repressive policy. The one and only thing that Congress considered was what would hinder or help the struggle for freedom and national welfare, and not who was great, or who was powerful or who was rich or would help Congress to attain power as a party.

Then, look at the uncompromising attitude of the Congress in regard to Khadi and cottage industries in general. The Congress policy in this respect is not liked by the great Swadeshi manufacturers and the capitalists that control and profit by the mills and factories, who could place any amount of money and resources at the disposal of Congress, if only it gave up its opposition to factory products. Lancashire may in its blind anger imagine or skilfully insinuate in order to mislead ignorant men in England that Congress is state-managed in the interests of Bombay or Ahmedabad mill-owners. But in India, even the Government and the British merchants know how absurd and untrue this allegation is. If some Indian capitalists help the Congress, it is because humanity and patriotism are forces too vital and living to be altogether killed by capitalism, and not because the factory-owners and managing-agents have any shadow of a belief that Congress would serve their interests.

Passing then to the Karachi resolution of the Congress, even a cursory examination of it would show that Congress has deliberately chosen a line in opposition to the interests of the powerful landlords, merchants and educated classes. Political parties are

constantly engaged under the guise of administrative improvements in creating good jobs which they can dispose of to the highest bidders in a politically permissible sense: Who brings power to the party, h shall have a good job. But Congress has done the opposite by pledging itself to not only retrenchment but a revolutionary policy in respect of all salaries. No act of the Congress has been so unpopular with the educated middle-classes and mandarin families of India as the 500-rupees-resolution about official salaries, and yet Congress has kept faithful to its one aim, viz., the welfare of the masses, not minding what allies it loses or what resources it thereby denies to itself.

The Congress is not one of many political parties. Every political party in India that works for the particular interest of this or that group, community or sub-community, looks upon the Congress as its one great opponent, and wishes it were more compromising. Congress is a "Party" opposed to all parties. Like the soul within the living body, there is a soul for the nation which looks upon the separate aims of groups and communities in the nature of fatal temptations of the flesh. Congress is the functioning of that nation-soul. And let us hope the Golden Jubilee was a yoga of that soul, an occasion for the nation to contemplate its own strength, purity and divine purpose, and rise above the flesh.

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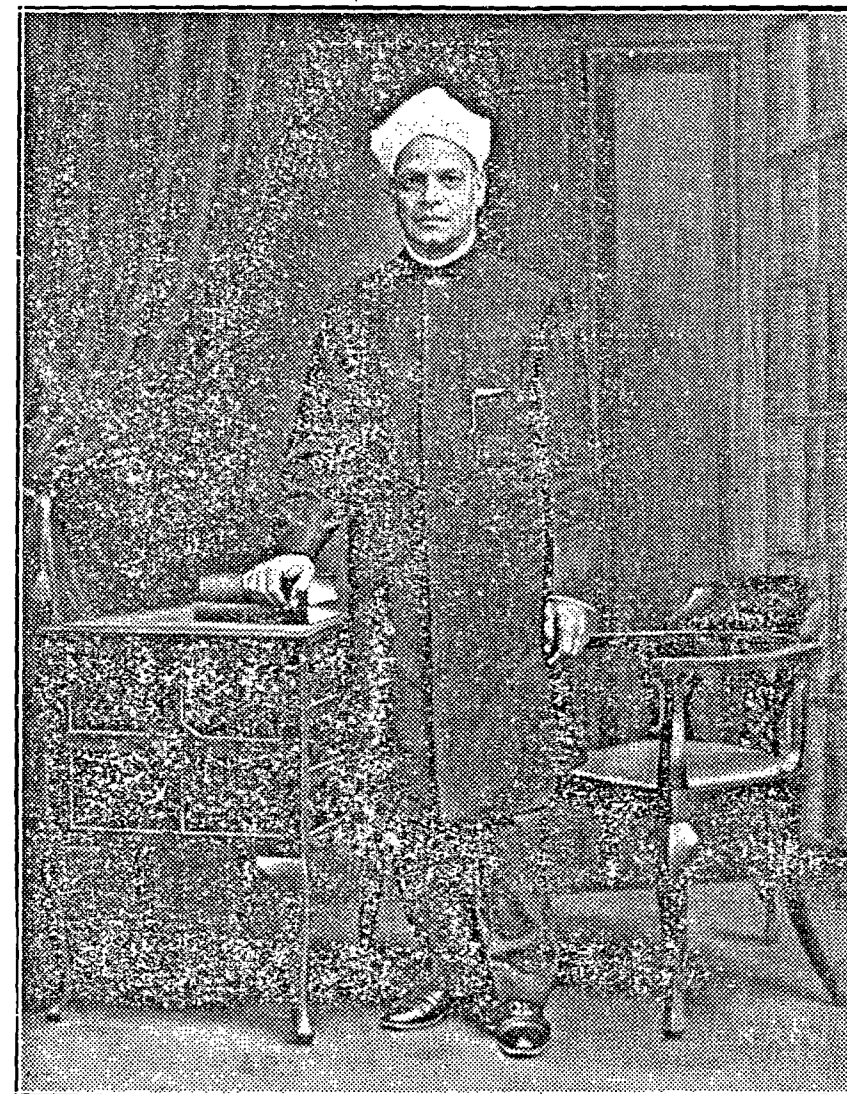
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Portrait by the well-known Bombay artist, Mr. C. Nageswara Rao, unveiled by H. E. Lord Erskine, Governor of Madras, at the Annamalai University.

Signs of the Times

BY MR. GLYN BARLOW

At an upper window some
ages ago, I saw a party of some
workmen arrive, one after



MR. GLYN BARLOW

another at various intervals, for a day's work upon the road beneath my look-out. The road was "up", and the workmen who were on the job were permanent employees of the Municipal Corporation of the great city in which I am for the present residing. It was after the appointed hour that they arrived, but they were nevertheless in no hurry to set to work; and they began the day's proceedings with a conversation and cigarettes. I couldn't hear what was said, but I saw that the conversation was lazy hand-in-the-pocket talk, with never a voice to break the drowsy monotone and never a flashlet of a smile to betoken a sparklet of wit. The lazy talk was appropriately symbolised by the accompanying coils of cigarette-smoke that turned lazily round and round in the heavy air of the great city; and I guessed that the odds were about the odds on a horse or a dog race, or on a man in a prize-fight or a football team in a match. At long last,

one of the conversationalists apparently felt that he had wasted a sufficiency of the ratepayers' time, and, turning aside from the group of his mates, he prepared for work by lighting a fresh cigarette. Thereupon, with the cigarette between his lips, he selected a shovel and scooped up a shovelful of gravel from a heap; but then again, overhearing a remark that called for comment, he rejoined the group, and, resting the heavy end of his loaded shovel on a packing-case, he resumed his part in the talk. In due course—or, rather, in very much overdue course—the men were all of them at work—if you could call it work; for I watched them for a while, and I saw that their work, with its cigarette accompaniment, was as unenergetic as their talk.

I meditated on what I had seen. The workmen were departmental labourers; and I said to myself sarcastically that an extension of departmental labour—which promotes the sort of work that I was watching—is what Socialists desire. And I said to myself, moreover, that if departmentalism were extended in accordance with the Socialistic ideal, it would be quite likely that there would be a "Captain Miles" in every department with his finger in the royal pie and a posse of subordinate confederates for a share in the stolen plums. Theoretically, I used to be something of a Socialist myself; and I am still of the opinion that if all men were conscientiously industrious, Socialism would assuredly be a promising remedy for economic disorder. But the municipal employees at work beneath my window afforded a practical object-lesson as to what would be likely to happen under a Socialistic regime; for it would be in like fashion that all the work of the nation would be done. If the road-work beneath my window had been put into the hands of Mr. Smith—the labourers had been engaged by him, Smith would have carefully seen to it that every labourer would do a good day's work or would lose his job, and, notwithstanding Mr. Smith's profits, the ratepayers would assuredly have been charged much less for work departmentally done; and it would have been kept up to the standard of the case of work done departmentally.

is no competition—which is nevertheless so important a factor in respect of efficiency of labour and repression of expense. In the case of work done by private agency, the contractor gets his job in competition with rivals, and he has had to fix his estimated prices at a competitive minimum; and with a view to future contracts he must give satisfaction by seeing to it that his work is done well. Even if Mr. Smith were a rogue who in his desire for big profits would be disposed to supply shoddy materials or to shirk contracted conditions, departmental inspectors should be able to detect any fraud. In any case, Mr. Smith, in his own interests, would see to it that his workmen would keep themselves fit with harder work than was done by the men who were dawdling beneath my window.

As a matter of fact, however, it is not only among departmental workmen that there is in the present day a regrettable disinclination for hard work; for the disinclination is fairly general. The Great War was undoubtedly the prime cause of the prevalent indisposition. During the four years of War, every man, whether a soldier at the front or a civilian at home, had to work hard; but it was an exciting time, and patriotic excitement kept things going; money was plentiful and fun and frolic were encouraged, so that no man should be 'down-hearted'; and hard work went cheerfully on. At the front, amid the discomforts of the trench and the horrors of war, excitement was at its height, and in spite of the horrors, hundreds of thousands of young soldiers, men who had been drafted from the dull routine of the factory or the shop or the office or the farm to the stirring haphazardry of a tent or a trench "somewhere" in a foreign land, must have come to look back upon 'work' as a drudgery of the past and have been stirred—tremendously stirred—by the day-to-day excitement that had succeeded the daily humdrum of years gone by. And even at home among those who were still 'at work' the changes were great; for men in factories—and women too—were making munitions instead of wares, and employees in shops and offices had to work extra hard because so many of the staff had gone to the front. The work at home indeed was so hard and the fighting at the front was so strenuous

that when the War came to an end and all men were shouting and cheering for victory, and purses were well-filled and jollity ran riot, every man, both soldier and civilian, felt that he had 'done his bit' in the War and that now, in the piping times of Peace, he was entitled to a long holiday with an uninterrupted share in the fun. The man who had made munitions didn't feel inclined to go back to the making of wares; and soldiers, coming home from the upsetting excitement of four uproarious years abroad, didn't feel inclined to go back to the daily drudgery of the factory or the office in which they had worked before. So a general disinclination for work was a besetting sin. As a matter of fact, there was in many cases no work to go back to, for it was as likely as not that a demobbed soldier who did really want to get back to his work found that his firm had collapsed during the War, or that with declining trade there was no work for a returning employee to do, or that a girl had got hold of his job. In the years that followed, things grew worse instead of better; for there was such a falling-off of trade that superfluous workmen had to be dismissed, and even men who worked with zest were liable to be turned adrift and compelled to make a doleful application for the dole. It was a sorry aftermath of the War; but unemployment with the dole was regrettably in accordance with the inclinations of men who had a disinclination for work.

Seventeen years have passed since the Armistice was signed, but the effects of the War are still with us, and unemployment and disinclination to work—or at any rate to work hard—are conspicuous evils still. In respect of unemployment it is a happy fact that, owing to a slight improvement in trade and to the careful administration of our National administrators, conditions have of late been improving, inasmuch as the number of the unemployed has slightly decreased; and we may expect that conditions will continue to improve and will right themselves in the fulness of time. In respect, however, of disinclination for work, I am not aware that there has been any sign of betterment. Of course there are thousands of workmen who are well pleased to do a good day's work; but you can see disinclination in the average workman's

movements, you can see it in his leisurely walk, and often too you can see it in his listless face. And the dole, unfortunately, although it has come now to be a necessity of our system, tends to make a man contented with unemployment rather than to inspire him with an urgent desire to get back to work. In the olden days a man had to work or starve, and he generally preferred to work; in the present day he must work or go on the dole, and in too many cases he prefers the dole—to get it and to keep it—prolonged under the guise of 'charitable relief'. In respect of national manhood, it's a disastrous state of affairs, and it can only be hoped that increasing trade will bring unemployment to an early end.

The public resorts of the unemployed are a saddening sight. You see them in crowds, whiling away their time as best they can; and if there is really no work for them to do, they can't be blamed for whiling away their leisure. You see them in long lines on the benches in parks and public squares, either asleep or half-asleep or smoking the eternal pipe or cigarette; you see them round the bowling-green, even in the forenoon, playing or watching the players, while the fellow-men are at work; you see them in the public libraries, either lounging in the portico for the sake of the cigarette that's forbidden within or seated at the tables inside, sometimes reading but very often with a magazine in front of them as a 'blind' for a doze. If public betting-places were permitted, you would probably see by far the largest crowd of them there; for although the weekly dole can't go very far, the out-of-work seems generally good for at least a sixpence on a likely winner. A bit of a gamble is certainly the most popular form of "sport" in the present day—including newspaper-puzzles, by which, under a journalistic conception of "skill" as an excuse for a gamble, a competitor may have the very remote possibility of winning thousands of pounds. Remarkable evidence of the prevalence of betting is to be seen in the fact that in newspapers in certain public libraries—and perhaps in all—the columns that contain racing news and the odds on race-horses are carefully blackened out, lest public libraries should be public centres for the encouragement of vice.

It can, of course, be taken for granted that among the unemployed, there are very many most worthy men who are eating their hearts out for want of work—high-principled men, who suffer a crushing sense of shame at having to present themselves week after week for the dole, on which, perhaps for the sake of a wife and children, they are forced to depend—conscientious men who, if work were to be got, would work with delight. It is nevertheless to be feared that there are far too many who, even if work became plentiful, would shirk the veriest hand's-turn as long as the dole or charitable relief could be got. An anecdote will be to the point.

A short time ago, a strapping young married man in whom I take an interest informed me with shamefaced regret that he was finding himself compelled to apply for the dole. He had served as a soldier during the War, and after the War he had found a job and had worked hard and had taken a wife. But now he had been workless for weeks, and his savings were gone, and he was manifestly justified in swallowing his shame and applying for the dole. On the following day he went dejectedly to the labour-office and before the door was opened he waited in the yard with the rest of the unemployed. Meanwhile one of the applicants, a respectable-looking man who had been putting a question to one man after another in the crowd, came up to him and said:

"Do you really want work? Because, if you really do, I've just been told where there's plenty to be had. I don't want to go alone, but nobody here's inclined for a job."

The two men went off together. The scene was the goods-yard of a large railway terminus, and the work consisted in wheeling loaded lorries from one point of the yard to another—hard work no doubt, but not too hard for an average man to do; and the two applicants were put to a lorry at once; and in the evening, when they had proved their willingness and their worth by earning a good day's wages, they were accepted as regular hands. In the course of a few weeks, the ex-soldier got a better job with a private employer who had noticed his briskness in the yard; and soon afterwards his new employer promoted him to better-paid and more responsible work inside his office. There would have been work in the yard for

more of the men who were waiting for the dole, but it was the dole that they wanted and they didn't want the work.

It is a noticeable fact that although in the present day there is so much disinclination for hard work, most of the work of to-day is much less hard and much less disagreeable than it used to be in the days when men worked hard without demur. In this, the eightieth year of my life, my memory of course goes more than seventy years back, and I can well remember how hard and how disagreeable was much of the work which nevertheless in the days of long ago never lacked a doer. Much of the day's work began much earlier in the morning than now. In and around London—not forgetting other big cities—a quick succession of workmen's trains ran from the small hours of the morning till half-past seven; and the cushionless third-class carriages were packed with workmen, most of them in work-stained corduroys, ready for the day's job, and the majority carrying the implements of their trade—picks and crowbars, spades and shovels, bricklayers' hods and carpenters' bags of tools. I remember it well; for in my boyhood I was keen on swimming and used occasionally to get up before daylight and go by a workmen's train to Hyde Park for a swim in the Serpentine during the bathing hours before eight o'clock; and I remember the crowds of workmen that used to be up and about with the light of day. And how hard they used to have to work! for there were very few of the clever labour-saving devices that make work so much easier to-day. Road-work, for example, was very different from what it is now. At the side of the macadamised roads were often to be seen long lines of labourers bent double over the cheerless and strenuous task of "breaking stones" for repairs. And work on the roads themselves was also a back-breaking task. A road that was to be "up" had to be attacked with pickaxes and the clods to be laboriously levered with crowbars; and all day long, with bent backs, the drudging navvies were at work. Things are different now, when a single man, armed with a screeching electric drill, has nothing to do but to hold the drill and watch the road being broken up. In the

matter of comfort too, things are very much better than they were. At night in the olden days, when the road was up and a night-watchman was put on the job of "mindin' the 'ole", he shivered through a cold night in his overcoat, trying at intervals to warm himself by flapping his arms across his chest; and if he was provided with anything in the way of a shelter, it was a portable sentry-box; and if when thermometer was at freezing-point he was allowed the luxury of a fire, his tiny stove wasn't big enough to do much more than warm his hands. Nowadays he builds himself beforehand a cosy chamber with comfortable lying-down accommodation and the fire in his big brazier must surely horrify any thrifty housewife if she estimates the expenditure of coal for a single man's fire. And his wages are at least three times what they were in days that I can remember. The workman of to-day is not to be blamed because he has fallen upon better times; but the point at issue is the anomaly of an indisposition to work when work is so much less exacting than it used to be.

Bygone days are commonly styled the "good old days"; but of a truth the days that I have recalled were for the British workman very bad days indeed; and it is well that they are past. The labourer is worthy of his hire, and has a right to be comfortable, so far as the nature of his work allows it, while doing his job; and if in the natural course of mechanical progress labour has become easier and easier, the labourer may be congratulated that his toil is made more light. None the less, with the present-day disinclination for work the times are out of joint; and we may wonder how in the fulness of time things will come right. There are several ways in which a change for the better might be brought about. We may briefly consider various possibilities.

It would be a possibility that a "change" might be brought about by another Great War; for a fresh attack of war-fever might stir every man in the land to a patriotic readiness to do his bit with industrious endeavour, while, on the other hand, the compulsory enlistment of soldiers and the making of munitions and the world-wide wreckage of property would be even more effective than the last Great War in

providing work for all. But such an abominable possibility would mean no more than a very temporary provision of work—abominable work; and it is certain that the aftermath of another Great War would be even more disastrous than the disastrous and still-abiding aftermath of the last.

Or it would be possible that a change of conditions should be brought about by a man with a mighty intellect and an iron will, by an irrepressible dictator, who would appear in our midst, like a martinet-schoolmaster coming into a class of disorderly boys with his cane, and would give orders that no man would dare to disobey. Such a man would be able to keep men up to the mark in industry. Recently, when I was living in Italy, it happened that in a certain month three or four religious and secular holidays occurred at very short intervals; and I remember that on the day after the last of the holidays the morning papers appeared with a large-lettered announcement at the head of the front page:—"Signori, più di feste! Adesso lavoro! Mussolini."

"Gentlemen, no more holidays! Now to work. Mussolini." And men knew better than to laze any more. It is an indisputable fact that in Italy a dictatorial government has been a great success; for whereas before the dictatorship Italian administration was tottering for a communistic crash, the dictatorship has secured Italy's foundations, put her house in order, and achieved a greatness that a "United Italy" has never known before. What is good, however, for one country may not be good for another; and it is difficult to think nowadays of the possibility of a dictatorship for the British Empire or even for Great Britain alone. A dictatorship, moreover, except as a temporary measure in an emergency, is a hazardous form of government; for even a dictator must die when the hour of his destiny arrives; and there is never any knowing what the people will do when he that must be obeyed has suddenly gone away to another land. England had her dictator in the person of Cromwell, and under his dictatorship, England advanced in greatness at home and abroad; but when Cromwell was dead and his son had shown his incapacity, the Merry Monarch played ducks and drakes with England's greatness. And there is no knowing what will happen in Italy too when

Mussolini shuts his eyes in the sleep that knows no waking. At the moment, indeed, of writing these notes—on the very day when 'Sanctions' have been put into force against Italy's war in Abyssinia, it would seem to be within the bounds of possibility that Mussolini's dictatorship might collapse even before the day of his death; for the responsibility of the War is with him, and in the event of unsuccess for Italy, dictatorial authority might be set at naught by a furious people.

A Socialistic government could certainly bring about a very great change in present conditions, but it has already been suggested in the opening paragraphs what sort of change it would be. The last Socialist government gave us a specimen of Socialist extravagance, and a future Socialistic government (*absit omen*) is pledged beforehand to be still more extravagant than the last. Under a Socialist government a labourer's wages would be rated delightfully high, but before long the government would have no funds from which to pay him his dues and the last state of the labourer would be worse than the first.

Communism would bring about a greater change still, and the government would be pledged to give every man work—work of a sort; but "Britons never will be slaves", and under a Communistic government every man would be a slave of the State, deprived of the reasonable liberty of action that makes a man a man. Thank God that, although here and there a son of the Empire may style himself a Communist, we may be assured that in the present day at any rate the British Empire simply won't have Communism, and no more need be said about it here.

One more possibility, however, may be considered—the happy possibility that by the process of natural evolution, furthered by the reasonable devices of trusty administrators, the whole world will gradually but completely recover from all the evils that came in the trail of the hateful War. As things are now going there is no ground for despondency; and in very truth we may assure ourselves that the world's disorder is only a temporary ailment with nothing very seriously wrong. Even though it's winter,

we may cheer ourselves with Pippa's inspiring ditty:

The year's at the spring,
And day's at the morn;
Morning's at seven;
The hill-side's dew-pearled;
The lark's on the wing;
The snail's on the thorn:
God's in his heaven—
All's right with the world!

Things have gone wrong with the world
again and again before now, but sooner or

later they have always come right. And the betterment that is now in progress is so encouraging that we can only hope that it will not be delayed by wild political experiments at the hands of fantastic politicians in their idea that violent political nostrums will effect a sudden cure of the world's ailments. It is true that statesmanship should adapt itself to the changes of changing times, but genuine statesmen will look for betterment as the result of gradual evolution rather than of sudden change.

INDIAN PROBLEM IN SOUTH AFRICA

BY SWAMI BHAWANI DAYAL SANNYASI

It gives me immense pleasure in expressing my view on the present Indian situation in South Africa, in response to the personal



SWAMI BHAWANI DAYAL SANNYASI

invitation of the Editor of this valuable journal, the Hon. Mr. G. A. Natesan. I hold him in the highest admiration and reverence for his spirit of service and as a pioneer champion in the cause of the South African Indians ever since the Passive Resistance movement initiated by Mahatma Gandhi. During my last visit to Madras at the end of 1929, when I was engaged in the enquiry regarding the conditions of repatriates from South Africa under the assisted emigration

scheme, I was very unfortunate to miss him. But my long-felt desire was fulfilled on the 2nd December 1935, when I was fortunate enough to meet him. To deal with the warmth of our meeting and the personal discussion relating to Indians Overseas would be diverting from the issue, so I shall proceed with the task set before me.

The most important problem confronting the South African Indian community is the placing of two important legislations on the Statute-Book. One, the Slums Act of 1934 and the other the Transvaal Asiatic Land Tenure Act. A careful scrutiny of the same will reveal that these legislations are ostensibly intended to apply to the Indians affecting them adversely.

Though the Slums Act contains the very broad principle of eliminating Slum conditions in the Municipalities of the Union, it will be here seen that in its application, it will seriously affect the interests of the Indians without any safeguards or protection. The Act is doubtless based on the idea of national reconstruction imbued with the humanitarian spirit of bringing the joys of life as typified with good health and congenial surroundings within the reach of all; but in its administration, it will result in inevitable racial discrimination with the consequent misery and hardships suffered by the Indians. The fear that had been entertained by the South African Indian Congress representing the Indian community of the Union is not therefore without foundation.

The Act places enormous powers in the hands of the Municipalities. There is no right of appeal to an independent Board or to a Court of Law, but the aggrieved party may appeal to the Minister of Public Health, who may delegate his power to the Central Housing Board, his Secretary being its Chairman.

It will be of interest to refer to some of the provisions of the Act. Section 1 of the Act lays down that whereas in the opinion of a Medical Officer of Health of a Municipality, a nuisance exists in a particular premises, he shall report to the City Council of such nuisance. A number of premises contiguous to the one where nuisance exists, may be treated as a single set of premises. The onus is placed on the adjoining owners to show cause why their premises should not be declared a slum notwithstanding no nuisance exist in their premises.

Under the provisions of this Section, about 16 acres have been declared as a Slum in Mayville in the Borough of Durban by the Durban City Council. There are 36 premises of which only 9 are alleged to contain nuisance, but the whole area is treated as a single set of premises. From this can be gauged the proportion of the number of premises (where no nuisance exists) that would suffer.

Under Section 16, the Municipality has the power after having declared the premises a Slum to (a) request repairs being carried out to conform with Health Laws or (b) to demolish the buildings or (c) to expropriate the property at the price fixed in its Valuation Roll for rating purposes. Should the owner appeal to the Appeal Board constituted under the Act, the Board has the power to increase the price up to 30 per cent. of the Municipal value.

In the case referred to, the nuisance existing has never been specified nor the owners given the opportunity to remove such nuisance, but full advantage had been taken to apply the provisions of expropriation drastically.

The underlying motive of racial discrimination and segregation will clearly be apparent from a perusal of the City Engineer's recommendations, to improve those properties after expropriation and to

be re-sold to Europeans only. The policy of segregation is quite obvious and the financial losses can be easily imagined. Though Slum clearance is allied to the re-housing of those affected, no provision is whatsoever made nor does the Act impose such responsibilities upon the authorities with the inevitable result that misery, sufferings and hardships are the lot of those affected.

The Transvaal Asiatic Land Tenure Act is only another form of the Class Areas Bill of 1926. The very fact that the word "Asiatic" is included in the name of the Act will show that it is purely a piece of racial legislation aiming at the complete residential and commercial segregation of Indians in the Transvaal.

The failure of the Government of India to give due publicity to the Feetham Commission's Report has caused considerable uneasiness and the Indian community in South Africa is very much perturbed. The position is aggravated by the failure of any action and the discharge of responsibilities both by the people and the Government of India.

The Commission was appointed by the Government of the Union of South Africa, to investigate the case of each individual and to set aside areas to Indians for residential and trading purposes. In the past, no Government in power in the Transvaal has, as a matter of fact, ever enforced segregation laws against Indians in respect of residential occupation, still less in respect of occupation for trade. The question of segregation was examined by the Lange Commission in 1921, which took exhaustive evidence throughout South Africa. After visiting some of the existing locations in the Transvaal, to which they applied the adjectives "very neglected and insanitary" (Boksburg and Germiston), "appalling" (Vrededorp) "where they found inhabitants crowded and huddled together in small hovels amidst indescribable filth and leading a most insanitary mode of life"; the Commission remarked that the result of their inspection "was not such as to inspire confidence in a general policy of segregation". In fact "any attempt to enforce compulsory segregation would result in failure". And in conclusion "we find ourselves wholly unable to support the policy of repression.

Indiscriminate segregation of Asiatics in locations and similar restrictive measures would result in eventually reducing them to helotry. Such measures, apart from their injustice and inhumanity, would degrade the Asiatics and react upon the European."

It is impossible to reconcile the proposal that Asiatics should be segregated with the spirit of the Indo-Union Agreement, the "upliftment" portion of which envisages the raising to "Western standard of life" of domiciled Indians who are prepared to conform thereto. In the words of the *Star*, a leading daily of Johannesburg: "It is thus a virtual revival of the Class Areas Bill, which South Africa is pledged not to proceed with while the Cape Town Agreement remains in force. It is certainly a further evasion of the spirit of that Agreement, if not a formal repudiation of its letter. It will go far to confirm the growing impression in the outside world that in all matters where colour question is involved, South Africa is swayed exclusively by considerations of European convenience."

The history of Indians in the Transvaal may briefly be summed up as a continuous course of degradation. The Republican Government wished to read Law 3 of 1885 as empowering it to put Indian traders into locations for purposes of trade as well as of residence. This was resisted on the ground that the law envisaged segregation for residential purposes only and then only for sanitary reasons. Though the Transvaal Government won its points in a case in 1897, no effective action was taken to enforce this interpretation before its reversal in a case in 1904, in which it was held that "Law 3 of 1885" does not apply to the business places but only to the residences of Asiatics. The Government, therefore, has not the power under that law to refuse to grant to Asiatics licences to trade in places outside the boundaries of the location allotted to them for occupation.

The Townships Amendment Act No. 34 and the Gold Law No. 35 of 1908 were the first laws which imposed restrictions on Asiatic occupation for trading in areas proclaimed as public diggings. These two Acts were passed under Responsible Government. Even after the legislation of 1908, no active steps were taken to enforce

the restrictions then imposed, and in 1919 "vested rights" acquired up to that date were recognised and protected by the Act 37.

The Transvaal Asiatic Land and Trading Act of 1919 deprived the Indian limited liability companies of the right of holding fixed property in their corporate names. And now to eclipse all, the Transvaal Asiatic Land Tenure Act unquestionably spells the virtual extinction of the Indians in the Transvaal or reduces them to the state of helots. It threatens the elementary rights of those lawfully domiciled and it is a national degradation.

The honour and prestige of Indians are at stake and the removal of these Statutory disabilities is essential if the Indians are to live as a self-respecting race. It, therefore, behoves the people and the Government of India to take immediate action in this matter.

AS MEN SOW THEY REAP

BY REV. THOMAS TIPLADY

(Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. Galatians, VI, v. 7.)

Crucify Him, let Him die!
Priest and Levite raise the cry,
And the crowds the echoes toss
From the city to the cross.

Years pass by; the temple falls;
Broken are the city walls;
On the hills gaunt crosses stand
Casting shadows o'er the land.

'Neath the Abyssinian sky,
Once again, men crucify.

From its cross a negro race
Lifts to God its anguished face;
'Why hast Thou forsaken', cries;
Bares a broken heart, and dies.

Years pass by, but still the cry
Lingers in that tropic sky,
'Lingers till the red seed sown
Has to its full harvest grown.

Reading and Writing

BY K. SWAMINATHAN

READING is a creative art; the book is only the raw material out of which each reader of it makes what he can and must. Out of Shakespeare's *Hamlet*, for example, no two readers receive quite the same experience. Reading, then, in the full sense of the word, is a strenuous activity; not a state of relaxed and dream-like passivity—a meek submission to emotional inundation—such as the 'cinemad' undergo. A good reader is made as well as born, and of this training a main part is writing. The perfect critic has learned to read aright by first attempting to write. In this view there is no misjoinder of issues, but rather a strengthening and clarification of them, in linking together "the craft of writing and the creative art of reading".

Mr. Ronald Fuller, in his *Literary Craftsmanship and Appreciation* (George Allen and Unwin) makes, with striking success, such a combined attack on literature; he "approaches the subject both from the point of view of the apprentice who is learning his job and of the schoolmaster who is trying to teach it". At first sight, it looks as though Mr. Fuller is attempting too much; the book is divided into chapters: 'On writing the Essay', 'On description', 'On humour', 'On the writing of verse', etc. All this suggests a literary reach-me-down, a ready-made singing robe which the aspirant has only to wrap about him to burst into song, a novel plan for storming the top of Parnassus from the rear. But in reality, the book is far too sound to do anybody's thinking or writing for them.

There are, indeed, a few valuable hints for the student and the teacher. The would-be author is warned against beginning the essay, trusting in Providence to take him to the end. "No essay should be begun till the ending is clearly in sight." The insidious temptation to quote or to parody a quotation for a facetious effect is pointed out. The teacher is warned against over-elaborate commentary. But such advice as this, sound as it is, cannot take one far in authorship or appreciation. To set out to teach the art of authorship at all presupposes the existence of rigid literary forms which the novice has only to learn

to manipulate and fill with matter, a thing separable and secondary. This is a false notion and one to which the author does not subscribe. He admits that

..... of the soul the body form doth take,
For soul is form and doth the body make.

Therefore, his advice to budding authors amounts only to this: "Be thrilled, be interested. As long as the writer enjoys what he writes, as long as what he writes interests himself, the chances are (unless he be a dull fellow indeed) that it will also interest other people." And this is all the advice that can be given on the subject.

In fact, the true end is not the teaching of literary craftsmanship, but the kindling of literary appreciation. "Admire as much as you can, most people do not admire enough." One's own attempts at writing help one to admire the great writers the better. It is only for this purpose that Mr. Fuller seeks to teach the art of authorship.

"Taste" is essential to, but not exhaustive of, criticism. But "taste" is a nebulous quality, and no more makes criticism than a flabby good nature makes character. Taste and good nature alike have to be disciplined and strengthened. It is here that the value of discriminating scholarship and practical experience of writing come in. And the principal value of this book is in the disciplined and still exuberant love for literature that it communicates. Through every page there blows the breeze of enjoyment and zest, redolent of the mountains and valleys of literature among which it has wandered. Not only is the book richly freighted with apt and illustrative quotations, without which a work of this sort loses most of its value, but many are the borrowed passages which the author assimilates into his own writing. "The only thing which matters is how one looks at life. The world is all within us where to choose." There are passages, too, where the author scores fine hits off his own bat. "It was one of those days in early spring, when the sky is a brittle blue, like porcelain, and the leaves a green turmoil of wind among the branches."

Much good criticism is scattered throughout the book with casual profusion,

The "Excursus on the Malapropism" contains some fine things: 'Dogberry is the flower of all policemen. He is what all policemen are expected to be; he sums up the idea of the policeman. In more senses than one, he is a special constable. At the end of the play one loves this old, incompetent policeman for showing up Don Pedro, as one loves Emilia for betraying Iago. He has a true sense of the dignity of his office and preserves it in a halo of unintelligible words. "Palabras, neighbour Verges, Palabras."' And here is another piece of true criticism: "Swift is the most perfect prose stylist in the English language and it is perhaps because of all writers he is the most blazingly sincere. His sanity, his simplicity, his immense restraint and, above all, his knowledge of human nature enabled him always to strike the right note. He was the greatest master of style in our literature."

But the most outstanding quality of the work is the verve of the writing which succeeds in putting so much of scholarship and criticism across to the reader. The book is full to overflowing of unforced high-spirits, which is more than a bloodless elegance. Even in a single word a certain amount of characterization can be introduced. 'No two men even swear alike. "Dear me! "Damme!" "Dearie me!" "Crikes!"—a clergyman, a major, a charwoman, and an errand boy in collision.' This is how he ridicules the misuse of literary devices: "But the knight has his weapons, too, against the fiends of Darkness. At his side hangs the vorpal sword of Simile; the shield of Sincerity blazes on his arm; Metaphor, his dagger, is a bright and bitter blade. Proudly defiant, he sits astride his old horse Common Sense."

In his parodies, too, the author is most successful. Parody, he claims, teaches more than mere mastery of technique. "It teaches appreciation, the aim of all study. By finding the joints in the harness one finds, too, its strength; but by seeking for its weakness, one comes upon the beauty." His parody of Bacon is worth pages of humdrum literary criticism. And here is Johnsonese pilloried even as it is mentioned: "In extreme youth this overloading—periphrases, circumlocution, Johnsonese—is a sign of too rich a mind; in

maturity it is barrenness of thought attempting to obfuscate its inadequacy by smothering itself under a catafalque of unnecessary verbiage." Professor Saintsbury's style is hit off to the life in: "If he wanted to remark that Barclay was a minor poet with real talent, he might have said: 'Nevertheless, if I may (and I think, on the whole, I may) say so, Alexander Barclay—while by no means on a level with the most glorious figures in our great national literature—is at least assured of a permanent (if small) niche in the Temple of Fame.'"

But the best parody of all is that of modernistic, as distinct from modern, poetry and of the critic who sees into this literary mill-stone further than his neighbour (Page 243 and following).

Mr. Fuller has his likes and dislikes and is not ashamed to express them. He has what Raleigh admired in Dr. Johnson, "the courage of his limitations". Here is a rare thing—a live book by a learned man.



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India and Temperance

BY

MR. FREDERICK GRUBB

WE are in the throes of a General Election which many people feel has been unwisely thrust upon the country, especially in view of the present international situation. Temperance reformers got nothing out of the last Parliament, and they are not likely to secure any better hearing in the next one. The general expectation is that the present Government will be returned to power, though probably with a very much reduced majority.

The subject of Temperance is not mentioned in any of the political manifestoes. Only a few years ago a Royal Commission appointed by the last Labour Government reported on the serious evils which continue to flow from the liquor traffic in this country, but no party seems to have the courage to grapple with the problem and there is little prospect of Parliament passing the legislation on this question which most social reformers acknowledge to be necessary. Certainly nothing can be expected from the party now in power: for it depends to a considerable degree upon the liquor vote for its continued existence. The Liberals are more favourable to temperance measures than either of their opponents, but there is no likelihood of this party getting a majority in the House of Commons in the near future.

CONDITIONS IN TRAVANCORE

The Bishop of London presided at the annual meeting of the Native Races and the Liquor Traffic held in London recently. One of the speakers was Dr. Howard Somervell, who achieved fame as medical member of two Mount Everest expeditions a few years ago and who has since been doing admirable work as a medical missionary in Travancore. Speaking of conditions in that State, he said that there were no iniquities there in any way comparable to those which existed in certain African territories. Nevertheless the poorer classes drank arrack and toddy to an extent which frequently gave rise to a great deal of crime and distress. Vested interests in the trade were to be found in India no less than in this country, but in India they were

mainly due to the large revenue which the Government obtained from the liquor traffic. This was always a stumbling-block in the way of reform.

DRINK v. RATIONALISM

Dr. Somervell went on to speak of the great harm which was done by the drinking habits of Europeans in India. Some of the things which discredited Christianity in the eyes of many Indians were the liquor traffic, Hollywood sex films and War. It was not always easy to make it clear that these things had nothing to do with their religion but rather existed in spite of it. Europeans ought to be careful of the example they set in the matter of intemperance. It had to be recognised that the Oriental found it extremely difficult to control himself if he once became addicted to strong drink. He was either a teetotaler as most Indians were, or he drank to excess. The great majority of the people and practically the whole of the Mahomedan community were against drink, and that was why the Government ought to stop the traffic.

The Bishop of London welcomed the growing feeling of nationalism in India. This spirit of nationalism was a spirit of self-respect and was very largely due to what the people had learnt from us. But there was one grave flaw in our contact with non-European races and that was by our encouragement of the drink traffic among them. He urged that this flaw should be removed without delay and that the Empire should be held not for our own benefit but for the good of its inhabitants.

GOVERNMENT IMPLICATION

Mr. Shoran S. Singha is continuing his efforts to enlighten the people of this country as to the dangers of a pro-drink policy in India. Speaking in Manchester recently at a meeting in connection with the National Commercial Temperance League, he pointed out that owing to the basis on which the liquor trade was worked in that country, this question was closely linked with many other State problems. As

regards imported liquor, he explained that the Central Government collected its Customs duties at the ports of entry, while the various provincial Governments collected revenue on liquor of home manufacture. Naturally, the Government was unwilling to take any action likely to diminish the liquor trade, because it derived such a big proportion of its revenue from the sale of alcohol. The Excise revenue of India had now grown to alarming dimensions and the financial system was so devised that the nation-building services, such as education, were now being very largely maintained from this contaminated source.

Mr. Singha also spoke of the great efforts which enlightened Indian women were making to mitigate the evil.

MILK BARS IN ENGLAND

Your readers have already been informed of the scheme for starting public milk bars in this country, to serve in part as a counter-attraction to the drink shop. The pioneer milk bar opened in Fleet Street, London, about three months ago has proved an unqualified success. This particular neighbourhood was chosen, because it is the centre of the newspaper industry, with its thousands of night workers. "We are open day and night," said the promoter, Mr. Hugh D. McIntosh, in the course of an interview, "and reporters, sub-editors and printers have practically overwhelmed us. We are serving more than 12,000 customers every week, and last week our takings were £27 upon the previous week."

There were some people who laughed at Mr. McIntosh's venture, saying that newspaper men would want to drink something stronger than milk. His experience has proved these critics to be wrong. He is confident that by this time next year there will be a thousand milk bars in Britain. Mr. McIntosh believes that he has discovered a means of enriching the farmer and for laying the foundation of a new and more healthy race.

A larger consumption of milk would be a good thing for India, too. The stamina of the people is more likely to be improved by pure milk than by intoxicating liquors.

LOCAL OPTION

One would like to hear of more Local Option experiments being tried in India. There are undoubtedly many districts where, if the people were given an opportunity, they would vote against the continuance of liquor shops in their midst. The Punjab enjoys the advantage of a Local Option Act, but it has only been applied in very rare instances owing to its limited character and the restricted conditions under which alone it can be put into operation. An effort should be made to get more comprehensive measures passed in the new Legislative Councils.

A movement is on foot in Lahore to get the Act adopted in that city. The Punjab Temperance Society has requested the President of the Lahore Municipal Committee to approach the Deputy Commissioner with this object in view. The leading provincial journal, the *Tribune*, declares that an overwhelming majority of the people are in sympathy with this demand. Hitherto it has been the technicalities of the law, more than anything else, which have stood in the way of its enforcement. The journal remarks that if the Municipal Committee will do its duty in the matter, the public may be trusted to do theirs.

LICENSING BOARDS AND ADVISORY COMMITTEES

There are various ways in which Municipalities in all parts of the country (as the action of the Bombay and Calcutta Corporations has shown) could do more than has hitherto been done to diminish the liquor evil within their jurisdiction. Most of them are represented, however inadequately, on the local Excise Committees—bodies which could be made a more effective instrument in reducing the number of shops.

In this connection it may be noted that the recently revived Madras Temperance League has decided to submit a memorandum to the Government on the constitution and powers of the Licensing Boards and Advisory Committees.

Many readers of the *Indian Review* will be only too glad, I am sure, to give their hearty support to any measures which will effectively curb a traffic, which menaces the moral and material well-being of India.

WHAT DO INDIAN WOMEN WISH TO DO ?

By KAMALA SATTHIANATHAN, M.A.

SOME days ago, I had a very interesting conversation with a Hindu lady on the subject of one's duty in life. She was a cultured woman, placid, dignified, a model Hindu wife, and rather, as will be apparent, of the old-fashioned school of thought. She said to me:

"Many women go about nowadays, freely and wildly. They are happy too in a way but their happiness is for themselves. They are happy, because they are trying to get what is best for themselves, or at least what they think is best. But does such happiness last; and what after all is happiness? We, Hindu women of the old school deem happiness to consist in doing one's duty, which is not to think of self but of others. The whole day we slaves are occupied with something or another and all is for others; and therein lies our pleasure and our happiness. We may not be enjoying life in the eyes of the world; but we are enjoying it in our own way, for we are living our life of duty. What does it matter if such duty lies at home? Has that not been the Indian woman's sphere all her life, home and husband and children, friends and guests and the poor?"

A really admirable philosophy of life! It shows the high ideals of which our women are capable, and such ideals are indeed, the highest; for they are unselfish. And surely, if every woman labours in earnest for her own home, her own family and her own little circle, the world will soon advance. A nation, which is a collective unity of happy and progressing families, is bound to be a growing nation.

True enough, but is not such a seemingly unselfish ideal still somewhat selfish? A paradox, you would say! Let me explain.

An Indian gentleman said to me one day: "Is it not absurd to force our women to come out into public life when they do not care to do so? Why prevail on them to be unnatural? Let them be happy in their own homes, where they are queens, not only in name but also in reality, mothers in earnest and true women in every way. My wife does not know the arts of conversation or the graces of society, but she is a past-mistress at looking after

her home. Why force her to do something else?"

On the same analogy, we can argue that many *purdah* women are happy in their sheltered, even if restricted, precincts. Why, therefore, disturb them?

When, however, our children are happy in their childhood, never dreaming of or caring for the world outside them, why do we teach them and train them to be citizens of the outer world? Why do we not leave them as they are? The answer is obvious. We cannot do so; for then they would be stunted, atrophied growths of life, stagnant, dwarfish products, unnatural human beings, who of necessity must grow in body, but will remain children in spirit. It should be the same with our women. However happy they now are in their allocated spheres, we surely cannot wish them to be undeveloped atoms of a developing society. We wish them to grow with their men, who must needs grow with the growth of public life. They may be queens, aye even goddesses in their homes; but then they are something too ideal for the real crux of life. We want living forces of life, lively vital powers, not holy beings to be placed on a pedestal, to be worshipped if true to their reputation, or to be dethroned if untrue.

Moreover, as we are all agreed, women have their own share to contribute to life. In spite of all the brave talk of equality between men and women, the fact remains that they are different from each other, though that will not preclude superiority, inferiority, or equality of co-ordinate status. Each has a contribution to make to society and to public life, as Ruskin and Tennyson have told us.

Apart from the contribution to life of sections of society, have not individuals their own share to give? Certainly. As I said to my friend, who did not wish to force his women from home, his wife may have something great in her character, which is most probably the real force which contrives to make her own home a happy world. Why deny this force to the public? She may have some special powers of efficiency in some special sphere. Why keep them from the world? Let her make her contribution to outside life, which is sure to benefit by its outpouring. Are there not men, who are

standing characters? So many women may be; and even if not outstanding personalities in the public eye, they may yet *silent* forces of life, all the more powerful, *cause* of their silence;—the upholding *ns*, as it were, of society, the little *am-tugs* which pilot the big vessels of life, the spiritual guides of life, the moral forces of the world. The queen of the house may be capable of becoming the Empress of a state; the mother of a family may well prove world-mother.

After all, what really is happiness? As my Hindu lady friend said, only the realization of duty well-done can give some measure of happiness in this transient life. Yet, as the same lady did not say, the realization of duty must mean a full realization of it; not an indifferent agreement with existing customs; not a mere dutiful acceptance of the *als* laid down by others; not a mere half-acceptance of things, with the other awakening *lf* resolutely closed down; not a determined sacrifice of a growing forceful self to the *nf*ortable conveniences of life, or even to the apparent happiness of others; in a word, *t* a surrender of one's real personality to the restrictions of domesticity, sweet and

sheltered and altruistic though the latter may be. Duty means a conscious seeking for duty, a deliberate and complete realization of one's full powers for good in a field, which allows for the full development of such. Perhaps, we may say with Mrs. Browning of our Hindu lady :

She had lived, we'll say,
A harmless life, she called a virtuous life,
—which was not life at all;
But that she had not lived enough to know.

A good certificate, but is it enough?

And, even here, there is a catch. The soul hungers for progress and must be satisfied; for such progress means the progress of life. There can be two such hungers, however: first, the craving for the recognition of one's own importance in "an exciting and bewildering world"; the second, "the urge to seize and express the secret hidden in all loving things, the beauty that passes like a wandering gleam, or a whispered promise and is gone"; the real tones and the "over-tones" of life, as one may say. Which would you have? You and I know what is right to have, don't we? The point is, have we the moral courage to choose the best and try to attain it?

INDIAN TRADE AND THE WAR

BY MR. BERNARD FONSECA, B.A., B.L.

THE outbreak of the war in Abyssinia a month ago caused a considerable stir in Indian business circles for a time. Events have gone to show that this country can play only a very small part in supplying the needs of the belligerents and can look for little or no immediate advantage. There are, however, other factors at work which will in the long run have some influence on India's future economic position. The three chief such factors, which will be examined here, are the opening up of Abyssinia, to a much larger degree, to commerce with the outer world, the cessation of practically all trading relations between India and Italy, for the period of the war and the lasting effects it is likely to have, and, finally, the obstacle to trade of every description through the Suez Canal that will arise as a result of the congestion and delay at the Canal, increased insurance costs and an all-round increase in transport costs along that route.

When industrial activity in Europe was at a standstill during the last War, India, Canada, China, and Japan and other countries entered the field and, by the close of the conflict, European productive enterprises had lost a large portion of their market—a loss, the after effects of which are being felt to this day. The present conflict, with the boycott of Italian goods and the artificial trade barrier created at Suez, may serve to oil the machinery of India's trade and to find new markets for her in the lands bordering the Indian Ocean.

The foreign trade of Ethiopia at the present moment is of little consequence. The chief exports are: coffee, hides, skins and bees-wax, while the chief imports are: cotton goods, supplied chiefly by Japan, with India coming in for a small share of the business. It is not likely that the position will alter greatly during the war, except for an increased supply of cotton goods from Japan. The country is not dependent

on the outside world for food-supplies to any considerable extent and will probably depend on her own non-combatants to raise sufficient for her needs during the war. Her orders for arms and ammunition will hardly affect India.

The conflict, however, is bound to lead to an improved standard of living in the country, and it is very likely that India will be able to supply her with many of the articles used in this country by the agricultural classes—metal ware, agricultural implements and household utensils, to name only a few. The building of roads and possibly of railways, under the stress of abnormal circumstances, may lead to orders for India which will be the nearest source of supply for such things as iron implements and steel rails. A market for Indian soaps and oil extracts should be easy to develop also.

The loss of India's trade with Italy will lead her to find new outlets for her produce and new sources of supply. The chief imports are textiles, chiefly of a very highly finished and expensive class—woollen and artificial silk materials. These it will be up to India to replace by her own growing wool and silk industries, both of which can turn out materials that are not far short of the best foreign produce. Italy's supply of fruit and vegetables to India can be easily replaced by other Mediterranean countries like Palestine, if the consumers are not satisfied with the produce of the country, which is improving, as a result of research, at a rapid rate. The League embargo on Italian goods should help to develop the market for many varieties of Indian produce such as mangoes, etc.

Italy has been a fairly large purchaser of raw cotton and jute and of several varieties of oil-seed, and we shall have to find ways of making up for the loss of business that will accompany sanctions. With regard to oil-seeds, the solution is not difficult owing to the great demand for these seeds and the growing tendency to extract oil in India itself, thereby giving employment to so much Indian labour and capital. The cotton industry is not, however, in the same favourable position, and markets in the countries adjacent to India will have to be more fully explored before the loss can be fully made up. The

increasing costs of transport from abroad may, however, lead to an expansion of Indian consumption of Indian cloth. The demand for sacking incidental to war is likely to keep the jute industry from feeling the loss of custom from Italy.

Finally, of course, the obstacle in the shape of increased costs *via* Suez will act as a protective tariff against all goods from Europe to the East, while it will also tax Indian exports to Europe. As our exports to Europe are chiefly raw materials, the result will be the increased consumption of Indian materials in industry over here followed by an effort to develop markets in East Africa, Southern Asia and the Malay Archipelago. The position at Suez will give us a decided advantage over European competitors over the whole of this area, but it will not make any difference as against Japan. The only Eastern countries where India will be able to secure advantages over both European and Japanese competitors are those British possessions in which she may be able to obtain the benefit of a preferential tariff.

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S. GURUSWAMI PILLAI,
Secretary.

Japan and Mahomedanism

By MR. VASUDEO B. METTA

CONQUEST of China is not the only goal that Japan has in view. She has other and even more ambitious goals in view.

One of the things that struck me when I was in Japan at the beginning of this year was the great interest that the Japanese are taking in Mahomedanism and building mosques in different parts of their Island Empire. In pre-war days when I was there, I came across hardly any Japanese Moslems, but this time I met quite a good number of them. A fine Moslem seminary has been established at Tokyo under the guidance of the Imam Khurbangali, who enjoys the confidence of both the Moslem and non-Moslem Japanese officials. From this seminary, Islamic literature is circulated all over the country.

In pre-war days, it was difficult to come across any Japanese who knew Arabic, Persian, or Turkish, and there were hardly any chairs for those Islamic languages in the Japanese universities. But now you meet quite a good number of Japanese who are familiar with those languages, and chairs for them have been founded in a great many Japanese universities.

Why is Japan interesting herself in Islam? Is she really attracted by the teachings of the Arabian Prophet and find in them a solution for the moral and spiritual problems that confront her?

No! She is too worldly, too practical to trouble herself about any religion. Before the Restoration of 1868, her State religion was Buddhism. But at the Restoration, she made Shintoism her State religion not because it was more moral and spiritual or more up-to-date than the religion of the Indian teacher, but because being a national religion, it helped her to strengthen her patriotism. A few years later she even appointed a Commission to report on what would be the best religion for her to adopt from a worldly point of view. She was even willing then to discard her national language, provided it helped her to modernize herself more quickly. In other words, the religion of Japan is not the teachings of this or that spiritual teacher; it is Nationalism. How much the modern Japanese care for Buddhism and Confucianism in

which they have believed for a thousand years and more in comparison with their love of their country, may be judged from the following words which a high Japanese official is said to have uttered a few years ago: "Even if an army led by Lord Buddha, with Confucius as his lieutenant, were to invade Japan, we, Japanese, would not rest until we had annihilated that army and its leaders."

It is, therefore, obvious that Japan is interesting herself in Islam to advance her worldly interests and for no other reason.

By having a good number of Mahomedans in her midst, she can attract the sympathies of 300,000,000 Moslems of Asia and Africa.

And that would enable her to do three things, namely, (1) to capture the markets of all Islamic countries; (2) to send her professors to schools and colleges in those Islamic countries to preach Pan-Islamism and Pan-Orientalism; (3) to have Japanese instructors appointed in the fighting forces of those countries.

Japan does not believe in wasting time. She has already started to make her way into Mahomedan countries. Not long after the establishment of the Republican Government in Turkey, she exchanged ambassadors with her for the first time and opened an industrial exhibition in Istanbul. More recently she has built several cotton textile mills in different parts of the country and some cruisers for the Turkish navy.

An Afghan-Japanese Chamber of Commerce has been started at Kabul, and Japanese engineers, professors, and military instructors have been employed by the Afghan Government to develop and modernize the country. The first Japanese trade delegation to Kabul was headed by a Japanese Mahomedan.

Students from the Arab countries receive free education and maintenance in the Japanese schools and universities. A good number of Iranian students are admitted into the Japanese naval colleges every year. And it will not be long before Japanese experts will be employed by the Iranian Government to build her railways, develop her mineral resources, train her army, navy and air-force.

Sarojini: A Story

By COLONEL T. F. O'DONNELL

(Meerut College, Meerut)

MAJOR Condor, of the Secret Service, a tall handsome man in the prime of life, found himself placed beside the Countess Olga at dinner. The occasion was the last social function of the season at Government House, Niecklow.

"My lucky star is in the ascendant this evening, Countess. I never dreamt that I'd have the good fortune to be sitting next to you at dinner, though I must say I was hoping for the best."

Countess Olga had been a guest at Government House for some weeks. She was a small, dark, beautiful woman. Her short reply was both challenging and unexpected.

"Why?" she asked simply, and steadily held his eyes.

"Will you allow me to tell the truth, the whole truth, and nothing but the truth?"

"That is what I should always expect from you, Major Condor."

"And you promise that you won't be annoyed, or that, if you are, you'll forgive me."

"I promise."

"I love you."

The Countess lowered her eyes. Both his look and the tone of his voice convinced her of his sincerity. Her reply was again abrupt and unexpected.

"I'm sad this evening. I'm leaving to-morrow for Kashmir. Let's be gay and festive for the last night."

"Right. I'm with you. Let's be cheery and bright, for to-morrow—Oh hang to-morrow. Let to-morrow take care of itself. Let us be merry with the fruitful grape—old Omar's panacea."

They surreptitiously clinked glasses.

Towards the end of the dinner, the programmes for the dance were handed round.

"How many?" murmured the Major. "Be as generous as you can."

The Countess took the programme from his hand. She deliberately inscribed what looked like a large circle which included the

whole of the numbers, and then handed it back to him.

"I am not dancing to-night."

"So that the circle means nought, or nothing doing?"

"You are mistaken. It is not meant to be a circle, but the letter 'O', which is the first letter of my name."

"Meaning that they are all for me," exclaimed Major Condor, delighted.

"Yes, if you so wish. I am going to plead indisposition and retire after dinner to my suite. Come along when you are free. I shall be waiting for you."

The ladies retired shortly after, and Major Condor chafed with impatience as the men dawdled over their port and liqueurs. After what seemed ages to him, they trooped out to the drawing-room, but here the Governor drew him aside, and began to talk shop. He liked the Governor, but at that moment he hated the talkative old man, and shop, and everything which kept him from his appointment. Finally he made good his escape.

He found the Countess standing by an open window, gazing out at the myriads of bright, scintillating stars which flooded the night sky. She turned round as he came in, and beckoned him to her side.

"What wonderful star-lit nights you have in India," she began. "I love gazing at the stars. They make me feel—but no—my fancies will only bore you. Come along and sit down. I want to talk to you."

She led him over to a chesterfield, and they sat down in opposite corners, partly facing each other.

"Major Condor, you told me at dinner that you loved me. Is that true?"

"It is, Countess. It is the simple truth. I do love you. It is great presumption on my part, but I'm glad I told you; I'm glad you know it."

"Why presumption? Any woman ought to be proud of the love of a man like you. All the same, it is a pity, a great pity."

"At least we can be friends, Countess and if it is ever in my power to do you a

service, send for me, and I shall come to you wherever you are."

"I'm afraid even friendship is impossible between us. Our ways lie far apart. I am leaving to-morrow for Kashmir, and everything after that is in the lap of the gods. I am not a free agent. I don't think I shall ever be likely to need your services, but I can assure you I do appreciate your offer. Do you know why I've asked you to come along to my room?"

Major Condor shook his head.

"I wanted to be able to remember that I had been alone with you, if only for a few minutes; I wanted also the satisfaction of telling you that I love you."

Major Condor jumped up and stretched out his arms towards her. Countess Olga rose quietly, and put up her hand asking for silence and patience.

"As I've already told you, I am not a free agent, and shall never be as long as I live. That is why even friendship between us is impossible."

"But I don't understand," exclaimed Major Condor. "Can't you trust me? Won't you give me the right to protect you?"

Countess Olga slowly but determinedly shook her head.

"I can't explain, and least of all to you. One thing is certain—that after this we shall never meet again. Under the circumstances, I couldn't or wouldn't have it otherwise. And now—good-bye."

She turned her face up to him. He clasped her in his arms and their lips met in a long ecstatic kiss. At last she withdrew herself gently from his embrace.

"Please go now."

Major Condor walked out into the cool night air. The knowledge that Countess Olga returned his love filled him with elation. He refused to let himself believe that their separation was final, and he dwelt with pleasure on the idea of meeting her again in the future, the very near future.

"Condor, you slacker," said the A.D.C. grabbing him by the arm. "Come along in and do your duty. There are hordes of pretty ladies crying out for my blood, because I'm not providing them with partners. You're only one little drop in the ocean, but 'twill show them I am making some kind of an effort."

"Wait a minute. One good turn deserves another, I'll come in immediately if you

give me one little bit of information, which I am anxious to obtain."

"Right. If I know, you shall know."

"Any information you may have about Countess Olga."

"The answer is simple: 'dulce damnation omne', or in other words 'sweet damn all'. The Bombay Government handed her over to us, and we are now forwarding same to the Resident of Kashmir. Now come along. Having got hold of you, I'm bound to give pleasure at least to one pretty lady. Any choice?"

"None whatsoever."

"Good. That makes it all the easier for me."

Major Condor's partners found him a little bit distraught, but they readily forgave him because he was such a good dancer.

Two days later, when going through his dak, he received a code message which shocked and astonished him. It ran as follows:—

Frontier mail stopped by obstruction on the line seven miles south of Rawalpindi. Arrived one hour late. Countess Olga missing. Luggage intact.

Days passed into weeks and weeks into months, and still there was no trace of the Countess. Major Condor began to give up all hope. Once again he found himself at the last social function of the season at Government House, and this time he no longer chafed at the dawdling of the men over their nuts and wine. He was beginning to lose interest in most things, except his work, and even for that some of his old zeal had gone. As on the last occasion, the Governor again drew him aside after dinner, not, however, to talk ordinary shop, but to entrust him with a serious and confidential mission.

"I've had a confidential report from the Political Agent in Puripura," said the Governor. "I want you to go there and find out, if you can, how matters really stand. Native States are rather ticklish to deal with, as we can't interfere unless there is something really tangible. I'll send you the report to-morrow, and I'll also write to the Political Agent to give you any assistance you may require."

"Very good, Your Excellency. As soon as I've gone through the report, I'll get in touch with him and let him know what I want."

"No further news about Countess Olga, I suppose?" enquired the Governor.

Major Condor was startled by the question, though he had been thinking of her continuously throughout dinner.

"No, Your Excellency, not a word."

"The most extraordinary case I think I have ever heard. Fascinating and attractive, wasn't she?"

"Most," replied Major Condor laconically.

"Wish you luck at Puripura, Condor. I hope you'll be able to find out something."

"I'll do my best, Your Excellency."

Major Condor knew a good deal about Puripura. It was a fairly large native state, sound financially, and there had been no political trouble within recent years. He also knew the old Maharajah personally, and liked him. Consequently it was with more than ordinary interest he broke the seals of the confidential report.

"About eight or nine months ago the Maharajah made an addition to his harem in the person of a beautiful dancing girl named Sarojini. She must have been extraordinarily talented and clever, because in a very short space of time she gained complete ascendancy not only over the Maharajah but also over the Maharani. In fact, she was given the rights and privileges of a Maharani, and eventually became known as the Junior Maharani. Then three things happened in quick succession. The Senior Maharani died after a short illness, the Crown Jewels, worth over one million pounds, disappeared, and the Junior Maharani was taken seriously ill. The Maharajah has requested my aid in the recovery of the Crown Jewels, but so far I have completely failed in finding even the slightest clue. I should be glad of expert assistance."

Major Condor laid down the report; not much to go upon there; and, obviously, no further information was available through official channels. He sat for a long time deep in thought. He visualised the Maharajah's palace, and its surroundings. It would be impossible for the Crown Jewels to disappear without the connivance of some one within the precincts. Suddenly he had a brain-wave.

Just outside and in front of the gates of the palace was a large banyan tree, whose spreading branches, rooted in the soil, covered over half an acre of ground. Here

he determined to take up his position, disguised as a Fakir. The Fakir in India commands the respect and confidence of the masses. They give him alms and food and come for his advice in their troubles. His influence with the common people is immense, and even the educated and wealthier classes treat him with a certain amount of deference. It would be a tedious and perhaps a fruitless task, but in any case it would be worth while trying. Having finally made up his mind on his course of action, he wrote to the Political Agent at Puripura:—

My dear Fairweather,

His Excellency has requested me to make personal investigations at Puripura, and has also asked me to get in touch with you. I'm going to have a shot at being a Fakir for the time being, in the hope of picking up some information; I'll squat underneath the shade of the large banyan tree outside the gates of the palace. If you will kindly make arrangements for a few inconspicuous attendants, I'll send you a daily report. Also, if you could manage to send me a few fictitious cripples and so on, my reputation as a Fakir would be much more speedily enhanced. I'm starting immediately for Puripura.

Yours sincerely,
H. CONDOR.

The presence of the Fakir underneath the shade of the banyan tree created no surprise. Fakirs appear and disappear, and no one pays any attention to their movements. People dropped alms as they passed by; and the silent, squatting figure of the Fakir, dressed simply in a loin cloth with a long chain of dark-brown large-sized beads around his neck, very soon became a recognised figure in the landscape. The fictitious cripples, duly arranged for by the Political Agent, made their appearance in due course, and were sent away completely cured. The fame of the Puripura Palace Fakir, as he came to be known, soon spread far and wide.

The people talked to him freely. They told him all about the death of the Senior Maharani, the theft of the Crown Jewels and the mortal illness of Sarojini the Junior Maharani. They attributed it all to the anger of the gods. They all thought that Sarojini would inevitably die. That would make the third calamity. Then, if the Maharajah bathed in the Ganges and made suitable sacrifices, all would be well again.

(To be concluded in the next issue.)

RECENT CONVOCATION ADDRESSES

DURING the last two months, a number of Convocation addresses were delivered by distinguished public men at the various universities in India. Convocation addresses have necessarily to deal with certain commonplaces as the new graduates are generally exhorted to prove themselves worthy of the degrees conferred upon them. But the growing peril of unemployment among the educated, and the general discontent that is so rampant among them, have led the thoughtful to a searching examination of the system of education imparted in our universities. From a perusal of the many addresses delivered at the universities, it is evident that there is a keen sense of disappointment at the result achieved by the present system, and there is a strong urge for a revision of the prevailing system of university education in India.

ANNAMALAI UNIVERSITY: SIR MIRZA ISMAIL

The place of education in national life, with due regard to the special requirements of India, was stressed by Sir Mirza Ismail, Dewan of Mysore, in his very interesting address to the Annamalai University. Viewing the purpose of education in the light of its value to the citizens and the state, Sir Mirza emphasised the importance of a course of education that will fit in with the needs of these times and equip the products of the universities to take their proper place in society. Education should be such as to fit the young men and women of the universities to discharge their duties aright as citizens of the future.

There are many perils to the progress of true culture among the university men and it is up to them to steer clear of them. But the worst of all evils that hamper them are the twin vices of communalism and provincialism. Sir Mirza truly observed:

The two great dangers which are confronting India at the present moment and which, there is reason to fear, may assume undesirable proportions, unless they are properly controlled, are communalism and provincialism. It is for you to inculcate in the minds of your countrymen, in season and out of season, that they 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, or that.

ALIGARH UNIVERSITY: SIR G. S. BAJPAI

The selection of the Hon. Sir Girja Shankar Bajpai, a Hindu, to deliver the

Convocation address to the Aligarh Muslim University, was quite in the spirit of Sir Syed Ahmed, the Founder, whose famous words Sir Girja recalled in his opening remarks:

"Our motherland India is like a bride, whose two beautiful and lustrous eyes are the Hindus and the Muslims. If these two will harbour ill-will against each other, this charming bride will begin to squint; if they will seek to destroy each other, she will become one-eyed."

The point of Sir Girja's address was the wastage in our educational system. Why have we this wastage at all?

What proportion of those who pass through schools ultimately make their way to the universities and of those, who do not go beyond the school stage, how many stop at the end of the primary stages, how many digress at this or some later point in the school stage of education to vocational training?

In the present circumstances, each grade in the educational ladder is not only futile but unfair to one who drops at the very beginning of his educational career.

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. Get rid then of your false values. That in my humble judgment points to the right path; the mile-posts along it must be explored by experts.

AGRA UNIVERSITY: H. H. SAHABJI MAHARAJ

The Agra University Convocation was addressed by a Hindu spiritual leader H. H. Sahabji Maharaj Anand Sarup, who is well known as an educationist imbued with practical idealism. As might be expected, His Holiness struck a new note and deplored the absence of high spiritual ideals in our educational system. He readily admitted that there is considerable unemployment in the country in these days, but he pointed out

that universities are not employment-securing or bread-procuring agencies. I see absolutely no justification for restricting university education.

His Holiness is himself running 40 different departments of industries in which a large number of workmen are employed, but he sees no reason why the universities should bother themselves with anything but education pure and simple.

Education, more education, education made perfect, is the only panacea for our country's ills and evils. With more of real education, I dare say, we can easily raise the general level of intelligence of its teeming millions, create in its future generations the habit of clear and deep thinking and of appreciating new values and turn the acquisitive impulse of its people from its present direction to the direction of Truth.

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That, according to him, ought to be the function of the universities. And the primary defect of the present system of education is that it is so completely secular and altogether divorced from religion.

His Holiness does not condemn university education though he would wish to supplement it with religious instruction. He feels the universities have done their bit in educating the people and elevating their standard of life and thought. With robust optimism in the efficacy of modern education, he declared:

Mine are the hopes of one who pins his faith to sound practical experience and the trend of world events. For, has not university education, in spite of all its faults and failings, transformed life conditions here in India during the last 50 years or so, and are not all our present political, social and industrial leaders, our authors and poets, artists and architects, philosophers and scientists, of whom the country is so justly proud, one and all, the products of our colleges?

It was altogether a remarkable address. "In the name of goodness," he went on to say,

do not suggest any retrograde steps in connection with university education, for such a step will not only put a stop to all future progress in the country, but will also revert it to that old condition of intellectual chaos which it has taken full three quarters of a century of sustained effort to remove.

THE ANDHRA UNIVERSITY: DR. TIRUMURTI

Rao Bahadur Dr. Tirumurti's address to the Andhra University Convocation took a more practical turn. He made an earnest appeal for liberal donation for the improvement of preventive medicine and pleaded for the inclusion of hygiene as an essential part of the school curriculum in all its stages. He drew attention to the pathetic spectacle of the poor, depressed students of the university, physically unfit to weather the cruel storms of many diseases which abound their neighbourhood.

I have been myself an eye-witness to the haggard look, bent back, sunken eyes, emaciated frame and other signs of poor physique of the graduates, who come up in the variegated colours of their academic robes in an impressive procession to bow before the Chancellor and take their degrees. The Convocation function, which ought to leave a happy buoyant feeling, has often given me a sense of depression, not only due to the doubts as to the capacity of the graduates to keep their heads above water in the sea of unemployment into which they are driven from the portals of this university, but also to the melancholy prognosis that the large majority of them are physically unfit to weather the cruel storms of many diseases.

He then referred to the progress of the science of nutrition in recent years and pointed out how in Japan and Soviet Russia, nutrition institutes are connected with the State department of public health. Hence his plea for graded courses in hygiene, which is after all the most important subject both from personal and community point of view. Above all, the stress he laid on honorary service and the reference to the call of the village form a fitting conclusion to an address which, in substance, is a distinct departure from the beaten track.

Whether you get paid employment or not, the field for honorary service is extensive and rich in possibilities of achieving not only success in life but also a name and fame. Ignorance and illiteracy, poverty and sickness, disunion and discord, discontent and disaffection, famine and floods and many more allied miseries call the youths of the country to render honorary service—youths who are bold and enthusiastic, intelligent and interested, skilled and trained, active and alert, disciplined and disinterested. These miseries and misfortunes challenge you to fight them. Will you take up the challenge?

SIR S. RADHAKRISHNAN

Sir S. Radhakrishnan, the Vice-Chancellor, in the course of his observations recounted the progress of the University during the past one year and drew attention to the diploma course in librarianship and the research degrees that have been introduced in the University. It was a magnificent conception of university life that he sketched out. "The chief function of a university," said the learned Vice-Chancellor, "is to give those who enter it training in that greatest of all arts, the art of living together."

In these troublous times, it is also the most difficult of all arts. Society is in a state of upheaval. For the down and out, for the hungry and the homeless, all talk about political liberty and cultural freedom is a mockery. I do not wish to dogmatise on the exact nature of our trouble, but may it not be some fundamental flaw in the very constitution of organised society, something anarchical in the relation of men to one another?

There is much sympathy for the deaf and the dumb, for the blind and the lame, but little for the poor and the unemployed, though the latter far exceed the former in numbers. We complain of the indifference of nature but acquiesce in the inhumanity of men. We demand of nature an equity she does not possess but are loath to practise it ourselves.

"A new sense of social wholeness alone," said Sir Radhakrishnan, "can stem the rot in our present condition." He deplored the

crushing of individual liberty under pretence of state necessity and declared :

There are countries to-day which have made society into a prison built on the ruins of liberty. In many parts of the world, the state of liberty reminds one of the remarks which a shrewd Frenchman made on being shown the Statue of Liberty from the New York harbour. 'We too have monuments to our departed.' In the new slavery which is becoming fashionable, the individual is denied the elementary right of freedom of thought and speech. The test of a social order is the quality of the persons whom it nourishes and the extent to which it elicits the creative energies of individuals. The economic order must be so revised as to permit rather than crush the development of individual responsibility. A true society cannot be built out of slaves, but only out of free, self-respecting, educated men and women.

And he wound up with a stirring appeal to the young men of the University :

The condition of our country to-day with its social abuses, with its communal feuds, with its poverty and unemployment, along with the increased control over the direction of affairs, political and economic, will give ample scope and opportunity to our young men of vision, courage and self-sacrifice. In the service of their country, in their endeavour to establish social justice, clean politics and right relations between men and women, they will find perfect freedom. In all their efforts, I hope, they will bear in mind the simple truth that patience in the face of failure will not endanger our cause but impatience may.

LUCKNOW UNIVERSITY: MR. S. SINHA

Mr. Sachchidananda Sinha's address to the Lucknow University Convocation was marked by genuine appreciation of the work of the universities. On the whole, university education, he said, has been conducive to the growth and development of a higher standard of thought and action among the educated classes. There is need, however, for a due combination of idealism with practicality or "practical idealism".

India needs at this juncture not weak-kneed wobblers or mealy-mouthed temporisers of the Gradgrind type, but bold, very bold, though not too bold leaders and workers possessed of not only patriotism and strength of character, but a will to do and a soul to dare in the assertion and maintenance of their just right, even to the verge of being moderately fanatical and who, when occasion truly demands it, will ride in the whirlwind and direct the storm.

As journalist and politician of many years' standing, it is inevitable that he should touch on the very grave issues presented by the new constitution. Mr. Sinha declared his Liberal faith in these words :

I am fully aware of the acerbity and the bitterness in the mind of the vast bulk of the politically minded Indians—especially of the younger generation—against

the new Indian constitution. . . . But I shall ask you not to be cast down or feel depressed, for the remedy lies in your hands.

If your representatives in the legislatures are men of the right sort, then in spite of the inevitable drawback of their being but sectional or communal representatives, it will not be possible for the Governors and the Governor-General to choose as their ministers men who will sell their birthright for a mess of pottage, just to serve the hour, or palter with their conscience for obtaining one or more of the many badges of subservience by means and by reason of which our public life is already hopelessly demoralized, or allow themselves to be treated as but gilded tools for servile uses or unpatriotic purposes.

If you work the new constitution on the lines and in the spirit which I have ventured to suggest—namely, not for what it is worth but for what we are worth—I feel certain that you will have not only turned a seeming failure into a success, but succeeded in evolving before long a constitution better adapted to the economic needs and the political requirements of India and also in consonance with our ideals and aspirations.

PATNA UNIVERSITY: DR. SAPRU

The Rt. Hon. Dr. Sir Tej Bahadur Sapru, fresh from his labours as President of the U. P. Unemployment Committee, struck the key-note of his address to the Patna University Convocation in the sentence: "I cannot reconcile myself to India becoming a nation of learned beggars."

There are many among us who will always tell you that knowledge must be pursued for knowledge's sake and that sordid considerations relating to the material interests of life must not be allowed to contaminate the pure atmosphere pervading our seats of learning.

On the other hand, there are those who think that if only universities did not exist and did not produce ambitious young men with half-baked ideas of freedom and nationalism and socialism, there would be no such thing as the Indian problem and India would be a land flowing with the milk and honey of contentment and gratitude for favours received. Let me tell you frankly that I do not agree with either view.

It is not that I do not realize the benefits of higher learning or the necessity for developing a higher cultural life for the nation, but I cannot reconcile myself to India becoming a nation of learned beggars. My submission is that the problem of education must now be viewed along with, and as connected with, the problem of employment.

Sir Tej Bahadur, therefore, urged the reform of education at the bottom. In his view, our primary education should be brought more into harmony with rural conditions, and secondary education should be made self-sufficient and not subservient, as it is at present, merely to university education.

Secondary education must mark, in my opinion, a definite stage in the career of a boy, so that if he wishes to start in any career for which he has received proper training, he should be able to do so at the end of his

secondary education. No doubt we shall have to provide a suitable kind of secondary education for those who propose to join universities either merely for cultural purpose or to qualify themselves for certain higher branches of public services or certain learned professions. It is only thus that in my humble judgment you can secure on the one hand the true interests of culture and on the other the material interests of a large number of our boys.

The measure of university education, said Sir Tej Bahadur, is not the limited number of good men it produces,

but by the enormous crowd of third class men ill-equipped and with scarcely developed cultural tastes and no clear ideas about many things, with their eyes fixed on Government jobs and whose pursuit of culture is based on an unmistakable cash basis.

MR. JUSTICE MOHAMED NOOR

Mr. Justice Khaja Mohamed Noor, in welcoming those present at the Annual Convocation, reviewed the work of the University during the past year. After referring to the steps taken to enhance the usefulness of the University, he appealed to the graduates to make the right use of education :

I ask you to remember that the good name of your *Alma Mater* is in your hands. You alone can imprint on the degrees of the Patna University the hall-mark of correct thinking, sound judgment, honesty, integrity, and, above all, character. If you make the right use of the education which you have received, you will be able to face the problems of life with courage and resolution.

ALLAHABAD UNIVERSITY: NAWAB OF BHOPAL

In his address to the Allahabad University, H. H. the Nawab of Bhopal stressed the need for fair play and a spirit of compromise in our dealings. Commenting on the system of education hitherto followed in this country, His Highness observed :

We seem to have unconsciously reversed the accepted order of things by trying to impart to our students better knowledge of that which is far away than of that which is near and around them. The majority of young men are apt to know more about Chaucer and Tennyson than about Kalidas and Ghalib, and stranger of all, more about the English language than about their own mother tongue. All this is unnatural and has to be changed if the basis of our national life were to be strengthened.

His Highness emphasised the removal of narrow sectarianism and differences of caste and creeds, and fostering the gospel of love and mutual toleration which alone can heal the wounds caused by the recent conflicts and bring lasting peace to suffering humanity.

Our contribution to the general happiness of mankind will be great if we can show how it is possible for human beings differing from each other in language, race and religion, to live together as one people united in the service of their motherland.

NAGPUR UNIVERSITY: MR. M. R. JAYAKAR

Like Sir Tej Bahadur Sapru, Mr. M. R. Jayakar, in his address to the Nagpur University Convocation, put his finger on what to him is the weakest spot in our educational curriculum. The Indian system of education, he said, taken in its broad outline

resembles an educational ladder, beginning from the Primary School, going through the Middle and Secondary Schools and terminating in the apex of a College degree or Post-graduate studies. Millions enter, few reach the top, or even pass through the last stages. All intermediate stages are by a great mistake regarded as merely preparatory for the final stage and not being a preparation in themselves.

No system of education, according to Mr. Jayakar, can be suitable for a vast and poor country like India without the following requisites :

The creation of many landing places where the student may appropriately leave the main educational ladder and climb up another in a different direction and leading to a different goal. Many such intermediate and subsidiary ladders can be imagined. They would teach skill in some limited field of activity, for instance, Commercial Arithmetic, Typewriting, Stenography, Book-keeping, Home Economics, Music, Painting, Sculpture, Agriculture, Mechanical and Electrical Engineering, Law, Medicine, etc.

The endeavour is not to teach the pupil in the higher and general sense, but to develop his practical skill in the limited activity.

The second requisite is that these subsidiary ladders should not be interdependent or interconnected. Each goes its own way and attempts to prepare the student in his own special interest or vocation.

The need is to devise cheaper and shorter courses running alongside the main curricula and suited to the conditions of present-day society. A nexus ought to be established between the universities and the villages.

The primary object of devising such courses will be to meet the wants of the country at large, but the incidental effect will be to relieve the pressure at the top, to weed out the unfit, to provide employment for less ambitious and less gifted men, and to establish a close affinity between town and country, which is very much lacking at present.

YONE NOGUCHI

BY PROF. E. E. SPEIGHT

THERE is a peculiar pleasure for me in being able to include a Japanese poet in my list of outstanding and favourite contemporary poets who write in English. The absolute merit of Mr. Noguchi has not, to my knowledge, been adequately recognized. It is of such a nature that his best work is easily qualified to stand as inspiration to our poets at home. Take only the following little poem, which was selected to represent Mr. Noguchi's work in the American anthology entitled *The New Poetry* published a few years ago.

THE POET

Out of the deep and the dark,
A sparkling mystery, a shape,
Something perfect,
Comes like the stir of the day:
One whose breath is an odour,
Whose eyes show the road to stars,
The breeze in his face,
The glory of Heaven on his back,
He steps like a vision hung in air,
Diffusing the passion of Eternity;
His abode is the sunlight of morn,
The music of eve his speech:
In his sight
One shall turn from the dust of the grave,
And move upward to the woodland.

Is it not a wonderful creation in its natural symmetry, its soul-satisfying symbolism, its noble theory of the function and eternal value of poetry, and its intense, exalting beauty?

In his twentieth year, Mr. Noguchi was already an English poet with a style so distinctive and alluring that he was able to find a ready publisher in San Francisco, where in 1897 his first book appeared. It was entitled *Seen and Unseen or Monologues of a Homeless Snail*, and the publishers were Gelett Burgess, the well known artist-author, and Porter Garnett.

The first sight of this collection of prose poems I enjoyed in the presence of the kindly poet at his quiet home among the fields of Nakano, and I cannot forget the effect they had upon me as I turned over the pages, reading aloud here and there. I was much struck by the questions the poet asks, questions that are signals to those who would understand the trend of his mind and the quest of his soul. Here are some of these questions:—

What do I mean by me?
Listen! What says my little bough-dew?
Am I a visitor in this world, or master of this world?
Ah, what says the silence unto me?
Who is the real in the face of God?

Do you not feel your heart stirred with wonder and deep sympathy when you hear that these are the thoughts and whispers of intuition that troubled a poor Japanese boy in exile among the wealth and luxury of California? Yet hear his noble confidence that was able to lift him far above the deceptive appearances around him.

TO AN UNKNOWN POET

When I am, lost in the deep body of the mist on
the hill,
The world seems built with me as its pillar!
Am I the god upon the face of the deep, deepless
deepness in the Beginning?

But the main tone of the little book is melancholy as of ghosts that find no rest until their voice is listened unto.

Even to an Englishman who has lived long in Japan, there is much that is not easy to comprehend in this poetry, with its woven threads of original fancy and inherited inclinations, its Chinese thought and Buddhist atmosphere. The following poem from *The Pilgrimage*, forms an interesting subject of contrast with that by Catullus on the same subject.

TO A SPARROW

Sudden ghost
That danced out again from the shadow and rest,
Hunter of the memory and colour of thy last life,
Dost thou find the same humanity, the same dream?
Consecrator of every moment,
Holder of the genius for living,
Thy one moment might be our ten years:
Does it tempt, console and frighten thee?
Ghost of nerve,
If thy voice be curse,
It is with all thy soul;
If it be repentance,
It is with all thy body.
I would that I could relish the same sensation as thou.

You will naturally ask me what are the peculiarities which would strike an average English or American reader, and it is easy to point out such. Lines like these, for various reasons, ring strangely in our minds:

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Her voices white are the voices of a crane.
When she washed her in dewy fancy.
Her song is on her tips of naked feet.
He is a style of monotony.
We stamped our lazy shadows on the ground.
Autumn with frosting teeth
Gradually revived in me the Immortality.

Such little divergences from ordinary speech, which can all be explained by the differences of idiom in the two languages, often add the zest which in our poetry comes from idiosyncrasy in vocabulary and phrase.

There are many beautiful and surprising phrases which would be the delight of the Western psychologist, pointing, as many of them do, into another world of experience.

Mr. Noguchi, in one striking and welcome passage, claims for the *hokku* and the seventeen-syllable Japanese poem that it may be compared to a tiny star with the whole of heaven as its background, and that it should impress the reader with the high atmosphere in which he is living.

Many passages from Mr. Noguchi's own poetry, though they do not conform to the rules of *hokku*, have these very characteristics.

What a bird
Dreams in the moonlight is my dream;
What a rose sings is my song.

Thou art like a faithful-eyed caravan
Across the waste, bringing heavenly jewels.

Dim poems rose around her like odour
Unto the moon.

Many other passages of exquisite loveliness, in length comparable with the *uta*, the poem of thirty-one syllables, are scattered through the two volumes.—From the 'Eastern Sea' and the 'Pilgrimage'.

She in her velvet sandals
Stepped airily
As the stealing yellow steps of the young moon
Toward an ancient forest of love.
I heard her eloquent violet eyes
Whispering love, but from the heaven
Gazed down the stars in gathering tears

The ghost castle of glory is built by the sad magic
of Time,
With the last laughter of sorrow, and with the red
tempest of leaves.

Some of these poems are forms of beauty perfect as a linnet's burst of song or a dewy fern. Some are like orchids spotted with

quaint markings of unknown tints. Others are little vistas or avenues of time with the light of sun or moon or stars gleaming upon one clear space; and we are all the time conscious of the path that leads in and out of these lucent moments.

To quote the poems I love, the best would be to make a little volume and infringe those all-important laws of copyright. On the other hand, praise without proof is unfair to all concerned. So let me take leave to reprint my ultimate choice.

PROEM TO THE PILGRIMAGE

Beckoned by an appointed hand, unseen yet sure, in
holy air
We wander as a wind, silver and free,
With one song in heart, we, the children of prayer.
Our song is not of a city's fall;
No laughter of a kingdom bids our feet wait;
Our heart is away, with sun, wind and rain:
We, the shadowy roamers on the holy highway.

MY LITTLE BIRD

My little bird,
My bird born in my Mother's tears,
She flies,
Stretching her wings so,
And from under her wings she drops my Mother's
message:
"Come home, Beloved!"
Running out from my Mother's bosom,
My little river,
She suddenly stopped her song,
And looking up to the sun,
She in her ripples flashed my Mother's message:
"Beloved, come home!"

My roses,
My little roses grow in my Mother's breath,
They are sad to-day,
Casting their faces down;
On their petals I read my Mother's message:
"Come home, Beloved!"

TRAGEDY

The shadow of a lonely willow
Swings
Ghastly, ghastly;
The roads are lost
In the hoary-haired mists of eve;
A strange green light in the distance
Drifts
As a wandering fay;
I hear a wild cry
In the dark air,
In the stream,
In the stars.

To these I should add the "longer poems" "O Cho San", "Under the Moon", and, chief of all, "Beyond the Silence", all from the volume.—From the 'Eastern Sea'.

This little group of poems is a most precious index of mental outlook of a people the world has never yet understood, largely because that people has not yet found voice among the nations. In this way, Mr. Noguchi's work is priceless, and his example is one of the worthiest that his countrymen are giving.

It is a noteworthy fact that Mr. Noguchi, while bringing those heavenly jewels he sings of, in his faithful-eyed caravan, was one of the pioneers of the free verse forms he uses so effectively. This kind of poetry is now so frequently found that we are apt to overlook this phase of Mr. Noguchi's originality, but it is none the less a remarkable thing that before Rabindranath Tagore and Ezra Pound and the Imagist Poets were publishing their work, Mr. Noguchi was showing the way to a freedom none but the greatest can attain to under the restraints of metre.

In this connection it is probable that Mr. Noguchi owes not inconsiderably to the example of Whitman, slight traces of whose manner are visible. But though there are spiritual affinities between the two poets, there could hardly be greater temperamental contrasts.

On the whole resemblances to other writers are few and far between. There are certain tinges and moods which are perhaps common Oriental traits, such as echoes of Chinese poetry, and such lines as these :

Playing the unseen strings of love,

and

I heard the unheard song of Beauty in the moonship

which recall the language of the mediæval Indian mystic Kabir. The poem "The Rains," if to some it brings to mind a poem by Paul Dunbar, and to others one by Verhaeren, yet stands alone in its interest and revelation. Similarly the *hokku* :

My Lover's lengthened hair
Swings o'er me from Heaven's gate;
Lo, Evening's shadow!

has, no doubt, only a fortuitous suggestion of "The Blessed Damosel".

I leave to the last what I consider one of the most meaningful of Mr. Noguchi's poems, one which seems to me to achieve a very

difficult aim, the poetical expression of the spirit of both modern poetry and modern philosophy, more especially as exemplified in the work of Ezra Pound and Henri Bergson.

..... I used to fancy
In her the deathless romance of Cathay;
And declare she was the beauty of endless time and song.
How she laughed, calling me too old-fashioned,
And advised I should change a bit of my point of view.
(She never talked romance and eternity)
Her life—Oh, yes, I did not know before the meaning
well,—
Is that of a water or cloud passing in light:
Change is not her ruin but her way of soaring.
She is a plea for the evanescences and time:
"Life! Life, only Life!" she exclaimed.
Her voice is the response to the deliverance and truth;
Her salvation lies in the accord of music of her soul:
She says she left literature a long time ago.
What a fool I was to think of her as a book of old poems!

Here I should like to give one or two specimens of Mr. Noguchi's smaller poems. I have copied them from manuscript he kindly lent me before they were published.

Is it a fallen leaf?
That's my soul sailing on
The silence of life

Is there anything new under the sun?
Certainly there is.
See how a bird flies, how flowers smile!

To face only the sky and forget the land,
O, to become a rider of the winds!
What a joy to find a greater song amid the clouds!

How sweet it is to sleep!
Is there any more sweet word
Than goodnight?

There I think we have reached the limit of permissible quotations, though we are far from coming to the end of delectable discoveries.

In these poems the strange, indefinable differences, the quiet and the blossom-like tenuity, the pure atmosphere as of uplands in spring, the unuttered prayer rising from every page, the whisper to silent presences in our hearts, the glimpses of an infinite procession of beauty winding along the strands of life and death—all these things which lead the spirit out of its earthly bondage to the fresh surprise of an existence remembered again after long oblivion,—they are not of the intellect that marks out for us our daily steps,—they are of that deep everlasting intuition of the eternal joy which is the very fountain of our faith and love and soul's delight.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Indians in Zanzibar

SIR Purushottamdas Thakurdas' representation to the Government of India is a timely reminder that the Indian question in Zanzibar can brook no further delay. The Zanzibar decrees have well-nigh achieved their purpose of driving the Indians out of the clove trade. It is understood that the Government are only waiting for personal consultation with the Zanzibar deputation and that they will thereafter address the Colonial Secretary on the matter. The feeling in India is widespread that unless as a result of the pressure from the Government of India, the Secretary of State takes up a strong attitude, the position of Indians in Zanzibar, already so deplorable, will be altogether lost.

The New Commander-in-Chief

Sir Robert Cassels, the New Commander-in-Chief, takes charge of his high office at a time of exceptional interest. The army department under the new constitution will require all the co-operation that it deserves at the hands of the elected representatives of the people. The Commander-in-Chief will have it in his power to elicit such co-operation. Sir Philip Chetwode, the retiring Commander-in-Chief did his bit by securing for this country a more equitable adjustment of military expenditure between Great Britain and India. Sir Robert Cassels can secure fuller satisfaction in the same matter. It is up to him also to reduce military expenditure on the one hand and speed up Indianisation on the other. An army policy entirely in the interests of India and not dictated by the British War Office is what this country stands for. Such a policy is bound to elicit the fullest co-operation of the representatives of the people in the new legislature.

These Eventful Years

In the series of lectures he delivered at the Andhra University, Mr. C. Y. Chintamani, Editor of the *Leader*, touched upon what may be called live issues. It was a masterful survey of these eventful years that he presented to his academic audience: "To crowd the political progress of 70 or 80 years into 7 or 8 hours is a task," said Sir Radhakrishnan, "which requires a capacity which only a Chintamani can have". As might be expected of so redoubtable a champion of Liberalism, Mr. Chintamani attempted a vigorous vindication of Liberal policy in India during the last two decades. And his treatment of the subject was at once frank and comprehensive. He was fair in his distribution of praise and blame.

The Civil Services in India

One of the standing complaints against the Civil Services of India is that they too often fancy themselves as masters of the country instead of being its faithful servants. H. E. Lord Erskine put his finger unerringly when he warned the Civil Services of the task that lies ahead of them under the New Constitution.

"The Civil Service in future," he said at the St. Andrew's Dinner in Madras, "will become, I hope, very much like the Civil Services in England. . . . In future, the duty of the Civil Service is to loyally carry out the orders of the Government of the day and not to mix itself with party politics on one side or other."

Mr. Souter's Advice to Europeans

At the St. Andrew's Dinner in Madras, the Hon. Mr. C. A. Souter gave some wholesome advice to his countrymen in India. It will not do for them to stand aloof as superior persons or as persons uninterested in the fortunes of their fellow-citizens in this country. He strongly urged them to take an active part in the public life of this land.

I appeal that you should in the future identify yourselves with what is taking place in India and not attempt to stand aloof in any way. You have to make your choice, and your choice merely lies in identifying yourselves with the public life of this country.

Lord Sinha and the Lords

It does not at all seem practicable that Lord Sinha will ever be allowed to take his seat in the House of Lords. The Lord Chancellor pointed out in the course of a discussion on the subject in their Lordships' House, that the British Government were helpless in the matter and that the question of Lord Sinha's being allowed to take his seat was one entirely for the Committee of Privileges to decide.

If Lord Sinha is keen upon establishing his right, the only course left to him is to petition His Majesty to bring the matter before the Committee of Privileges. Their enquiry will perhaps throw light on this deplorable episode, whether it was merely technical difficulty or anything more than meets the eye that stands in the way of Lord Sinha's right to his seat in the Lords.

A Great Address

Sir Radhakrishnan's address at the Morris College was an eloquent plea for a new "pattern of life". It was a brief address but packed with thought and happily phrased:

"We must adopt a more exacting but a less exciting task of reconstruction. We cannot rebuild India unless we rebuild ourselves." That was the philosopher's call to the realities of life which should be faced and solved in the spirit of science. Though the West has made phenomenal advance in science, it has not learnt to put the blessings of science to good use. Prejudices "in the guise of scientific respectability" are stalking abroad as there are social abuses in the name of religion. It is the spirit of science applied to the minds and morals of the community that will renovate the world and forge a new order "nearer to our heart's desire".

Swami Bhawani Dayal Sannyasi

In welcoming Swami Bhawani Dayal Sannyasi, representative of the South Africa Indian National Congress to India, we invite attention to the important article on the Problem of the South African Indians, published in another page. The Swami, it will be remembered, inquired into the conditions of the repatriated Indians in Madras and Calcutta and published a statement exposing the evils of the system. His present visit to this country is to press on the attention of the people and Government of India the many hardships and grievances under which our countrymen are laboring there—hardships caused by the application of the Slums Act and the Asiatic Land Tenure Act. It is evident from what he says that the original intention underlying the Acts was thoroughly humanitarian and sound but the local authorities are making it obnoxious to the Indian residents. The situation, he urges, calls for strong representation from the Government of India to the Union Government. For as the Swami says:

"The honour and prestige of Indians are at stake and the removal of these statutory disabilities is essential if the Indians are to live as a self-respecting race."

Sir Ganesh Datta's Munificence

A further donation of Rs. 48,000 to the Patna University from the Hon. Dr. Sir Ganesh Dutta Singh, Minister of Local Self-Government, Behar, is announced. This brings his total contribution to the cause of education in his Province to about 8 lakhs. Sir Ganesh Dutta's munificence is well worthy of the cause, and we congratulate the University on this welcome addition to its resources.

WORLD EVENTS

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

THE WAR

THE latest news, as we go to Press, is full of uncertainty. M. Laval and Sir Samuel Hoare made an unusual offer to Italy; it virtually gave Italy about half of Abyssinia with large control over the other half. This was very generous treatment to Italy; it meant that the declared aggressor was being given what she was fighting for at the expense of the victim—Ethiopia, and that in the name of the League of Nations. After all the promises of both France and Great Britain, it looked like a complete surrender of the principles of the League to the interests of Italy in order to bring about peace. But it would have meant peace without justice and honour. M. Laval has the credit of initiating this peace move, but the remarkable thing is that Sir Samuel Hoare accepted it, and Mr. Stanley Baldwin must have known about it.

Public opinion in the House of Commons and throughout the country of Great Britain rose in strong condemnation of such a move, and Sir Samuel Hoare has had to resign from the British Foreign Secretaryship; Captain Anthony Eden has succeeded him. The outcome of this false proposal is that, that Peace Move is dead and Italy is carrying on her aggressive warfare. It seems hardly possible now, especially as France is weakening, that the oil sanctions will be applied. In the meantime the war goes on in Africa; the problem of preventing its spread to Europe is now the real anxious concern of British and France. The whole situation has taken on a very bad aspect, and the New Year is not promising.

FRENCH POLITICS

All is not well in France; the general instability of government has been

emphasised even more during the last year; and as I write, France is approaching a crisis. The numerous political parties, the frequent changes of government, and the growth of fascism are symptoms of a disease which is spreading rapidly over the country. M. Laval is fighting for his life; if he succeeds, then the danger will be averted for a while, but if he fails it may mean the beginning of revolution.

For several months M. Laval has been ruling the country by "Emergency Decrees"; that really is the method of a Dictator and far removed from parliamentary democracy.

The French crisis coming just at this time is most unfortunate for the League of Nations conflict with Italy over the Ethiopian trouble. France has stood nobly by Britain during these trying days of negotiation, and the strength and success thus far of the League are due to the solid support of these two strong nations upholding the principle of collective security. If through internal trouble, France becomes inactive in connection with League and International questions, it is hardly likely that Great Britain can stand alone and shoulder the responsibility of the League against Italy. That would be a most unfortunate position weakening the League and the great principle of collective action for which it stands, and thereby at the same time giving Italy the advantages. We sincerely hope that, that result may not happen; the peace of Europe depends at the present moment upon nothing so much as the strengthening of the position of the League of Nations and the new principle of collective security.

VICTORY FOR M. LAVAL

If the British elections can be said to be a personal triumph for Mr. Baldwin, the recent Chamber of Deputies votes in France

can be regarded as a similar victory for the Premier, M. Laval. Three problems have been before the Deputies: the question of the gold standard, the question of inflation, and the Fascist revolt against the Government. The last problem was the most serious; for it may have resulted in a revolution in France; the danger is not fully removed yet, but it is now probably removed for the present. Two earlier votes went in favour of M. Laval and his policy; the question of the Fascists was the test case; by a vote of 351 to 219, M. Laval won third vote of confidence in the French Chamber of Deputies, and thus is able to continue his policy and his Government. Defence organisations like the Socialists, the Croix de Feu, and the Communists agreed to disband all military formations, and to accept the law, forbidding the carrying of arms under penalty of imprisonment.

This is a great victory for law and order in France. It means also the continuance of the splendid French co-operation in measures against Italian aggression in Ethiopia, and it also means the continuance of French support of the League's Covenant, all of which are needed and of very great importance at the present moment.

BRITAIN AND EGYPT

The relationship between Egypt and Britain is not happy. The trouble goes back to 1919, when just after the war relationships were concluded, which were to govern countries for some years to come. Britain granted to Egypt a large measure of self-government, but not complete; for, Britain retained control over some vital respects of Egyptian national life. During the past two or three years, important changes have taken place in connection with some of the arrangements entered into in 1919; for instance, Germany has rearmed, the Versailles

Treaty is not functioning, and the Saar Valley has changed hands. Britain has been very generous to Iraq, and has given up the mandate; Egyptian nationalities have noted all these changes and have wished for a lessening of Britain's control over Egypt. That desire has manifested itself recently in some rather serious outbreaks on the part of the nationalists, who want complete control over their own affairs.

NORTH CHINA

It seems to be the Japanese policy while Europe is engaged with her own problems to push forward her aggressive plans. That is what has happened before, and we must not be blamed for thinking that, that is what is taking place again. A movement has begun to create a North China autonomy under its own government, and free from domination by the Nanking Government. Already Chahar and Hopei have hived off, and their independence seems to be accepted by Nanking. Particulars are not yet available as to the real state of affairs and the nature of their political organisation; but it is for the setting up of an autonomous state.

Japan has categorically denied having anything to do with this movement, but she is active in the matter and has promised military protection to the young state if pressure should be put on or against it by Nanking. It looks as though it might be another example similar to Manchukuo, and if so, then the new state will come under Japanese influence. The two cases are so similar that one cannot help believing that they have been stimulated by a common policy. The Japanese expansion programme and her zone of influence on the mainland of Asia are certainly increasing. It is very evident that Japan has a very definite foreign policy of expansion, and it is meeting with a good deal of success.

CHINESE FINANCES

There are two aspects of the Chinese situation: political and financial. Financially, China is in a very bad situation. Her currency is based upon silver, and that is a decided disadvantage. China's trouble began with the silver policy of America, which threatened to drain China of her silver. Something had to be done; just recently the Chinese Government have had the expert advice of a British monetary authority—Sir Frederick Leith-Ross. The outcome is a series of sweeping monetary changes; there is to be a Central Reserve Bank of China, paper money will replace silver, and there will be a managed currency. Measures are being prepared to strengthen the commercial banks; there is to be established a special mortgage bank for the relief of the agriculturalists, the budget is to be balanced within eighteen months, and all speculation and all efforts to raise prices will be checked. All this means that China has abandoned her former silver standard and has adopted a managed paper currency. It is also anticipated that a large loan will be floated immediately for Chinese monetary and industrial expansion.

If Chinese political development can keep pace with this monetary situation, then China will experience a new day, but already great changes are taking place in North China. One observer has put it this way: In the long run, a sound money system depends upon a strong Central Government, free from internal dissension and external pressure. The real problem before China depends upon the fulfilment of both these conditions.

CANADA AND UNITED STATES

Economic conditions modify political policies; the writer can remember many years ago an attempt to arrange a reciprocal

treaty on the basis of the most-favoured-nation treatment between Canada and the United States. Canada was all for it, but the Americans turned it down. Now the need for foreign markets has changed that former attitude, and the United States has come to see, not however without some strong opposition on the part of some, that it is to her advantage to come to an agreement with Canada on the basis of reciprocal treatment.

As soon as Mr. Mackenzie King became Prime Minister of Canada, he went to Washington to consider with the American Administration a reciprocal trade agreement; the negotiations were successful, and a treaty was signed at the White House in the presence of President Roosevelt which is to come into force on January 1st, 1936. The treaty rests on an unconditional most-favoured-nation principle.

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DIARY OF THE MONTH

Nov. 26. The House of Commons elects Mr. Fitzroy as Speaker for the fourth time.

Nov. 27. The Government of India announce the personnel of the Central Board of Education.

Nov. 28. France warns Italy that she will stand by Britain in the case of war.

Nov. 29. Sir Robert Cassels, the new Commander-in-Chief, assumes office.

Nov. 30. Mr. T. R. Venkatarama Sastri is elected President of the Liberal Federation.

Dec. 1. Sir Bampfylde Fuller is dead.

Dec. 2. The Ethiopians capture Amasa in Italian Somaliland.

Dec. 3. Princess Victoria, King's sister, is dead.

Dec. 4. Sir Frank Connor opens the Medical Research Workers' Conference at Calcutta.

Dec. 5. Mr. Justice Stone is appointed Chief Justice of the Nagpur High Court.

Dec. 6. The Nawab of Bhopal delivers the Convocation address to the Allahabad University.

Dec. 7. Sir H. S. Gour is elected Vice-Chancellor of the Nagpur University.

Dec. 8. Ethiopian Emperor protests to the League against Italian air raid.

Dec. 9. World Naval Powers meet in London under Mr. Baldwin's presidency.

Dec. 10. H. E. Lord Brabourne presents colours to the Royal Indian Navy.

Dec. 11. Japan insists on naval parity with Britain and the United States of America.

Dec. 12. Mr. De Valera introduces in the Dail the bill for the abolition of the Irish Free State's Senate.

Dec. 13. King Fuad of Egypt signs a decree restoring the 1923 Constitution.

Dec. 14. Japan objects to the American proposal for a 20 per cent. cut in the total naval tonnage of all the Powers.

Dec. 15. Dr. Masaryk retires from the Presidency of Czechoslovakia.

Dec. 16. H. E. the Viceroy opens the annual meeting of the Associated Chambers of Commerce at Calcutta.

Dec. 17. Dr. Benes is elected President of the Czechs.

Dec. 18. Sir Samuel Hoare, Secretary of State for Foreign Affairs, resigns.

Dec. 19. H. E. the Governor of Bombay opens the first meeting of the Indian Academy of Sciences.

Dec. 20. The Italians win in a fierce battle in Tembrien.



PRESIDENT ROOSEVELT

Dec. 21. President Roosevelt signs a decree, ending the independent existence of N.R.A.

Dec. 22. Mr. Antony Eden is appointed Minister for Foreign Affairs in England.

Dec. 23. Italy decides not to reply to the Franco-British peace proposals.

Dec. 24. The Zanzibar Indians' Deputation waits on Sir G. S. Bajpai.

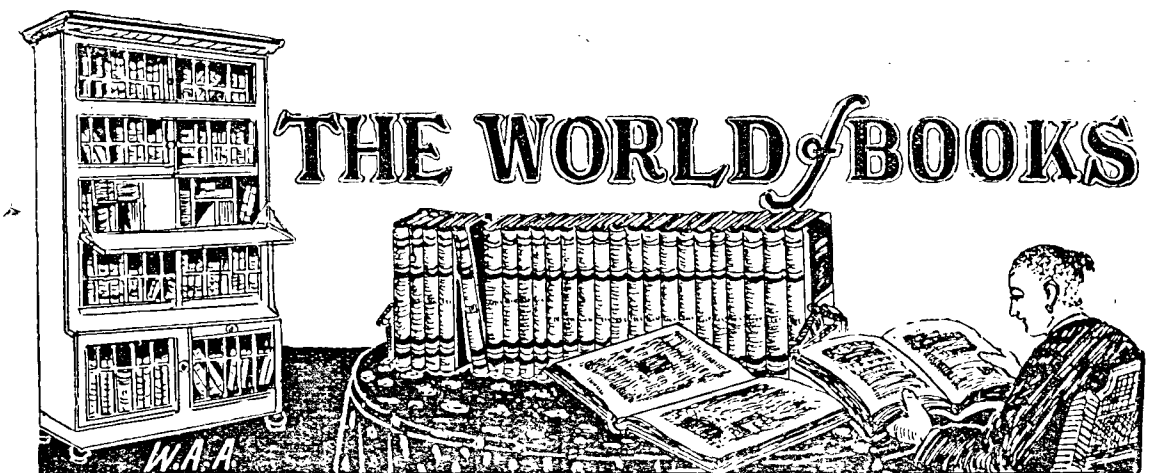
Dec. 25. The Ethiopians capture the town of Adi Quala in Eritrea.

Dec. 26. Tang Yujen, ex-Foreign Minister of the Nanking Government, is shot dead.

Dec. 27. A public address is presented in Madras to Mr. C. Vijayaraghavachariar.

Dec. 28. Congress Golden Jubilee Celebrations all over the country.

—The Liberal Federation meets at Nagpur.



THE FOLKLORE OF MOROCCO, By Francoise Legey. Translated by Lucy Hotz. George Allen and Unwin. 12s. 6d. net.

This exceedingly full and interesting collection of the myths, superstitions and customs of the people of Morocco has been gathered together by a French lady doctor. From the very nature of her work, she has been enabled to get a close insight into the hearts and homes of the people to whom she ministers and, therefore, she has been able to draw upon sources of information denied to many others.

The author lays no claim to studying her subject from the scientific point of view. In her own words: "It is the result of medical observation written down at first hand, hour by hour and day by day, at the patient's bedside. It is direct information and nothing more." In these days when doctors must not only know the symptoms and causes of bodily diseases, but must probe into the mental workings of their patients to get at the source of many a baffling illness, such knowledge as Mme. Legey possesses of the beliefs and superstitions influencing her people, must be of tremendous help to her in her work.

The book is dedicated to Marshal Lyautey, who has written a simple and telling little preface to it, and who evidently knew and admired the splendid work which the author has been doing in Morocco.

SMALL-SCALE PRODUCTION IN INDIA. By V. G. Ramakrishna Ayyar, M.A. Williams and Norgate, Ltd., London.

This little book containing the substances of a course of four lectures delivered at the Madras University in 1927 and published in 1930 is of special interest at the present moment. Unlike other writers on the subject of small-scale industries, the author does not overstate his case, but considers that there are certain economic and social factors operating in India, which must give special prominence to small-scale and rural industries. One important economic argument which he gives, deserves to be noted. Small workshops and industries are ancillary to large-scale factory organisation, and their number would increase with the progress of modern industry. It may also be added that in India where there is no need to economise in labour but every need to economise in capital, small-scale industries have greater chance of success than in other countries. Mr. Ramakrishna Ayyar gives cogent reasons for thinking that our village industries, if properly organised, could be made so efficient "as to survive in competition with urban large-scale industries". In view of the interest that is now taken by the country in the fostering of village industries, thanks to the efforts of the Congress and Mahatma Gandhi, this book may well be studied with profit.

THE *Pravacana-sara* OF KUNDA-KUNDA ACARYA TOGETHER WITH THE COMMENTARY, *Tattva-dipika*. By Amrtacandra Suri; English Translation by Barend Faddegon. Edited with an Introduction by F. W. Thomas, Cambridge.

The *Pravacana-sara* is an early Digambara Jain work. The date of Kunda-Kunda, the author of this and several other works, is not easy to determine. Jaina tradition places him about the beginning of the Christian era. No modern scholar accepts this date; the authors of this excellent translation are inclined to place him in the third or fourth century of the Christian era.

The *Pravacana-sara* is a work in Prakrit *gatha* stanzas which number 275. The commentator Amrtacandra Suri (early tenth century A.D.) arranges the work in three chapters dealing with *Jnana* (Knowledge), *Jneya* (Knowable), and *Carana* (Conduct). The translation of the *gathas* and the Commentary, which is sometimes involved in its style, is at once accurate and readable. The reader is helped in all possible ways by means of typography, paragraphing, numbers, and elucidatory notes. The errors in the only published text of the original are corrected in the notes, and most of the emendations suggested are very convincing. In the Introduction, there is a brief study of the place of Kunda-Kunda Acarya and his works in the history of Jaina thought. By this very scholarly presentation of one of the most comprehensive manuals of Jaina religion and philosophy, the authors have earned the gratitude of all students of Indian thought. The translators have closely followed the English equivalents for Jain technical terms established by Jagmanderlal Jaini, to whose memory this work is dedicated.

TRADE UNIONISM AND LABOUR DISPUTES IN INDIA. By Ahmad Mukhtar, M.A., Ph.D. Longmans. Price Rs. 6.

There is no doubt that one of the most serious handicaps to industrial efficiency is the lack of harmony between the employers and the workers. The author, after carefully setting out the main features of the industrial disputes from 1918 to the present time, has some relevant observations to make. He stresses the need for education and careful organisation and is of the opinion that the influence of communism on the trade union movement in India has so far been not happy. Like the Whitley Commission, he urges the need for trade unions to enter into more constructive spheres of activity and pleads for a trained executive staff.

In Chapter II. entitled "The Law and the Right to Combine", the author traces the events that led to the passing of the Trade Unions Act of 1926, and examines the defects of the Act in the light of its working.

Chapter III. is devoted to the settlement of labour disputes, and the treatment is again historical and interesting. A whole chapter is given to the work and influence of the Ahmedabad Textile Labour Association and rightly so, for the Ahmedabad Union has, in the words of Mr. Gennings, set an example of common sense in labour matters and is a shining example to the rest of India. An understanding of the causes of its success cannot but be of value to others interested in harmonious industrial relations. The machinery of permanent arbitration board, which it has set up, and the influence of such personalities as Mahatma Gandhi, Anusuya Sarabhai and others are some of the factors that have contributed to the industrial harmony of Ahmedabad.

SRI AUROBINDO AND THE FUTURE OF MANKIND. By Adhar Chandra Das, M.A., Lecturer in Philosophy. Published by the University of Calcutta.

To the man in the street, Sri Aurobindo is an enigma but a strangely fascinating one. From time to time things have been said or written about him, which only whets one's curiosity without satisfying it. We have here a small book crammed with a *resume* of his philosophical and religious teachings. Sir S. Radhakrishnan, in his Foreword to the book, stresses on Sri Aurobindo's firm grasp of the fundamentals of true philosophy, his earnest attempt at the cultivation of the inner life, and his abundant love for humanity and its future. Dr. Mukherjee, in his Introduction to the book, sees in Aurobindo that rare synthesis, *viz.*, the assimilation of the best elements in the philosophies of the East and the West. The learned author, in his masterly treatment of the subject, regards Sri Aurobindo as one of the brightest luminaries in the philosophico-Religious firmament of India. Sri Aurobindo is the apostle of the Super-concipient stage. To him, humanity does not represent the apex of nature. It merely indicates the dawn and not the day. Out of his cultural inheritance and authentic yogic experience, he has verified his philosophic convictions, and delivers his message to the world which is also the message of India to the world. The peace and prosperity of the world presupposes a vital change of outlook. The fundamental unity of the human race is no colourless homogeneity. It is to be conceived by an "inner oneness" and not by an "external association of interests". He reconstructs for us a method of self-discipline, which is synthetic in outlook and is in tune with our normal life.

THE INTELLIGENT MAN'S GUIDE TO INDIAN PHILOSOPHY. By Manubhai C. Pandya, M.A., LL.B., Solicitor, Bombay. D. B. Taraporewala Sons & Co. Rs. 10.

Mr. Pandya is a scholar as well as a man of affairs. He is deeply imbued with the spirit of Hindu culture. An Advaitin by conviction, he cannot but view the various Hindu institutions and schools of thought as parts of an organic whole. His attempt in this book is thus not confined to a sketch of the systems as found in orthodox text-books, but is directed to give an account of the structure of Hindu society in relation to the philosophies underlying it. This accounts for such a large section of the book (some 230 pages) being devoted to an exposition of the Dharma Sastras and of Hindu institutions. All this is to the credit of the book. It has to be said, however, that Mr. Pandya's book does not help the intelligent man to re-formulate his attitude to traditional beliefs in the light of the needs and movements of the world to-day. It cannot surely be contended that, however well conceived our institutions might have been, they can afford to continue without reform or reconstruction. What guidance do we get in this task from a study of the philosophic basis of our culture? Mr. Pandya gives no satisfactory answer, but we hope he will provide us with one in the subsequent volumes he hopes to bring out.

GRASS FOR MY FEET. By J. Vijaya-Tunga. Edward Arnold & Co. 6 Shillings net.

The book consists of a series of sketches and essays descriptive of village life in Ceylon, which has naturally some points in common with Indian life. Mr. Vijaya-Tunga writes in chaste English about the minute details of life in his country. The topics are varied and comprehensive, and foreign readers will be grateful for this picture of all the peculiarities of Ceylonese life.

EDUCATIONAL REFORMATION IN INDIA. By "Experience". Published by J. C. Basak, 363, Upper Chitpore Road, P. O. Beadon Street, Calcutta.

Education is a subject of perennial interest and nowhere more urgent or more imperative than in India at the present day. For according to the author of this book, 95 per cent. of the people of this country are illiterate, and of the 5 per cent. of literates, only one per cent. or one in 20,000 has received school or college education. This is an appalling situation which must not be allowed to continue. Government help being meagre, the author calls upon patriotic and educated Indians to shoulder the responsibility.

In the ten chapters that comprise the book, the author discusses various aspects of education and describes the principles underlying the proper use of education for citizenship. He draws attention to the distinction between useful and ornamental knowledge and cites examples of famous persons to prove that home education can vie with university education in producing practical results. The author's plea for educational museums and his fourfold methods of education for the young and the adult will be readily endorsed by educationists as at once sound and practicable.

TROPIC ROME. By Dennis Kincaid. Chatto and Windus. 7s. 6d. net.

This novel has for its background Goa of the time of the Moghul Emperor Akbar. It tells of a "Fidalgo" who had various adventures characteristic of the time. The book fails to impress us as a work of art. It looks like a cheap transcription of miscellaneous events of the past. The note on the wrapper mistakes the time of Akbar for the eighteenth century.

BOOKS RECEIVED

THE ETHICS OF POWER OR THE PROBLEM OF EVIL. By Philip Leon. George Allen & Unwin, London.

A SHORT HISTORY OF THE BRITISH EMPIRE. By Henry W. Clark, D.D. Frederick Muller, Ltd., 29, Great James St., W.C. 1.

ECONOMICS IN PRACTICE. By A. C. Pigou, M.A. MacMillan & Co., Ltd., London.

ENGLISH COMPOSITION: A SYSTEMATIC COURSE. By A. Turnbull, M.A. W. & R. Chambers, Ltd., London.

CYCLING MANUAL AND YEAR BOOK, Temple Press Ltd., London.

ANNIE BESANT AND THE CHANGING WORLD. By Bhagavan Das, D.Litt. Theosophical Publishing House, Adyar.

RELIGIOUS INSTRUCTIONS IN SCHOOLS. By N. Rama Rao, B.Sc., B.T. Karnataka Publishing House, Fort, Bangalore City.

LECTURES ON THE CONSEQUENCES OF POST-WAR PRICE CHANGES. By K. T. Shah. Published by the University of Delhi.

WHAT NEXT? By K. F. Nariman. The Bombay Book Depot, Bombay.

MALAPELLI KSHETRA. (In Telugu.) By Unmal Lakshminarayana. Andhra Granthamala, Madras. Rs. 3.

CHANGING VIEWS ON MARRIAGE AND FAMILY. By K. T. Merchant, M.A., LL.B. B. G. Paul & Co., Madras.

DIVINE INSTINCT. By M. J. Dvivedi. Ramlal Nanlal Sha, Printers, Baroda.

INDIA'S HIGHER CALL. By M. K. Acharya. Stationery Emporium, 1, Armenian Street, George Town, Madras.

PAPER WORK. By Adinath Sen, M.A., M.L.E., and Ram Ghosh, M.A., B.T. Brindaban Dhar and Sons, Ltd., 5, College Square, Calcutta.

TRANSLATION OF THE HOLY QURAN without Arabic text. With short Notes and Introduction by Mohammad Ali, M.A., LL.B. Ahmadiyya Anjuman-i-Izhaat-i-Islam, Lahore.

CONFESSIONS OF A THUG: Abridged and adapted. By P.K. Anantanarayana, M.A., L.T. Bharathi Publishing House, Bangalore City.

INDIAN STATES

Hyderabad

THE OSMANIA UNIVERSITY

A discussion took place recently in the Bombay Medical Council about extending recognition to the Medical Degrees of the Osmania University. The Medical Degrees of the Osmania University have already been recognized for registration by the Medical Councils of Madras and Punjab, and the Bombay Medical Council has now followed the example on the assurance given by one of its members that he had visited Hyderabad, Deccan, several times and was quite satisfied that Medical instruction suffered by no means merely because it was imparted in Urdu.

UNIVERSITY COLLEGE FOR WOMEN

There were 22 students in the Women's College of the University last year. One girl appeared for the Intermediate examination and passed, but the two who went up for the B. A. examination unfortunately failed. The 2nd year Science Class was opened during the year, and the Laboratory has been fitted up.

HYDERABAD COURT OF WARDS

The latest report on the administration of the Hyderabad Court of Wards shows that improvements have been made in all directions in the estates under management. Seven estates were released during the year ending October 1934, and one was newly added to those under supervision.

THE NIZAM'S MUNIFICENCE

His Exalted Highness the Nizam has given Rs. 10,000 for the Ferguson College of Poona. Among other Poona institutions to receive liberal grants from His Exalted Highness, may be mentioned the Bhandarkar Oriental Research Institute.

Mysore

ELECTRICAL INDUSTRY IN MYSORE

The starting of the Porcelain Factory by the Government of Mysore marks the beginnings of a steady attempt to manufacture insulators and the like required by the Electrical Department and which were till now being imported from outside. The Government has started another factory to manufacture such electrical goods used in transmission and supply as the Porcelain Factory could not turn out.

A HAND-BOOK OF MYSORE

The Mysore Dasara Exhibition Hand-book of 1935, the only official publication of the Government of Mysore, is packed with pictures and copious information. The articles appearing therein are very interesting, dealing as they do with the general improvement of trade and commerce in Mysore. In the advertisement section, there is evidence of the energy and enterprise of the well-known advertising consultant, Mr. S. S. Rajan of Bombay.

THE MYSORE UNIVERSITY

The Financial Secretary to the Mysore Government has recently announced that the grant to the Mysore University, which stood at Rs. 8.75 lakhs, will be raised in the next budget to Rs. 9.10 lakhs in view of the extra expenditure to be incurred by the University on account of the reduction in rates of admission, etc.

THE MYSORE RAILWAYS

The Government of India have sanctioned a short extension of the Mysore Railways, from Anantapuram to Sagar, a distance of just over 16 miles. Sagar, which thus gets Railway connection, is an important Taluka place.

Baroda

CUSTOMS DUTY AGREEMENT

An agreement has been reached between the Baroda Government and the Government of India on the question of levying customs duty on foods entering India through Okha, a Baroda port. The terms of the settlement are: that Baroda will hand over all the sea customs revenue that it collects at its port to the Government of India and the latter in return will pay Rs. 80 lakhs every year to Baroda State which will follow the British Indian customs schedule and appraise goods under the supervision of the Government of India. Okha is a new and growing port on the western coast, where all big steamers from America, Europe and Japan call at and which has attracted a portion of Bombay's maritime trade.

LIBRARY MOVEMENT IN BARODA

The Baroda library movement, which is an outstanding feature of the Gaekwar's progressive policy in the field of education and an important landmark in the social and cultural advancement of the people in the State, has completed 25 years since it was started as a separate department under the late Mr. W. A. Borden, the Director of the State Library. Its object was to put into effect a scheme for free public libraries on a grant-in-aid basis throughout the State.

MUNICIPALITIES IN BARODA STATE

The Government of Baroda has nominated ex-Naibdewan Rao Bahadur Govindbhai H. Desai to inspect and report the working of "A" class municipalities in the State.

It may be mentioned here that Mr. Desai had attended the Sixth International Congress of Local Authorities held at Lyons, France, in 1934 as a delegate of Baroda State.

Travancore

POLICE REFORM IN TRAVANCORE

Mr. R. Pitchu Iyengar, the Commissioner of Police in the Travancore State, has issued a number of circulars dealing with the better organization of detection and other aspects of police duties, better co-operation between the different branches of the force and the need of rooting out corruption. He has urged that greatest attention should be paid to public security and that courtesy should be shown to the public. The importance of proper traffic control also has been brought home to the force.

COFFEE INDUSTRY IN TRAVANCORE

The Director of Agriculture in Travancore, who is a member of the Indian Coffee Cess Committee, has expressed the opinion that there can be no difficulty for Travancore to be self-sufficient in her requirements of coffee and that coffee-growing is bound to become a thriving industry in the State.

Cochin

THE COCHIN HARBOUR SCHEME

The details of the settlement of the Cochin Harbour question arrived at the recent



SIR R. K. SHANMUKHAM CHETTI

Conference at Delhi were explained by Sir R. K. Shanmukham Chetti, the Dewan, in his address to the members of the State Legislative Council.

South Africa

THE AGENT-GENERAL'S REPORT

An interesting account of the state of progress and of the condition of Indians in South Africa is given in the annual report of



SIR SYED RAZA ALI

the Agent to the Governor-General in South Africa for the year ended December 1934. The Agent devoted particular attention to the social side of his duties and endeavoured to establish better personal relations with Europeans and to promote goodwill and understanding between them and Indians.

After giving an account of the specific relief obtained for Indian residents through the influence of the Agent-General, the Report says:

The total number of emigrants who availed themselves of the scheme of restricted emigration to India during the year was 880 as compared with 1,493 in 1933. To some extent the decrease might reflect an improvement in trade and living conditions. Of the immigrants, who returned to India, 470 were Indian-born and 410 Colonial-born.

INDIANS OVERSEAS

Zanzibar

RIGHTS OF INDIANS IN ZANZIBAR

A letter has been addressed by the Imperial Citizenship Association, Bombay, to the Government of India, setting forth the grievances of Indian residents of Zanzibar, resulting from the policy pursued by the Zanzibar Government.

Despite Mr. K. P. S. Menon's recommendations, the letter states, Indians have obtained no relief and the utter destruction of Indian interests is imminent unless the Government comes to their rescue and obtain for them the rights which they claim as subjects of the British Crown.

The Association urges that adequate protection of Indian rights should be obtained through a strong representation to the Colonial Office.

Burma

INDIANS IN BURMA GOVT. SERVICE

We learn that the Government of India have received a large number of representations from Indians employed in the Government offices in Burma asking for transfer to India. They apparently feel that after Burma is separated, they may not get the same protection and security of service as they now enjoy under the Government of India.

It is regarded in official circles that as Indians employed in Burma are several hundreds, it is totally impracticable for the Government to undertake to find jobs for them in India.

It is, however, stated that there is no cause for apprehension. Assurances will be given that Indians employed in Burma will continue to have in the separated Burma all their present privileges, such as scale of pay and so on, and that they can look to the Secretary of State to protect their interests.

Fiji

INDIANS IN FIJI

A representative deputation, organized by the Indian Association of Fiji, recently waited on the Governor of the island. In the course of their Memorandum, the deputationists stated that the question of the proposed constitutional changes warranted immediate attention of the Home Government. They suggested that any one of the following steps be taken without further delay:—

(1) The Rt. Hon'ble the Secretary of State may be requested by the Government to arrange for the immediate dissolution of the present Legislative Council and holding of a general election, or (2) to hold a general referendum on the question, or (3) appointment of a Royal Commission.

Malaya

INDIANS IN MALAYA

Correcting the report of a summary of his speech on the Position of Indians in Malaya that appeared in the November issue of this journal, Mr. M. I. Nair writes from Kuala Lumpur:

"Instead of Indians were treated there as aliens," what I stated was: 'Owing to the universal economic depression, conditions in Malaya have also become appalling and unemployment is to be seen everywhere. During 1931 and 1932 many Indians were retrenched and repatriated from Malaya. Whenever there is retrenchment, it falls on Indian for the alleged reason that he is not born there.'

"The sufferings of Indian labourers were very great." This statement is incorrect as I have mentioned nothing about labour.

"Indians employed in firms and offices were not happy." This ought to be as follows: "Most of us could afford to visit our mother country only once in long intervals. Absence is very conducive to neglect and there is no getting away from it."

General

TRADE COMMISSIONERS FOR INDIA

We have all seen the failure of the Government of India to secure justice in the case of Indians in Zanzibar, said Mr. Manu Subedar, addressing the Indian Merchants' Chamber in Bombay. He continued:

"The tendency to concentrate all business in the hands of large Japanese corporations backed by the State and holding a virtual monopoly, is resulting in ousting out Indian firms from well established trade. It is also a pity that the Government of India, in spite of the explicit promise, both of the Commerce Secretary and the Commerce Member, have not yet appointed a capable Indian having the confidence of the commercial community as Trade Commissioner in Japan. Indian exporters to Ceylon are experiencing all kinds of difficulties, and Indian producers in the South are being ruined by dumping from Ceylon."

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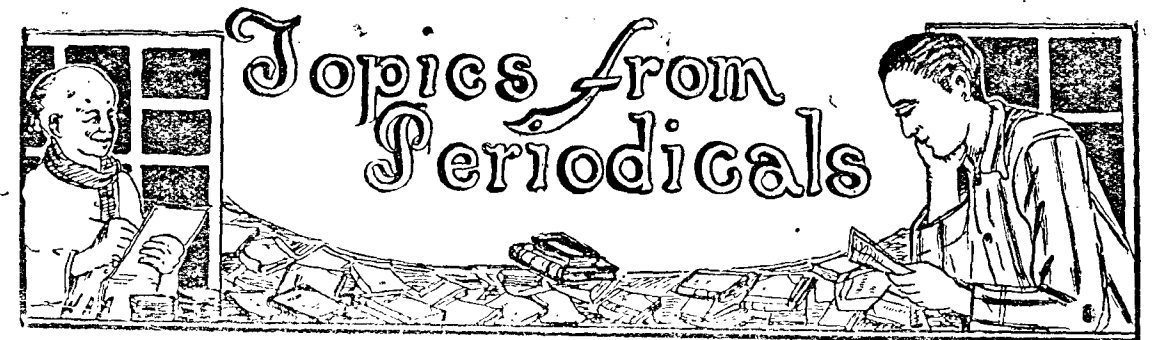
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CHRIST, BUDDHA AND ARISTOTLE

Mr. H. G. Wells, writing in the *Tribune*, says that three names stand out pre-eminent among the greatest men of the world—Christ, Buddha, and Aristotle. When he was asked to single out the one individual who has left the most permanent impression on the world, he had no hesitation in answering that it was the Jesus of Nazareth.

Now, it is interesting and significant that a historian without any theological bias whatever should find that he cannot portray the progress of humanity honestly without giving a foremost place to a penniless teacher from Nazareth. The old Roman historians ignored Jesus entirely; he left no impress on the historical records of his time. Yet more than 1,900 years after a historian like myself, who does not even call himself a Christian, finds the picture centering irresistibly around the life and character of this most significant man.

We still catch something of the magnetism that induced men who had seen him only once to leave their business and follow him. He filled them with love and courage. He spoke with the knowledge and authority that baffled the wise. But these talents alone would not have given him the permanent place of power which he occupies.

That place is his by virtue of the new and simple and profound ideas which he released—the profound importance of the individual under the fatherhood of God and the conception of the Kingdom of Heaven.

It is one of the most revolutionary changes of outlook that has ever stirred and changed human thought. No age has even yet understood fully the tremendous challenge it carries to the established institutions and subjugations of mankind. But the world began to be a different world from the day that doctrine was preached, and every step toward wider understanding and tolerance and goodwill is a step in the direction of that universal brotherhood Christ proclaimed.

As with Jesus, so with Buddha, whom Mr. Wells would put very near in importance to Christ.

You see clearly a man, simple devout, lonely, battling for light—a vivid human personality, not a myth. Beneath a mass of miraculous fable, I feel that there also was a man. He, too, gave a message to mankind, universal in its character. Many of our best modern ideas are in closest harmony with it. All the miseries and discontents of life are due, he taught, to selfishness. Selfishness takes three forms—one the desire to satisfy the senses; another, the craving for immortality; and the third is the desire for prosperity, worldliness. Before a man can become serene, he must cease to live for his senses or himself. Then he merges into a greater being. Buddha in different language called men to self-forgetfulness, five hundred years before Christ. In some ways he was nearer to us and our needs. He was more lucid upon our individual importance in service than Christ, and less ambiguous upon the question of personal immortality.

Next, he would write the name of Aristotle who is a cardinal in the story of the human intelligence as Christ and Buddha in the story of the human will.

Aristotle began a great new thing in the world—classifying and analysing of information. He was the father of the scientific synthesis. There had been thinkers in the world before, but he taught men to think together. He was the tutor of Alexander the Great, whose support made it possible for him to organise study on a scale and in a manner never before attempted. At one time he had a thousand men, scattered throughout Asia and Greece, collecting material for his natural history. Political as well as natural science began with him. His students made an analysis of 158 political constitutions. Aristotle's insistence on facts and their rigid analysis, the determination to look the truth in the face, was a vast new step in human progress.

There are other great names—Plato, Mahomet, Confucius, and then Robert Owen, the founder of modern socialism, and Karl Marx, who made the world think of economic realities. And what of Roger Bacon, who voiced a passionate insistence upon the need for experiment and of collecting knowledge?

He, too, set men to thinking along new fresh lines and left an influence that has lived for the benefit of all generations. But when I come to put him beside Christ, Buddha, and Aristotle—it won't do.

THE DEPRESSED CLASSES

In the course of an interesting article in the December issue of the *Twentieth Century*, the Hon. Pandit Prakash Narain Sapru discusses dispassionately the significance and implications of Dr. Ambedkar's revolt against the Hindu society. The writer appeals to the Hindus to revise their code of values and to readjust themselves to the changing times. The recent declarations of Dr. Ambedkar and some other Harijan leaders show that in spite of the solid advantages the depressed classes have got under the Poona Pact, they must sever connection with the Hindu fold and change their religion.

The probabilities are that there will be no conversions, or few conversions. Depressed class leaders, whatever they might say, would not like to cut themselves off from classes which will hereafter enjoy a guaranteed representation in the legislatures and these classes are not likely to agree to conversion on any large scale. The forces of Hindu orthodoxy are still strong; the depressed classes themselves are just as caste and priest-ridden, if not actually more, than caste Hindus, and Dr. Ambedkar's heroic advice that they should change their religion is not likely to appeal to the vast majority of them. Indeed, Mr. Rajah, with that sanity which has always characterised him, has denounced in no uncertain terms this latest move of Dr. Ambedkar, and he has shown that in the stand that he is taking, he has the support of all the principal leaders of his community.

Proceeding, the Hon Mr. Sapru observes that the significance of what Dr. Ambedkar has said is, that political concessions alone cannot reconcile the Harijans to the Hindu fold unless there is a change of attitude on the part of caste Hindus towards them. Otherwise the depressed classes will probably have to remain in the Hindu fold as dissatisfied members.

The social problem has assumed a proportion and importance which make it incumbent on us to tackle it in a serious manner. The gulf between the Hindus and depressed classes will go on widening in spite of the many political concessions we have made unless we can assure to these classes a position of equality and respect in our social system. What has been accomplished so far is nothing as compared with what

has to be accomplished. For, what we have to work for is nothing less than a revolution in the Hindu mind. The individual has to be freed from the shackles which fetter his free development and society built on a basis which would ensure co-operation between it and the individual. We have, in truth, to teach our people to revise their values if they wish to live and live purposefully. Has Hindu society the vision and courage to readjust itself to changing times? This is, in short, the question that Dr. Ambedkar has raised. To think that it has not, would be to despair of the future of our race, and Dr. Ambedkar's solution is no solution, for the mentality which accompanies it is a defeatist one.

THE HINDU CULTURE

Swami Jagadiswarananda, in his article on the "Himalayas and the Hindu Culture" in the *Vedanta Kesari* for November, says that the Himalayas and Ganges have of all the physical features of India, gone deeper into the cultural and spiritual consciousness of the Indian nation.

Let us see how the Himalayan symbol has influenced Hindu religious ritual and art.

The Hindu philosopher like the Platonic thinker uses the beauties of earth as a stepping-stone by which he soars upwards in the higher realms of thought. Hence the ideal of Indian art is deeply rooted in religion. That is why we find frequent application of the Himalayan symbol in Indian art and religion.

Indian craftsmen and sculptors have frequently repeated and reproduced the traditional philosophical pattern of the world lotus in all masterpieces of Indian artistic achievements. This lotus is most magnificently carved upon the pillars of Sanchi, Barhut, Besnagar, Ajanta, Karli and Elephanta.

The glittering temple cut out of the cliff at Ellora has been named after the sacred mountain Kailas. The temple is so made that it resembles Kailas and transports the worshipper to the Great God's Himalayan shrines. The great waterfall at Ellora suggests itself to the Indian mystic as a fragment of the holy mountain at Kailas. The Sarnath column represents the world lotus in a modified form, and its symbolic connection with the lake Manasarovara is also undeniable.

Thus we see the Himalayas have been the primal source of life and inspiration to all the higher aspects of Hindu culture, such as art, literature, etc.

PRE-BUDDHIST JAPAN

The beautifully illustrated issue of the *Nippon*, the Japanese quarterly, has an interesting article on the above subject. The writer, Mr. Ryuzo Torii, points out at the outset that

when we consider the culture of our country from an archaeological point of view, there is great difference between that prior to the Empress Suiko era 593-628 A.D. and that posterior to this epoch. This is because after this epoch, the higher and middle classes of Japan began to believe in Buddhism.

What was the condition of Japan prior to the introduction of the spiritual and material culture of Buddhism?

During the antiquity of Japan, that is to say the epoch in which the clan system based upon the primitive Shinto (not that which to-day learned men call Shinto) prevailed, the people devoted themselves principally to agriculture, which influenced their manners and customs. Agriculture consisted of the tilling of rice-fields. The principal products were rice, oats, rye, beans, etc., among which the first and the second were general food. As for agrarian utensils, there were hoes, spades, etc. Countrymen ate fish, shell-fish, poultry, game, etc and their food was very rich. The material of dresses was hemp.

Houses were made of wooden columns and the roofs were thatched. Sometimes noblemen dwelled in special buildings, the floors of which were heightened by piles.

Clothes consisted of narrow sleeved coats and trousers and the former were very different from our present-day Japanese coats.

The textile domestic industry was widespread in that epoch.

In the Japanese civilisation of that time, the manufacture of side-weapons was so developed that we can be proud of it. It was one of the natural consequences of the development of the blacksmith. Those who followed the trade of blacksmith were called "kanuchi" and were attached at first to the Imperial Court and to every clan. They worked principally with wrought-iron. So the forging of iron was one of the technical arts in our antiquity. China was famous since ancient time for her cast-iron work, but Japan was famous for wrought-iron work. The raw material was iron-sand.

Among side-weapons manufactured, there were swords and two-edged swords. Some of the famous swords in Japan were already made at that time.

The jewels used for ornaments were either imported from China, or were jasper balls from the province of Izumo, crystal, agate, and amber in several different forms.

These jewels are also works of art in the antiquity of which we can be proud. Moreover, balls made of glass were used and the glass was manufactured. They made also bells of different sizes.

BRITISH RULE IN THE BALANCE

Mr. H. N. Brailsford contributes an interesting article to the November number of the *Aryan Path* under the above title. Writing about the benefits of British rule, Mr. Brailsford says that even if no European soldier, British or French, had ever landed with arms on India's coasts,

it is certain that all those benefits would none the less have arrived, would none the less have penetrated the whole Peninsula. It is probable that they might have come rather more slowly.

But India has received, says the writer, grave and lasting injuries from the impact of Western civilisation that outbalance the benefits.

But conquest and alien rule brought also in their train psychological mischiefs that are no less real because they are difficult to measure. The will of this people was paralysed. It lost all sense that it was responsible for its own destiny. Europeans marvel at the fatalism of Asiatics, forgetting that they have usurped over this Peninsula the role of Providence. No people in this situation could escape apathy and humiliation. These effects have been enhanced by the bad manners of conquerors though doubtless there were exceptions among them, who were at pains to claim for their white skins some innate superiority. This arrogance of colour, backed by a real superiority in arms, inflicted on the conquered a deep moral injury.

No gain in order, no immunity from war, no courts however incorruptible, concludes Mr. Brailsford, can "outweigh the wrong of a relationship that lames a people's will, insult its self-respect and dooms it to passivity."

ELDER AND YOUNGER GENERATIONS

"No man who has reached a mature stage in his personal evolution ever expects any lesson in the political field to be learnt," observes Dr. George Galsgow in the *Contemporary Review*. "The forces are too big and too chaotic and by the time a politician reaches wisdom, he has in most cases lost his influence and falls an easy victim to the overwhelming pressure of the untrained, unchastened, unwise younger generation."

JAPAN AND RUSSIA

The October issue of the *Orient Observer* publishes an account from its Tokyo Correspondent about the border incidents. In spite of the ultimately amicable disposal of the Chinese Eastern Railway to Japan, relations with Russia, says the Correspondent, have most appreciably improved in recent months.

Soviet dissatisfaction is intensified by Japan's stiff attitude over proposed negotiations. Japan is especially sore about Russia's unyielding policy in regard to Japanese fishing rights in the Kamchatka waters, and Japan constantly feels the menace of Russia's steady fortification of the Manchukuo frontier, where vast accumulation of troops, munitions and air equipment is increasing, especially at strategic points in Siberia. According to reports from the Japanese army in Manchukuo, Russia has more than two hundred thousand soldiers fully armed and posted along the frontier with some 600 war planes.

The reason for these military precautions and preparations, Japan professes not to understand. They seem to imply fear of Japanese attack for which Japan can see no foundation. It has to be borne in mind, however, that Japan also has ample armament to meet any emergency such as might be caused by a clash with the Soviet. Thus both sides are arming, and the two forces are facing each other across the border with grim if not grimacing aspect.

Japan is also gravely concerned at Soviet attempts to carry on communist propaganda in Manchukuo and even in Japan proper, despite the terms of the Russo-Japanese Agreement that such propaganda shall not be encouraged by Moscow. The writer points out that the United States recently protested to Moscow against toleration of such propaganda in America, a protest which found much in sympathy in Japan, so much so that the Tokyo Government is formulating a similar protest.

Japan's contention is that this is, not only a gross violation of her understanding with Russia but clear ground for further resentment against the aggressive military aspect of Soviet policy in Siberia. Moscow holds, however, that the aggression is on the Japanese side and that Russia made no military preparations in Siberia until Japanese forces overran Manchuria and commandeered the services of the Chinese Eastern Railway, then under Soviet management, to do military service, thus violating Soviet neutrality. This increasing habit of accusation and counter-accusation cannot go on

indefinitely. It is too much on a line with what went on between Japan and China before the Manchuria Incident in September 1931, when Japan expelled China from Manchuria.

By purchasing the C. E. Railway from Russia, Japan has got rid of the Soviet in Manchuria; but that is not the end. There is a danger that incidents will continue until the number is sufficient to start a campaign to drive the Soviet out of Siberia and Inner Mongolia. Certainly, the Japanese General Staff would like a slice of Siberia and the other half of Saghalien island with its rich oil deposits and thus obviate the irritation of double sovereignty on the island as well as banish so undesirable a neighbour as the Soviet.

ITALY AND THE SANCTIONS

Robert Rossi Canevari, an Italian lawyer of repute, whose father was Italian and whose mother came from the purest British stock, writes as follows in the *Manchester Guardian*:

The sanctions do not shake us. From the year 1922, Mussolini has developed a marvellous policy; he certainly did not suppose that we should be obliged to contemplate a new war so soon. But he foresaw that a repetition of a situation like the one of 1914-18 in the future would be inevitable and, therefore, with incredible precision he has created all that is necessary for us in order to face this calamity.

Our greatest debts to foreign countries are due to unnecessary importations such as English coal, textiles, and woollen cloth, English hats, gloves, waterproofs and sports articles, liquors and cigarettes, English fashions and books. Concerning France: fashions, perfumes, clothes, and novels. With the enforcement of the sanctions all this will disappear. We shall continue a campaign which we initiated some years ago in favour of a national fashion, national products, and national culture. All Italians have gathered round the Duce before the sanctions of Geneva in an unshakable resolution to resist till the end. And everybody knows that when a market is lost, it can never be reconquered. National products are now triumphant, and we will never allow foreign goods to impose themselves on our market, even though they may enjoy the same popularity as before. England and France will lose a precious client, for they have closed their doors in her face. Germany, in consequence, will be the one to gain by it; she, a great nation who, like ours, is trying to break her bonds and breathe with her own big lungs, will be able to give us all we need at better prices and conditions.

The writer avows his love for both Italy and England, and says:

These two nations have fought side by side in a common cause, and England to-day wants to stop the supply of our raw materials, forgetting that our late enemies Austria, Hungary and Germany will be glad to provide us with these goods. . . .

CONGRESS AND THE REFORMS

"Perhaps the greatest boon of the New Constitution," says the writer of the India Section in the *Round Table*, "will be to introduce some degree of reality into India's political life." The Congress has flourished precisely on its absence, but as the acceptance of the New Constitution as a fact becomes more and more wide-spread, there will probably be a steady tendency towards the development of real party issues."

Party formation is in quiet progress, but the infantile mortality in Indian political parties is high. One that will probably develop seriously is the Socialist left wing of Congress, and a possible future for the Congress under the New Constitution is that of a purely nationalist organism within whose embrace the different political purposes will be pursued by parties in effect and even in name independent. The Congress has its hold largely because of its single and national appeal. When practical political purposes enter and the cry is no longer universally against the Government, the connecting bonds are likely to become more and more tenuous. Among the party fusions suggested is the old idea of Liberals-cum-Congress. This is unlikely to come off, for both sides are disinclined towards it. The Liberal lady, who goes for a ride on the Congress tiger, is the prophetic picture that the shrewder Liberals have before them.

The popular theory among Congressmen regarding entry to the legislatures is, that the Congress members should be there to destroy, not to construct.

Mr. Gandhi, not for the first time, has played the role—in which he takes, one suspects, a certain pleasure—or *enfant terrible* by declaring in his answers to a set of conundrums that entry into the Councils is *dharma* at this stage. "It is not good on the part of those who have taken the oath of allegiance to do anything against the Government. In the attainment of *Swaraj*, this is also a stage, and an essential stage." As a *Mahratta* paper puts it, "the moment the Congress declare their object of breaking the Councils and of creating deadlocks, they forfeit all claim to the benediction of the Mahatma; for they will be acting in violation of his conception of *dharma*."

This attitude, observes the writer, is as novel as it is refreshing and might be taken as one of the signs of the increasingly realistic attitude that is developing in the political parties in India, now that the long-discussed Constitution has reached legislative completion.

NATIONAL FREEDOM

Senator Borah, writing of national freedom from the American point of view, observes in the pages of the quarterly, *The New Century*, that there can be no such thing as free government, if the people thereof are not free to remain aloof or to take part in foreign wars. People who have bartered away or surrendered their right to remain neutral in war, have surrendered their right to govern. Everywhere the national spirit, says the writer, is evoked, fostered and religiously maintained. And in countries where there was debility, incompetency and utter demoralisation of the masses, Senator Borah avers, that there is strength, vigour and hope in this spirit of naturalisation.

The right to worship according to the dictates of one's conscience, the right to freedom from persecution on account of race, are parts of that political liberty, that freedom from oppression which is the very life-blood of democracy—these things together with free speech, a free press, the right of assemblage, and those guarantees the sum-total of which make up the inestimable blessings of personal liberty—are the things for which democracy stands. They are the things for which we stand. And I venture to believe that we will not fail to preserve them. Looking backward and looking forward, proud of our past and confident of our future, we shall find our highest service, not only to our own people, but to mankind and to the peace of the world, in transmitting these principles unimpaired to succeeding generations. This is our supreme duty. . . . But in all matters political, in all commitments of any nature or kind, which encroach in the slightest upon the free and unembarrassed action of our people, or which circumscribe their discretion and judgment, we have been free, we have been independent, we have been isolationists. And this, I trust, we shall ever be. If there be any truth established by the experience of nations it is this: that to accommodate your foreign policies to the demands or in the interest of other nations at the peril of your own security is to invite contempt, and it seldom fails to earn a more substantial punishment.

THE TIMES OF INDIA ANNUAL

This Annual for 1936 maintains its usual note of brightness and cheer. It abounds in sketches of Indian life and scenes and is adorned with a number of plates and pictures illustrative of different aspects of Indian life. It is altogether a charming and sumptuous volume.

THE LEAGUE AND WORLD PEACE

The October number of the *Fortnightly Review* gives the place of honour to Sir Edward Grigg's topical article on the "Empire and the League". For, Sir Edward is of opinion that the Abyssinian crisis would never have swelled to its present dangerous proportions had England been strong. He says that if the peace of Europe is broken in present conditions, the League, with much else, will sink into the abyss.

Let the League judge the causes which are brought to it without fear or favour, but let it not seek other than moral authority to further its principles and aims. Above all, let it not organize crusades against its enemies or bind the nations to ensue peace and justice by making war. It will never, by such means, defeat its enemies; it will only defeat itself.

If Britain goes to war, will the Empire stand by her? Sir Edward writes with optimism:

No one who knows the Empire doubts that if this country were endangered by hostile action—in such contingencies, for instance, as the Treaty of Locarno was framed to meet—the Dominions would endorse without hesitation any action found necessary for its defence. But, subject to that limitation, there is no question that we have pledged ourselves to the Imperial Conference not to commit the Dominions without their consent to any action involving an active breach of normal relations with other Powers, and that a pledge to our sister-nations in the Commonwealth is not less binding than our pledge to the League.

CO-EDUCATION

"From the psychological point of view, it is impossible really to educate boys and girls together," says Mr. T. N. Siqueira in the *New Review*. For, according to the writer, co-education is no education at all. "For, boys and girls are too different (which is not the same as *unequal*) to be educated together. And their differences are not only fundamental and natural but necessary to the well-being and happiness of the family, the home, and the human race itself. These differences should, therefore, not only not be

blunted and erased by haphazard mixed company at school, but carefully fostered and developed and thrown into healthy relief by the natural and innocent contacts of the home. The happiness of husband and wife lies in their finding in each other not the whole but only half (and the better half) of themselves."

Better no education for our women than such education, contends the writer. "Co-education can never be suitable to India. For, Indian women have been the pride of their sex for centuries in spite of social and educational disabilities. May they continue to be such, with the added refinement of a truly feminine education, if it can be had, but without any cheap and halting substitute! The strict separation of boys and girls in the past has certainly not made Indian women weak and lifeless."

The writer concludes by saying that "co-education can only rob India of her glory".

MODERN CIVILIZATION

Are we really progressing? asks Prof. S. R. Sarma in the recent issue of the *Message of the East*, and says:

The machine is the most typical product of our age. It is its very embodiment and supreme symbol. In past ages they used to talk of God coming in a machine. In the modern, God has disappeared leaving only the machine in our midst. But what a wonderful thing it is! All modern progress has issued out of it. All our comforts are due to it. But alas, also our ills. This discovery of this marvellous instrument has been the veritable opening of a Pandora's Box. We have been caught up in it and find no escape even if we would.

How typical of our modern machine-begotten civilization!

We are sinking under its weight, but we have been so caught up in its wheels that we cannot escape despite our desperate desire and struggles.

In fine, the writer points out:

This is, therefore, the one thing we moderns lack: moderation, a balanced and sober view of life which can come to us only through viewing life as a whole and not being engrossed in any of its partial manifestations. For this we want Vedanta and the wholesome attitude it develops in us.

THE HINDU TRADITION

Shivaji's emergence into power during the epoch of the Hindu renaissance in Southern India is not an accident of history, but is in keeping with the Hindu tradition and idea of non-submission to foreign domination, observes Prof. Benoy Kumar Sarkar in the *Hindustan Review*:

The Maratha positivism such as in politics that took shape in the *Dharmarajya* of Shivaji is not an isolated phenomenon in the Hindu culture of Southern India or of the Deccan. Among the formative forces of Shivaji's *Hindvi Swarajya* are to be detected from his mother's side the memories of the war of self-defence against the Moslems conducted by the Yadavas of Devagiri (c. 1200-1318). And on account, again, of his father's experiences in the Vijayanagara Empire (1346-1646) which successfully upheld Hindu liberty for several centuries, although with vicissitudes of fortune, the ideas of Hindu statehood were imbibed by Shivaji as a matter of course. Shivaji can thus be regarded but a continuator under Moghul conditions of the traditional Hindu spirit, the *dharma*, which is obstinate enough not to submit to foreign forces. In Shivaji's ambitions, exploits and achievements are further to be seen the embodiments of the same *parakrama* (prowess) and *digvijigisa* (conquest of the quarters) which enabled Chandragupta Maurya to emancipate the north-western frontiers of India from the Hellenistic Seleukos (c. 305 B.C.) In subsequent times the same assertion of the Hindu spirit against foreign domination found expression in Skandagupta's expulsion of the Huns (c. 455 A.C.)—furnishing thereby another precedent to Shivaji's triumphant service to Hindu culture. Historically, however, it is the South-Indian exploits of the Yadavas and of the Vijayanagara Raja that in point of time as well as region served to inspire Shivaji with direct examples.

Shivaji was a nationalist in culture. "Back to Hindu tradition" may be said to have been his war-cry.

It is as an apostle and embodiment of *Hindvi Swarajya* (Hindu independence) and *Dharmarajya* (kingdom of *Dharma*), i.e., Law, Duty and Justice as conceived in the *Niti Sastras* that he wanted to hold forth.

There are other items in the Maratha milieu which point likewise to the strength of the Hindu tradition. It is out of tailors, carpenters, potters, gardeners, shopkeepers, barbers and even untouchable *Mahars* that the Maratha saints and prophets of the fifteenth and sixteenth centuries arose.

The rise of the lower tribes into the higher orders of the Hindu society has been an eternal fact of Indian culture-history since the earliest epochs.

Shivaji the Bhonsle himself is alleged to have belonged to a low caste (cultivator). And prior to coronation, he had to be dubbed a *Kshatriya*.

THE AIM AND IDEALS OF POLITICS

"There are two ways of thinking about politics which lead nowhere. One is to confuse what is with what ought to be. The other is to think that there is no place in politics for any ought. If people would make the effort to avoid both these bad habits, political life would be transformed; for we should get rid of an immense dispersion of energy on the part of the well-intentioned," writes Professor Alfred Zimmern in the *Queen's Quarterly*.

The aim of politics is to enable men to lead a good life, to create the conditions under which men, women and children can live together according to their own highest ideal. In other words, the aim of politics is outside politics.

It cannot be stated in the language of politics, in terms of power and glory and prestige, or in terms of wealth and population and statistical records, or in terms of forms of government, such as democracy or aristocracy, or in terms of social and economic organisation, such as individualism or socialism or the corporate state.

All these things which are pieces on the political chess-board, paraphernalia in the political property-room, are only instruments or accessories for a major purpose which lies outside politics—the betterment of human life.

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ITALO-ABYSSINIAN WAR OF 1894

Isvestia, the official organ of the Soviet Government, gives the text of an unpublished letter by Leo Tolstoy, consecrated to the Italo-Abyssinian War of 1894-1896. This letter, which applies *in toto* to the present situation, is reproduced below :

"A terrible event has appeared on the scene. It has produced emotion not only in Italy, but throughout the whole of Europe. Many thousands of young men have been wounded and killed in Abyssinia and millions, extorted from the hungry and poor people, have been unnecessarily spent.

Is it possible that we are now waiting for a Crispi or a Barattieri to wrest the wealth once more from the poor people and assembling the flower of youth in the barracks to corrupt them and to send them for objects unknown, to perish in some parts of Abyssinia—or what is worse still—to engage in a fratricide war with the French, the English, the Germans and the Russians?

Time will come and that time is not far off—when after the effusion of odious blood, the people tired, wounded and exhausted, will tell their respective governments—'go to the Devil; return from where you have come. Wrap yourself in your imbecile uniforms, beat and kill one another if you please and divide Europe, Asia, Africa and America on the map but leave us to till the earth on which we live and through which we nourish ourselves.'"

RURAL INDIA

We have received the first number of *Rural India* a "monthly review of real Indian life" edited by Mr. A. S. Menon and published in Madras. It deals with topics of live interest to the rural population whom it seeks to serve. We wish the journal every success.

CHRISTIANS IN THE ARMY

The Bishop of Lahore writes thus in the *Lahore Diocesan Magazine* about the action taken by the Executive of the Punjab Representative Christian Council in regard to the enlistment of Christians in the Army :

"It is my privilege to be President of the Council and as such I have just signed a petition to His Majesty the King, which has been presented to His Excellency the Viceroy, praying for full rights to Christians as citizens to enlist in the army. During His Majesty's reign, the Christians in the Punjab have increased tenfold—roughly speaking from 40,000 to 400,000—and it is on behalf of this large body of Indian Christians that we have made our petition. Coupled with my signature are the signatures of Mr. B. L. Rallia Ram, the Secretary of the Punjab Christian Council, and Mr. S. P. Singha, Convener of the Military Service Sub-Committee. The petition has been completed by the signatures of the Catholic Archbishop of Simla and the Salvation Army Commissioner for the Punjab. We have initiated this action to claim for the Indian Christians of the Punjab their full rights as citizens of the Empire."

INDIA IN PERIODICALS

PREPARING LEADERS OF INDIA. By G. R. Hunter. [The New Review, December 1935.]

INDIA AND CHINA. By Mr. Kshiti Mohan Sen. [The Visvabharati Quarterly, Nov. 1935-Jan. 1936.]

THE TASK FOR MODERN INDIA. By Swami Mythilyananda. [Prabuddha Bharata, December 1935.]

UNIVERSITY LIFE IN ANCIENT INDIA. By Prof. P. K. Acharya. [Science and Culture, December 1935.]

THE ORIGINS OF INDIAN NATIONALISM. By Prof. Harendranath Mukerjee, M.A., B.Litt. [The Hindustan Review, December 1935.]

HINDU LAW OF ADOPTION. By S. A. Desai, BAR-AT-LAW. [The Bombay Law Journal, November 1935.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

PANDIT JAWAHARLAL'S DEFENCE

Pandit Jawaharlal Nehru, in a letter to the *Manchester Guardian*, vigorously repudiates the passage in the Bengal



PANDIT JAWAHARLAL NEHRU

Administration Report, describing his visit to Calcutta and attributing to him the prescribing of "an agitation to be carried on under the guise of anti-untouchability activities with money collected for Harijan work".

Pandit Nehru characterizes this as an amazing and astounding lie without the shadow of a foundation, and says he cannot allow such a falsehood to go unchallenged in fairness to the Harijan Seva Sangh. Pandit Nehru adds: "I have many failings but, I hope, duplicity is not among them."

The *New Statesman*, commenting on the communication from Pandit Jawaharlal Nehru says that the statement should either be justified or publicly withdrawn.

The Paper adds that the Governor of Bengal ought not to hit below the hilt or be suspected thereof.

AN APPEAL TO BENGAL HINDUS

Mr. S. N. Mullick, ex-Member, India Council and President of the Indian Association, convened a conference of leading representatives of different political schools in Bengal on December 7, at Calcutta, when a fervent appeal was made by him for concerted action on the part of all sections of Hindu community in view of the coming constitutional changes.

Explaining the objects of the Conference, Mr. Mullick said: "During the last fourteen years, while other Provinces have gone ahead by taking advantage of the Montagu Reforms for what they were worth, we in Bengal, by following a barren policy of negation, have suffered ourselves to be robbed of the qualities of splendid resistance and discipline, which we acquired during the long anti-Partition agitation. There can be no question that we, Bengali Hindus, have gone down in the Indian World for reasons that are only too familiar to us all. Our greatest misfortune is, we cannot work together—it is a national calamity. Should we not, therefore, try and look ahead and make a sincere and determined effort to bring about unity where there is disunion and harness the forces that are now dissipated to the service of our common motherland."

THE LONDON CONGRESS

The Joint Secretaries of the Indian National Congress of Great Britain have issued a statement saying that the London organisation is not an official representative body of the Indian National Congress, but an independent political organisation of the supporters of the Congress movement in Great Britain.

THE SCIENTIFIC SPIRIT

In the course of his inaugural address at the Golden Jubilee celebrations of the Morris College, Nagpur, on December 9, Sir S. Radhakrishnan said :

Recent political achievements are the direct result of the system of education introduced into this country a century ago. The Jubilee year of your College marks



SIR S. RADHAKRISHNAN

the centenary of the introduction of Western education into India. But I am concerned now not so much with the details of the Western system of education as with its general character and spirit. Two essential features leap to one's eyes, the scientific spirit and the democratic method.

The superiority of the West is due to its intellectual integrity, the sincerity of its pursuit of truth. From the time of Socrates, the seeker of truth, down till to-day, the Western mind, with rare exceptions, has been remarkably free from the self-complacency, intellectual laziness and blind faith in ancient wisdom. It has never lost the sense of wonder, the eager curiosity to know and find out for oneself by observation and experiment the truth of the near and the far. Our educators tried to import to us the scientific mind. The possession of the scientific spirit is not the same as the capacity to use scientific devices. We may be able to use the telephone and the wireless, the railways and the aeroplane, and yet be lacking in the scientific mind which is something organic and structural and not merely outward and decorative. The scientific spirit must be applied not only to the ordinary arrangement of life and leisure, to the distribution of the material goods, to the improvement of industry and agriculture, but also to the things which touch the mind and

the morals of the community. Our scientific conscience must be shocked not only by the contrasts of fabulous wealth and grovelling poverty, but also by those of intense holiness and diseased superstitions. In our relations with one another, we have failed to apply scientific and social wisdom. This failure is writ large on our society. Social abuses like untouchability are tolerated simply because the spirit in us is suppressed by the force of custom. They are practised by otherwise kindly people who have ceased to feel and whose understanding is petrified by tradition. There are millions in our country to-day who use scientific devices and yet reverse superstition as mystical revelation and adhere to absurd social customs in the name of tradition.

If the rule of reason in the region of thought is the aim of science, the rule of equality in the region of behaviour is the aim of democracy. Democracy is not a political arrangement or a form of Government. It is a pattern of life, an active conviction which informs and inspires every thought, word and deed. No State is stable unless it procures for all its members the essentials of a good life. We acknowledge that health is better than disease, sufficiency better than poverty, shelter better than cold and exposure, ease of mind better than racking anxiety. It is our duty to obtain these essentials of the civilised life for the mass of the population, to work for basic economic justice for all, if necessary, by the imposition of higher taxes on incomes, land values and inheritance. Riches were created by the maker for being spent on social purposes.

From time to time, in this imperfect world appear rare souls endowed with genius, who have the capacity to find out what is wrong, the ability to guide their generation, the courage to confront adverse forces, and the faith to lead their nation to victory. Gandhi is one. He was the first to point out that our political condition is not to be regarded in isolation. Our offences with regard to women and the low castes have been grave and we must submit to a heavy penance. Those who look upon our political slavery as the external violence of a band of robbers preying on innocent people have a very narrow conception of history. The historic destinies of peoples cannot be dismissed so lightly. The British are not brigands who have fallen on India in the highway of her history and bound her hand and foot. British rule is a much deeper phenomenon, reflecting the serious organic defects of Indian society. It is the outward symptom of an inward crisis, of loss of faith, hideous weakening of our moral life, our indiscipline and disunion, our violence and vulgarity.

During the past 50 years, a social revolution has been taking place in our country as elsewhere, far more basic in its effects than anything we have had in the past. Because it operates without external violence, many fail to realise that it is a revolution at all. The most striking manifestation of this change is to be seen among the young. While it is dangerous to draw general conclusions from one's own limited experience, I shall hazard the observation that present-day students have on the whole more seriousness of purpose, more public spirit and sense of human brotherhood, and in the mass of the people there is certainly a great advance in education and, above all, in the desire for education.

INDIA'S MILITARY EXPENDITURE

In a letter appearing in the *Manchester Guardian* over the joint signatures of Messrs. Percy Bartlett, Eric Hayman, H. S. L. Polak, and F. G. Pratt, attention is drawn to the authoritative statement issued in London in March last to the effect that there was at present no conflict of interest between the British and Russian Governments on any of the main issues of international policy, and it is urged that the time had come for the reduction of the very heavy Indian military expenditure, which was said to be necessitated by the Russian menace to India. The signatories of the letter point out "that an active and constructive policy of peace and reconciliation, internal and external, is India's most urgent need to-day, that such a policy would release for constructive purposes much of that heavy defence expenditure, whose incidence on net revenue in India (33·7 per cent.) is far larger than that in any Dominion and is even larger than that in Great Britain, that there is no country in the world in which the need is greater for Government to apply their energy to the amelioration of the economic condition of the people, and that for such constructive activity there is now a unique opportunity owing to the improvement in Anglo-Russian relations".

UPLIFT OF HARIJANS

Resolutions assuring Harijans full equality immediately in social, civic and educational spheres and proposing the starting of country-wide propaganda through socio-religious organisations to eradicate untouchability, were passed at an informal conference held recently of leading Hindus at Nasik, under the presidentship of Shri Shankaracharya of Karvir Math, Dr. Kurtkoti."

CONGRESS GOLDEN JUBILEE

Babu Rajendra Prasad, Congress President, in the course of a statement to the United Press, said on the eve of the Congress Golden Jubilee :

"The Congress has been serving the country all these 50 years, and we hope that the people at large will show their regard and sympathy for this great organisation by joining in the celebrations. The Congress of to-day is the handwork of generations of men and women, and although it is unfortunate that some who were in it at one time are out of it to-day, the credit of making it what it is, is as much theirs as of those who are running it now. We recall their services with gratitude. I particularly invite them to join the celebrations in any way that appeals to them."

THE TORCH OF WAR

"Whoever lights the torch of war in Europe" said Hitler, the Fuhrer, "can wish for nothing but chaos. We, however,



VON HITLER

live in the firm conviction that in our time will be fulfilled not the decline but the renaissance of the West.

"That Germany may make an imperishable contribution to this great work is our proud hope and our unshakable belief."

AN ASSAMESE EDUCATIONIST

After fourteen years of labour, Mr. Kumudeshwar Borthakur, B.A., B.T., the Assamese educationist, has found out three



MR. KUMUDESWAR BORTHAKUR

symbols with which he claims that any alphabets of the nineteen principal languages of the world can be built. His innovation is an asset to the education of the infants. Vernacular papers in Assam have been speaking very highly of his innovation. His Excellency the Governor of Assam, the Commissioner of the Valley, some Deputy Commissioners, the Assistant Director of Public Instruction, Assam, and many others of note have borne testimony to the value of his work. An Exhibition awarded him a first class certificate of honour. The *Times of Assam*, an English organ of the Valley, writing in appreciation of his invention, observes:

"With these three symbols, simple and easy, a child can build the alphabets, and this method can be applied in the case of the World's nineteen languages, viz., Assamese, Bengalee, Urdu, English, Persian, Arabic, Hindi, Punjabi, Kanarese, Marathi, Tamil, Telugu, Malayalam, Oriya, Burmese, Chinese, Sinhalese, Latin, and Greek."

CENTRAL BOARD OF EDUCATION

The following constitute the Indian Central Advisory Board of Education.

Ex-Officio: Sir Girja Shanker Bajpai, Member, Department of Education, (Chairman); and Sir George Anderson, Educational Commissioner.

Nominated by the Government of India: Sir T. B. Sapru, Sir Akbar Hydari, Dr. A. H. Mackenzie, the Right Rev. G. D. Barnes, Lady Grigg and Rajkumari Amrit Kaur.

Elected by Council of State: Sir K. Ramunni Menon.

Elected by the Legislative Assembly: Dr. Zia Uddin Ahmed and Dr. Bhagwan Das.

Nominated by the Inter-University Board: Mr. Shyama Prasad Mookerjee, Vice-Chancellor, Calcutta University; Sir S. Radhakrishnan, Vice-Chancellor, Andhra University; and Dr. R. P. Paranjpye, Vice-Chancellor, Lucknow University.

Representatives of Local Governments: Mr. H. F. Saunders, Director of Public Instruction, Madras; Director of Public Instruction, Bombay; Minister in charge of Education, Bengal; Sir Jwala Prasad Srivastava, Minister of Education, United Provinces; Director of Public Instruction, Punjab; Dr. Ba Maw, Minister of Education, Burma; Minister of Education, Bihar and Orissa; Mr. B. G. Khaparde, Minister of Education, Central Provinces; and Directors of Public Instruction, Assam and North-West Frontier Province.

DR. FRIEDRICK LEVI

Dr. Friedrich Levi, formerly of the Leipzig University, has been appointed Hardinge Professor of Higher Mathematics at the Calcutta University on a salary of one thousand rupees per month.

LALA HARKISHEN LAL'S CONVICTION

Lala Harkishen Lal, ex-Minister and a prominent businessman of the Punjab, was sentenced, on December 6, by the Chief Justice and Justice Munroe to two months' imprisonment each on two charges of contempt of Court, arising out of his alleged disobedience of the orders of the High Court and the Lower Court not to draw monies from his concerns. Their Lordships directed the sentences to run concurrently.

It was further ordered that Lala Harkishen Lal should remain in jail till he is purged of the offence by a humble apology and by paying back the money.

Lala Harkishen Lal is alleged to have received about Rs. 50,000 from different concerns in contravention of the Court's orders. Before pronouncing the order, the Chief Justice asked Lala Harkishen Lal: "We wish to give you a final opportunity to humbly apologise to this Court. We want an answer, yes or no."

Lala Harkishen Lal: No, Sir.

Their Lordships rejected the request for bail for enabling the accused to appeal to the Privy Council. No orders were passed regarding classification, the Chief Justice remarking in reply to Lala Harkishen Lal's counsel that it was for the jail authorities to decide, and adding that it was illogical to defy the Court and then ask for treatment in jail.

Mr. Jiwanlal Gauba, son of Lala Harkishen Lal, charged with contempt of Court in the same connection, was sentenced to a fine of Rs. 100 though he apologised, while seven others connected with Lala Harkishen Lal's concerns, of whom five apologised to the Court, were discharged, the Chief Justice remarking that they were only puppets in the hands of Lala Harkishen Lal.

A LAWYER AT 101

To serve as a lawyer at the age of 101 is the happy experience of Mr. Panchanan Biswas, the oldest member of the Khulna Bar, whose colleagues celebrated the Diamond Jubilee of his practice the other day. Mr. Biswas, who began his legal career at a comparatively advanced age, still has the ability of a young man and does not even require the help of spectacles. A meeting was held in the Bar Association Hall, where an address and a souvenir were presented to him.

UNIVERSITY DEFALCATION CASE

In the Benares University Defalcation case, the accused, Kashinath Bhattacharya, was sentenced on December 23 to five years' rigorous imprisonment including three months' solitary confinement and was fined Rs. 30,000 by Mr. Bind Basni Prasad, Assistant Sessions Judge, who agreed with the opinion of the assessors. The remaining four accused were acquitted.

THE NAGPUR HIGH COURT

His Majesty the King-Emperor has appointed the Hon'ble Mr. Justice G. Stone, Bar-at-Law, of the Madras High Court as Chief Justice of the High Court which will be established at Nagpur shortly. (1) Mr. F. L. Grille, (2) Mr. Chawari Shanker Niyogi, (3) Mr. E. Pollack, and (4) Mr. Vivian Bose will be Pusine Judges.

A CITY COURT FOR BOMBAY

The Law, Revenue and General purposes Committee of the Bombay Corporation has recommended to the Government the urgent necessity of proceeding with the legislation to establish a City Court for Bombay, as was recommended by the Corporation.

WAR AND FOREIGN INSURANCE

The possible danger of the Abyssinian War to the Indian public that has insured with foreign insurance firms, was referred to by Mr. K. C. Desai presiding over the annual general meeting of the Bombay Co-operative Insurance Society on November 6. "If the war fever spreads," said Mr. Desai, "and several European countries are involved in the war, what will be the position of people who hold policies with companies in the warring countries?"

"It will be fair to the policy-holders," he added, "if the non-Indian companies are statutorily compelled to keep invested in India an amount equal to the surrender value of policies written in India."

The Bombay Co-operative Insurance Society, he said, aimed at the elimination of the middleman's profits in life insurance business. It was, therefore, working largely through the network of Co-operative Societies in the country, so that the benefit of commissions went indirectly to the policy-holders. The method was working so successfully that within the past year, the Reserve Fund of the Insurance Society almost tripled itself.

The Society was making itself very useful, not only to the members of the Co-operative Societies and Banks, but also to the large mass of India's rural population. More than half the number of the Insurance Society's policies were issued under its Rural Branch. Mr. Desai said:

Our Society is the only Life Assurance Society registered under the Co-operative Societies' Act in our Presidency. As such, it is giving the message of Life Assurance to the rural population as much as the urban population. For the convenience of the persons who cannot purchase policies for large amounts, our Society has got the Rural Branch with small policies from Rs. 150 to Rs. 500.

INSURANCE ADVERTISEMENT

Recently in the House of Commons, the Post Master-General was asked why he had refused to accept for insertion in the London Telephone Directory an advertisement on behalf of a Life Assurance Company. The advertisement in question referred specially to an investment scheme and mentioned a fairly high rate of interest. From the reply of Sir Kingsley Wood, it seemed that the Policy of the Post Office, at least so far as the present case was concerned, was to refuse advertisements of investments, which mentioned a rate of interest that might be thought to compete with the Post Office or other Government stock.

INSURANCE FLUCTUATIONS

Marine underwriters in New York have increased their war risk insurance rates on general merchandise, from 5 cents to 12½ cents per hundred dollars on cargoes to and from, or *via* the Mediterranean or Red Sea, excluding Italy or Italian possessions.

Rates to and from England and European ports are increased to 2½ cents compared with approximately 1½ previously. The rates quoted are only on immediate shipments and no rates are quoted for Italian ships.

REINSURANCE IN GERMANY

According to *La Reassurance* of Paris, the premium income of German reinsurance companies is set at 86 per cent. of the total, followed by Switzerland with 24 per cent., United States with 161 per cent., Denmark with 97 per cent., Great Britain with 68 per cent., France with 54 per cent., and Norway 2 per cent.

THE TRADE OF INDIA IN 1934-35

Evidence of economic recovery in many directions was visible during the year 1934-35, says the *Review of Trade in India* 1934-35. Industrial progress seems to have been fairly generally maintained. The cotton mill industry made commendable progress, both production and rate of clearance having recorded considerable advance over the preceding year. Conditions in the jute industry were remarkably good. The stock position was easier, the production and exports increased and jute mill shares recorded appreciation in value. There was appreciable increase in production in the iron and steel industry. Cement, paper and chemical industries likewise showed improved results. The output of petrol and kerosene increased and sugar held bright prospects. Among the major industries, coal is about the only one in which conditions are still unsatisfactory.

As regards foreign trade, inspite of increase in exports and imports, the balance of trade in merchandise declined by as much as 11'75 crores, the reason being the proportionately larger increase in imports than in exports. Trade with British Empire, and especially with United Kingdom, does not appear to have fulfilled the expectations held out by the sponsors of the Ottawa Trade Policy and the Government of India.

Exports of gold continued to be large, but they were slightly smaller than in the previous year. The total shipment of gold from India in 1934-35 amounted to 53'25 crores as compared with 58 crores in the preceding year. Thanks to this drain of gold, India's position in regard to foreign payments continued to be favourable. Government's credit stood high and their conversion operations were continued with remarkable success. Rate

of interest on Government borrowings fell to 8 per cent. for the first time since 1896. The price of gilt-edged securities ruled firm and the index number of non-speculative industrial security rose by £20, while those of speculative security rose by £40. The volume of notes in circulation was larger, and there was also an improvement in the gross earnings of State Railways.

It is rather significant that the trade in precious stones revealed a remarkable reduction. It fell from 75 lakhs in 1933-34 and to 50 lakhs in the year under review. Diamonds and pearls were the main items that suffered. From the point of view of the country, it is hardly to be regretted.

ASSOCIATED CHAMBERS

His Excellency the Viceroy opened the Associated Chambers of Commerce annual meeting at Calcutta on the 16th December. H. E. Sir John Anderson and members of the Bengal Government were also present.

The economic isolation of so important an industrial and economic Power as Italy, said H. E. the Viceroy, must bring in its train a most serious disturbance of world economy, but it will be our endeavour to minimise by every means in our power its effect on India's trade and commerce.

Referring to the Constitution of the Transport Advisory Council, Lord Willingdon said:

I am glad to be able to say that at its first meeting, the Council adopted, with a gratifying approach to unanimity, a statement of policy concerning the construction of roads and railways, the control of motor transport, and the creation of administrative machinery to promote co-ordination.

The Hon. Mr. G. R. Campbell, President, Bengal Chamber, presided, while Sir John Abercrombie, Deputy President, Bombay Chamber, thanked His Excellency for inaugurating the proceedings and wished him God-speed.

CIVIC DUTIES OF STUDENTS

Addressing the students of Ramsukh Das College, Ferozepur, on "Civic Duties of Students", Sarala Devi Chaudhurani said:



SARALA DEVI CHAUDHURANI

"There is an urge, an urge in every one of you, to be modern in living, to be modern in service too. You do not want to lag behind others in any phase of modernity. But have you, my children, by any chance ever given a thought to the fact, has it ever flashed in your young minds that the modern is contained in the old—that man has gone through the whole gamut of similar existence, of similar thoughts and actions from age to age only under different expressions. No human child is an isolated being—neither isolated in his own small home from the other members of the family, nor in the race of humanity from one end of the world to another—right up from the past down to the present nor in the Solar Universe of planets after planets in the Infinity of Space tied to one another with forces centrifugal and centripetal, magnetic and electric, static or dynamic. Neither Time nor Space can we transcend. But we can control them—that is the privilege of man."

KARACHI WOMEN'S CONFERENCE

At the Karachi Women's Conference, Mrs. Mehta presiding, the following important Resolutions were adopted:

This Conference looks with alarm upon the increasing number of abduction of girls and boys taking place in Sind and also the growth in immoral traffic. It requests the authorities and the public to co-operate with one another to suppress this crime and traffic. It is further of the opinion that a special staff should be appointed by the Government for this purpose.

This Conference makes a special appeal to the Government to liquidate illiteracy in the country by introducing free and compulsory education as a part of the scheme of the new constitutional reforms.

This Conference notes with extreme regret that the provisions of the Sarda Act are being violated wholesale throughout the country, (a) by parties going to certain Indian States, (b) and by the majority of cases of violation of the Act going unreported to the authorities altogether.

This Conference whole-heartedly supports the Hindu Women's Inheritance Bill. It appeals to the members of the Central Legislatures to support the Bill.

This Conference makes earnest appeal to the women of Sind to join hands with those who are working in the cause of Harijan uplift.

HEADS OF DEPARTMENTS

Mr. M. B. Niyogi, Vice-Chancellor of the Nagpur University, has appointed the following three ladies to be the heads of the departments noted against their names. The appointments have been received with satisfaction in Nagpur and elsewhere, since this is the first time that ladies have been appointed to such responsible posts in the University. (1) Miss K. S. Ranga Rao, M.A., L.T., F.R.G.S. (Geography); (2) Mrs. Somolata Dutt (Music); (3) Mrs. Ramabai Tambe, B.A., T.D. (London), (Domestic Science).

MISS C. THANKAM

Miss C. Thankam, M.A., has been appointed Assistant Professor of English in the Maharaja's College, Cochin. A representative ladies' meeting at Trichur congratulated Miss Thankam on her appointment, which is the first of its kind in South India.

LITERARY

JAPANESE POETRY

"We admit we Japanese are lacking in creative power and do not aim like Western poets at becoming rebuilders of life. We are



PROF. YONE NOGUCHI

taught not to deal with poetry as we are with art, but to look upon it as the most necessary principle along which our real life shall be developed," said Professor Yone Noguchi, the celebrated Japanese poet, in the course of his first lecture on "Japanese Poetry" in the Calcutta University Senate House, on November 13.

SHAW AND MUSSOLINI

It is not surprising that Signor Mussolini has exempted Mr. Shaw from his ban on British authors; for, in his later plays, Mr. Shaw has shown a fondness for dictatorships. In his preface to "The Apple Cart", he wrote: "If this is democracy, who can blame Signor Mussolini for describing it as a putrefying corpse." In the preface to "Too True to be Good", he declared: "Stalin and Mussolini are the most responsible statesmen in Europe, because they have no hold upon their places except their efficiency."

Shaw, however, has repudiated the suggestion that he is anti-British and does not desire any special treatment on that score.

PERSONAL

PRESIDENT MASARYK

One of Europe's oldest statesmen, the octogenarian President Masaryk, the virtual founder of the Czecho-slovak Republic,



DR. T. G. MASARYK

resigned on the 14th of last month due to failing health, after signing an amnesty to all prisoners except those convicted of grave offences.

The Cabinet decided to grant the retired President the possession of the castle in which he at present resides and a pension of a million crowns (about £8,000) during his lifetime.



DR. EDUARD BENES

Dr. Benes, his friend and colleague in national work, has been elected President in his place.

NOBEL PRIZE FOR MEDICINE

The 1935 Nobel Prize for Medicine has been awarded to the German embryologist, Professor Hans Spemann of the University of Freiburg.

By means of microscopes and needle knives, he has discovered the exact cell in the egg which eventually forms the body. "This crowns my life work," he said with joy when he was informed of his good luck. The prize amount is 160,000 Swedish *kroner*. Asked what he would do with it, he said: "What can we do with so much money? I really have not thought of the possibilities. I have all the instruments and facilities that I need for my work."

IN DEFENCE OF THE PRIVATE PRACTITIONER

In an address to the medicos of Madras, Col. Bhola Nath put in a vigorous plea for better organisation of the profession. "The basis of the greatness of the profession, he said, was the *esprit de corps* discipline and solidarity among the members." The Colonel recounted the disadvantages under which the private practitioners suffer in India, and argued:

"While the private practitioner receives his fees for the service rendered to his patients, the official practitioner is paid by the State out of the revenues derived from the taxpayer for whose benefit he is employed. If the latter demands fees over and above his pay, he is demanding fees twice over."

APPLE DIET IN DIARRHOEA

Diarrhoea is now being successfully treated in most of the Western countries by means of the apple diet.

The most popular way of doing it consists of grating ripe peeled apples and serving them raw in quantities of 500 to 1,500 grams in the twenty-four hours in five meals, at each of which 100 to 300 grams are given.

This is the only food taken for a couple of days, though a little weak tea may be allowed if the patient is very thirsty. Sometimes only twenty-four hours of this treatment are sufficient, but it may have to be continued for three or four days to assure a permanent cure.

FRUIT DIET

A common idea that fruit diet is conducive to health induces many to commit the injurious error of taking too much of acid fruits. One need be particularly careful in this respect in the matter of choosing a suitable diet for young children. One meal of the day should or may be a fruit meal. Take (1) fresh fruit meal; (2) fresh fruit and dried fruit with milk if liked; (3) dried fruit and milk with some crisp breakfast cereal. Usually this meal should be taken at breakfast time, and fresh fruit should predominate in the summer.

Fruits must always be thoroughly chewed. For tiny children they should be grated or sieved. As infants grow beyond boyhood, they gradually have less and less of the grated or sieved fruits and eat their apples and skins all. A lot of the value of the fruit lies close to the skins and seeds and is often wasted.

SUGAR AND TEETH DECAY

Among the substances that promote the decay of teeth, the most dangerous is refined sugar; for when acted upon by the saliva and micro-organisms of the mouth, it produces acids which are responsible for the process of caries, writes Mr. S. K. Gupta, Surgeon Dentist in *Health*.

Not only does it lodge there between the teeth, he says, but it also helps ether food-stuffs to lodge there and to undergo acid production.

Starch, on the other hand, though distinctly harmful, is less so than sugar. Hence the diet consisting of biscuits, soft-bread, and cakes is decidedly harmful to the teeth, especially when they form the last part of one's meal, as is usually the case with fashionable dinners.

MAN OF 126 YEARS

"Eat well, be gay, be kind and walk a lot," is what Mr. Meshadi Gurban Ali of Iran who is 126 years old says, to live long. He has a son who is 100 years and 300 grandchildren. In his youth he would eat 14 lbs. of bread and would walk 28 miles a day. But he has never been beyond his own district.

STABILISATION OF CURRENCIES

No conceivable policy can be adopted by the sterling bloc which can establish an equilibrium between the dollar and the gold bloc, states Mr. J. M. Keynes in *Lloyd's Bank Review*. He continues by stressing the fact that the first move must be to readjust overvalued gold currencies in relation to the dollar, and suggests proceeding by a process of trial and error. The new rates, which should be based on each country's requirements but need not be permanent, should be established by impartial interests, for example, the Bank for International Settlements.

LOAN TO CHINA

It is reported in Tokio that Britain's proposal for a loan to China provides for credit of £10,000,000 to be advanced to China by a Four Power Consortium consisting of Great Britain, Japan, the United States and France.

RESERVE BANK DIRECTORS

The following have been elected Directors of the Reserve Bank of India:

CALCUTTA BOARD

Mr. B. M. Birla, Mr. Satyendra Chandra Mitra, Mr. Amar K. Ghosh, Mr. Santa P. Jain and Rai Bahadur Pramatha Nath Mallik.

MADRAS BOARD

Mr. C. R. Srinivasan, Mr. Ramanathan Chettiar, Sir Vepa Ramesam, Dewan Bahadur Govindadas Chaturbhujdas and Dewan Bahadur T. Raghavia.

BOMBAY BOARD

Sir Purshottamdas Thakurdas, Mr. F. E. Dinshaw, Mr. R. P. Masani, Mr. Sultan Chinoy and Mr. Devidas Madhavji Thakersey.

DELHI BOARD

Mr. Satyapalvirmani, Mr. Shambulal Puri, Mr. Rupchand, Mr. Balakrampandya and Mr. Srinivas.

RANGOON BOARD

Mr. Muhamad Wawjee Dadabhoy, Mr. Rambakedia, Mr. S. T. Sadasivam, Mr. Virjeeday and Mr. Zoova Singh.

MR. V. V. GIRI'S RESOLUTIONS

Mr. V. V. Giri, M.L.A., has given notice of the following resolutions for the ensuing session of the Assembly:

1. This Assembly recommends to the Governor-General-in-Council to be pleased to take immediate steps for taking over the management of such railways as are now managed by Companies, whose contracts have not yet expired.

2. The Assembly is of the opinion that the existing pensionary benefits accorded to subordinate staff employed by the Government are inadequate and recommends to the Governor-General-in-Council, to allow Government servants the full benefit of commuted value of their pensions on retirement and to provide for a supplementary scheme of benefits for the families of those Government servants who die without receiving pensions.

RAILWAY ACCOUNTANTS' CONFERENCE

The seventh annual conference of the Institute of Railway Accountants and Auditors was held on the 11th November in the general offices of the M. & S. M. Railway, Madras, Mr. B. N. Mitra, Director of Railway Audit, presiding.

Mr. H. N. Colam, Agent, M. & S. M. Railway, extended a hearty welcome to the delegates.

TOURIST TRAFFIC IN INDIA

Tourist traffic in India increased materially during 1934-35, and though no definite figures are available, it is estimated to have increased from 20 to 30 per cent. This is gathered from the annual report of the Central Publicity Bureau, Indian State Railways, for 1934-35. In the case of Bombay, the figure for foreign tourists showed an increase of 74 per cent.

BRITISH RAILWAY CENTENARY

The centenary of the Great Western Railway, which was created under Act of Parliament in 1835, and whose early development was in the hands of its illustrious chief engineer, Mr. Brunel, was celebrated recently.

A FEAST OF MUSIC

Madras, during the Christmas Week, was treated to a feast of music by competing organisations. The Academy of Music was opened by the Rt. Hon. Dr. Srinivasa Sastri at the special pavilion at the People's Park, while the Fine Arts' Society of Madras arranged a programme of music and dance at the Gokhale Hall. The Music Festival run by the All-India Khadi and Swadeshi Exhibition was opened by the popular artiste, Tiger Varadachari, at the Congress House, where a large gathering of Congressmen, music-lovers, musicians and ladies were present. The programme for the season included performances by well known South Indian musicians.

REVIVAL OF INDIAN DANCE

Prof. A. Venkataswami, of the Andhra University, writes in *Triveni* on Dr. Tagore's Troupe of dancers that it is very desirable that our cultured and educated young men and women take to the recreation of dance. If they do, our social life will be immensely enriched, and such efforts are of no less importance than our political and economic strivings.

"The magic touch of the Poet has brought the Indian dance back to life. We feel as if the Ajanta figures have come to life again in this drab age.

"The dancers move like lilies swayed by a gentle wind, or like a blue smoke of the altar incense rising in adoration. The spirit of the dance is entirely Indian. Witnessing it, we become mystics, dreamers in a remote realm of light and love."

TRAVANCORE ART GALLERY

The large possibilities of Art as an economic factor touching the national budgets was ably emphasised by Dr. James H. Cousins, organiser of the New State Art Gallery, speaking at the opening ceremony of the Gallery at Sri Chitralayam in Trivandrum.

His Highness the Maharaja of Travancore formally declared the doors of the Chitralayam open, which was preceded by speeches from Dr. Cousins, Sir Muhammad Habibullah and His Highness the Maharaja.

INDIAN CRICKET TEAM IN ENGLAND

The Nawab of Pataudi has obtained the English Board of Control's consent to captain India in the forthcoming tour to England.

India has been allocated three Tests, which are to be played at Lord's, Manchester, and the Oval and, as in the case of the South Africans, they are not to extend over more than three days, except in the event of the first two being drawn. In that case the third at the Oval will be continued on the fourth day.

The Indians are to be invited to play all their matches under the new l.b.w. rule which is to remain in force, and it is expected that they will agree to this arrangement.

It is learnt that the following will be the personnel of the Indian Cricket Team to start for England, and the players have been asked to be ready.

The Yuvaraja of Patiala.
Major C. K. Naidu.
V. M. Merchant.
Syed Wazir Ali.
Nazir Ali.
Baqua Jilani.
Amar Singh.
Mohammed Nissar.
Amarnath.
B. Kapadia and
Mustaq Ali.

OLYMPIC CYCLING STADIUM

Cyclists will learn with satisfaction that the construction of an open Cycling Stadium for the Olympic Games, at Berlin, has now been definitely decided. The Stadium will be a permanent construction. The programme of the Olympic Games, in addition to the road race, will include the following cycling events: 1000 metres, standing start, time trial; 1000 metres, heats and final; and 2000 metres tandems, heats and final.

FACILITIES FOR OLYMPIC VISITORS

For visitors to the Olympic Winter Games accommodated in the neighbourhood of Garmisch-Partenkirchen, including as far afield as Munich and Augsburg, special reduced railway season tickets available for three, seven and eleven days will be issued for the purpose of making frequent trips to and from the Olympic Sports.

THE ACADEMY OF SCIENCES

H. E. Lord Brabourne, Governor of Bombay, delivering the inaugural address to the First Annual Meeting of the Academy of Sciences at Bombay, on December 18, observed:

You scientists are also citizens. You are an essential part of the highly complicated machine. Not only that, your scientific work will flourish best in an atmosphere of peace and tranquillity; you must, therefore, be concerned with the best political and social problems of the present day, and your fellow-citizens expect that you will work directly and unceasingly for their solution. . . . Science continues to play an ever-increasing part in our daily lives, and your Academy has come into being at a time which is fraught with importance for the future of the human race. An Academy like yours can contribute to the solution by striving to awaken a greater sense of social responsibility among individual men of science.

In his presidential address, Sir C. V. Raman pointed out the achievements of the Academy in so short a time. It is inevitable, said Sir C. V. Raman,

that the Academy, consisting as it does of the most active workers in the country, who are representatives of the different parts of India and of different branches of science, will soon come to be regarded as the most authoritative body to speak in the name of India on all matters touching the progress of science. The potentialities of such an Academy in the way of national service are almost unlimited. What it can actually achieve depends on the measure of support and recognition that it receives from the Government of India and from the general public. I do not think that any calls for service from responsible quarters will find us unwilling or unprepared.

A BIO-CHEMICAL LABORATORY

It is understood that the Government of India are contemplating to establish a bio-chemical laboratory at Calcutta for testing the drugs and inspecting sales with a view to improving the drug industry.

INDIANS AS FILM ACTORS

The following tribute was paid by Mr. Geoffrey Barks, Director of Kipling's "Soldiers Three", parts of which he had been making in India, on his return to England:

"Indians are marvellous film subjects and indefatigable workers. India is a wonderful film country. People everywhere showed perfect courtesy and co-operation.

"I think the result will be something unique in films. Never once did I have cause to complain of Indians as actors. They are really more amenable than Europeans, as they are natural and do not want to act according to their own ideas. They submitted themselves entirely to the director's wish essential in the making of a film."

A FILM GROUP IN BOMBAY

A Film Group has been formed in the Bombay Legislative Council to protect indigenous film producers and see that they get fair treatment. It includes some of the members and office-bearers, among whom are: Rao Bahadur R. R. Kale, President, Rao Bahadur N. E. Navle, the Thakur Saheb of Kerwada, Rao Bahadur Sardar Bhimbhai Naik, Dr. P. G. Solanki, Mr. Mahomed Suleiman Mitha and Mr. R. R. Bakhale.

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.

LORD TYRELL

Lord Tyrell has been elected President of the British Board of Film Censors in succession to the late Mr. Edward Shortt.

The Board of Censors is appointed by the Trade itself, and the election was at the meeting of the representatives of exhibitors, renters and manufacturers.

PETROL FROM COAL

The first plant in the world to make petrol on a commercial scale by the hydrogenation of bituminous coal was inaugurated recently when Mr. Ramsay MacDonald, then Lord President of the Council, opened the new Imperial Chemical Industries' plant at Billingham in Durham.

It is claimed that hydrogenation, which is a completely new British industry, makes it technically possible to render Great Britain independent of imported oil supplies.

Though running costs are high, the system compares favourably with other methods of manufacturing oil from coal, when calculated on the basis of the liquid fuel output, which nearly equals all other similar processes operating in the United Kingdom.

BRITISH MOTOR INDUSTRY

The British motor industry establishes a new record production figure, both in respect of private cars and taxis and also commercial vehicles.

The importance of the industry is made clear from a perusal of the statistics published by the Society of Motor Manufacturers and Traders, which show that nearly 1,250,000 persons gain their livelihood from the manufacture, sale, repair and operation of motor vehicles; in fact it is claimed that the industry ranks second only to the distributive trades as an employer of labour, and if its contribution to the national revenue from taxation is taken into consideration, it must be the country's most important industry.

SMALL CAR

A Polish engineer by name Adam Glueck has constructed a most interesting small car with a wheel-base of 98½ inches and a track of 47 inches. It is a design bristling with new ideas, all of which however appear perfectly sound.

The car has a tubular backbone type of chassis and the engine is located at the rear, where it forms one unit with a hydraulic torque converter to act as gear box and the differential gear box, from which articulated open shafts transmit the drive to the rear wheels.

IMPROVEMENTS TO AERODROMES

The progress made by the Government of India in providing facilities for aerial services is contained in the annual report of the directorate of civil aviation. It is proposed to increase the frequency of the air service to India to four or five times a week.

The aircraft employed will be equipped to carry passengers as well as mails by day and night. It is expected that the necessary arrangements will take two years to complete, and it is proposed that the new scheme shall be inaugurated in 1937. So far as India is concerned, the schemes involve the organisation of the internal feeder services on a standard comparable in speed and frequency with that of the Empire Services.

TRAINING IN AVIATION

Three Bengali girls are selected by the Committee of Dasroy Memorial Fund for an hour's flying test. They are: Miss Rama Gupta from Sylhet, Miss Indu Moulik, Lahore student, and Miss Anjali Das, lecturer, Bethune College, Calcutta. Scholarships of Rs. 1,000 and Rs. 500 for a course in Aviation at the Bengal Flying Club, Dum Dum, will be awarded to two from the above three girls who are successful in the flying test which will take place shortly. There were 21 applicants, we are told, including one from Travancore and two from Lahore.

A RECORD SOLO FLIGHT

Miss Jean Batten, the New Zealand airwoman, has added another record to her former achievements in aviation by being the first woman to fly solo across the South Atlantic, beating the previous record held by the Spaniard, Senor Compo, by over three hours, and Mr. Jim Mollison's record for a flight from England to Brazil by more than 20 hours.

FIRST INDIAN AIRCRAFT

An open model Gypsy Moth 'plane V.T.—I.C.U. which is now under construction at the Madras Flying Club, is claimed to be the first aircraft built in India, though certain parts have been ordered from England.

Its airworthiness was tested by an Aircraft Inspector of the Government of India, who came to Madras from Calcutta.

VILLAGE INDUSTRIES

Babu Rajendra Prasad, President of the Congress, declaring open the All-India *Swadeshi* and Village Industries Exhibition at Nagpur, on December 15, observed:



BABU RAJENDRA PRASAD

"None can become a millionaire by encouraging village industries, but we can give food to millions. India does not need to-day millionaires so much as she needs food for her starving millions. But this does not mean that we should ignore other *Swadeshi* industries. The claims of the village industries being more pressing, they require our immediate attention and support."

S. I. CHAMBER OF COMMERCE

"There have, I fear, been occasions—perhaps more often than not—when the Chamber has failed to see eye to eye with the policy of Government," declared H. E. Lord Erskine, speaking at the meeting held on December 7, to inaugurate the Silver Jubilee celebrations of the Southern India Chamber of Commerce, "but a Government that does not welcome responsible criticism is not worth its salt, and it is to organisations such as yours that my Government must look for helpful advice and constructive advice."

ALL-INDIA KHADI EXHIBITION

The All-India *Khadi* and *Swadeshi* Exhibition, organised by the Tamil Nad Congress Committee, was opened at Madras on the 15th December by Mr. M. Jamal Mohamad Sahab at the Congress House, Madras.

A TEN-YEAR PLAN FOR MADRAS

The Government of Madras have constituted a Sub-Committee of the Provincial Economic Council for the agricultural development of the Presidency. The Sub-Committee is required to prepare a ten-year plan of agricultural development to make the Province self-supporting in the matter of agricultural produce, to suggest means of co-ordinating the various agricultural credit agencies and make proposals to prevent fragmentation and to promote consolidation of agricultural holdings. We are surprised that the question of standardisation of weights and measures should also have been referred to such a cumbrous body. A small departmental committee could have been entrusted with that task and they would have achieved it more efficiently and certainly more expeditiously.

While the aim is, indeed, praiseworthy, we have doubts if the Government are serious about it. In fact, the general feeling on the subject is that it is all puff, a political stunt, and that the eyes of the sponsors of the scheme are really on the next elections. Assuming that the Committee will speed up work, there is no possibility of its being able to submit a report before March-April 1936. The Government will then have to consider it, public opinion will have to be consulted, the necessary legislative measures will have to be passed and enforced. One wonders how all this is going to be effected before the New Government comes to power and during a period of time when the ministers, the Government and the people will be busy preparing for the introduction of the New Constitution. It is certain that the next Government will be fundamentally different in its outlook and personnel, in policy and methods, and it is highly injudicious to expect them to execute a ten-year plan constructed under theegis of the present Government. We have never heard of a Government embarking upon a ten-year plan when it does not expect to be in power for not much more than 10 months.

The eve of tremendous political changes is certainly not the most auspicious time to think of, much less to embark upon, a long period of agricultural planning.

LABOUR IN BOMBAY

Interesting facts about the conditions of life of the working classes in Bombay are furnished by a Report issued by the Labour Office. The enquiry was conducted more than two years ago, but the conclusions are not any the less valid now for that reason. On the contrary, owing to cuts in wages, the position of the workers is worse to-day than in 1932. The most disheartening disclosures made by the Report relate to the housing and indebtedness of labourers. Of the 1,469 families, whose budgets were collected, the Report states that as many as 74 per cent. of the families were living in one-room tenements; and of these, in 145 cases two families were living in one room. Nevertheless, says the *Hindu*, house-rent has constituted a very large item in a family's budget forming in the case of the poorest families (that is those whose income was below Rs. 30 per month) as much as 17 per cent. In every case, rent formed the second biggest item in the budget, coming next only to food. It is interesting to note that the average percentage of a working-class family's income spent on house-rent increased from 7.7 per cent. in 1921-22 to 12.81 in the period under enquiry.

SEAMEN'S WAGES

Mr. N. M. Joshi, seamen's delegate from India to the Maritime Conference, which met at Geneva on November 29, said that the Indian seamen were specially interested in the hours of work and manning, as the conditions under which they worked were much worse than the conditions under which seamen of Europe worked. The same held good with regard to wages. The law relating to the merchant marine in India made little provision for the well-being of seamen. Only by international agreement could the Government of India secure for seamen the protection which was their right. He regretted that the Indian Government had not ratified the Minimum Wage Convention for the seamen and other I. L. O. Seamen's Conventions.

I. L. O. CONFERENCE

The Government of India have just received intimation that the next session of the International Labour Conference will begin in Geneva on June 4 of this year.

MR. C. VIJAYARAGHAVACHARIAR

An appeal signed by leaders of all parties has been issued with a view to honour Mr. C. Vijayaraghavachariar, ex-President



Mr. C. VIJAYARAGHAVACHARIAR.

of the Congress, on the occasion of his 50th year of public service and association with the Congress, which synchronises with the Golden Jubilee of the Indian National Congress.

LORD WILLINGDON'S STATUE

A very fine marble statue of H. E. the Viceroy has been erected in Great Place to join those already there of his predecessors in the office since Lord Hardinge, founder of New Delhi. The statue is a munificent gift of many Ruling Princes in India who, at the instance of H. H. the Nawab of Bhopal, generously subscribed towards erecting the worthy monument to one whom they have known for many long years and who is shortly laying down his high office in this country. The statue, as in the case of Lord Irwin's (now Lord Halifax) statue, is the work of Sir William Reid Dick, President of the Royal Society of British Sculptors.

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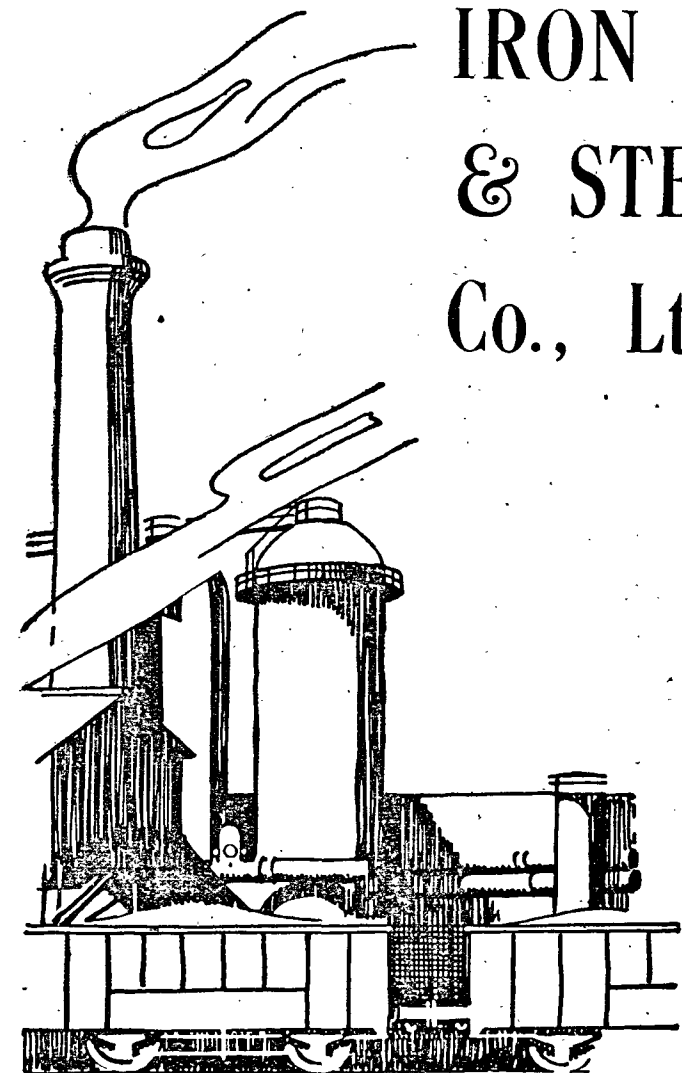
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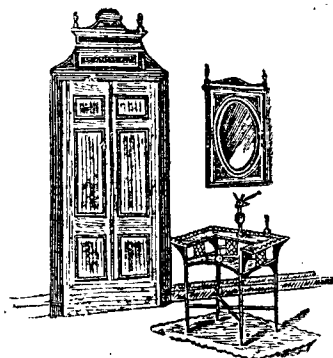
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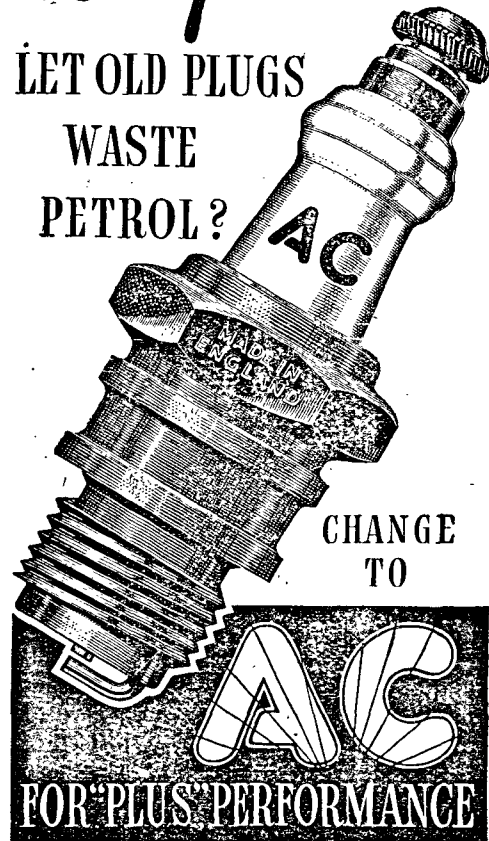
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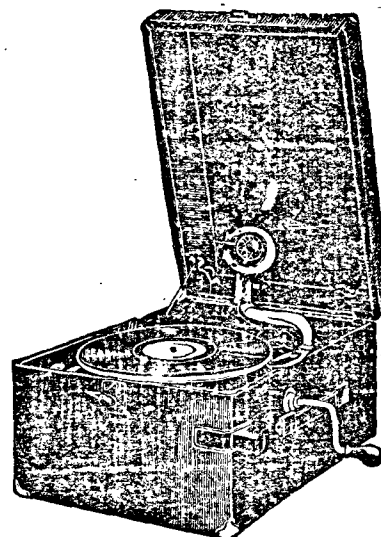
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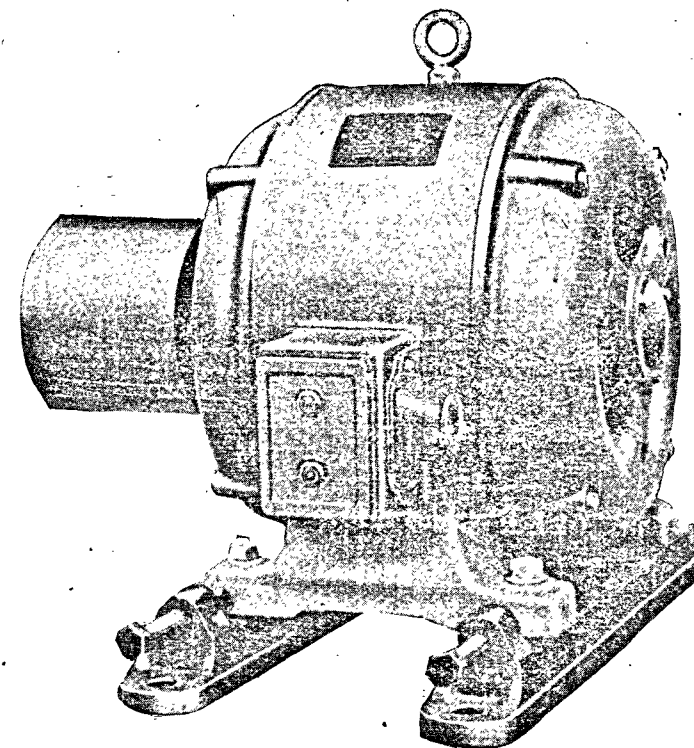
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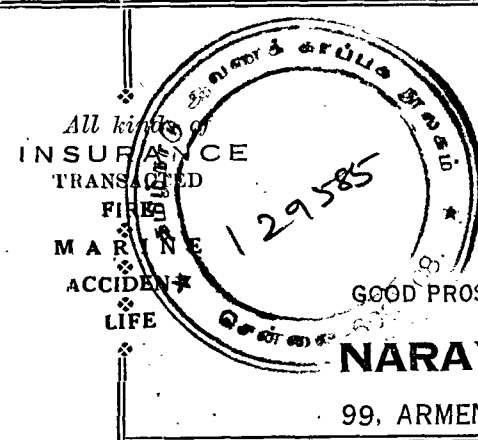
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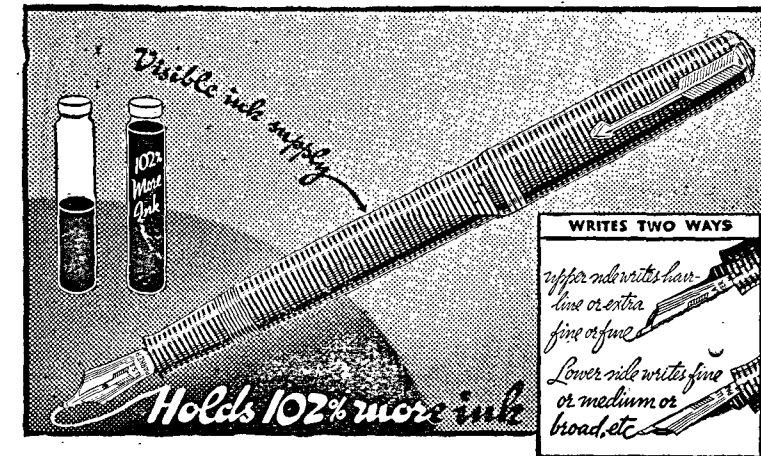
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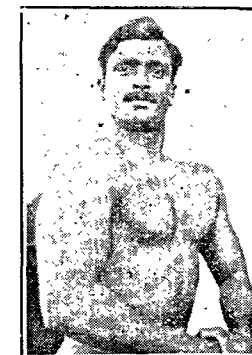
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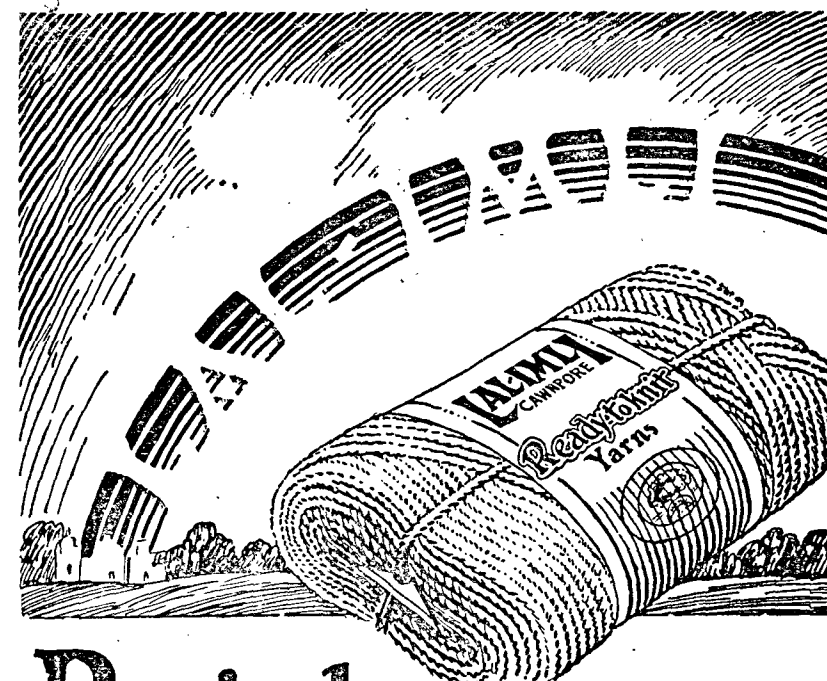
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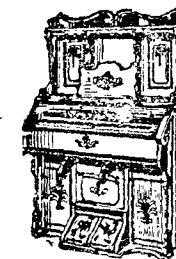
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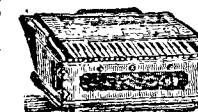
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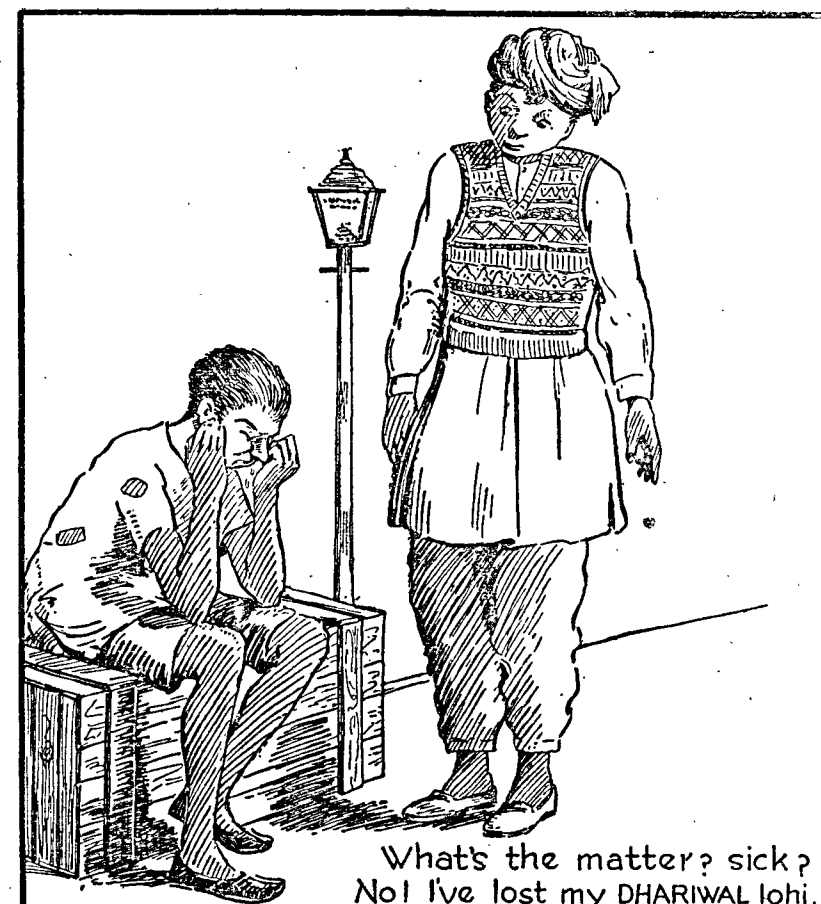
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None has the patience to wade through about the one hundred thousand slokas which the Mahabharata in its present form contains. The Introduction says that it contained thirty lakhs of slokas, of which all but one lakh were distributed in other worlds, apparently, out of pity and consideration for the human weakness and incapacity of the present-day world. One lakh is not too long for the claim that it makes, "what is not here cannot be found elsewhere"; but it is too long even for pious and dutiful orthodoxy to pay full, steady and unremitting attention to its interminable details. There is a belief that earlier forms of the epic contained eight thousand eight hundred slokas and twenty-four thousand slokas respectively—the latter being the reputed length of the Ramayana. That must be its length without the episodes, and without the didactic portions largely contained in the Santi and the Anusasana Parvas.

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Raghavan, the translator, who has, I know, bestowed more than ordinary attention on his onerous and difficult task. As I began, I must end by congratulating Mr. G. A. Natesan on his enterprise being brought to bear on so useful a task. I hope it is not improper for me to divulge that he will next be going into the Bhagavata which, despite many foreign, and a few domestic, detractors, enjoys great popularity and has to my knowledge supplied no small spiritual sustenance to many Sanyasins of high and unexceptionable character."—*The Hindu*.

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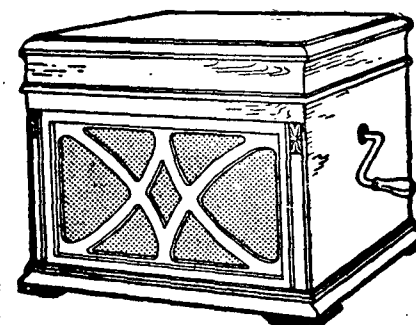
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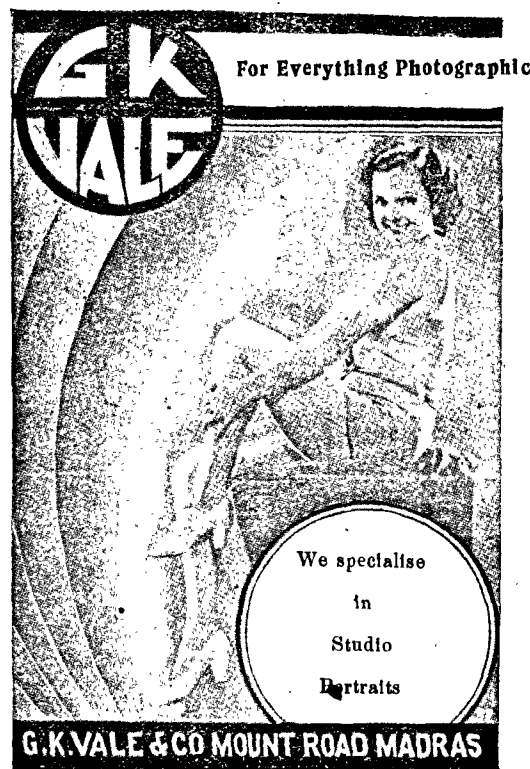
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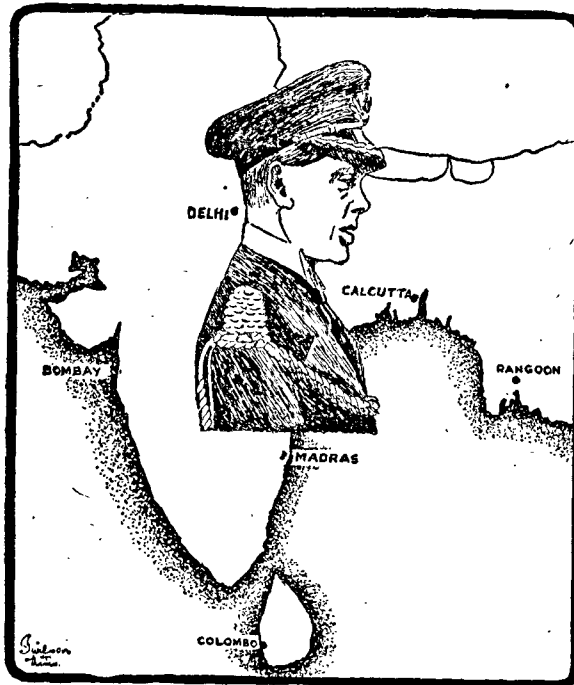
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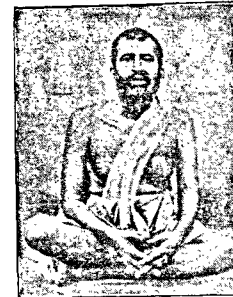
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[No. 3.]

British Relationships with India

BY MR. HERBERT G. WILLIAMS, M.P.

SINCE I was last afforded the privilege of writing in the *Indian Review*, the Government of India Bill has become an Act of Parliament and there is, accordingly, ahead of the people of India a testing time.

I write as one who was severely critical of many features of the Bill and I imagine that some of the readers of the *Indian Review* have not appreciated the grounds of our criticism. If, however, they will study the history of representative institutions in Europe since the end of the Great War, they will find that though representative institutions may under some circumstances be the best form of government, they are by no means the easiest.

In the United Kingdom there is a substantially homogeneous population all speaking the same language, though it is true that about one million of my fellow countrymen in Wales normally speak Welsh, but nevertheless they all speak English as well. Then again, though there are religious differences in the United Kingdom, they are not to-day sufficiently acute to affect materially the conduct of public affairs. Yet even in the United Kingdom there are times when the system of representative government has its acute difficulties.

If we turn to the Continent of Europe we find that in Italy, where the population is homogeneous and where there are no

religious conflicts, representative institutions have completely broken down and have been replaced by a dictatorship of a kind that prevents all free expression of opinion both on the platform and in the Press. Again in Germany, where the population is homogeneous, though the religious difficulties are more acute, the same thing has happened, while in Russia in the name of democracy there is probably the most tyrannical dictatorship of all. It is also the case that in many of the smaller countries of Europe representative institutions have no real existence to-day. With the exception of the United Kingdom itself, France, the smaller countries in Western and Northern Europe and the British Self-Governing Dominions there is no country in the world enjoying responsible representative government on the British model.

What some of us have wondered is whether in India, with more races and more languages than the whole of the Continent of Europe and where religious difficulties are so acute, it will be possible with real success to establish a system of responsible representative government?

The first test, of course, will come in the Provinces, many of which are larger than some of the big European countries. It has seemed to us that many in India have underestimated what an important step it would have been if responsible and

representative government had been established in the Provinces alone without any similar extension for the time being at the Centre. The responsibility for the social welfare of the fifty millions of people that represents the population of some of the Provinces, is a task of the greatest magnitude, calculated to test all the undoubted ability which exists among Indian politicians.

Though, as I have already indicated, I was one of those who were critical of many of the provisions of the Government of India Act, nevertheless now that it is an Act of Parliament, India can be assured that those of us who were critical will follow the developments with the deepest sympathy and the hope that our fears may prove to be unfounded.

On previous occasions when I have written in the *Indian Review*, I have devoted myself mainly to the economic relationships between the United Kingdom and the Indian Empire, and perhaps it may not be uninteresting if I express my views on this subject looking at it from the United Kingdom point of view.

In the first article I was ever privileged to write for the *Indian Review* I strongly urged the desirability of the establishment as between the United Kingdom and India of a system of preferential trade. At that time, for reasons that I failed to understand, there was a substantial body of opinion in India that was opposed to such a system, even though we in the United Kingdom had already introduced it in part through the preferences we accorded to India as to other parts of the British Empire in connection with our revenue tariff, which covered important commodities like sugar, tobacco and coffee.

When the United Kingdom adopted a general protective tariff it was on the basis

that the self-governing Dominions, India and Rhodesia were granted provisional free entry until the Ottawa Conference; and the Agreements concluded at Ottawa continued this important advantage, and in return the United Kingdom obtained important tariff concessions from India, as from the other Empire countries.

The course of trade between the United Kingdom and India during recent years is shown quarter by quarter in the following table:

TRADE OF THE UNITED KINGDOM WITH BRITISH INDIA					
Figures in £ Millions to the nearest £100,000					
	Quarter.		Imports.		
	1931	1932	1933	1934	1935
March	9.5	9.5	7.8	11.3	10.0
June	6.6	5.2	6.2	8.5	7.9
September	8.3	7.3	10.3	9.6	9.8
December	12.3	10.4	13.1	12.7	
Exports of United Kingdom Goods.					
March	9.3	8.5	8.7	8.7	11.1
June	7.9	9.1	7.8	8.3	8.6
September	7.5	8.3	7.9	9.3	8.9
December	7.6	8.2	9.0	10.4	

The figures of course are given in pounds sterling and if anybody in India institutes a comparison after converting sterling into rupees, he must bear in mind that the figures of imports in this table are the c.i.f. values and the exports are the f.o.b. values, and what appears as a f.o.b. export from the United Kingdom appears in the Indian statistics as a c.i.f. import, and of course, the latter figure will be substantially higher than the former figure.

As a whole the figures are encouraging, and it will be seen that there is a marked increase both in imports and exports, but nevertheless the figures are far below the very large figures which prevailed before the slump.

India, as a country essentially dependent on the production of primary commodities,

mainly agricultural, has in common with all other such countries suffered acutely, but the upward movement in commodity prices now taking place throughout the world should have most beneficial results for India, and so far as we in the United Kingdom are concerned, I hope to see this reflected in expansion both in imports from India and exports to India; in this the preferential system now existing should be of mutual advantage.

There are certain manufactured commodities which India ships to the United Kingdom which compete sharply with similar British goods, and there is a considerable demand in the United Kingdom that the British manufacturers should have some measure of protection against this competition from India, though all of them recognise quite fully that India should still

be granted a very large preference over foreign competitors. We think it quite reasonable that India should protect her manufactures against competition from ours, provided that at the same time we are given substantial preference over foreign goods, and it is not, of course, unreasonable that our people should look at the matter in exactly the same way as the Indian manufacturers look at it.

I mention this because the matter is sure to come up for consideration when the Ottawa Agreements come up for revision, and it would certainly be all to the good that people in India should be warned in advance of one of the demands likely to be made on them. The particular commodities do not cover a very large range, and the matter should be capable of easy adjustment if there is effective goodwill on both sides.

Indian Cricket and its Future

BY MR. P. R. SRINIVAS, M.A.
(Editor, 'Indian Finance', Calcutta)

THE last of the unofficial tests against Australia has been played and within a month the Indian Team will have left our shores to try its might and luck, against English cricket. The moment is opportune for another survey of the position of Indian cricket and, I may add, its prospects. As I made a similar attempt immediately after the last series of tests against England in India, I am struck with the vast difference in the situation then and now. Jardine's team beat us to shreds; except for a solitary defeat at Benares, it was everywhere on top. One almost wondered whether the vaunted test status was not too premature. The tone of the visitors' comment, too, on Indian cricket was of a largely patronising nature: and those few, who threw aside the

crude test of success and tried to assess the real genius and talent of the Indian cricketers, only struck the crowd as being inspired by a cheap and shoddy patriotism. But now things look quite differently. We are even with the Aussies, so far as the unofficial tests are concerned. Of the Provincial matches, we have two triumphs to our credit, one of which was won by an innings and over 100 runs. 7 of the total of 21 matches were drawn; and the remaining defeats belong predominantly to provinces which have just crept into the cricket map of India. The major provinces have given a good account of themselves. Big individual scores appear in the matches in Bombay, Patiala, Poona, Secunderabad and Central India. Madras has the distinction—

and her deserts are unquestioned—of bringing the Aussies within an ace of defeat; and except for two catches missed in the last half hour, she should have won by what is a good margin for a low-score game.

There is thus apparently good ground for Indian cricket feeling a few inches taller in its own estimation. While it would be churlish, inexpedient, and unjust to damp the buoyant spirits, there is, to my mind, as great a need, now as a few years ago, to look deeper, below the surface. It is as important that the recent wins should not be over-rated as it was then that the triumph of Jardine's team should not be allowed to induce an undue depression. The differences between Mr. Jardine's eleven and Mr. Ryder's are by no means obscure. The M. C. C. team was such as could have pitted itself against any eleven from any one country in the Empire. Though it was not the best from England, it was not far behind the best. But the difference between the present visiting team and the best that Australia could have put on the field runs into miles. Fancy Bradman, Macabe, Chipperfield and Brown taking the pitch in Eden Gardens or Chhapauk, or Grimmet and O'Reilly bowling to Wazir Ali and S. Bannarjee, and you would wish that India's debut into international cricket had been postponed by geological years. It was the recognition of this, perhaps, that led the Australian Board to cold-shoulder the proposal to send a team to this country and to forbid the use of the term "test" in connection with these matches. Without a doubt, H. H. The Maharajah of Patiala's team of Australian cricketers is by no means representative of that country; and to regard these matches as a measure of our strength

against that great cricketing nation would be unpardonable.

This is, of course, no disparagement to our visitors. Mr. Ryder knows his worth; and so do his men theirs. It is stupid, apart from the discourtesy of it, to describe the Patiala Eleven as a "lot of has-beens and untried colts". For the has-beens have not yet done being; and as for the colts, they are colts of some mettle; and it was up to Indian cricket to have given them a better trial than it did. If sickness had not confined Allsop and Ironmonger to the hospital and Wendell Bill and Oxenham were not injured when, perhaps, they were most wanted, Mr. Ryder could have been as successful as Mr. Jardine before him.

For Mr. Ryder has the advantage that the rift, which had just occurred at the time of the M. C. C. visit, had, by the time of his arrival here, rendered Indian cricket well-nigh mute. But I must postpone this unsavoury topic of dissension to a later stage. What I wish to point out is that India was unable to put out her best Eleven and Mr. Ryder's team was not such that it could be defeated, except by our best. There was an element of luck in the tests at Lahore and Madras which it would do no good, and not a little harm, to overlook.

In a sense, the Madras match was better, as the win was not directly attributable to a number of missed catches. But the rain, one might say, turns the balance; and I have no ready answer. For my part, I am more happy with a deserved defeat than a win, to which sticks the stigma of luck.

It is, indeed, too much to believe that Indian cricket has improved so vastly during a few years that a second rate team, as those which took the field at Lahore or Madras, could defeat an Australian team

which included men like Ryder and Macartney. To recognise the adventitious elements would help a sense of proportion and save the Board of Control from the rash mistake of excluding tried men from the forthcoming tour in England.

After all, the avowed purpose of the visit of the Australians is to enable the selection of a team for the English tests and improve the chances of our men acquitting themselves more creditably in the home of cricket. Rightly or wrongly, we have come to think that only foreigners can provide a reliable test for our batting and bowling. And on this basis, and excluding all fortuitous occurrences and differences in the standard of the visiting teams, one fact stands out clear—that, while Mr. Gilligan returned home unbeaten in 1926-27 and Mr. Jardine suffered only one defeat in 1933-34, Mr. Ryder has been defeated four times. The number is not so small as to be wholly unconvincing.

Prima facie, there is an improvement in the standard. And a scrutiny of details only confirms the first impression. As hinted already, the wins were secured by teams which by no means represented our best. Nor were they an identical batch of players. In the days of Gilligan and Jardine, Indian cricket was likened, not quite unjustly, to a travelling circus. But now almost every province has given a decent display against the foreigners. In fact, the tour of the Australians has mined a lot of new metal and prospected wide fields of rich ore. India, ever nearer to Australia than to England, has established a new kinship by a display of precocious cricket. Bhaya, M. M. Naidu and Jagdale are names which allay every misgiving about the next generation. In bowling, M. J. Gopalan has staged a sensational come back. Amir Elahi and Baqua Jilani Khan and Ram Singh form the second line of our attack, of which Amar Singh and Mohammad Nissar will for quite a long time be the spear-head. Let us not forget at the same time what I may call the devisen of Indian cricket, the youngsters who are now in England, and are every day strengthening their claim to a place in the Test Team. As for wicket-keepers, we have quite a surfeit of them. Navle, Naomal,

Hindlekar, Abdul Aziz, Meheromji and Chari are most of them, as clever with the bat as with the gloves. And the last mentioned has, on the authority of C. G. Macartney, the making of a sound batsman. The springs of Indian cricket will never run dry.

But how about the front rank players? Have they grown in stature since Gilligan and Jardine showed them to be somewhat shortish in comparison with their men? The answer is by no means easy. Since the 1926 visit of the M. C. C., an altogether new generation has taken the field; and there has also been what may be called a geographical shift. The Punjab and Central India have effectively challenged Bombay's predominance. Madras and Sindh have taken big strides; and Bengal will not be left behind. The result is that the old stagers are there, but only to show that Indian cricket is not an upstart. Of the men that played the tests against England, C. K. Naidu in spite of an apparent lull in batting retains his usefulness undiminished. He is still able to pull his side out of the fire, and has of late exhibited a skill in bowling which can more than make up for any possible ill-luck with the bat. Of the others, Amar Nath has proved beyond doubt or cavil that he is a sound batsman. He has strengthened his defence and acquired a new discrimination in his stroke play. Merchant has had to keep out of big cricket for some time. Wazir Ali had added a new-found luck to his abilities as a batsman. Mustaque Ali is fulfilling his rich promise of earlier years and plays a game as charming as it is sound. Amar Singh rarely foregoes his spell of hurricane batting, which, unfortunately, he doesn't strain to prolong. And the tail of an Indian team is of late stouter, stronger and more brisk than it used to be. As for bowling, it almost looks as if there is little to be desired.

What then is the future of Indian cricket? In spite of the very considerable improvement in quality, the future appeared till recently very dark indeed. For over it dissension hung like a cloud. India's front rank cricketers had, to all appearances, fallen into an unedifying game of intrigue and backbiting; and even to-day in the statements made by men like

C. G. Macartney or the Maharajkumar of Vizianagaram, one can see a distinct suggestion of ugly incidents and rank insubordination. Deplorable as these, undoubtedly, are, they had the worse threat that the Indian team would lose the services of C. K. Nayudu, who, on the basis of all the data that the public has been permitted to have, seems to be more sinned against than sinning. Happily, the good sense of the players, the tact of those in

authority and, above all, the disinterested good wishes of the cricket-loving public have prevailed; and the clouds have been dispelled, let us hope, for ever. The Maharajkumar of Vizianagaram has already gained a foothold on the public imagination as one who can give Indian cricket what it sadly needs, luck. But his abilities as a leader are undoubted; and I for one feel that the results of the English tour would be such as India can be proud of.

The Poetry of Rudyard Kipling

By MR. BUDDHADEVA BOSE

IT is difficult to appraise an author immediately after his death; the more so if his work is of a type that has always been the subject of violent controversies. This is not the proper time to try to ascertain the position that posterity will give to Rudyard Kipling; and any speculation on this matter is likely to be vitiated by one or other of the many prejudices (I don't exclude the favourable ones) from which this genuine and brilliant artist had suffered during his lifetime. Perhaps, of all the modern British authors, Kipling got the most of gross, tasteless adulation, and also the most of short-sighted, intolerant fury. His name seemed to swing between extremities of love and hate. My purpose here is not to judge those judgments. Suffice it to say that both the worship and the rancour were based on extra-literary qualities of Kipling's work; and as such, they can be dismissed as illegitimate.

I shall restrict myself here to saying a few words about Kipling's poetry—perhaps the most durable part of his writings, though his gorgeous and voluminous prose may have put it under partial eclipse. In this age, the readers of fiction far outnumber the readers of poetry; that is perhaps the reason why a writer's novels are much more eminent in contemporary estimation than his poetry. But poetry is the better stayer, poetry wins in the long run. I do not mean to suggest that Kipling's novels have not great merits of their own; they most assuredly have. Nor would I go so far as to suggest that Kipling is really a great poet—in the sense that Yeats, for instance, is great (I take the name

that occurs to me first). That also would be very far from truth. But undoubtedly, his poetry has noble and rare qualities; undoubtedly he is a poetic voice, a power, an influence. In India, where there is a popular prejudice running high against Kipling, his poetry should be read all the more widely; there is no surer way of knowing how richly gifted the man was.

In a sense, Kipling is the first of the modern poets, the poets that brought in the new era that now goes by the name of the late King George. Where does Georgian poetry begin? The answer is unmistakable: with *A Shropshire Lad*—and Rudyard Kipling. It was the eighteen-nineties—the age of Oscar Wilde and Aubrey Beardsley, of green carnations and Ernest Dowson. Swinburne had spent out the best part of his energy, and the true inspiration in Pre-Raphaelitism had long come to an end. The facts—and there were many of them—were producing thin echoes of Swinburne and dying young of dissipation. It was an age of decadence, of affectation, of pretensions and prettiness. And Kipling came like a Heaven-sent counterblast. He was a new and powerful voice, strikingly individual, distinctly original, a voice that brought home the grandeur of an ocean-washed Empire. The contrast was perfect. The pseudo-Swinburnian lilies and languors were already too ready to die out; Kipling gave the final shock. Perhaps. His poetry had freedom, space, energy and courage; if it lacked depth, it had the brave and jocund movement of the wind-tossed seas, and its quick-beating, swinging, surging rhythm, though occasionally

reminiscent of Swinburne at his best, was easily to be distinguished as a new creation in English verse. Kipling's splendid virility spoke through every word. The British Empire, consolidated while the long reign of Queen Victoria was coming to an end, had found its poet at last. It is a remarkable fact that the defeat of the Spanish Armada had not evoked a single line of poetry, though many of the great Elizabethans were living at that time; nor were the adventures of the British in America, Australia, Africa and India, though of enormous national (and international) import, ever commented on by a poet. But all those things had accumulated in historical memory, gained force, became concentrated and purged of crudities—to be expressed, at a time when the Empire-building job was done, through the trumpet-voice of Rudyard Kipling.

To genuine poetry-lovers, any subject is good enough for poetry. Only half-baked, 'poetic' readers quarrel with subject-matters. Even political ambitions can be refined into poetry, if the approach to them is passionate enough. And we find in Kipling's poetry an amazing passion which sweeps off an otherwise all-too-worldly subject to starry heights. We find in him a superb artist, a word-wizard whose weird incantations fill our souls with terror and delight. We forget to question; we forget to seek the inherent meaning. I am sure his strong Imperialistic bias was distasteful to many of his own compatriots; and it is difficult to think of a literary personality more completely opposite to his than G. K. Chesterton's. And yet Chesterton's poetry has the same swinging measure,

the same magic-like word-manipulation. When the present Poet-Laureate was young and composing his *Salt Water Ballads*, Kipling's rhythms must have been beating very strongly in his brain. And then, James Elroy Flecker would perhaps have been considered a first-rate poet had there been no Kipling; only that, had there been no Kipling, James Elroy Flecker would not have been possible at all. While Chesterton and Masefield adopted only his rhythmical innovations, both the body and spirit of Flecker's poetry was Kiplingian. If Kipling had not founded a 'school', he had had worthy disciples. In fact, if one wrote in a time when his poetry first appeared, one would have been influenced by him before one knew. For his verse goes to the head like new wine; it is fairly irresistible. Most of his stories are preluded by a few lines of verse that at once conjure a marvellous exotic atmosphere; and it may be added that the expectations evoked by those musical lines are not always fulfilled by the story that follows.

His verses compel our attention, even if we may not share his beliefs. What matter what Kipling stood for, so long he could express his faith in magnificent words like these:

O the blazing tropic night, when the wake's a welt
[of light that holds the hot sky tame,
And the steady fore-foot shores through the planet-
[powdered floors
Where the scared whale flukes in flame!
Her plates are scarr'd by the sun, dear lass,
And her ropes are taut with the dew,
For we're booming down on the old trail, our own
[trail, the out trail,
We're sagging south on the Long Trail—the trail
[that is always new.

THE RAMAKRISHNA CENTENARY

SRI RAMAKRISHNA PARAMAHAMSA was born a hundred years ago in an obscure village in Bengal. The Centenary celebrations inaugurated last month by the Ramakrishna Math and the nation-wide nay, almost universal interest the event has elicited, reveal the immense hold that the personality of the great saint of Dhakshineswar has on our generation irrespective of class or creed or race. In a letter addressed to an American disciple, Swami Vivekananda, the

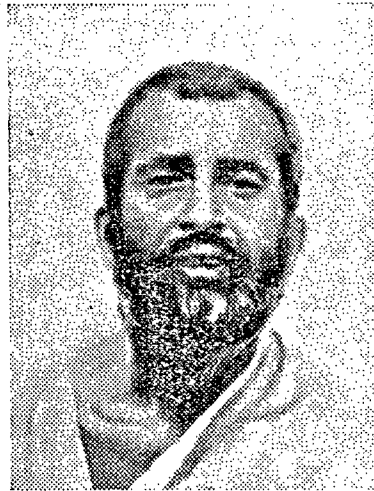
Paramahansa's principal Chela and eloquent interpreter, wrote:

When my Master left the body, we were a dozen penniless and unknown young men. Against us were a hundred powerful organizations struggling hard to nip us in the bud. But Ramakrishna had given us one great gift, the desire and the life-long struggle not to talk alone, but to live the life. And to-day all India knows and reverences the Master, and the truths he taught are spreading like wild fire. Ten years ago, I could not get a hundred persons together to celebrate his birth-day anniversary. Last year there were fifty thousand.

Neither numbers, nor powers, nor wealth, nor learning, nor eloquence, nor anything else will prevail,

but *purity, living the life*, in one word, Anubhuti, realization. Let there be but a dozen such lion-souls in each country, lions who have broken their own hands, who have touched the Infinite, whose whole soul is gone to Brahman, who care neither for wealth nor power or fame, and these will be *enough* to shake the world.

There lies the secret of the Paramahansa's hold over his fellow-men. His life, as



SRI RAMAKRISHNA PARAMAHANSA

Vivekananda truly observed, "was a thousandfold more than his teaching, a living commentary on the texts of the Upanishads". And yet apart from the influence of his personality, the need for his teaching is more imperative now than ever for a distracted and war-weary world. For Ramakrishna was the apostle of peace and tolerance, of infinite compassion and universal love.

Sri Ramakrishna played a remarkable part in the awakening of Modern India. There were great contemporaries of his whose contribution to that awakening is by no means negligible. Dayanand Saraswati, the founder of the Arya Samaj, was the prophet of national organisation and reconstruction on Vedic lines, while Keshab Chander Sen, the leader of the Brahmo Samaj, in trying to establish a modern church, went adrift from the old Hindu beliefs. It was Sri Ramakrishna

whose life and teaching represent the entire orbit of Hinduism and not merely a section of it as Vedism

or Theism, and who, being a true Sanatanist Hindu, became the effective teacher of a universal religion.

"Ramakrishna," said Mahatma Gandhi, "was a living embodiment of godliness. His sayings are not those of a mere learned man but they are pages from the Book of Life." He was, indeed, in the authentic succession of the great seers who have vitalised the spiritual life of the race. In a thoughtful contribution to the Press, Principal D. S. Sarma assigns his place in the history of cultural renaissance in India. The birth of this great saint and mystic, says the learned writer, was the starting-point of the renaissance of the religious spirit of India in modern times.

This Renaissance is probably the sixth of its kind in the history of our religion. The Upanishads represent the earliest Renaissance. The second Renaissance came in the second century B.C. after the fall of the Mauryan empire and it gave us the final recensions of our great didactic epics—the Ramayana and the Mahabharata including the immortal Gita. The third Renaissance came in the fourth century A.D. during the brilliant Gupta period of our history, and as a result we have those monumental works of popular education—the Puranas. The fourth Renaissance came in the eighth century when, after a period of confusion following Harsha's death, we absorbed foreign invaders on a colossal scale and Rajput kingdoms were established in Hindustan. The finest product of that age was Sankaracharya. The fifth Renaissance came in the fourteenth century when as a reaction from the excessive formalism of scholastic philosophy there arose the great Bhakti schools of Ramananda and Kabir. The sixth Renaissance of Hinduism came during the last century when, after a dark interregnum of about 150 years during which nothing creative was done in religion, literature or art, India gave birth to Sri Ramakrishna—the latest incarnation of her religious spirit.

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Gujarati Literature*

By MR. KAIKHUSHROO R. MEHTA, B.A., LL.B.

MR. MUNSHI'S book—one of the few surveys we have of Gujarati literature—is an admirable effort to trace "two corresponding tendencies in (Gujarati) literature": (1) The *individuality of the people of Gujarata* "leading to freedom and variety", the introduction of racy idioms, the love for the story and the garabi, a kind of "irrepressible romanticism and a persistent tendency to relate literature to the realities of life" and (2) the *Aryan influences* giving refinement and expressiveness to the language and grace and technical perfection to the literature and superimposing thereon Sanscritic forms and traditions.

The book is divided into three parts. The first part deals with the period (200-1297 A.D.) in which three languages Prakrit, Sanskrit and Apabhramsa flourished before the birth of Gujarati. The second part deals with the period 1297 to 1852 in which old Gujarati flourished, (1297 being the year in which Gujarat fell into Mohammedan conquerors. The third period deals with Modern Gujarati and begins somewhere about 1852—a few years before the Mutiny—and extends to the present times—a period in which English influence has been predominant.

The book falls into these three divisions both from the point of view of style and of subject-matter; and from both points of view, we prefer the second division. In the first division, the author has to cram a large mass of facts about the early history of Gujarata and about the three languages that flourished there before Gujarati was born, and this naturally cramps his style. The second division deals with some of the greatest figures of our literature like Narsinha Mehta, Miranbai, Premanand, Akho and Dayaram who lived in a period of the literature of which Mr. Munshi has made a delightful study and who are sufficiently removed in time from the author to be dealt with in a manner which is as impartial as it is masterly. The third division deals with modern Gujarati (1852 to date) and while the style here is certainly quick with life, Mr. Munshi somewhat after the manner of

Dr. Johnson allows his personal predilections to weigh with him, for Mr. Munshi considers that literary criticism ought to be subjective.

But the great merit of Mr. Munshi's book is that it seeks to explain the soul of Gujarat through its literature albeit in the author's own way. No doubt his political views, his hatred of caste conventions and his hatred of the conventions that are supposed to fetter love make frequent appearances in the book; but his boundless enthusiasm for his own views gives to his style a certain liveliness and vigour.

His love for Narsinha Mehta and Narmad springs as much from his appreciation of their hatred of caste and other conventions as from his genuine appreciation of their poetry. He exults as much in the fact that Narmad "defied restraint of every kind" and had "a deep-seated horror of conventions" as in his being the first great Gujarati poet boldly to confess his love for his beloved. Mr. Munshi frankly—and rightly—confesses his predilection for erotic poetry, a predilection which enables him to appreciate in full measure the greatness of Narmad and the Thakor of Lathi. Only a genuine lover both of idealism and of erotic poetry could appreciate as beautifully as Mr. Munshi does the greatness of Mr. Bhatt's "Chakravaka Mithuna"—a poem of idealised and etherealised eroticism. Mr. Munshi's views on love seem closely allied to the idealism of this poem.

But Mr. Munshi's appreciation of literature is not narrow. He appreciates almost as keenly the bhakti "the emotion which sprang from sublimated sex-instinct" of Narsinha Mehta and Miranbai as he does the sheer eroticism of Narmad and the Thakor of Lathi. The chapter on Narsinha Mehta and Miranbai where Mr. Munshi traces the origin of bhakti and that devout and exultant self-surrender to a god of which only the oriental heart seems capable makes delightful reading. Mr. Munshi's heart is almost as profoundly moved by the feverish yearning of Narsinha's gopi for the god Krishna as by the cry that the lovely Shobhana wrings from the wild wild heart of the Thakor of Lathi.

Of various other elements and forms of Gujarati literature, Mr. Munshi has not

* Gujarati and Its Literature. By Mr. K. M. Munshi. Longmans Green & Co.

omitted to take account. The garabi a form beloved of all classes in Gujarat, popularised by Bhalana in the fifteenth century and brought to the pitch of perfection by Dayaram, Nahnalal and Khabardar is lucidly explained in several places including the appendix on Prosody. The origins and characteristics of the rasa and the akhyana are also traced carefully.

Mr. Munshi's treatment of Apabhraṃsa (pre-Gujarati) literature is both concise and lucid. So too are his estimates of the influence of Hemchandra in the twelfth century and of Someshvara in the thirteenth. He devotes quite rightly the greater part of a whole chapter to Premanand, the greatest figure in old Gujarati and generally pays fitting tributes to his greatness. The author's treatment of Akho's "gospel of other-worldliness" is very illuminating and gives us as keen an insight into the soul of old Gujarata as does his treatment of Narsinha Mehta and Miranbai's bhakti.

The translations into English of passages from poets are themselves poetic and accurate, for Mr. Munshi has drunk deep of the fountain of English literature. Only in a few instances would we suggest verbal alterations. A notable feature of the book is that though Mr. Munshi's political views sometimes lead him to suggest that, with the exception of Forbes, perhaps no Englishman would be remembered with affection and gratitude by Gujarat, Mr. Munshi fully appreciates the extraordinarily healthy influence exerted on Gujarati literature by the settled government which England gave Gujarat as compared with the century of chaos preceding 1818. Nor is he slow to recognise that English literature has been "an inspiration to countless young men in India". He gives his readers a splendid idea of the birth of modern Gujarati literature under this influence.

There are one or two aspects of this work with reference to which we would like to make a few suggestions. We wish more space had been spared for the beauties of certain poems and less given to the narration of plots, e.g., in the case of Padmanabha's Kanhadade Prabandha and some of the other works in old Gujarati. We also wish that Mr. Munshi's proof reader had done Mr. Munshi justice.

Mr. Munshi's view of literary criticism is diametrically opposed to the views of almost all European and other critics. He says that "literary criticism can only be subjective and creative". The consensus of opinion among literary critics would regard criticism as objective rather than subjective and creative only to the extent of being interpretative. Criticism requires a certain effort to "get into the mind of the author" and judge his achievements in the light of the ideal the author has set himself. But since Mr. Munshi's criticism is frankly subjective, the reader should bear this in mind whenever he finds himself differing from Mr. Munshi's criticism of certain authors, e.g., when he says that Dalpat was "not a poet" and that Nahnalal "the most outstanding poet of the age" lacks the solvent of a vivid creative imagination". The first may be explained by Mr. Munshi's immense preference for Narmad's views on literature and the conventions of life to the views of his opponent Dalpat. The second can be accounted for by the huge difference between the 'weltanschauung' of the critic and of Nahnalal. But this is nothing compared to Dr. Johnson's criticism of Milton and Carlyle's references to Newman.

With Mr. Munshi's own view of literature we would generally agree. His conception of love to which we have already referred is magnificent; so too his conception of beauty as the essence of literature. He is, however, a sworn enemy of all conventions and holds that conventions, in particular those imposed by religion and morals, destroy the soul of literature. We disagree. Are not the greatest of religious books some of the greatest of literary masterpieces? The Bible (in particular the book of Job), contains some of the greatest poetry ever known. The Gathas apart from their value as Scripture are some of the most beautiful poems in ancient literature. And are not Puritanic Milton and Wordsworth and mid-Victorian Tennyson and Thackeray—so conventional in their outlooks and in their choice of subjects—authors of literary masterpieces? Mr. Munshi's position would have been less vulnerable if he had simply said that literature is *non-moral*, instead of suggesting that the conventions of religion and morals are restrictive of literature.

A few words about Parsi Gujarati. Mr. Gandhi in his foreword laments the fact that there is Parsi Gujarati and says that it is "confined to novels and stories of the shilling shocker style" and Mr. Munshi's book appears but to mirror this thought. We do not understand why a race which came to settle in Gujarat thirteen centuries ago—several centuries before the Mahomedans or even the forbears of some of our greatest Gujarati poets settled there, and about four centuries before the birth even of old Gujarati—should be deprecated for preferring, at any stage in its existence, to have its own dialect to voice its own thoughts and immortalise its own traditions. The difference between the genius of Gujarati and that of Persian or of English (the two influences which moulded Parsi Gujarati) is certainly not greater than the difference between the genius of Anglo-Saxon and that of Norman-French; and yet if these two blended to produce in the fulness of time the greatest of living languages and the greatest of modern literatures, why should not Parsi-Gujarati have a future? The formation of Parsi-Gujarati is but an instance of the eternal process of language-formation. Old Gujarati itself was formed from a mixture of Sanskrit and Prakrit. Dialects have their own beauty and charm which sometimes the parent language can neither capture nor reproduce. Would anybody wish that Burns had written his poems in English instead of in his dialect? Parsi-Gujarati has often as much verve and colour as Gujarati but being of recent origin, Parsi-Gujarati has not had the opportunities of its elderly relative.

And to say that Parsi-Gujarati is confined to novels and stories of the shilling shocker style is to ignore many things. It is to ignore Parsi scholarship of which Sir Jivanji Mody and Mr. G. K. Nariman are well known examples, but which being sometimes confined to the history and scriptures of ancient Persia has not been understood by the average Hindu Gujarati. It is to ignore the Parsi lead in journalism. It is to ignore some Parsi poets (like Sutaria and Desai) and the translators of famous classics like the Shah-Nameh. It is to ignore some of the earliest encyclopædias and dictionaries and treatises on grammar and composition in the language. There is a far greater proportion

of shilling shockers and penny horrors in 'shudha' Gujarati than in Parsi-Gujarati. One has but to travel in the local trains of Gujarat and watch the tram junctions of Bombay or stand near the 'poles' and by-lanes of Ahmedabad to appreciate this.

We wish a little more space had been spared for Mr. Byramji Malabari who besides being a poet was a pioneer and in fact a great influence in Gujarati life. And though Mr. Munshi has devoted some space to the two greatest living poets of Gujarat—Ardesir Khabardar and Nahnalal—we think their work deserved a little fuller treatment.

Though Mr. Munshi's book is primarily a history of Gujarati literature, yet his devoting some space to the influence of Mr. Gandhi is justifiable. What amount of space should have been devoted to this is a matter of opinion. But Mr. Gandhi himself with his usual modesty says he has "no literary pretensions". Mr. Gandhi's outlook is *not* literary and what he writes is certainly not *pure* literature in the accepted sense of that term. If imagination which is logically the differentia of all poetry and even of all literature has, according to Mr. Munshi, no place in Mr. Gandhi's scheme of things, and if contrary to what Mr. Munshi himself says, truth and not beauty is considered by Mr. Gandhi the essence of literature, we can only conclude that whatever the amount of Mr. Gandhi's influence and however beneficial it may be in other respects, it is *not* literary and unlike that of the great Jean-Jaques or of Goethe does not advance the cause of literature. Even the literature that Mr. Gandhi's close companion and devout admirer Kaka Kalelkar writes hardly shows any trace of Mr. Gandhi's influence.

But whether we agree or disagree with Mr. Munshi, his book makes admirable reading. It is strongly suggestive of the author's personality which sometimes strides from page to page or peeps at us from over the head-notes to chapters or from under the foot-notes. It is a book on literature written by one who not only reads it but also *writes it*. It is in many ways a remarkable contribution to the cause of 'subjective' literary criticism in India.

DEMOCRACY AND HEAVEN

BY DR. P. T. RAJU, M.A., Ph.D., SASTRI

THAT no philosopher should lose sight of the human interest in philosophy is amply justified by the growing enthusiasm for the various kinds of Humanism in all civilised countries. The dry hair-splittings of abstract metaphysics have become so repulsive that people have begun to shun philosophy itself. True, the philosopher must be given freedom to work out his ideas undisturbed, just as the scientist is allowed to carry on his experiments without interference. But we should not forget that the subject-matter of philosophy is human experience with its joys and sorrows, aspirations and frustrations, and that metaphysics comes in only when we have to determine man's relations to the cosmos, whereas the scientist's object is one which is free from considerations of value. The society, therefore, to which the philosopher belongs has the claim on him, namely, to make him attend to its pressing problems.

We are accustomed to think that Agnosticism, Scepticism, or Nihilism can be upheld and preached like any other theory, and that they are as harmless as any other. It was possible for Hume to be a sceptic in theory and a matter-of-fact man in practice. But times have changed. With the recognition of individual freedom, though limited by considerations of social welfare, men are readily linking up theory with practice even in those spheres where to question was once regarded as sacrilegious, and are prone to be affected very easily by every theory that disturbs their beliefs. When, for example, Agnosticism or Scepticism is strongly upheld, despair enters our minds, and a life of chaos or selfishness results. It is, therefore, incumbent on every philosopher to have in view the fact that his theories have their repercussions on the lives of people, that the centre of interest in philosophy is ways man.

With this growing interest in man and life, it is not surprising that the Indian Philosophical Congress fell in, choosing for symposia at its last session in Calcutta subjects of 'Democracy and Heaven'. As need is felt for the supersession of theocratic forms of government, and as long cherished ideals like liberty and equality being doubted, it is the duty of the philosopher to examine their principles, and

find out how far they agree with the nature of things. It has been said that the true aim of government is to have no government, for if any government is a complete success, it must have educated its subjects so well, mentally, morally, and physically, that they do not require the laws of government any longer. Such a state of society, we may say, answers to the Kingdom of Ends of many moral philosophers. And only in it is complete democracy possible. But so long as a strong government is required, the implication is that its people are not well educated, their character is not well developed and reliable, and that they have to be saved from conflicts within, and protected from attacks from outside—in short, that they do not realise even in idea what exactly they want. So long, what matters is not this or that form of government, but a government that promotes the welfare of its people, and affords each man all facilities which will enable him to understand and realise the value of his life.

But to this end, some form of democracy is indispensable. The very fact which makes perfect democracy impossible in this world makes also some democracy necessary. It is man's finitude and imperfection that render complete democracy infeasible, and it is these again that make any other form of government undesirable. If the discretion of the masses cannot be depended upon always, the power of the rulers cannot but be suspected sometimes. Though the masses cannot precisely define their need and understand how exactly they can realise it, they can be trusted so far as their expression of their dissatisfaction of any government is concerned. So in order not to let a bad government continue in office, their vote against it is useful. Hence democratic institutions have a negative value, namely, that of discerning a bad form of government. Even when people get more and more educated, and their powers of discretion can be more and more relied upon, democratic institutions will be more useful as checks to bad government than as positive discoverers of good government.

The announcement, at the previous session of the Congress, of the subject of Heaven for a symposium was at first received with

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insouciance. It was thought that the subject was antiquated, that few educated people now believe in another world where there is eternal fighting, or eternal love-making, or eternal pursuit of philosophy and pleasure. But the concept has so much changed in meaning that it could have been made very interesting, had it been brought to bear on many burning topics of the day. The subject could have been approached from more sides than the contributors to the symposium have actually done. The psychological aspect of the question, for example, has not been touched at all. The nature of the bliss which one expects to experience in heaven can be studied psychologically. It could have been, again, viewed from the Freudian standpoint, and the question, how far the concept is due to sex and its repression, could have been put. There is, further, the theory that heaven is a future event, that evolution itself, which has succeeded in evolving human beings, who are able to create the values of Art, Morality, and Religion, can bring about heaven on this very earth. Herbert Spencer speaks of a perfect order of society that is to appear in the future, in which the process from undifferentiated and incoherent homogeneity to differentiated and coherent heterogeneity will terminate. Tennyson sings of a far-off divine event and an increasing purpose that runs through ages. We hear, again, some contemporary evolutionists like Professor Alexander maintaining that evolution will end in creating the Deity. These views are akin and are gaining ground. Furthermore, the heaven of the politician as well as that of the economist is well worth consideration. The Bolshevik, for instance, who does not believe in heaven in the usual sense of the term, cannot still dispense with a similar conception, for a perfect communist state could not be so far realised, and he thinks therefore that it has to be realised in the infinite future. (See "The Rebirth of Religion in Soviet Russia"—*The International Journal of Ethics*, July 1935). The economist, likewise, thinks of perfect economic planning. But for some reason or other it always turns to be imperfect. We have to conclude, therefore, that heaven is an idea which supplies the motive to all aspects of human progress. It is an idea which has not been so far realised, and which can never be realised in

this world. If it is possible to realise it, perhaps it would cease to be heaven. It is this reason that made our forefathers think of it as another world. The root of this conception can be traced to our finitude. Our hopes and desires are infinite, but our capacities for realising them are limited. And what is, in principle or otherwise, impossible to realise here, we think of realising in heaven. In truth, the conception is that of ideal existence, and as human experience is always to be interpreted in terms of the end, this idea in one form or another is operative as a principle in every sphere of thought.

Though this many-sidedness of the problem has been overlooked, the contributions to the symposium are, on the whole, instructive and full of information. So the Indian Philosophical Congress, we feel, has not chosen a lifeless subject, but one which is full of human interest, though it could have invited contributions on those aspects of the problem not dealt with.

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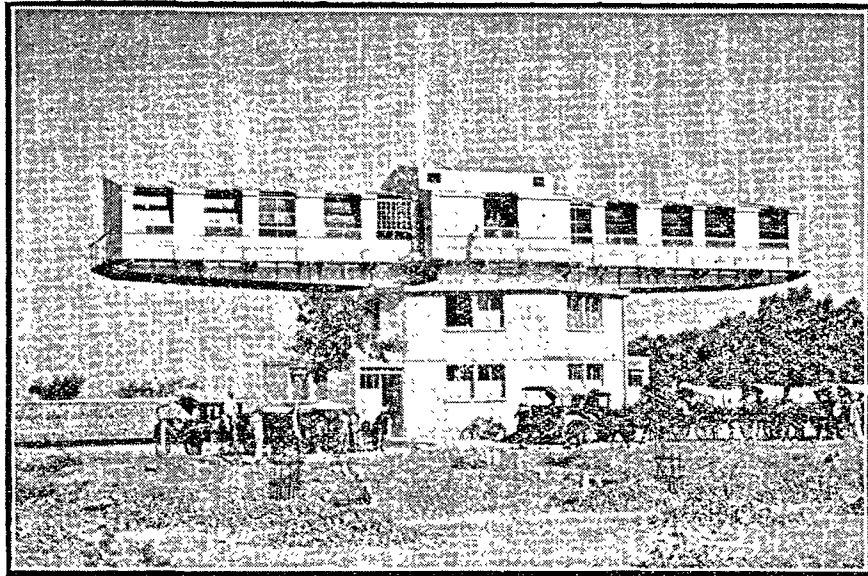
The Solarium at Jamnagar

BY MR. G. J. JOSHI, P.C.T.

JAMNAGAR is noted for its medical service to ailing humanity. The Lord Irwin Hospital with its magnificent and palatial building has a full-fledged operation theatre, up-to-date Laboratory and X-Ray apparatus. There are well trained and experienced specialists in all the diseases of body, eyes, teeth, mouth, nose and ear, with special arrangements for indoor patients. All medicines with diet for indoor patients are dispensed free to one and all. The Solarium which treats all diseases with Sun's rays is erected at such a site that there is nothing to obstruct the Sun's rays and free

keep their body hale and hearty. Our Shastras enjoin that Sandya should be performed at the time of the Sunrise on the bank of a river. Thus this ceremony involves a Sun-bath in the open air. The same principle is translated into action in a scientific process.

The Sun's rays are divided into certain classes and the mixture of one or more class is prescribed to the patient like medicine. There is also a skin test apparatus which tests the suitability and power of the skin to bear the pressure of light to a certain degree.



THE SOLARIUM

circulation of wind at all the time and in all seasons. The Solarium is the only one in the Eastern World and one of the very few in the whole world. It is the pride of Jamnagar. Treatment of a disease without drug or knife is a wonder. Simply the Sun's rays are utilized for the treatment and the cure ensured is natural and constructive.

The Sun is the maintainer of the whole world and the assistance derived from its beneficent light is most wholesome. In ancient times the Rishis used Sun-light to

The Solarium consists of two parts: (1) Fixed and (2) Revolving. The revolving part consists of a vertical tower about 40 feet high which revolves in a horizontal plane and platform attached to the tower on which cabins are built which form the Solarium proper. This platform is 114 feet long and 20 feet broad and is at a height of about 30 feet from the ground level. The walls and the roof of the cabins are made of insulated materials. There are ten cabins, five on each side. Each cabin is 13 feet long and 9 feet broad. In each of them

there are large windows and a glazed roof to let in the light for Sun-bathing of the patient.

The cabins are so designed that the Sun's rays can penetrate every corner of the cabin. On the roof there are two sliding lids, one of sheet iron and the other of glass. The outer walls of the cabins can disappear entirely by means of sliding arrangements. Each cabin has a sofa which revolves in a vertical plane. This combined with the horizontal movement of the entire platform enables the Sun's rays to be centered perpendicularly on the exposed part of the patient at any time of the day.

Above the sofa are placed glass concentrators. Slightly below them are fitted different kinds of filters. Round the sofa are attached lamps of various kinds of artificial rays. There is air cooling arrangement near the sofa. In each cabin there is a bath room with a shower bath

arrangement. Cabin No. 5 is specially fitted with ultra violet filters in the roof as well as in the outer walls for the diagnosis of skin diseases. There is long narrow passage on one side of the platform which leads to different cabins. All round the cabins there is an open gallery. On one side in the centre are a lift, a staircase and a lavatory and on the other are the observatory and the apparatus for the working of the Solarium.

The tower is a cylindrical structure of iron framework. It rotates on a steel pivot on ball bearings. In the cellar at the base of the Solarium are the motor of the lift, the electrical equipment, the water tank and the container of the refuse. The lift which runs in it is large enough to carry a patient on stretcher.

Solarium primarily signifies a house for treatment by Sun rays. Various kinds of artificial rays are also used in addition to the Sun's rays.

The Film in National Life

BY MR. SHEIKH IFTEKHAR RASOOL

THE report of an inquiry conducted by the Commission on Educational and Cultural Films has just been published, and proves to be of national importance. Briefly, it expresses a general feeling that films ought to reach a higher standard, and be put to better use, for entertainment as well as culture, and that some method of co-ordination is required if any improvement on these lines is to be achieved.

It has been calculated that there are more than 60,000 cinemas in the world, about half of which are wired for sound reproduction. The film is an international force. But the films which have achieved international renown have been consummate expressions of national genius.

Apart from Great Britain, all countries, producing and non-producing, employ some measure of positive control and co-ordination. In Germany the system is decentralised, but constructive. There are two censorship departments and two Institutes, in Berlin and Munich respectively. The Central (Lamp) Institute of Berlin does not produce films. It acts as a link between schools and producers;

and if a film bearing its imprimatur is exhibited at a public cinema, a rebate of entertainment tax is allowed by the State.

In Italy control is more marked. The Luce Film Institute both produces and controls; and is almost free from competition by foreign films. By order of the Fascist Government, all Exhibitors (since 1926) must include in their programmes films 'dealing with civic education, propaganda, and national culture to the extent of ten minutes'.

The art of film in Russia and Germany is unrivalled, except perhaps by the work of the Frenchman, M. Rene Clair. The report does not suggest that advance in Great Britain depends upon such a dictatorial method of control as is practised in Russia. It merely calls attention to the advantage of national co-ordination.

One cannot deny that the cinema exercises in its proper use a powerful and beneficent influence upon the community; its cultural and educational possibilities are unlimited, whilst as an instrument of

propaganda it stands on a level with Broadcasting and the Press.

EDUCATION OF THE CHILD

It must not be forgotten that the taste of the next generation is largely formed at school. For many years teachers and administrators ignored films. If they thought about them it was in terms of disapproval and desire for censorship, their criticism was based on an instinctive reaction against a force which they assumed to be the offspring of the alien powers of darkness. But now, admitting that no mechanical aid can be a substitute for personality, most teachers recognise the vital importance of the film. Every educational authority that has investigated the matter agrees that films ought to be used for this purpose.

Films stimulate thought and originality; their beneficial effect upon those whose memory is of the visual type is very noticeable. Films are essential to education. With the aid of films, the modern student can explore the seas, skies, and earth; penetrate ocean depths, or forests and jungles; visit far-off lands to become acquainted with other customs; scrutinise the animal and plant kingdom, the inner working of the human mechanism or observe the world's social and economic progress.

With this instrument education becomes a vital pursuit, full of enriching experiences. The teacher becomes a guide to the student whose mind and spirit have been stimulated and whose latent curiosity has been aroused.

In science, it provides a demonstration which every student can see at the same time. For law classes it can portray the courtroom scenes and classes involving complex human relations. In medicine, it can demonstrate the surgical methods of specialists from all parts of the globe. For business courses it can show all types of business practices.

A NATIONAL CENTRE NEEDED

Only a few years ago the cinema was a mere peepshow, ridiculed by the rulers of commercial entertainment at the time. To-day this crazy idea has grown into world entertainment, international, as no other form of entertainment has ever been. But it is a pity that due advantage has

not been derived from its great sources. Almost in all parts of the world an immense amount of harm is being done by the exhibitions of films that are not only vulgar and ignoble, but definitely untrue to life. In India where there is no national centre for developing the film, responsibility for this powerful force in contemporary life falls between a few producers on the one hand and a few exhibitors on the other. Whatever else is done, there can be no real and general improvement until some permanent centre is established which can turn a steady creative influence on Indian films.

The Legislative Assembly, or whatever the legislative organisation concerned with educational questions in India may be called after the next instalment of reforms, could not further the cause of education better than by making compulsory in all schools and colleges throughout the country the employment of the cinema for educational purposes. In biology, botany, history, physics, chemistry, geology, astronomy, architecture, painting and music, films prepared by experts in their subjects under efficient cinema directors, would hasten the pace of education in India, and now that the talking film has passed the experimental stage, and has come to stay, films could be more effectively employed in India for dispelling the darkness of ignorance even in the most out-of-the-way village than was considered practical or possible before.

Economically, the cinema is capable of producing revolutionary changes for the better in agriculture in India by demonstrating to the ryot and landlord the advantages of scientific agriculture. To some extent, the Indian railways have employed films for propaganda purposes, and they have showed the way for the more extensive use of the cinema in other directions. One can hardly exaggerate the great strides which India would make, for instance, in sanitation and hygiene, if films dealing with sanitation and hygiene were, so to say, broadcast by means of railways and motor-lorries.

No matter in what direction it is intended to educate India, the cinema provides a potent instrument for disseminating accurate useful knowledge, and in no sphere of Indian life, so potent as in schools and colleges, for both children and adults.

Foreign Trade in India's National Economy

BY MR. S. SRINIVASAN, M.A.

JUDGED by the spate of trade reports and reviews issued towards the close of the last year, the prospects of India's foreign trade are far from cheerful.

The Annual Review of the Trade of India for the fiscal year 1934-35, issued by the Department of the Commercial Intelligence and Statistics records that the increase in imports was much larger than in the case of exports and that the balance of trade in merchandise fell by Rs. 11½ crores. As compared with the previous year, there was an increase of 15 per cent. in the case of imports, while exports went up only by 3 per cent. including re-exports. Out of the not very substantial favourable trade balance of Rs. 75½ crores, only Rs. 23 crores is accounted for by the favourable balance of trade in merchandise and the rest is made up by net exports of gold and silver.

The report of the Indian Government Trade Commissioner at Hamburg has no better tale to relate. Not only have the European countries widely plunged into special arrangements for the assistance of their own nationals at the expense of anybody and everybody else, but also the Indo-German trade showed an unfavourable trade balance to India for the first time. Germany is now obtaining larger quantities of raw materials, formerly bought from India, from countries with which clearing agreements have been made. Cotton is being obtained from Brazil, Peru, Egypt and Turkey; hides and skins from the South American countries; oil seeds from Argentine and French Colonies. In the words of the Hamburg Trade Commissioner: "Germany will become accustomed to these new sources of supply, and even if normally trading conditions ever reappear, it is extremely problematical whether India will get back its old place in the German markets."

As against the increase in India's exports in long and short staple cotton and tea to the United Kingdom, the Indian Trade Commissioner in London shows in his report that there has been a decline in supplies of coffee, unmanufactured tobacco, oil seeds and raw jute from India. He

further notes that Indian rice is seriously menaced by Spanish rice; that Indian coffee is challenged by supplies from British East Africa and Indian linseed has to contend with supplies from Argentine.

These reports have raised serious apprehensions both in the minds of a section of the public and in official circles. It has stimulated lively discussions of the comparative advantages of alternative trade policies. His Excellency the Viceroy in his address to the Associated Chambers of Commerce in December last admitted that the Government has been examining whether the time had not come to abandon India's traditional "most favoured nation" policy. But he concluded that nothing in the study of the world economic conditions in the past few years has shown that any departure from the accepted policy is necessary. Not content with this, the Government of India have recently decided to publish a series of seven or eight Press Notes on the "present tendencies of foreign trade". The first Note points out that amid a scene of world progress after the economic crisis of 1921, the gradual tendency towards over-production was disturbing and it became increasingly apparent that defensive measures would have to be taken to protect India's position in the world market. At the same time a section of nationalist opinion is clamouring for the adoption of a policy of concluding bilateral trade agreements.

Incidentally, such enthusiasm to expand India's foreign trade seems to discount certain significant facts. In the first place, neither a policy of Imperial preference nor bilateral agreements will be able to make any serious headway in the face of exchange restrictions, quota agreements and tariffs that are increasing almost every day. Secondly, India stands committed to a policy of protection and to that extent her power of bargaining for trade concessions with other countries is limited. Again, India's export being mainly agricultural, the chances of increasing her exports are none too bright especially at a period like the present when a wave of agricultural protectionism is sweeping throughout the world.

The most remarkable feature in all these discussions about India's foreign trade is the tacit assumption in all quarters about the supreme importance of foreign trade to national prosperity. Differ as they do as to the methods by which it can be fostered, they all seem to agree that foreign trade is the bed-rock of Indian national economy. Any prospect of its shrinkage is regarded as a national ruin. Hence their alarm at the diminution of India's exports; and hence their frantic remedies.

But are these fears justified? No doubt everybody sees quite clearly that a busy foreign trade is always a national asset. But what is not so easily perceived is that the degree of its importance is not the same for all countries. Whether the export trade is entitled for consideration over everything else depends upon various factors such as the extent of the internal market, the nature of exports and imports, the population and the standard of life enjoyed by the nationals in question. To a country like Britain for example, the importance of foreign trade can scarcely be exaggerated. It is an industrial and manufacturing nation whose imports consist mainly of raw materials and exports of manufactured goods. Her internal market is very limited in comparison to her reproductive capacity; her domestic trade is but an insignificant fraction of the foreign trade. Enjoying a higher standard of life than India, her domestic demand is bound to be more sluggish in its expansion. An exporter of finished products and in possession of plants with a view to supply a world market, the major portion of her population is industrially employed. Her national income and employment is therefore directly dependent on a busy foreign trade. In short, Britain stands or falls by her foreign trade. On no account can she afford to neglect it.

Can the same be said of India? With a population of nearly 370 millions of whom more than 70 per cent. are engaged in agriculture, India's foreign trade at its best period is but only a fraction of her huge internal trade. Her exports all told amount only 7 to 10 per cent. of her total production. The proportion of the population engaged in industry is a mere trifle compared with the Western countries, so that changes in the volume of her

foreign trade do not affect her employment figures as vitally as they do in the West. According to Government statistics, the total number of persons employed in industries amount only to 1,599,548 of which 370,597 are employed periodically in seasonal industries. In India, there is no problem of surplus production either in food-stuffs or in most of the other items of export. Her exports chiefly being raw materials can well be turned into finished articles and consumed within the country.

Above all, the nature of her internal trade with its vast potentialities of expansion is the most powerful factor which reduces foreign trade to one of secondary importance in her national economy. An idea of the immense demand which is at present not "effective" and which could be turned into economic demand, can be had from a few facts revealed by Major-General Megaw, Medical Adviser to the Secretary of State for India, during his lectures at the London School of Tropical Medicine and Hygiene in December last. According to a survey which he carried out about four years ago by means of a questionnaire issued to 571 Indian doctors in dispensaries situated in typical agricultural villages throughout India, only under 40 per cent. of the people were considered to be well nourished while 40 per cent. were regarded as poorly nourished and 20 per cent. very badly nourished.

As against this, we have, according to Prof. Dhar, a crop production which is quite inefficient in comparison with the yield in other countries. In the matter of rice, which is an important food crop in this country, India yields about 1,295 lbs. per acre while in Japan the yield is 3,040 lbs. per acre and in Egypt 27,833 lbs.

These figures regarding the wretchedly low standard of living of the people and their inefficient crop production give a rough idea of the tremendous leeway that needs urgently be made and could be made in the matter of home consumption.

The gloomy future of India's exports instead of creating despondency should therefore be looked upon as a good opportunity of diverting more attention to the exploitation of her home market. It will be far more useful and practical to push on with schemes like rural construction, which seeks to

enhance the purchasing power of the rural masses, on a more intensive scale than to hunt trade allies or to sit with folded hands awaiting world revival.

It may be asked why is India exporting food-stuffs, when a large portion of her population are starving for want of it. In an answer to this lies the unique feature of India's exports. *They are not surpluses over national consumption; they leave the country because those who are in dire need of it are without the means of buying it.* In other words, the lack of purchasing power among a considerable section of the people explains most of her exports.

What the country badly needs is therefore not an increase in her foreign trade but

better exploitation of her enormous home market by placing the good things of life within the reach of a greater section of her population. A more efficient crop production, encouraging the agricultural population to take up some cottage industries in their spare time, further industrialisation with a view to relieve the pressure of population on land—in short raising the standard of life of the masses in general—it is these things India wants now and wants more urgently than foreign markets. Decades will have to elapse before India's exports represent a surplus over national consumption and not till then are we justified in placing her external trade before everything.

"THE MURDERESS"

BY MR. BINOY SINHA

The story has a topical interest too, in view of the fact that the Euthanasia Bill is now before the British Parliament. Public support for a measure of this nature is not lacking in England. Writing in a recent issue of *Social Welfare* Canon Peter Green observes: "Personally I should like, if I were suffering from an incurable illness which was likely to be long and painful, to be allowed to get a second opinion from a specialist who would give me a certificate that in his opinion there was no hope of cure, and the likelihood of prolonged suffering. I should then make a sworn declaration before a commissioner for oaths or a justice of the peace that I wished to end my life. Then I could make my will, say good-bye to my friends, receive the last sacraments of the Church, and take a dose of painless poison in a cup of tea. So I should die with a clear mind, and I and my friends would be spared much needless distress." "I can not doubt," concludes the writer, "that in spite of much opposition the claim to the right of euthanasia will grow stronger and stronger very rapidly, and will soon be conceded by Parliament."—ED. I. R.

MADHABI sat beside Rajat and stroked his withered hand.

"How do you feel to-day, darling," she asked sweetly.

"The same Madhu; I think I shall die."

"No, no," hurriedly said Madhabi, wiping a tear, "you will soon get well."

Her father had a small farm in a far away village in the district of Bihar and there she had lived with him. Her mother had died leaving her a child and then her father had married again. The step-mother never did like her and gradually whatever love her father had for her also evaporated.

Hard indeed were the days of her childhood when her step-mother slapped her and she could not weep aloud for fear of being scolded by her father. They could never afford a servant so that she had to do all the hard and rough work

when still a child. She sweated and laboured and then looked after her step-sister. If she wept, she was rebuked and if by chance, she hurt herself, woe befell Madhabi.

Such was her lot in her father's house till she was fifteen and who knows where it would all have ended. But fate decreed otherwise and here she sat stroking Rajat's hand.

Her step-mother had made up her mind to visit the holy shrines of Benares and she had to go with her as her maid. On the platform, as they alighted, something happened. Her father led the way, her step-mother followed with the child and she was trudging behind them with luggage that was quite a full load even for a porter. Just at the gate somebody pushed her in the crush and two pots flew from under her arm and broke.

Then did the step-mother wheel around and uttering an exclamation of rage gave her a slap like the smack of a horse-whip on the face. Madhabi did not scream nor did she speak a single word, but a moment later the white marks of five fingers stood out clearly on her cheeks.

The parents had not looked back but now the man who had unknowingly pushed her, intervened. He offered to buy them new pots which he did and followed them all the way.

Two days later he asked for Madhabi's hand but the mother would not part with her maid. When, however, the stranger offered her a few gold ornaments, she agreed and Madhabi's father thought himself lucky to get rid of a daughter without spending a sou.

This was Rajat and exactly after a fortnight of the station incident, Madhabi became his wife.

Such was Rajat. Brave, big-souled and loving. Life was like a dream to Madhabi after her marriage. At times she feared that like a dream too perhaps it would cease to be. Could a mortal ever conceive such happiness, the happiness that was now hers?

Since childhood her soul was starved. None had ever loved her and she could love none. For her step-mother she had nothing but abject terror, for her father, no feeling. She was like a being apart, a machine only that had to work for her step-mother, before the fateful incident on the platform.

That was not the first time that she was struck at, but O God, how her heart throbbed when the stranger had come to her aid. None ever took her side and she felt no pain in the intense thrill that surged through her heart at his words: "Don't, ah don't strike her. I'll give you new pots—as many as you want."

"What are you thinking Madhu," asked Rajat, and Madhabi awoke from her reverie. What had she been thinking of? . . . Those days were dead and gone.

"What are you thinking of," again asked Rajat.

Madhabi stooped over her husband and caressed his brow: "Nothing, darling," she

murmured, "let me go and see, the doctor would be coming now." A tear was gathering in her eyes and she hastily withdrew to wipe it.

The doctor came, went and came again. He did all he could but Rajat grew no better. Others were summoned for Rajat had the means, but all proved futile. At last they left and told Madhabi that they could do nothing. It was now only a question of time and she had better pray to God.

Madhabi heard all but did not speak. She went to Rajat, sat beside him, smiled and played and tried to make him forget his pain. Thus dragged a few more months and day after day Rajat was growing worse. The pain in his chest increased and at times he wept. Madhabi sat beside him day and night like an idol of stone. Not a drop of tear in her eyes, not the slightest twitch at her lips, she looked on at her husband writhing in pain.

What could she do? No mortal aid could ease her husband's pain, no doctor on earth could minister to him. Thus he would writhe and moan, at times sleep a little when the pain was less and again clutch at the sheets and weep. She would sit beside him and see him die every day, every hour, nay even every minute.

"Madhu, Madhu, O I can't; ah God, give me death."

Madhabi sat unmoved. Her heart was turned to stone and she could not pray even.

Thus passed the day; the next and again the next. Every day Rajat writhed and tossed and wept and it seemed as if he would die that moment. But death never came and spared him his life so that he might die again and again. Only under the influence of drugs did Rajat sleep for a few hours, but gradually the dose had to be increased till the doctors said that any further increased dose would surely be fatal.

"Fine indeed," thought Madhabi, "either torture that was worse than death and which no man could relieve or death itself which none dared to deal."

"Madhu, O Madhu, kill me, kill me, I can't bear any more," cried Rajat, and Madhabi stood by her bed her teeth biting her lips till they bled and the nails digging deep in the palms of her clenched hands.

Louder and louder Rajat moaned. He clutched the sheets and wept like a child. "I beseech you Madhu," he said between his sobs, "kill me, kill me. That is better than —" he could say no more and choked.

With steady steps, Madhabi went to the little table by the bed, poured out a few drops of amber-coloured liquid from a dark, brown phial and added a little water.

"Drink it, darling," she said, "and sleep in peace. The pain will go soon." She poured it down Rajat's throat and stooped and kissed his brow.

* * * * *

The court was packed. As the judge and the jury took their seats, the seething mass of human beings grew more restless. It was not an ordinary trial, not that we see every day or hear of. The beautiful and young wife of Rajat Datta was accused of murdering her bed-ridden husband.

Madhabi stepped into the box. Not a drop of tear glistened in her eyes and she held her head high. Was she a murderess? This woman, so young and beautiful and who looked at all straight in the eye?

"Guilty or not?" asked the judge.

They would have been less surprised if the heavens had opened—these people who were packed in the room.

"I have killed my husband," said Madhabi, "but I am not guilty. He suffered agony that was worse than death and I released him from all pain because I could not see him writhe and moan any more."

Silence reigned supreme. Who would speak? Who would dare to raise his eyes and look at this woman, devil or goddess?

"I know I shall be hanged," again spoke she, "and I thank you for it. But if you don't hang me, I shall have to do it myself, for I cannot stay long away from my husband."

Effects Named After Their Discoverers*

BY MR. S. GANAPATISUBRAMANIA AIYAR, M.A., L.T.

(Lecturer in Physics, Presidency College, Madras)

EDISON EFFECT

IN 1883, Edison noticed that if a metallic plate be inserted in the vacuous space of an incandescent lamp and this conductor be connected to the positive end of the filament, a current was established in the short circuit so formed. But, if the plate was connected to the negative end of the filament, the galvanometer showed no deflection. This was made use of by Fleming in his 'Oscillation valve' for detecting Electromagnetic radiations. The true nature of the phenomenon was given by J. J. Thomson and Richardson.

BARKHAUSEN EFFECT

The character of the magnetisation curves of ferro-magnetics is complicated on account of the occurrence of both 'reversible' and 'irreversible' changes in the process of magnetisation. The irreversible

* The word 'effect' means result or consequence. The results of some experiments have led to some discoveries and explanation of some natural phenomena. This article is a brief account of the various effects named after their discoverers.

changes occur mainly on the steep part of the magnetisation curve. If the magnetising field is increased continuously, the magnetisation increases discontinuously. Such discontinuities were demonstrated by Barkhausen in 1919; on magnetising a ferromagnetic material round which is wound a coil, connected through a valve amplifier to a telephone, crackling noises are heard in the telephone.

BARRET EFFECT

Barret was the first to detect a change in volume due to a magnetic field. His results were qualitative. The best results were obtained by Nagaoka and Honda.

JOULE EFFECT

In 1847, Joule observed that a rod of iron subjected to a magnetic field changed in length and thereby showed for the first time that magnetisation is generally accompanied by slight mechanical deformation. Nickel decreases in length with increasing field and iron increases at first, then decreases.

VILLARI EFFECT

The fact that magnetisation produces a change in length suggested to Villari that a longitudinal pull or compression will produce a change in magnetisation. This is called the Villari effect. This is the reciprocal of Joule effect.

WIEDEMANN EFFECT

Wiedemann showed that the superposition of a longitudinal and a circular magnetic field produces a twist.

NAGAOKA-HONDA EFFECT

This is the effect regarding the change in the intensity of magnetisation due to volume change. This is the reciprocal of the Barret phenomenon.

RIGHI-LEDUC EFFECT

Righi and Leduc found independently that if a flow of heat takes place along a rectangular plate from left to right, the equipotential lines of heat flow will be distorted and an unequal change in temperature occurs at the edge of the plate.

FARADAY EFFECT

In 1845, Faraday found that when dense lead glass was placed in a magnetic field, it acquired the power of rotating the plane of polarisation of a beam of plane polarised light. This is known as the Faraday effect.

KERR EFFECT

In 1877, Kerr discovered that the plane of polarisation of light was rotated by reflection at the polished surface of a magnet. This is known as Kerr effect.

A plane polarised beam from a Nicol prism is reflected by an unsilvered mirror and passing through the opening in a soft iron block falls vertically on a magnet pole. Here, it is reflected and passing upwards is analysed by another Nicol prism. In the crossed position of the Nicols, when the magnet is excited, the light appears and is extinguished on rotating the analyser. The part played by 'Kerr cell' in television is pointed out in *Nature*, August 17, 1935.

THE COMPTON EFFECT

In 1922, Compton found that if the monochromatic X-radiation of molybdenum of wave-length 0.7 A.U. is allowed to fall on light elements, the spectrum of the scattered X-rays contains not only the

incident wave-length, but also a greater wave-length, very close to the original one, but generally separated from it.

THE RAMAN EFFECT

Sir C. V. Raman discovered that when monochromatic light is scattered in a transparent medium, the diffused radiation does not remain monochromatic and some new lines or sometimes bands appear in the spectra of the new radiation. These new radiations are polarised; they differ from fluorescence in that they are emitted by transparent bodies.

THE PURKINJE EFFECT

Looking at a spectrum, if the width of the slit is gradually decreased, the maximum of brightness shifts gradually from the yellow—where the luminosity is a maximum—and shifts to the green when the spectrum becomes faint. The distribution of energy in the spectrum remains the same, but when the light becomes faint, the eye becomes more sensitive to green and blue than it is for yellow. This is known as the Purkinje effect.

A similar effect has been found in a photographic plate which is rendered sensitive to the whole spectrum of very much diminished brightness. The resulting negative shows the red as having very little density compared with the blue and the green.

STARK EFFECT

In 1913, Stark showed that in a field of the order of 100,000 volts per centimetre, the hydrogen Balmer lines observed transverse to the field are split into a number of linearly polarised components. Positive rays are allowed to pass between two metal plates between which the strong electric field is maintained. The light emitted was examined spectroscopically. In the Balmer series of hydrogen, each line is split into components whose number increases with the frequency. He also found that the difference of frequency from that of the undisturbed line is proportional to the electric field.

MICHELSON-MORLEY EFFECT

With Michelson's interferometer, Michelson and Morley tried to detect a possible effect of the earth's motion on optical phenomena, but the results are entirely negative. This negative result is called the

SEEBECK EFFECT

In 1826, Seebeck discovered that a current flows in a circuit consisting of two different metals when a difference of temperature is maintained between the two junctions.

Peltier Effect

The complementary phenomenon, the heating or cooling of a junction when a current flows across it was discovered by Peltier in 1834.

THOMSON EFFECT

In 1851, Lord Kelvin pointed out from theoretical grounds the existence of other reversible heat effects in other parts of the circuit besides the junctions. He afterwards demonstrated when a current flowed through unequally heated conductors that heat was generated in some cases, but absorbed in others. This is called Thomson effect.

YOUNG EFFECT

Young noticed that after a strong spark had illuminated any conspicuous object, it has seen at least twice, the second time after an interval slightly less than a quarter of a second after the first image—the first image being vivid, the second faint. This phenomenon he called 'recurrent vision'. Bidwell gave it the name 'Young effect'.

RAMSAUER EFFECT

Ramsauer discovered that slow electrons, moving through a mass of gas (one of the rare gases) travel practically undisturbed. The result of this effect is the 'discovery that the cross-section of absorbing material depends on the velocity of the electrons passing through it so that the mean free path of the electrons also depends on this velocity'.

DOPPLER EFFECT

This is the name given to the apparent change in frequency of a moving source or the apparent change in frequency of a stationary source received by a moving hearer. The measurement of the radial velocity of stars is based on the principle that the apparent frequency increases if the motion is toward the observer. Michelson has shown with his interferometer that the breadth of the hydrogen line $\lambda = 6563 \text{ A}$ is almost entirely due to the

Michelson-Morley effect. The experiment proves that the ether in the vicinity of earth moves with the same velocity that the earth does; this is not in agreement with Fresnel's law of drift and the phenomena of astronomical aberration.

HALL EFFECT

This was discovered by Hall in 1879. He found that when a current bearing conductor was placed in a magnetic field, the lines of force being at right angles to the current, a transverse potential difference was set up. A thin plate carrying a current was placed in a magnetic field with its plane at right angles to the field. It was found that the lines of flow suffered distortion.

NERNST EFFECT

If in place of an electric current a heat current is made to flow through the plate, a transverse E.M.F. is produced by the application of a magnetic field. This is called 'Nernst effect'.

ETTINGHAUSEN EFFECT

Hall showed that a transverse difference of potential was set up in a current carrying conductor placed in a magnetic field. Besides this, transverse difference of temperature also is produced. This is known as the Ettinghausen effect.

LEDUC EFFECT

vide Righi-Leduc effect.

COTTON EFFECT

Fizeau and Foucault found that on passing a beam of parallel white light through crossed Nicol prisms between which is interposed a thin plate of quartz cut parallel to the axis and so placed that the principal section of the plate is at 45° to the principal section of the polarising beam and afterwards allowing it to fall on the slit of a spectroscope, dark bands appeared in the resulting spectrum. Cotton examined a layer of Fehling's solution in an apparatus of this kind and obtained a displacement of the bands at the red end of the spectrum. His explanation was that elliptic polarisation has resulted from unequal absorption of the two circularly polarised beams which are produced when plane polarised beam is passed through an optically active medium,

Doppler effect when the pressure is below the order of one m.m.

JOULE-KELVIN EFFECT

Joule and Kelvin in their 'porous plug experiment' showed that a little internal work is done by a gas during free expansion. The cooling effect consequent upon this internal work is known as the Joule-Kelvin effect.

ZEEMAN EFFECT

In 1896, Zeeman discovered that spectral lines are split up into components when the source emitting the line is placed in a powerful magnetic field and that these components are polarised. In the *normal* Zeeman effect, the line is split up into a triplet. But in most spectral lines, the effect is anomalous. The classical theory does not explain the *anomalous* effect.

PASCHEN-BACK EFFECT

This refers to the Zeeman pattern of a given group in a *strong* magnetic field which always approximates the normal triplet characteristics of the normal Zeeman effect—though the Zeeman pattern of a group of lines in a *weak* field is not characteristic.

THE TYNDALL EFFECT

The blue light of the sky has been imitated and artificial skies produced in an elegant manner by Tyndall. Tyndall passed a pencil of light through a tube containing a small quantity of vapour of iodide of allyl. By the action of light, a very fine cloud forms within the tube. At first the particles are exceedingly small and the colour is a delicate blue; but as the experiment progresses, the particles increase in size when a whitish tinge mingles with the pure azure, thereby clearly showing that the particles are no longer of that fine size which scatters only the shortest waves. This effect is called Tyndall effect.

The gas molecules and the particles of dust and water vapour high up in the atmosphere are so minutely small that they reflect little but blue. The red and orange of the horizon at sunset and sunrise are due to the fact that only waves of great length are transmitted by the long layer of dust and water particles close to the earth.

The late Lord Rayleigh developed a theory in which he supposed that the molecules of air would act in the same way as the fine particles in Tyndall's experiment and become diffraction centres. This phenomenon is called 'Rayleigh scattering'.

The more distant B type stars—the bluish stars—are actually redder than the nearest ones of the same class. The hypothesis of Rayleigh scattering would generally provide the explanation of this observation.

AUGUR EFFECT

Under the influence of X-rays and ultra violet light, a number of metals and some gases emit electrons. This phenomenon is called the photo-electric effect. The internal conversion of fluorescent radiation was studied by Augur in the Wilson chamber. The emission of electrons takes place as though the energy of the incident light is concentrated in bundles or quanta, one bundle being assigned to each electron. But Augur noticed that when X-rays expelled photo-electrons from heavy atoms, it happened that two or more electrons were expelled simultaneously from the same atom. When such a phenomenon occurred, Augur showed that the energy of the electrons was not greater than the energy of the individual bundle or quanta. This is the Augur effect.

SCHROTT EFFECT

A thermionic current consists of electrons in motion: it is to be considered 'as analogous rather to a hail of shot than to a stream of continuous fluid'. W. Schrotky drew attention to the fact about the fluctuations of current in the thermionic tubes due to the random emission of individual electrons. This has been called the Schrot effect—small shot or shot effect.

JOHNSON FLICKER EFFECT

Johnson observed a current fluctuation analogous to the current fluctuation in 'shot effect'. This was observed to be abnormally large at very low frequencies. This has been called the Johnson flicker effect. This differs from the 'shot effect' in that its magnitude varies with the nature of the emitting body.

The Late Sir Dinshaw Wacha

THE passing of Sir Dinshaw Wacha at the ripe old age of 92 removes the last of the three great Parsi leaders who were the pillars of the Congress movement in its earlier years. The tribute of respect and affection for the departed leader with which the press is so full, gives us a measure of the esteem in which Sir Dinshaw was held by all classes of people. There were days when Dinshaw Wacha was described as a firebrand but he was the soul of honour and integrity in public life, irreproachable in character, sincere, chivalrous and patriotic. One of the kindest of men and always generous to a fault in private life, he was a stern and unbending character in public life, as sincere in his opinions as he was pertinacious in upholding them.

Sir Dinshaw was General Secretary of the Congress for 17 years and presided over its Calcutta Session in 1901. Throughout his strenuous public life of over fifty years, Sir Dinshaw championed the causes dear to Dadabhai Naoroji and Pherozeshah Mehta with an energy and pertinacity seldom excelled by younger men.

Sir Dinshaw's mind was in a constant state of challenge; his application excelled the industry of Gokhale; in the power of statistical analysis Gokhale was great enough to confess his inferiority to Dinshaw Wacha; and both were distinguished for the purity of their public life, not a man daring to ascribe a selfish motive to the most exceptional of their decisions.

To the end he was an unyielding fighter, and though towards the close of his long public career he could not approve of certain innovations in the policy and methods of the Congress, he was steadfast in his adherence to all progressive and Liberal causes; and there was no more ardent patriot and nationalist in all India than the veteran Sir Dinshaw Wacha.

"His activities," says one who has known him intimately, "constituted one of the marvels of public life. No one of his generation so constantly gave freely of his time and talents to the service of public causes as Sir Dinshaw Wacha did." A man of strong convictions and solid principles to which he tenaciously held throughout his life,

a hater of humbug and hypocrisy, a bitter critic

of official incompetence, and extravagance, a citizen with a compelling sense of duty to the city of his birth and a sterling patriot, Sir Dinshaw Wacha gave to the public life both of the city and the country all that he had to give.

For thirty years he was a member of the Bombay Municipal Corporation and his fine work on *The Rise and Growth of Bombay Municipal Government* (Rs. 2. G. A. Natesan & Co., Madras) is still a record and an authority on the working of Local Self-Government in that great city. Finance, however, was his forte and throughout his long public life of over half a century Sir Dinshaw poured forth a stream of unending literature on various aspects of public finance. A voracious reader, Sir Dinshaw was a copious writer as well and almost to the end, articles and pamphlets and books innumerable continued to issue from his indefatigable pen. Nor was he an arm-chair economist, juggling with pet theories. He was a practical businessman, actively engaged in great industrial and commercial enterprises and anxious to share the lessons of his experience with his readers.

The Editor of this *Review* recalls with gratitude Sir Dinshaw's generous help and patronage in his many publications and his unwearying kindness and affection through years of friendship. For many years, the *Indian Review* was favoured with his contributions month after month with clock-like regularity and readers of the "Current Events" of those years still recall the fervid and trenchant manner in which *Rajduari*—the pseudonym by which Sir Dinshaw preferred to be known—handled the affairs of the world. In those days few

* Wacha's Speeches and Writings

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Indian readers were interested in affairs outside India, but Sir Dinshaw's competent handling of international affairs and his encyclopaedic knowledge and eloquent exposition of the political and economic problems of Europe and America won him many admiring readers. And many were the enquiries to the Editor as to the identity of this "brilliant Rajduari".

As a copious writer, Sir Dinshaw always let himself go in his letters to friends, and the Editor of this *Review* still looks back with astonishment on the

energy of one whose letters took the shape of pamphlets. One would have thought that letter-writing in English has become a lost art—an art that has been killed by the stenographer and the typist. But Sir Dinshaw, almost to the last day of his life, with failing sight and trembling hand, wrote his own letters himself; and as we turn over the files, what a feast of facts and opinions await the patient reader of those old fashioned olive coloured papers packed with comments and criticisms on persons and things—all in the same vigorous and challenging style of turgid eloquence.

Population Conference, Lucknow

THE first All-India Population Conference, brought into being by the indefatigable exertions of Dr. Radha Kamal Mukerjee, Professor of Sociology in the University of Lucknow, was opened at Lucknow on February 3rd, 1936, with Vice-Chancellor, Dr. R. P. Paranjpye, who distinguished at the outset the birth control programme of a nation from the economic, social and biological aspects of the Indian population at the present time. The Hon'ble Mr. J. M. Clay, Finance Member of the U. P. Government, in his inaugural address further elucidated the above distinction and gave a very good lead to the deliberations of the Conference. The academic part of the Conference which consisted of six divisions was presided over by an eminent authority on the subject, and in each division very important papers were read by distinguished authorities all over, and outside of, India. Prof. K. B. Madhava (President, Vital Statistics and Diseases Section) outlined the manner by which vital statistics roused consciousness among the public and provided clues to scientific discovery, and put forth the plea that the individual himself or herself had to conduct in a manner so as to eliminate from the stream of human inheritance not merely disease but defect and disability as well. Dr. Nil Ratan Dhar (President, Diet and Nutrition Section) emphasised the importance of animal proteins in the dietary of man, and strongly deprecated the attempts made in certain quarters to show that 2,400 calories or thereabout were sufficient for an average Indian workman,

while the fact was that probably 3,000 was nearer, if anything lower than, the mark. Dr. Panchanam Mitter (President, Anthropological Section) discussed the vital and economic conditions of primitive peoples in India and called the attention of the Conference to the urgent problems of the depressed and excluded classes in Indian population. Prof. Benoy Kumar Sircar (President, Sociology Section) explained the rationale of the large family movement and expatiated on the widening of human life by outside interests such as greatness, power, and the like which guarantee to mankind a fresh lease of progress through trials and failures adapted to the new conditions of technocracy and world economy. Dr. Khanolkar's address to the Family Hygiene and Eugenics Section was intensely practical and made out an unassailable case for the advocacy of conscious control at least to suit the needs of each individual and to space the births in each matrimony. Prof. Radha Kamal Mukerjee both in his opening address as Convenor of the Conference and as the Chairman of the Economics Section dealt largely with population capacity and control in India and elucidated the facts that settled conditions have long been established in this country which called for "adaptive fertility". He said:

"As there is desire for better food and higher standard of living, and for giving the children better opportunity for advancement, as women gain in enlightenment and self-consciousness and as men rid themselves from the over-awing authority of religious injunctions which were the outcome of remote spacious times and which have now become

obvious misfits, the prejudice against "interference with nature" will yield to economic necessity. Modern education, medicine and public hygiene have reached the Indian village, and as these spread more, birth control will shock the people less and what Ross calls "an adaptive fertility" will relieve the present heavy population pressure. Nothing is more important than this adaptive fertility for securing in India the economy of reproduction, the absence of which has made it more and more difficult to raise the standards of farming and living, led to chronic unemployment in the fields and in the cities and brought about an appalling waste of life spilling on all sides."

His conclusions that India's ultimate population capacity cannot exceed 441 millions of people, and that unchecked she will soon overstep that limit, and that even now about 6'6 million total starvers must be deemed to exist were seized upon as headlines for newspaper announcements.

Dr. K. C. K. E. Raja (Calcutta) and Dr. A. C. Mukerjee (Baroda), Mr. M. D. Joshi (Allahabad), Dr. H. D. Mathur (Lucknow) and Dr. Christopher Tietze (Vienna) contributed excellent papers dealing with statistical methods concerning trends of population, natality and mortality. Dr. Burridge (Lucknow), Mr. M. Narayana Iyengar (Mysore) and Mr. S. P. Saksena (Agra) submitted papers on Food, Health and living standards in India. Economic theory, including the discussion of optimum population, attracted papers from Prof. Corrado Gini (Rome), Mr. D. O. Mukerjee (Lucknow), Mr. B. N. Ganguly (Delhi) and a number of others. Dr. Radha Kamal Mukerjee (Lucknow), Mr. T. Krishna Murthy (Mysore), Mr. B. B. Ghosh (Delhi) and Mr. K. V. Krishna Sastry (Mysore) sent in excellent papers dealing with vagrancy, overcrowding and dysgenic trends in population and a good deal of discussion centred round the apparent decline of high class castes in India. Dr. Cedric Dover (England) advocated sterilisation of lepers in India, and Dr. Ghurye (Bombay) and Dr. N. N. Sen Gupta (Allahabad) and Dr. Menon (Benares) spoke on the ethical and social problems of family limitation. Mr. S. V. Mukerjee, M.A. (Oxon), now Development Commissioner, Baroda, and author of the Census Reports of Baroda of 1921 and 1931, engaged the attention of a large audience by his public lecture on 'Some aspects of the population problems' which for clarity of expression and profundity of thought was a great record.

The addresses and discussions were undoubtedly highly academic, but a good deal of interest was stimulated among the local intellectual circles and the public in general. This was manifested by the general interest to participate in the discussions and by the long and patient hearing of the many speakers who crowded up engagements. In those two days a variety of subjects had to be dealt with and the large number of students and local citizens and particularly the large gathering of ladies who sat through the whole Conference was remarkable in every way. At a business meeting of the Institute of Population Research, India, was founded for the scientific study of population problems and a representative committee of management from the whole of India with Dr. Radha Kamal Mukerjee, Lucknow University, as Secretary was formed, annual membership fee being limited to Rs. 10. The similar scientific society for the study and promotion of Family Hygiene, recently formed at Bombay, has also offered a great measure of co-operation and active support in the scientific study of population problems in India in the particular fields which come within the direct purview of this latter society.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

H. H. The Aga Khan's Statement

IN the important statement at the Conference of Muslim Leaders in Delhi, H. H. the Aga Khan made out three points with which his compatriots in India are in perfect agreement. His Highness' advice to his community in regard to the struggle for national freedom has been widely welcomed as a lead in the right direction.

Indian Moslems, he declared, "are ready to take their due share in developing political life in the best interests of the country".

Secondly, the Aga Khan deplored that our countrymen are not treated fairly in other parts of the Empire, and he suggested that this can be rectified only by

the uplift, personal, spiritual, moral, intellectual and economic, not only of families but also of the poor masses, the needy and the backward.

The question naturally arises, does the New Constitution afford facilities for such a comprehensive scheme of social and economic regeneration? His Highness did not stress the need for so transforming the Constitution as to give the nation power to effect these desirable ends; but his emphasis that Indian Muslims are Indians first and Muslims afterwards must carry conviction by the logic of his reasoning, that

faith is a matter of individual conviction and should not be allowed to create ill-will between the various communities.

And this is the third point on which progressive opinion in the country is entirely in agreement with His Highness.

Sir A. Watson's Warning

Writing on "Newspaper Life in India" in a recent issue of the *British Press Review*, Sir Alfred Watson says:

At this point I offer one word of warning to any man who goes to India with a racial superiority complex. The journalist who brings with him contempt for Indians and indifference to Indian affairs is not merely stupid. He is a danger to everything British in India and worthless for his task. Many Indians are showing brilliant capacity for journalism—one of the trials of an editor is to turn back the long procession of university graduates who clamour for a chance in the office. Looking into the future, I can see even the British-owned papers largely officered by Indians.

Comment is needless. Sir Alfred has been connected with the *Statesman*, the leading Calcutta daily, and he knows what he is writing about.

Hitler's Bluster

It is perhaps natural that Hitler should try to flatter England and cajole her into returning some of the Colonies she took from Germany during the War. But the Fuhrer's ways are amateurish and lack the finesse and the suavity of the more successful British. There is something vulgar and crude in the very manner of Hitler's approach. Anxious to exploit the coloured races, he blurts out things that are not exactly calculated to make the Colonies eager to rejoin Germany. Knowing how savage Nazi Germany could be in their own country, the Colonies know better than to lick the claws that will strangle them.

Hitler talks of the civilising role of the West. We have ample evidence of the civilising methods of Italy in Abyssinia by airbombing and machine guns.

As for the West teaching India "to walk", an average schoolboy knows better than Hitler that the East has had a system of government and a code of morals infinitely superior to anything west of Suez. The right of the white races may be in their might, but the insolence of the mailed fist alone can neither conquer nor retain an Empire. In trying to pamper England, Hitler has only made himself ridiculous by this exhibition of ill-breeding. We rub our eyes and wonder if the voice of Hitler could really be the voice of the countrymen of the wise Schaupenhaur, and Max Muller and Paul Deussen.

Sir Radhakrishnan as Oxford Professor

We congratulate Sir Radhakrishnan on his appointment as Professor of Eastern Religion and Ethics in the University of Oxford. Sir Radhakrishnan has already acquired international reputation as a sound scholar and thinker, and fully deserves the honour of being the first Indian to be selected to this position. It is but fitting that Eastern religion should be expounded by an Indian professor; and who more competent than the author of *Indian Philosophy* whose eloquent exposition of Eastern thought has made such a profound impression in Oxford.

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Europeans in India

Europeans in Madras have given a right lead to their compatriots in other Provinces. They realise the need for organising themselves so as to take their due share in the new Constitution. If only the spirit of the speakers at the recent Conference in Madras should inspire the whole body of Europeans in India, their influence in the future Constitution is "likely to be not less but greater than now". Very appropriate too was Mr. F. E. James' observation:

There could be no surer guarantee of good-will, which we claim to be our best safeguard, than a frank appreciation of India's case for self-government and our willingness to work with our Indian friends in using the opportunities which are now coming to bring India nearer to her goal.

"We all must wish whole-heartedly," said Mr. D. M. Reid, Chairman of the Meeting, in winding up the debate

to give our assistance to the people of this province in the great struggle ahead, and to do so we must identify ourselves with them.

We are Madrasis. We must be prepared to enter more and more into the life of the people and to share the burden in the fight against communalism and corruption. It is not enough for us to take an interest only in what we think affects us.

If this spirit of identity of interests should inspire their actions, how little need there is for all the safeguards with which the new Constitution is riddled.

India and America

Mr. Howard, Editor of the *New York World*, tells a Press Correspondent in Bombay with a superior air that "America will not be interested in Indian politics nor will she be sympathetic towards Indian aspirations as long as there is caste system in India". Now nobody in India claims extravagant virtues for the caste system and none is working more ardently for the removal of its more undesirable features than the Hindus themselves. But to be told that because of the caste system, India is unfit for democracy is something inviting an easy and cheap retort as to American treatment of Negroes and the way of the gangsters in the free Republic.

In India, the law allows the untouchable to travel in the same train and tram as the Brahmin, while the outcast Negroes of America have to observe segregation under the command and conscience of the law.

We have no doubt there are enlightened Americans who take a saner view of Indian conditions and aspirations.

Mr. Slocombe's Impressions of India

Contrast the condescending way of the American journalist, Mr. Howard, with Mr. George Slocombe's method of approach to the Indian problem. It is a treat to read his summing up of the Indian character, not because it is in praise of India, but because it is so self-revealing. It is the voice of a friend, ringing true and clear:

If the Hindu were not deterred by moral scruples, he would long since have conquered the world, he is so much more alert than other races. He learns everything with an astonishing rapidity—languages, sciences, the arts, the conduct of automobiles, the aeroplane and even the games in which Anglo-Saxon once thought himself invincible. The essential weakness of the Hindu is his extreme spirituality. He believes in the victory of good over evil, whereas other races merely believe in victory for its own sake. . . .

Nothing can destroy such a man or such a race—neither famine nor disease, pestilence nor the perils of war.

His is no race of conquerors or of the conquered. Something proud and patient in the Indian lives on, imperturbably confronting all the suns that rise over Asia. Something magical and unconquerable in his destiny, some secret race-consciousness of parentage with the dust of humanity that lies undisturbed at the foundations of the world, some triumphant memory of his past in the dim beginnings of time, make him at once the humblest and proudest of the sons of the earth.

What a contrast this, to the hectoring and superior airs of those who would fain teach this ancient people "to walk".

The Next Congress President

In a series of speeches and press interviews in England, Pandit Jawaharlal Nehru, President-elect of the forthcoming Congress at Lucknow, has expressed himself with characteristic candour. Congressmen all over the country are familiar with his socialistic leanings; but they know also how consistently loyal he has been to the right wing of the Congress. Though the Pandit described the Government of India Act as a trivial affair, he realises—and none better than he—that the question of questions before the next Congress is its attitude towards the New Constitution. Of the Act itself, Pandit Nehru said what the *Servant of India* describes as "the shrewdest commentary that has yet been made" on it:

It had mortgaged India to a number of vested interests, thereby converting India into a magnified Indian State.

WORLD EVENTS

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

PERSONAL

AS the writer of World Events will be going on leave before another issue of *The Indian Review*, and consequently will not be able to continue these articles for some time, he may be permitted to make one or two personal remarks. He wishes to thank the management of *The Indian Review* for the opportunity which they have given him to discuss month by month important events which have made the history of the world; for several years we have studied together the trends of modern events, and we have found them a fascinating study. The writer wishes also to thank his invisible host of readers throughout India, many of whom have expressed in writing or in person their appreciation, who have been following these World Events. You have been patient when sometimes you have not agreed with what has been said, and you have been encouraging and appreciative. That is the food on which a writer lives, and it is here gratefully remembered.

AMERICA

The United States politics are in a decidedly confused state; this is Presidential Election year which will add to the general confusion; it does seem to an outside observer that such a periodic upheaval every four years is bad for the nerves of the people, is equally bad for the business of the country, and is an expenditure of large sums of money which could be more usefully engaged in other ways; our modern forms of democracy are exceedingly expensive.

The United States' neutrality policy is far below what the American people should follow. The American Government and one can say the great majority of the people are opposed to the aggression of Italy in Abyssinia; they have also taken a position of nominal support of the sanctions against Italy, and even in the oil sanctions the United States Government are opposed to allowing any more business in the war situation than was the average before the war. They believe also in the ideals of the League of Nations, but thus far and no further will they go. Her membership in

the League, the ideals and the present methods of which America heartily approves, would materially strengthen the position of the League, and yet public opinion will not allow the United States to join the League and throw her whole weight on the side of peace and against aggression. We sincerely hope that the time will come soon when a change will take place in the foreign policy of the U. S. with reference to the League.

NATIONAL vs. STATES' RIGHTS

When the American Constitution was promulgated, national and international questions were not so important as the rights of the individual states, but things are altogether changed to-day. National problems which call for nation-wide treatment are of first importance, and should be considered first, even before the rights of individual states. Then again we are all far more socially-minded to-day than when the American Constitution was drafted with the result that national and social progress is being held back because the constitution stands in the way.

The latest illustration of this is the decision of the Supreme Court against the agricultural adjustment administration of the Roosevelt Government. That measure provided for compensation being paid from public funds to American farmers to restrict their production and thus keep prices up. It was a nation-wide effort to protect the interests of the farmers, but it ran counter to raising funds within states by a Federal authority; consequently it was declared unconstitutional. 65,000 officials and workers in this A. A. A. have been thrown out of employment, and the huge sum of £226,000,000 already paid in farmers' relief will now probably have to be repaid. That will mean a loan or further taxation to meet the amount. It is believed that new legislation will be introduced to meet the need of the farmers, and another large sum will have to be found to cover the charges of the war veterans' bonus, so that new taxation is quite possible, for which Mr. Roosevelt will not be responsible.

It is pretty plain to any observer that if progress along lines of national and social

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advance is to be made in the United States, the constitution must be amended and be made more flexible so as to make possible social and national legislation. Mr. Roosevelt sees the issue and has hinted at constitutional amendments, but it is hardly likely that he will introduce that issue into the forthcoming elections. It will yet be a Presidential issue, but probably not at this election. Most of the major reforms that Mr. Roosevelt has worked so hard for, have been killed against this constitutional rock; there is not much of his New Deal left. Mr. Roosevelt's position is summed up thus:

Six months ago, commenting on the N. R. A. judgment, Mr. Roosevelt made it plain that, in his view, some way must be found to give the national Government—that is to say, the President and Congress—power to handle the economic questions which in these days are of supreme national importance. The only practicable way would seem to be by an amendment of the Constitution. It is hard to see how the extension of the authority of the Federal Government can be prevented from becoming the dominant issue in the coming election, or how, in the long run, the American people can refuse their Government the powers necessary for the protection of the economic interests of the whole nation.

RETURNING TO MONARCHY

There are two principles in politics fighting for supremacy in modern Europe: they are Constitutional Monarchy and a Dictatorship. The wonderful outburst of loyalty to the throne last year throughout the British world and the great sorrow over the death of King George V are evidence for the Monarchy, while on the other side, Italy and Germany have their Dictators. Other nations are trying to make up their minds as to which principle of government will serve them best. Greece has recently returned to a Constitutional Monarchy; Spain is having a bad time; at present it looks as though reaction is in the ascendancy, but the monarchy may yet be returned. Austria is faced with the same great problem. One thing they are determined at present to maintain its separation from German control; the other ideal was expressed recently by

Prince Starhemberg when he declared that Austrian history could not be separated from the House of Hapsburg. We may see important changes in Austria in reference to the monarchy before long.

THE SANCTIONS POLICY

General Smuts of South Africa is regarded as one of the clearest thinkers and one of the most outstanding internationalists of the present day; in a recent speech he laid down a three-point policy for South Africa in which he urged:

Firstly, to keep and strengthen collaboration with the Union's friends in the British Commonwealth.

Secondly, to maintain the same collaboration with its other friends, and

Thirdly, to stand by the League of Nations.

"That alone," said General Smuts, "should be our policy, instead of thinking our own South African armed forces, and the greatest possible measure of safety for this dangerous world to-day can best be attained by never deviating from that policy."

The League of Nations has not yet come to a definite decision regarding imposing oil sanctions on Italy. The present sanctions are exerting a restraining influence on Italy, but the process is slow; oil sanctions would hasten the climax in Italy, but France is not ready to support the oil policy, and the United States are wobbling. When one realises the truth of the following statement from the *Manchester Guardian*, it is most unfortunate that the League will not act in the matter quickly; their position of course is that it must be collective action for the common good:

It is strange reflection that if only the League had acted with determination when those other sanctions were imposed, the war might now, according to the calculations of the Technical Committee, been within a fortnight of its end.

SELECT CONSTITUTIONS OF THE WORLD
Edited by B. Shiva Rao, M.A. Rs. 9.

THE DECLINE OF THE WEST
By Oswald Spengler. 2 Vols. Rs. 31-8.

CONSTITUTION OF THE IRISH FREE STATE
By Leo Kohn. Rs. 12.

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

DIARY OF THE MONTH

5. A Committee of Enquiry is inted by the Viceroy to review the ding of the Indian Institute of nce at Bangalore.

6. Government's reconstruction ress re: the Frontier Judiciary ublished.

7. Babu Rajendra Prasad replies passages in *India in 1933-34*.

8. Spain falls in line with other iterranean Powers in guaranteeing to Britain against any aggression.

9. The Queen Mother issues a message he peoples of the Empire expressing itude for their sympathy in the death King George.

10. Heavy fighting is reported in Southern front in Abyssinia.

11. International Women's Conference ts at Calcutta under the presidency Maharani Gaekwar of Baroda.

1. Pandit Jawaharlal Nehru is elected sident of the Lucknow Congress.

2. Quetta is thrown open to the public.

3. The Assembly begins its session lay and adjourns after passing a olution on the death of King rge V.

4. Rt. Hon. Ramsay MacDonald is elected to the Commons by the Scottish iversities.

5. Sir S. Radhakrishnan is appointed lding Professor of Eastern Reli- ns and Ethics at Oxford.

6. Criminal Law Bill is defeated in Assembly.

7. India beat Australia in the Fourth st Match at Madras.

8. Central Board of Harijan Sevak ngh meets at Delhi.

9. Flt.-Lt. Rose breaks the record for flight from England to Cape Town.

10. Commander Douglas Cochrane is pointed Governor of Burma.

11. Mr. Malcolm MacDonald is elected the Parliament in the Ross and omarty by-election.

12. Maula Bux 'dictator' of the ahidgunj Satyagraha is awarded months' R. I.

13. Assembly rejects the operative use of Criminal Law Amendment Bill the casting vote of the President.

14. The House of Lords approves of e Sind and Orissa orders.

Feb. 15. Nabas Pasha, the Leader of the Wafd, leads the Egyptian Delegation for the Treaty Talks.

Feb. 16. Congress appoints a Committee for the amelioration of the condition of political prisoners.

Feb. 17. H. E. the Viceroy opens the first Modern Air Station at New Delhi.



Feb. 18. Sir D. E. Wacha is dead.

Feb. 19. The Mount Everest expeditionists Mr. Rutledge, Mr. and Mrs. Humphreys and Lt. Gavin arrive in Bombay.

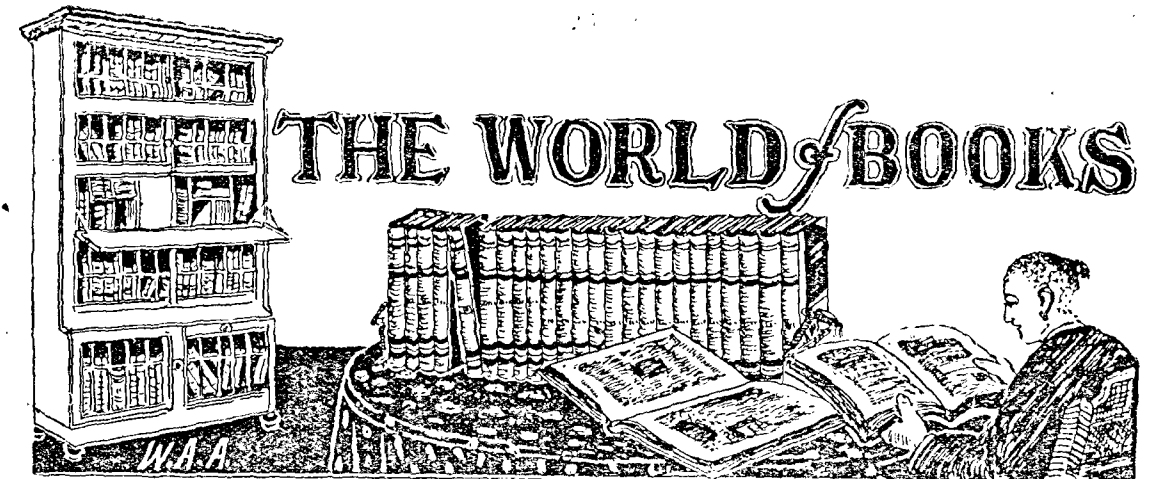
Feb. 20. Council of State passes condolence resolution on the death of Sir D. E. Wacha.

Feb. 21. The Governor-General withholds his assent to the Madras Estates Land (Second Amendment) Act 1934.

Feb. 22. General Elections in Japan result in the triumph of Premier Okada's Government.

Feb. 23. His Majesty the King-Emperor approves the appointment of Sir Lancelot Graham and Mr. J. A. Hubback as Governors of Sind and Orissa respectively.

Feb. 24. The Ramakrishna centenary celebrations begin throughout India.



GLIMPSES OF WORLD HISTORY, VOL. II.

By Pandit Jawaharlal Nehru. Kitabistan, Allahabad. (Can be had of G. A. Natesan & Co. Price Vol. I, Rs. 6. Vol. II, Rs. 9.)

In May last, we reviewed the first volume of Pandit Jawaharlal's "Glimpses of World history". Since then the Publishers have brought out the second and concluding volume of his ambitious project. The first volume took us to the close of the Napoleonic Wars. And the hundred years that followed the crash of Napoleon, 1814-1914, were years of unexpected advance in science and art and government and social outlook. In a series of what one may call flash light pictures, the century of progress is made vivid to us—the rise and fall of states and nations, the growth of imperialism and the competing claims of democratic principles, the revolt of Asia, the colonization of Africa and Australia and the great emergence of the American Republic. The story of the last 15 years alone—years fraught with even more tremendous changes which have practically altered the map of the world—is told with truly historic perspective and consummate mastery of detail. For as the story develops, the Pandit acquires a style appropriate to the historian, and we see him plunge into the great affairs of this naughty world and unravel its mysteries with the ease and trenchancy of a master craftsman.

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SPEECHES. By Lord Macaulay. With an Introduction by C. M. Young. World's Classics, Oxford University Press.

There are a score of speeches in this selection, mainly on Education and Parliamentary reform. Readers in India will naturally be interested in Lord Macaulay's famous Minute of the 2nd February 1835, which contains some of his characteristic judgments on English education and Oriental learning—judgments which are as hotly contested to-day as they were a century ago. And yet as Mr. Young truly says in his judicious estimate of Macaulay: "The book is of unique interest both as a literary classic and an historic document."

EVERY WOMAN'S GUIDE TO BEAUTY. By Ivie Priestnall-Holden. Link House Publications Limited, 4-8, Greville Street, London. 3s. 6d. Net.

In this work the author gives valuable advice to women "for the attainment of perfect beauty of the face and figure". In ten short chapters various exercises are detailed in unambiguous terms; and as the Publisher claims in his Preface that the author has given her readers complete guidance in the attainment of beauty. There are six Plates including Frontispiece which truly add to the charm of the book.

OME ASPECTS OF ECONOMIC PLANNING. By N. S. Subba Rao. Bangalore Press, Bangalore. (Available of G. A. Natesan & Co. Price Rs. 3.)

Mr. Subba Rao of Mysore delivered the Sir William Meyer Lectures to the University of Madras in 1932-33. These lectures have been published in book form under the above heading.

Mr. Subba Rao has divided the work into five chapters. The introductory chapter portrays the subject in its historical setting and brings to relief the striking change in the part which the State is to play in moulding the economic life of its nationals.

That stability is one of the important objectives of economic planning is clearly brought out in the second chapter. Instability resulting from uncontrolled mass production, uncertainties of demand, and rapid changes in the technique of production, is inherent in our modern economic system, and if it is not to end in disaster, conscious collective effort must be made to impart better certainty to the system. The author rightly points out that exchange stability and stability of internal prices are not alternative but complementary.

In the third chapter the author considers how, given no disturbances from the side of money, production can be organised so as to make the best use of the available resources and technological advances, and also be brought into close adjustment with elusive demand, which itself may also be made less uncertain and erratic. Under planned economy, production would be controlled and rationalised so as to secure maximum social welfare.

That planning aims to remove the anomaly of poverty in the midst of plenty, the malady with which the modern economic system is suffering, by balancing production and

consumption is clearly brought out in the fourth chapter. Better distribution of wealth, increased purchasing power, more efficient and economic production, would be some of the striking features of the new order. Under planned industry workers will get congenial work, high wages, a shorter working day, a briefer working life, and better conditions of work.

The necessity of economic planning for India is emphasised in the last chapter. There can be no two opinions as to the need of economic planning for India. But there is an unmistakable difference of opinion as to the basis or essentials for planning. The economic system of a country should be planned primarily for the good of its nationals. If so, the first and the most essential requisite of economic planning is a government responsible to the public opinion of the country. There is not a vestige of responsible government in this country. Increased interference of an irresponsible government in the economic life of the people is dangerous. Thus, to-day the very basis for the plea of economic planning for India is lacking. Therefore the recent measures taken by the Government of India cannot be characterised as a step towards economic planning, but at best a gesture of the benevolent despot to win the good will of the governed. Colonial economic policy cannot be a substitute for national economic policy.

This is a timely, forceful and well thought-out work on a subject of current importance from the pen of a senior Economist, who, though now engrossed in administrative work, has retained his freshness of thought and outlook. An index would have added to the value of the work.

CHANGING VIEWS ON MARRIAGE AND FAMILY. By K. T. Merchant, M.A., LL.B. B. G. Paul & Co., Madras. (Available of G. A. Natesan & Co. Price Rs. 3-8.)

A study of social problems by means of a questionnaire is an interesting way of approach. The author belongs to Bombay and the inquiry was conducted under the guidance of Dr. Ghurye of the Bombay University. The answers came from young men of Bombay, Guzarat and Poona. Their opinions are no guide to the opinions of the vast population in rural areas. Urban opinion, however, is influential and may furnish a clue to the legislation of to-morrow.

The questionnaire involves answers to questions of importance in current thought.

Need women necessarily marry, or, if they have economic independence, may they remain unmarried? Is self-choice necessary for man and woman? Should there be betrothal and a right to terminate it on second thought? Should there be provision for divorce? Is co-education advisable?

There is no doubt that in the urban areas considerable changes are coming over the people's views, for some of which the economic condition in the country is more responsible than any considered verdict on the basis of reason as applied to the institutions. Where a choice is possible, people still move in old tracks. Where there is no choice left, the available alternative happens to be in the direction of reform and change. This is not viewed as improper. The hand of Time is obvious in effecting these changes.

Are these changes good or evil? Opinions will endlessly vary. And the book shows a variety of opinion even in the same grade of urban society. The book is worth reading as showing the trend of opinion among a certain group comparatively influential in shaping opinion.

THE CASE FOR FAITH-HEALING. By J. D. Beresford. With a Preface by the Very Rev. H. R. L. Sheppard. George Allen & Unwin, London. 5s. Net.

Mr. Beresford is primarily a novelist. He holds that "the first and only reality is God, that matter is purely the presentation of the spirit in the temporal world and that communication between matter and spirit is by way of understanding, sympathy and love". For such a philosophy, faith-healing is an inevitable postulate, especially when faith is construed not as subscribing to a creed, but in the words of Radhakrishnan (quoted on p. 131) as "the response of the entire self". The book contains a message of hope and cheer both for the healthy as well as the sick and weary.

THE SAMKHYA KARIKA OF ISVARAKRISHNA. Edited with Introduction. Text in Devanagari and Roman Transliteration: Translation and Notes in English by S. S. Suryanarayana Sastri. University of Madras, Rs. 2.

It was with a view to help the study of Indian Philosophy by the students of the B. A. Course in the universities that Mr. Suryanarayana Sastri brought out an edition of the Samkhya Karikas of Isvarakrishna with Introduction, Translation and Notes in 1930. The usefulness of the book is borne out by the fact that he has issued now a second edition of the same work.

Extracts from an unpublished commentary on the text preserved in the Adyar MSS. Library form the chief addition to this edition. The Translation is generally good and the Notes, mostly based on the Sanskrit commentary of Vachaspati, are a great help in understanding this earliest available text of what is admitted to be one of the oldest of the systems of Indian Philosophy.

SANGIT BHAVA. By Maharana Vijayadevji of Dharampur. Published by D. B. Taraporewala & Sons, Bombay.

The work deals with one of the most important of the six raghas of northern music, in some respects the most important of them. Valuable as it is as a contribution to the history and science of Indian music, it is rendered doubly so by reason of the prefatory remarks of the author and Mr. Kaniyalal H. Vakil.

This is, so far as we know, the third book on the subject, the other two being the *Six Principal Raghas of Hindu Music* by Sourindra Mohun Tagore, Doctor of Music, etc. (1877); the second being the *Music of India* by the Princess Atiya Begum Fyzee-Rahmin.

The Maharana has done his work well and thoroughly. He shows that whatever he gives is first-hand matter with which he is thoroughly conversant in theory and practice. He sets an example to others; in that he wishes to share with the world everything he finds good, great and uplifting.

MOTHER INDIA. By Anilbaran Ray.

Published by the Gita Prachar Karyalaya. 108-11, Manoharpukur Road, Kalighat.

An attractively got-up booklet, presenting in a vivid and impassioned style a double thesis—Mother India is a living emanation of the Divine Mother, transcending geographical, racial, linguistic, religious, political, economic or social unities but increasingly conscious of a collective and national unity of spirit and culture; the soul of India is ready to enter into the fullness of her spiritual heritage, achieving a synthesis of Western science and Indian yoga, with her age-long message of an ideal life of Dharma leading to Moksha along the paths of Artha and Kama, economic and aesthetic culture.

BOOKS RECEIVED

INDIA'S NEW CONSTITUTION. A survey of the Government of India Act 1935. By J. P. Eddy and F. H. Lawton. Macmillan & Co. Rs. 4 Net.

THE COMPLETE ANGLER. By Izaak Walton and Charles Cotton. (The World's Classics.) Oxford University Press.

MIND AND VISION. By R. S. Agrawal. Dr. Agrawal's Eye Institute, Delhi.

THE SIDDHANTALESA SANGRAHA OF APPAYYA DIKSHITA. By S. S. Suryanarayana Sastril. University of Madras

THE ROMANCE OF CO-OPERATION. By K. C. Behl. Published by Inland and Foreign Trading Co., Amritsar.

THE MAHABHARATA. Southern Recension. Edited by Prof. P. P. S. Sastril. Vol. XI and Vol. XII. V. Ramaswami Sastrulu and Sons, Madras.

TRANSACTIONS OF THE BOSE RESEARCH INSTITUTE, Vol. IX. By Sir J. C. Bose. Longmans Green & Co.

A SURVEY OF MOTOR BUS TRANSPORTATION. By D. R. Gadgil, M.A. and L. V. Gogate, B.S. Gokhale Institute of Politics and Economics, Poona, 4.

AJANTA AND THE UNITY OF ART. By W. E. Gladstone Soloman. Didonus Printing Press, Bombay.

JAGADGURU SRI SACCHIDANANDA SIVABHINAVA NRISIMHABHARATHI VIJAYAKAVYA. By Mahopadesaka S. "ajavallabha Sastrigal. The Madras Law Journal Press, Mylapore, Madras.

THE STORY OF THE WORLD FOR YOUNG PEOPLE, Vol. II. By Mabel Cleverby Paine. Frederick Muller Ltd.

TALES TOLD IN INDIA. Retold in two Parts by Berta Metzger. Oxford University Press, Madras.

TROPIC ROME. By Dennis Kincaid. Messrs. Chatto and Windus, London.

GRASS FOR MY FEET. By T. Vijaya Tunga. Messrs. Edward Arnold & Co., London.

STUDIES IN THE HISTORY OF THE THIRD DYNASTY OF VIJAYANAGARA. By N. Venkataramanayya, M.A., Ph.D. The University of Madras.

HEALTH, NATURE AND RELIGION. By Dr. Chintulal N. Desai. Narayan Press, Ahmedabad.

STUDIES IN THE LAND ECONOMICS OF BENGAL. By Sachin Sen. The Book Company, Calcutta.

GALLETI'S TELUGU DICTIONARY. By A. Galletti, I.C.S. Oxford University Press, London.

SONG OF ETERNAL PEACE. By M. S. Nirmal. Model Electric Press, Lahore.

STUDIES IN THE HISTORY OF THE SIKHS. By Nahar Singh. Model Electric Press, Lahore.

THE VOICE OF THE GURUS. By Raja Sir Daljit Singh. Model Electric Press, Lahore.

A FEAST OF FACTS. Model Electric Press, Lahore.

SWAYAMBRAKASA VIJAYAM (In Tamil). By Subramania Bharati. The B. N. Press, Madras.

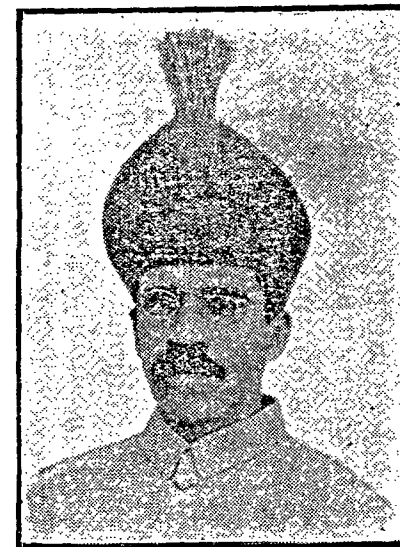
IN MEMORY AND CONQUEST OF WORLD'S GLORY AND PEACE. By Dr. K. M. Hiranandani. Hyderabad (Sindh). A Pamphlet of 26 pages.

INDIAN STATES

Hyderabad

THE NIZAM'S SILVER JUBILEE

In a Firman issued in a *Gazette Extraordinary*, H. E. H. the Nizam announces that in view of the death of King



H. E. H. THE NIZAM

George, the Nizam's Silver Jubilee celebrations which had been fixed to commence on the 24th of last month have been postponed till the middle of September. The Nizam adds: "It is evident on the occasion of sorrow and grief such as this, I cannot permit any functions of happy and joyful character."

NIZAM & THE ALIGARH UNIVERSITY

In a special meeting of the Aligarh University Court with Dr. Zia-ud-Din Ahmad as president, H. E. H. the Nizam of Hyderabad was unanimously elected Chancellor of the University.

NIZAM'S JUBILEE AND THE HARIJANS

The Harijans of Hyderabad are planning to celebrate the Silver Jubilee of H. E. H. the Nizam in December.

Baroda

ADMINISTRATION OF BARODA

In the administration report of the Baroda State for the year 1934-35, Dewan Sir V. T. Krishnamachariar refers to the liberal measures of remission and suspension in land revenue aggregating to about three-fourths of a crore of rupees to peasants to relieve the distress caused by frost.

The total receipts amounted to Rs. 199'41 lakhs, which included Rs. 66'62 lakhs as land revenue, Rs. 25'31 lakhs Excise revenue, Rs. 17'01 lakhs Customs revenue, Rs. 18'21 lakhs interest and Rs. 17'89 lakhs earnings from railways. The total disbursements came to Rs. 212'35 lakhs of which Rs. 97'20 lakhs and Rs. 28'65 lakhs were spent on education and public works, respectively. The net assets of the State in 1934-35 were Rs. 10,91,34,834.

Mass education as usual occupies an important place among the activities of the State. Attention was also directed to improving and reorganizing industrial schools. A new department of Archaeology has been opened during the year. The Boy Scout and Library movements made a satisfactory progress.

THE GAEKWAR'S GIFT

"The magnificence of the India Government's allotment of a crore of rupees for rural development fades before the endowment of a like sum by H. H. the Gaekwar of Baroda for a similar purpose in his State," says the *Guardian*. Some far-reaching adjustments will have to be made in the finances of the State to find this money and the Ruler's willingness to strain the Budget to return to the poorer population the money that is theirs reveals a solicitude that cannot but profoundly impress the masses.

Mysore**MYSORE IN 1934-35**

The Report of the Administration of the State for 1934-35 keeps up the progress made in previous years. The revenue collections during the year amounted to Rs. 3,67,65,874 showing an increase of Rs. 24,78,630 over the realisations of the previous year. The expenditure charged to revenue was Rs. 3,68,44,929 against Rs. 3,65,08,875 in 1933-34. The total receipts and expenditure inclusive of Debt Heads were Rs. 5,22,69,509 and Rs. 5,26,68,717 during the year against Rs. 6,79,99,227 and Rs. 6,92,82,421 respectively during the previous year. The decreases in Revenue were under Land Revenue, Excise, Law and Justice while there were increases under Mining, Royalty and Leases, Miscellaneous Receipts, General Commercial Services, Income Tax, Forest, etc. The biggest increase was under royalty etc. amounting to over Rs. 10 lakhs. Increase in expenditure is recorded under all heads except Public Instruction, due to reduction of Rupees half a lakh in the grant to the Mysore University and of Rs. 1'05 lakhs in the expenditure under buildings.

PRIVILEGES OF MEMBERS

A recent order of the Government of Mysore has approved of certain privileges to the members of the Legislative Council and Representative Assembly. These are freedom of speech subject to suitable limitations, exemptions from serving as jurors and assessors and exemptions from being arrested or detained in prison under civil process when the Assembly or Council is in session. Government have also approved of the adoption of the ballot system prevalent in Indian Legislative Assembly for the determination of precedence of resolutions brought before Legislative Council.

Travancore**RURAL LIBRARIES**

The Government of Travancore have formulated a scheme for opening rural libraries in 60 rural centres of the State. These village libraries will be under the charge of headmasters of primary schools who will also be the librarians in these localities. Fifteen such libraries in each of the four educational divisions of the State will be opened shortly.

Bhavnagar**THE VICEROY IN BHAVNAGAR**

H. E. Lord Willingdon, speaking at the State Banquet at Bhavnagar, referred to the progress the State has made during His Highness' short regime; and said:

"The Durbar has been most generous in writing off revenue arrears and the arrangements made to liquidate the private debts of cultivators represent a solid contribution to the welfare of your agricultural population. I am glad to learn too that efforts are being made to improve the facilities for technical education in Bhavnagar."

Mayurbhanj**THE MAYURBHANJ HOSPITAL**

The Maharaja of Mayurbhanj, accompanied by Mr. K. C. Neogy, Dewan, and Mr. F. D. Wellwood, Chief Engineer of the State, paid a visit recently to the Mayurbhanj Hospital for selection of a suitable site for the building of the proposed Zenana Hospital. It is understood that 70 per cent. of the Maharaja's contribution of Rs. 1,00,000 and the peoples' contribution of about Rs. 2,000 to the Silver Jubilee Fund of His late Majesty the King-Emperor last year have been allotted to the State to be spent on such benevolent measures.

INDIANS OVERSEAS**South Africa****THE UNION PARLIAMENT**

In the course of a recent address at the Johannesburg Rotary Club, Sir Syed Raza Ali, Agent-General of the Government of India, made a strong plea that "Indians in the Union should be given limited representation in Parliament since they had conformed with the standard of South African civilisation". Sir Syed asked the European community to say whether it was right for the Union to withhold the vote from Indians and, at the same time, expect them to be a loyal element in the population. He added: "The position at present is that the Indians in South Africa have no sense of security except that which is afforded to them by the dictates of the European conscience."

Fiji**INDIAN EDUCATION IN FIJI**

People having even a nodding acquaintance with conditions in Fiji need not be told that Indian education in Fiji is in a very backward condition, says the *Servant of India*. The Educational Report for 1934 shows that the number of boys at school rose only by 375 to nearly 4,000 and that of girls by about 100 to the neighbourhood of 1,200, the total coming up to about 5,000. "The number represents not even half the total number of children that will have to be brought to school if there is to be compulsory education. As it is, the percentage of male scholars to the population does not exceed even 8, while the corresponding proportion in the case of the fair sex is 3'5, so that the general level of literacy stands at 5'5. We would urge the Fijian Government to make more vigorous efforts for the diffusion of education among our countrymen so as to make better citizens of them,"

Zanzibar**INDIANS IN ZANZIBAR**

We understand that about 150 Indian merchants of Zanzibar have already wound up their business and left the island for good. About 80 others have closed their business but are still in Zanzibar, because they have no place to go to. About 20 Indians have become insolvent. And if the number of such Indians is not greater, says the *Leader* of Allahabad, it is due to the fact that their creditors are also Indians who sympathize with them and have not so far pressed them to pay up. "One of the distressed Indian merchants committed suicide because he preferred death to the disgrace of insolvency. These are some of the effects of the anti-Indian Decrees of the Zanzibar Government. The Secretary of State for the Colonies had given an assurance that all individual cases of hardships would be favourably considered with a view to relief. The existence of these and other cases of hardship to which the attention of the Government of India has been drawn by the Imperial Indian Citizenship Association, does not show that the Secretary of State has carried out his promise. Moreover, what is wanted is not merely relief in individual cases of hardships, but the revision of the Decrees themselves, which are not only unfair to Indians but undesirable in the interests of Zanzibar also."

'The net effect,' writes the Imperial Citizenship Association in their memorandum to the Government of India, 'of the rash experiments tried by the Government of Zanzibar has already been fatal to the economic normality of Zanzibar, apart from its deplorable effect in depriving the Indian in Zanzibar of his legitimate business,'

Germany

INDIAN STUDENTS IN GERMANY

The India Institute of the Deutsche Akademie at its meeting on January 10, 1936, decided to announce the following sixteen scholarships in institutions of higher learning in Germany available for Indian scholars (male or female) of outstanding ability for the academic year 1936-1937.

Medicine.—(1) Mary K. Das and Taraknath Das scholarship (tenable at the University of Munich. Applications from women students preferred), and (2) Robert Koeh scholarship.

Mathematics.—Ashutosh Mukherjee scholarship.

Indology.—Sir Ramakrishna Gopal Bhandarkar scholarship. (This scholarship is due to a gift from the Allianz and Stuttgarter-Lebensversicherungsbank (A. G., Bln.)

Chemistry.—(1) Justus von Liebig scholarship, and (2) Carl Duisberg scholarship.

Physics.—(1) Heinrich Heriz scholarship, and (2) Sir J. C. Bose scholarship.

German Language and Literature.—(1) Jakob Grimm scholarship, and (2) Friedrich Ruckert scholarship.

Engineering.—(1) Oskar von Milter scholarship, and (2) Warner von Siemens scholarship.

Archaeology.—Heinrich Schliemann scholarship.

Veterinary Science.—Wilhelm Ellenberger scholarship.

Agriculture.—Albrecht von Thaer scholarship.

Mining.—Adolf Ledebur scholarship. (Tenable at the University for Mining, Ereiberg, Saxony).

All scholarships consist of 500 marks (payable in ten monthly instalments of 50 marks each) and exemption from the tuition-fees at the University.

Iraq

INDIAN LABOUR IN IRAQ

Though the Bill intended to confine certain classes of labour to their own nationals passed the Lower House, it is still to pass the Upper House, and meanwhile the Government of Iraq, we are told, are favourably disposed to inserting a clause which will make the application of the Regulations under the Act reciprocal, so that the nationals of countries like India, which do not apply such restrictions on foreign labour, will not be subjected to those restrictions in Iraq.

As for the report that foreigners are being deported, it is reported that the Government of Iraq are merely tightening up their laws of 1923 and anybody threatened with deportation on application to British diplomatic authorities, Baghdad, is offered every possible assistance.

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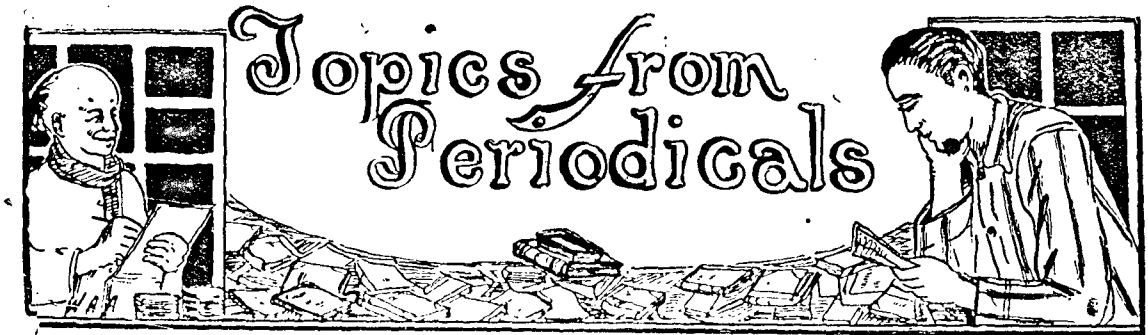
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THE CONFLICT OF CULTURES

Culture is an expression of the soul of a nation. Different types of culture and systems of civilization are bound to clash. But a new or an alien civilization, writes Swami Ghananda in the *Vedanta Kesari*, cannot seriously affect the original culture of a nation or country, which has struck its roots deep into the soil.

The forms and setting through which a system of culture expresses itself vary. Such variation is seen more in the arts and poetry which are its typical products. Taking music, for example, we find that the Indian music and the music of Wagner differ so much that the songs of one school have no charm for the followers of the other, but both are expressions of the cultural soul of their respective nations. If the genius of a language is something which inheres in it and does not lend itself to translation, the genius of a culture is still more inexpressible. Variety is the law of nature and the diversity of the several types of cultures and civilizations is as inexplicable as the diversity of natural life of fauna and flora. But behind all this natural diversity a grand unity and commonness of purpose is discernible. All great systems of civilizations contribute to the pleasures and amenities of life, and all great cultures conduce to its refinement. The one improves the objective world and makes nature subservient to man who derives both profits and pleasure from a mastery of her secrets; the other chastens the mind and purifies the soul. They both reflect the yearnings and aspirations of men, their struggles and successes in the march of life.

In fine, the writer adds that culture is like food which we consume not merely for its nutritive value, but also for its agreeability.

A system of culture suits the race that has evolved it more than any other, and the forms of its expressions like poetry, music, and other arts appeal less to other races, if at all. It prepares the environments in which the minds of the men belonging to it are able to grow and blossom with ease and vigour. When a person belonging to one type of culture by birth and tradition is under the environments of another system of culture, he shares the fate of the tree that is transplanted from an alien soil and an alien climate. That is why a foreign system of education and culture like the English system is unsuited to a country like India possessing a highly evolved culture from time immemorial. Genius flowers best on its native soil.

ISLAM AND NATIONALISM

In the course of an article in *Islam*, Sir Mahomed Iqbal defines the attitude of Islam towards nationalist ideals. He observes:

'Nationalism in the sense of love of one's country and even readiness to die for its honour is a part of the Muslim's faith; it comes into conflict with Islam only when it begins to play the role of a political concept and claims to be a principle of human solidarity demanding that Islam should recede to the background of a mere private opinion and cease to be a living factor in the national life. In Turkey, Persia, Egypt and other Muslim countries it will never become a problem. In these countries Muslims constitute an overwhelming majority and their minorities, i.e., Jews, Christians and Zoroastrians, according to the law of Islam, are either "People of the Book" or "like the People of the Book" with whom the law of Islam allows free social relations including matrimonial alliances. It becomes a problem for Muslims only in countries where they happen to be in a minority, and nationalism demands their complete self-effacement. In majority countries Islam accommodates nationalism; for there Islam and nationalism are practically identical; in minority countries it is justified in seeking self-determination as a cultural unit. In either case, it is thoroughly consistent with itself.'

THE CONGRESS POLICY

Discussing the trend of the Congress movement, a writer in the *Twentieth Century* puts in a vigorous plea for a new orientation of its policy. As the recent history of the Congress was nothing but the story of Mahatma Gandhi, even his temporary retirement, he says, has become a problem to its workers and their hope lay in the possibility of his return to active politics.

While the failure of the Congress lies in its indefinite attitude towards its own ideal, the failure of Mahatma Gandhi lies in his attempts to impose his own personal ideals on the members of the Congress. If such a desire of his is to be fulfilled, most of the sincerest workers in it would be forced to walk out and it would be fast converted into an ashram of limited activities. It would cease to represent the country. But such a thing will not happen. It may be possible for the Congress to win freedom through strict adherence to the principle of non-violence but it is a mere dream to suppose that all its members would become equally religious-minded and evolve such faith in the doctrine of Ahimsa and Universal Love. The only possible regulation in this affair would be to allow the members to have their own faiths but as members of the Congress and as representatives of the people of a nation, they should adhere to the principle of non-violence. Faith is a thing which belongs to the heart and heart is the last thing that will yield to the exigencies of time. One has a right to try to inspire in others the same faith which has grown strong in his dear heart but others have got an equal right to refuse to follow it. Who does not love to be free in these matters?

The Congress should therefore lay more emphasis on the principles which its own collective mind should follow than on those which its individual members should assimilate.

It should describe its own ideology in clear terms and organize the country on that basis. As long as its organization does not include the masses, as long as it

fails to create a new haven, a brighter future in their hearts, so long it fails to conduct a mass movement. For this purpose it is not enough if it awakens in them political consciousness but it is social consciousness that must be evoked. The Congress should bring into the march towards freedom all the members of the society which it claims to represent and place before them an ideal and program, which their brains can understand and hearts would not refuse.

A NEW DEAL IN THE FAR EAST

Lt.-Col. Cecil Malone believes a New Deal is essential in the Far East, a New Deal that will signify a new political outlook on the part of Western Powers. In a thoughtful article in *Eastern Affairs*, the Colonel writes:

Events in the West arising out of the Italian-Abyssinian crisis have, for the moment, drawn attention away from East Asia, but meanwhile tremendous events are happening on the shores of the Pacific. New policies are being formulated, new alignments are taking place, and new developments are swiftly appearing on the stage which are not only a complete reversal of policies which have been maintained during the past decade or so but which will have a profound effect on the world political situation.

Out in the Far East, there is an enormous population, which is almost half starving and poverty stricken. According to official figures in the last report published by the Department of Overseas Trade, the total foreign trade of China accounted for only 2.12 per cent. of the total trade of the world. When it is realised that nearly one quarter of the world's population is housed in China, the inadequate nature of the trade of the country is at once apparent. Equally apparent is the enormous inert potentiality for trade contained in this quarter of the world's population. 500,000,000 human beings whose desire for improved amenities of life is merely dormant can soon, perhaps, be aroused.

The rehabilitation of China and the raising of the standard of living of her people present tremendous problems, and cannot be achieved without external assistance. Owing to her geographical position, this assistance will come mainly from Japan, though the experience of Great Britain in the industrial field can be of special help to her tolling masses.

"It is therefore hoped," says the writer, "that the British public opinion will take note of the events which are now taking place in East Asia, which sooner or later will have drastic effects on British economy."

INDIAN PHILOSOPHY IN AMERICA

In inquiring about the strong impact of Eastern thought upon America and its result, Mr. K. Bagchi observes in the *Modern Review* for February that by the eighties of the last century, America was ready to receive Indian thought. At this time was held the Parliament of Religions in Chicago in 1893, organized by persons of denominational thinking with a dash of democracy and liberalism. Pratap Chandra Mazumdar of the Brahma Samaj went and gave his brilliant lectures. Swami Vivekananda who went next astounded the Parliament with his tolerance and breadth of knowledge.

"He spoke before enthusiastic audiences in various parts of America. The average American admired the man but did not understand much of what he was talking about. His philosophy was brilliant but totally new to them. His personality was overpowering but other-worldly. American intellectuals bowed to his logic and to Indian philosophies and the Indian mind. Chairs in Sanskrit and Oriental philosophy sprang up in several American universities. Josiah Royce of Harvard delivered his well-known lectures at Edinburgh (1900-1901) on *The World and the Individual* and gave quite a space to the *Upanishads*. William James also delivered his famous Gifford lectures (1901-1902), later published under the title of *Varieties of Religious Experience*, the first systematic work of the psychology of religion, in which he treated of Vivekananda's philosophy and Indian mysticism. His *Pragmatism* also contains references to Vivekananda.

Vivekananda threw out hints that revealed directly or indirectly to the confused thinking minds of America the stand of true India on certain philosophic and religious questions."

As years rolled on, people turned to India for what they wanted out of Indian philosophy. "What is the ultimate outcome of Indian contact with America?" asks the writer.

"Only about half a century has elapsed since America discovered India. Nevertheless it is certain that America cannot or will not take anything from India that will not fit in with her genius or answer her needs. Her needs are many. Which of them are going to be satisfied? American vitality and independence, and the pride and selectiveness that grow out of both will forbid wholesale importation of Indian thought. The Indian picture has to fit the American frame, and in time both the frame and the picture will undergo changes. The day of assimilation has not arrived; materials good, bad, indifferent are just now being dumped on the American soil.

Mahatma Gandhi's non-violent independence programme raised for a while the average American's respect for Indian thought. America will wait to see the future of India, violent or non-violent, before she fully makes up her mind."



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ETHIOPIAN WOMEN

The women of modern Ethiopia, observes Rosita Forbes in the *Passing Show*, have complete freedom with regard to the disposal of their persons, and can claim financial compensation for the most casual discourtesy offered them. It is enough for a merchant to jostle a woman in the market-place, or lay a hand on her arm in argument, for her to be able to claim damages against him.

"And a woman's word is inviolate. It is accepted without any supporting testimony in a court of law. The Ethiopian woman may not lie. She cannot lie, for the consequences of a falsehood reduce her to the status of an outcast.

Imagine the court sitting under a tree among the village huts. Accuser and accused are seated upon a broken wall, chained together as they have been since the charge was first brought. A woman is called to give evidence. She hesitates, knowing the enormity of what she is about to do. A dozen voices stifle her first words. "She lies! She lies!" The witness's attitude proves the accusation. A small boy goes rushing down the street. At his shrill cries, the local barber, who is also likely to be butcher and executioner, looks out of his booth. In another minute he is running with sheep shears ready. Snip, snip! Away go the false witness's curls. A few more cuts and some of the skin goes too. Perhaps a friend rubs some butter in the wound, and the woman slinks away, shorn and dishonoured.

The priest will not confess her, the village she has disgraced will have no dealings with her. There is nothing left for her but to become a nun or, if she can steal a rifle, to join one of the robber bands which haunt the hills."

EXHIBITIONS FOR EDUCATION

"Exhibitions should not be organised for commercial purposes as glorified shop-windows of mill products but they should be made into a powerful means of adult education; by them we must make villagers discriminating buyers, intelligent producers and understanding citizens," writes Dr. J. C. Kumarappa in the *Harijan*; he gives the following practical suggestions:

"The exhibits should be planned to instruct the visitors in the whole process of production and distribution, from raw material to the consumption of the finished goods. The raw material should be such as is available locally or procurable easily.

If there are more than one kind of material than can be used, then the advantages and disadvantages of the different kinds should be demonstrated and explained. The making and working of the instruments of production should be shown. The suggested improvements can be illustrated. Even foreign products, if they can be successfully copied or adapted to the locally available raw material, can be exhibited as samples. For instance, bamboo and wicker work articles made in Japan can be set out to provide models.

Every exhibition should aim at increasing the productivity of the villager. This may be done by showing how elsewhere the same articles are produced better and cheaper by some improved technic. By seeing well-made articles, the buyers will insist on getting their money's worth, which will keep the producer up to the mark as the consumer will know what quality to demand."

THE MATERIAL OF LITERATURE

What is literature, asks the Poet Sir Rabindranath Tagore in the current issue of the *Visvabharati Quarterly* and answers that a piece of literary work includes both the idea and the form of its expression, more especially the latter, which it is the glory of the writer to have provided as a means of making the former a joy for ever.

Literature proper consists in the appropriation of an idea by the writer of genius in such a way as to make it enjoyable by all. Carbon is everywhere, in earth, water and air; the plant, by means of its intrinsic power, first incorporates it into itself, and thereupon makes it fit for use by others. So it is the function of literature, first to make special the ideas that are general, and then by that very specialization to make them of universal significance and value.

If that be so, then that which belongs to the dominion of pure knowledge is of itself excluded from literature proper.

For the truths that are to me apprehended by our intellect fight shy of the personal factor—they must be seen in the dry light of reason, independent of individual predilection. Gravitation cannot mean one thing to you and another to me; different minds and hearts must not be allowed to variegate it with the tincture of their own feelings. It is only those ideas which demand for their expression colour and tone and suggestiveness from the artist—which are unable to gain entry into men's minds unless so re-created—that are the material of literature. They can only live when given a fitting body by language and form and rhythm. They are not discoveries, not copies, but creations. Once they find their body they cannot be transferred into other forms, other conditions of life. The whole of such embodied idea is dependent on each of its parts. To the extent that any written production does not create such body, it fails as literature.

HINDUISM

The *Prabuddha Bharata* examines Dr. Ambedkar's threat of conversion and says there is no valid reason for him to complain against Hinduism. He would have some semblance of reason, it says, "if Hinduism had prevented him and his class from rising to the highest rung of society by imbibing the Brahmanic culture, or if it had stood in their way of getting this culture. But neither Hinduism nor the majority of men professing it does either. Suppose Dr. Ambedkar and his followers proclaim this day that they are all Brahmanas and betake themselves with all vigour to imbibing the Vedic and Puranic culture, which has given the Brahmanas their position, whatever that be, what is there to prevent them from being Brahmanas, the highest caste? Nothing will prevent them from learning Sanskrit, studying the Vedas and other scriptures and practising the good manners and professions."

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EAST AND WEST

Prof. Frederick Soddy, the Nobel Prize winner in Chemistry, writing in the January number of the *Aryan Path* asks: "Is it true that the high standard of physical living in the West is sustained by exploiting the masses of the Orient, which factor keeps the standard of living low in the East?" and answers:

I should rather put it that the supply of credit-worthy borrowers in the West having proved insufficient for the conversion into debt of the revenue of wealth capable of being produced by science, the West has turned to the East to find new borrowers. To me the East is now undergoing an almost precise repetition of the course of affairs in the West in the early days of the development of science and of "banking". This would have been totally impossible if the money system had been honest, and my advice to the East therefore is to cultivate the blessings of science but to look to its banking system.

It is of course true that some of the present high standard of living in the West is at the expense of the exploitation of the raw materials of tropical countries. But this is a mere phase. Were those sources of supply cut off, the same science which now finds its outlet in their utilisation would be directed to their substitution or production. In other words, the advance of knowledge over traditional methods and *ad hoc* beliefs transcends geographical and territorial limitations.

He then asks: Is the remedy to transform Eastern countries and to Westernise them? and "If not, what is to be done?" The Professor writes:

I probably agree with the intention of the first question, though not with its form. Science is neither Eastern nor Western. What some Pundit may have thought or said about anything thousands of years ago in some remote backwater, in the childhood of the race has in this search no sacrosanctity.

HITLER'S NEW RELIGION

Adolf Schuckelgruber contributes an interesting article to the *Catholic World* in which he discusses the decline of the Catholic Church in Germany. Hitler knows that men will always need something to adore; and "like Mohammed he declares a new religion and makes himself its Saviour and Prophet".

This new religion is thoroughly secularized: "God" is Germany, the eternal and superior race. This Diety has approved of the new revelation through a visible blessing on all that Hitler has undertaken, especially in his wonderful, nay miraculous accession to supreme power. "God is with us," says Hitler, and a thousand voices throughout Germany repeat "and he has helped us". "My prophecies have always come true," he trumpets on another occasion. "Communists, Socialists, Catholics and Steelhelmets have all been smashed to pieces after failure. Where are their Gods?" It is the old cry of the Saxons who submitted to Christ, because He overthrew their heathen gods. It is the Jewish philosophy which looks on success and wealth as proofs of election. Germany is God, God is Germany, Hitler is prophet. All German history before Hitler has been a blind errand and a sad dream; the light has come through him.

National Socialism is the only faith of new Germany and it comprehends everything.

You musn't say "How do you do," or "Good-by," but "Heil Hitler!" You musn't shake hands, but lift up your right arm. You have to think what Hitler thinks and believe what he wants you to believe. Germany is apparently one big mass of workers with the same tastes and the same inclinations. The press has already been suppressed. The theatre and wireless will gradually follow. Literature is being organized according to the same principles.

There is no room for special beliefs and individual or group philosophies. Nazidom is the atmosphere which penetrates and permeates everything. The aim is clear: there shall be no God than the one which is Germany.

THE TRUST OF FREEDOM

In a notable article in the *Congregational Quarterly*, the Rev. Dr. P. Carnegie Simpson stresses the danger of reliance upon "doctrinaire freedom" and the necessity for freedom giving a good account of its stewardships." Political freedom is not an end in itself and the institutions of free democracy in the judgment of many "have not produced national strength and unity or social prosperity and happiness".

"If the masses of the people even in liberty-loving and constitutionally-minded England see that some non-democratic system—be it Soviet or Nazi or Fascist—is producing better social results, then no doctrinaire devotion to principles of political freedom and no traditional respect for constitutional institutions will long stand in the way of the acceptance of that system."

Against this there is only one safeguard—"that we realise that an inheritance of freedom is a trust and that this trust must be worthily fulfilled or it will be forfeited". Further,

"freedom in this land or in any land will survive—and will deserve to survive—only as it can render a good account of its stewardship by the establishment, or at least the advancing of social welfare, and as, under the institutions of liberty, righteousness is defended and human good is prospered."

There has arisen in these days a new political creed which makes the State the ethically ultimate authority in all matters. The essential elements of this doctrine are:

"The criterion of national morality is not any ethical conception, such as justice or righteousness, but is the 'national interest'; and the 'justifying end' of the State is that it be power—of organisation and also of arms—to serve that end effectively and, if opposition should arise, irresistibly. Thus force gives a title to right."

Now this political creed, says the writer, cuts at the roots of the two ideas, which

more than any others have been the governing principles of progressive civilization. One is the idea of *Law*; the other that of *Freedom*.

"It conceives of the State not as its own self-justifying end—a doctrine which, obviously, can be made the excuse for any and every injustice and wrong—but as the organ of law which, in secular terms, may be described as public law, expressing itself in international covenants and obligations, and, in higher language may be described as Divine law, inasmuch as it is intrinsically superior to the arbitrary will of any earthly power, and its postulate of righteousness is the judge of all human government."

In a word, there is an authority which is independent of any state and over it; this is public and still more, moral law.

"To repudiate this simply means the ending of any security or solidarity among nations, for such security or solidarity necessitates a superior common moral standard somewhere."

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Trivandrum, }
13-12-1935. }

K. M. MATHULLA,
Managing-Director.

INDIAN CULTURE AND CIVILISATION

There is a rapid review of Eastern culture and civilisation in the current issue of the *New Century*. Mr. A. M. W. Singleton, M.S.P., writing of the past history of India, observes that the Aryan race entered the Punjab as early as 2000 B.C.

They became divided into many nations each with its Rajah or King, its Rajputs, or soldiers, its Brahmins, or priests, its Sudras, or common people and its pariahs, or slaves. Great cities and temples were built, and at length all those people who did any one kind of work or followed any one trade, were made into a separate caste, so that hundreds of castes arose and continue to the present day.

Coming to mediaeval India, the writer pays a tribute to the statesmanship of the Moghul rulers. Akbar in particular was an ideal king.

In the Moghul Empire, no distinction in appointments was made between Mahomedans and Hindus and any other community, and most of the Moghul government's most successful Governors, Viceroy, and Generals were Hindus. The army was frequently commanded by a Hindu soldier, and a Hindu minister of Finance, an ancestor of the present Maharajah of Jaipur, organised the fiscal and taxation systems of India, the basis of the system of the present day.

The present generation of Indian rulers, says the writer, are anxious to advance the people's interest. Ambitious programmes are in progress to bring the country in line with the advanced States of the West.

The population of India is somewhere about 318,400,000. Not more than 10 per cent. of this population can read or write. As in other parts of the world, machine-produced goods from the cities have damaged the native artisans and the village industries. There is great need for improvement in agricultural methods, which are still old-fashioned, and which need to be brought up to date by the utilisation of the most modern machinery.

INDIA'S FUTURE

Writing under the heading "The future of the British Commonwealth" in the *Contemporary India*, Dr. Lanka Sundaram says that the solution of the Indo-British question is of first rate importance to the future stability of the British Commonwealth. The writer is of opinion that even the liquidation of the stormy Anglo-Irish question would pale into insignificance before a satisfactory solution of the problems facing the joint statesmanship of India and England. Dr. Lanka Sundaram says:

A peaceful, yet honourable settlement of the outstanding problems between England and India would be hailed as one of the most impressive of human efforts to accommodate one another's view-points. Failing this, the continent of India would pursue a course of action based upon the twin principles of opportunism and relative strength, and wrest national autonomy in no uncertain manner. Such an eventuality is bound to be disastrous to the future stability and usefulness of the British Commonwealth. India is the pivot of the British Empire. Pivotal conciliatory action alone can save the Empire from disintegration.

INDIA IN PERIODICALS

INDIANS TO PROVE THEIR CAPACITY TO BRITISHERS. By Ramananda Chatterjee. [The Modern Review, February 1936.]

THE NATIONAL CONGRESS. By Benoyendra-nath Banerjee. [The New Review, February 1936.]

AN ARTIST'S IMPRESSIONS OF HYDERABAD STATE. By Mrs. Marguerite Milward. [The Asiatic Review, January 1936.]

THE RELIGIOUS EXPERIENCE OF SRI RAMAKRISHNA. By Prof. P. N. Srinivasa-chariar. [The Vedanta Kesari, February and March 1936.]

REORGANISING AGRICULTURE IN FEDERAL INDIA. By Dr. B. N. Singh. [The Twentieth Century, February 1936.]

THE SOCIAL PHILOSOPHY OF RAMAKRISHNA AND VIVEKANANDA. By Benoy Kumar Sarkar. [The Calcutta Review, Feb. 1936.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

CONGRESS AND THE LIBERALS

Replying to the suggestions of the Rt. Hon. Srinivasa Sastri and Mr. T. R. Venkatarama Sastri in regard to the possibility of a fusion or a working arrangement between the two bodies, Babu Rajendra Prasad, President of the Congress, has issued a statement to the Press. Discussing the difficulties in the way of fusion, he observes:

An analysis of these difficulties shows that in order to induce the Liberals to join it, the Congress should do four things:

1. it should change the object and creed of independence;
2. it should declare that it gives up civil disobedience as a method—its suspension or withdrawal at the present does not satisfy him;
3. it should give up its discipline of manual labour;
4. it should give up its uniform of khaddar.

As regards the object of independence, even the Government has not insisted upon the Congress giving it up. It was after that creed was adopted at Lahore that the Round Table Conferences were held and the Congress invited to send representatives to them and the Congress representative permitted to put it forward on behalf of the Congress at the second Conference.

Civil disobedience is not altogether a new thing in the Congress although it has been actively carried out only recently. In 1917 when Mrs. Besant was in internment and the Congress was run by those who subsequently seceded

from it nearly two years later, civil disobedience was not only talked of but actually recommended by several Provincial Congress Committees and had not to be resorted to because of the early release of Mrs. Besant. Earlier than that it had, as passive resistance in South Africa, secured the active support of the Congress, which sent funds and it also received the blessings of Mr. Gokhale.

Since then we have gone through it in this country. I can understand an objection that it is inopportune at a particular moment or in particular circumstances. But I do not understand how the Congress can abjure it once for all and for ever declare that it shall not resort to it in any circumstances.

These two suggestions present insuperable difficulties in the way of the Congress, and if they are equally insuperable for the Liberals, clearly a fusion of the Liberal Federation and the Congress is impossible.

As regards khaddar, I am afraid the question has not received the consideration it deserves and a lot of prejudice has been created about it. The manual labour franchise was born in an atmosphere of suspicion and unwillingness to give effect to it on the part of even many Congressmen and has not been able to overcome these. But in spite of what many amongst us consider to be their merits if the objection was not confined to them alone, it should have been possible to find a middle course.

I have suggested before this that fusion of parties and organisations may not be possible but it should not be impossible to find points of agreement and to work jointly in respect of these matters.

SIR HYDE GOWAN ON THE REFORMS

Addressing the Budget Session of the C. P. Legislative Council on February 20, H. E. Sir Hyde Gowan spoke of the New Constitution and said :

When the tumult and shouting have died down and calm is prevailing, the passionate verdict of history comes to be pronounced. Those who have been responsible for the structure are confident that it will vindicate alike the honesty of their purpose, the liberality of intention and their skill, wisdom and craftsmanship. Before us lies the year of preparation and, according as each man of us prepares his heart and girds his loins, so will he acquit himself when the time comes to run his course.

His Excellency concluded his address with a reference to the Congress. He said :

Finally, I come to the more general form of disunion brought about in the country by the action of those who for many years have stood aloof from working the present Constitution and have not made up their minds as yet as to the attitude which they will adopt towards the new one. I would ask them to read the history of the past fifteen years during which the present Constitution has been worked and worked successfully.

If one considerable section of that people stands aloof from the proper task of every citizen, the whole work of the community must suffer. Not only is the community deprived of some of its best man-power and brain-power, but much of what power is available is wasted in the barren and profitless task of coping with disorder.

I appeal, therefore, to every one in the province to remember the words of the Archbishop of Canterbury: 'Look forward,' he said, 'not to the shadows which you fear, but to the substance which you have gained. Those who seize that substance will find that in their hands is not a stone but in very truth bread.'

They will find also, as history has shown abundantly, that their view of the

Government from inside is apt to change many ideas which were held confidently when outside. Above all, they will find that sober constructive work, which is involved in the governance of any State, brings more comfort to the soul than any wanderings among barren rocks of wilderness where no Manna falls and the water is bitter like the waters of Marah.

If, before I lay down my office, I am privileged to see all the classes of political leaders in this Province working together for common good, I shall say my *nunc dimittis* with a cheerful heart.

HERR HITLER ON INDIA

On January 29 last, extracts from a speech made by Herr Hitler at Munich to 6,000 students in connection with the celebrations of the foundation of the Nazi students' association were published. The following is reported to have been said by Hitler :

It is now-a-days believed that the task of colonization is to make undeveloped peoples independent, but no one is eager to act on this by granting them independence. We must bear in mind that India did not send a deputation imploring the English to teach them how to walk. On the contrary, it was the English who went out to India in order to teach the natives the correct British way of walking. This could not be effected without pain and trouble. In 150 years the aim was achieved, and the Indians learned to walk in the true British style.

The white race is destined to rule. It has the unconscious urge to rule. This urge arises from its heroic conception of wealth, which is entirely non-pacifist. After all, what a great statesman said is true, that the British Empire was built up by adventurers. To-day American professors dispute the justification of this conception, but when the white race abandons the foundations of its rule over the world it will lose that rule. It is a rule which is the basis of the European economic structure.

THE NEXT CONGRESS PRESIDENT

Babu Rajendra Prasad, Congress President, has announced that at meetings of delegates of the Lucknow Congress held in different provinces on January 25, Pandit Jawaharlal Nehru was elected President of the next Congress by an overwhelming majority of votes. Out of 21 provinces, Bengal did not participate in the election, because delegates had not yet been elected there and in the North-Western Frontier, because the Congress organisation there was still under Government ban. The remaining 19 provinces voted almost unanimously.

THE EXCLUDED AREAS

The Legislative Assembly passed the following Resolution on February 18 last :

This Assembly recommends to the Governor-General-in-Council that he may be pleased to take such steps as he thinks necessary and proper to extend the same level of administration to the people of excluded areas and partially excluded areas in the Chief Commissioner's Provinces including British Baluchistan positively from 1st January 1937, particularly by immediately moving His Majesty's Government to secure an appropriate amendment to the recent Draft-Order-in-Council on the subject of excluded and partially excluded areas.

ACCEPTANCE OF OFFICE

Mrs. Rukmani Lakshmipathi, who presided at the Tamil Nadu (Congress) Political Conference held at Karaikudi, in her address stated that she wished that the Lucknow Congress would decide to permit acceptance of office. 'In a province,' she said, 'where a reactionary party has seized power and has been acting as an impediment to national progress, it may become absolutely necessary to oust such a party from power.'

ANDHRA PROVINCIAL CONFERENCE

"If there is Council Entry there is no ban on office; if there is ban, no Council Entry," declared Mr. C. R. Reddi, M.L.C., presiding over the Andhra Provincial Conference, which met at Cocanada on the 10th February. The Conference passed by a majority of 58 votes the following resolution moved by Mr. T. Prakasam regarding the lifting of ban on Office Acceptance :

This Conference is of opinion that, while rejecting the New Constitution, the ban on the Acceptance of Office be lifted by the Lucknow Congress and definite instructions be issued to the Congress organisations to capture the legislatures as well as cabinets and that Congress Ministers should carry out the policy and programme that would render safeguards, reservations and communal barriers ineffective and inoperative.

The Congress Ministers should also give effect to the Karachi programme and be subject to the control of A.I.C.C. Freedom should be allowed to Provinces if the above decisions cannot be complied in all the Provinces.

LORD ERSKINE ON EUROPEANS

In the course of a message which he sent to the annual conference of the European Association of South India, which met at the Burma Shell Buildings, Madras, under the presidency of Mr. D. M. Reid, Lord Erskine said :

Seats have been reserved for Europeans in the new legislatures and it is to be hoped that those seats will be filled in by men who can well play their part in the India of to-morrow. The importance of the European community is far greater than their numbers indicate and with their experience of a democratic form of Government that is the birthright of every citizen of Great Britain, they will be able to give great help and assistance in spreading proper ideas of Government and administration.

EMPIRE UNIVERSITIES' CONFERENCE

Mr. Syamaprasad Mookerjee, Vice-Chancellor, Calcutta University, Dr. B. C. Roy, Prof. Sisir Kumar Mitra and Mr. W. E. Greaves have been selected to represent the University of Calcutta at the Quinquennial Congress of Universities of the British Empire, which will be held at Cambridge from the 13th to 17th July next. In answer to a letter from the High Commissioner for India, the Vice-Chancellor has suggested the following subjects for discussion at the ensuing Congress: State control of the Universities, particularly in relation to grants; careers for University students; interchange of professors among the Universities of the British Empire; University and secondary education, particularly in relation to training of lecturers; and students' health and Universities.

THE KERALA UNIVERSITY

A memorandum outlining a scheme for the establishment of a University for Kerala was submitted to Sir M. Habibullah, the Dewan, by the Kerala University Committee deputation. In the course of the memorandum, the Committee state:

To the people of Malabar, the idea of an All-Kerala University is not a new one. Though at first it was as a glorious vision of an arm-chair academician that this was before the public, it has now assumed the shape of a pressing question for even a practical person.

THE NEW EDUCATION FELLOWSHIP

In response to an invitation extended by the All-India Education Conference at Nagpur, Dr. Rabindranath Tagore has accepted the first presidency of the All-India New Education Fellowship.

UNIVERSITY IDEALS

Addressing the Calcutta University Convocation, Mr. Syamaprasad Mookerjee, the Vice-Chancellor, observed:

Our ideal is to provide extensive facilities for education from the lowest grade to the highest, to mould our system in such a way as to unify our educational purpose and to draw out the best qualities that lie hidden in our youths and to train them intellectually, physically and morally for devoted service in all spheres of national activity in villages, in towns and in cities. Our ideal is to make the widest provision for a sound liberal education, to find the correct synthesis between cultural education and vocational and technical training, remembering always that no nation can achieve greatness by turning its youth into a mere machine-made product with nothing but a material end in view. Our ideal is to afford the amplest facilities and privileges to our teachers so that they may be endowed with learning, character, and freedom and may regard themselves as not only the torch-bearers and interpreters of knowledge and conquerors of new realms of thought but also as makers of men and women, of leaders and workers, true and brave, upright and patriotic. Our ideal is to link up education with the best elements of our culture and civilization, drawing strength wherever necessary from the fountain of Western skill and knowledge. Our ideal is to make our universities and educational institutions the home of liberty and sane and progressive thought—generously assisted by the State and the public—where teachers and students will meet and work in an atmosphere of harmony and mutual understanding, where none will suffer on grounds of caste, sex, creed and religious or political belief.

A NEW SANSKRIT UNIVERSITY

The Viswa Vidyapith, a new Sanskrit University, has been opened at Nabadwip, an ancient seat of learning.

THE INAMS BILL

His Excellency the Governor-General has withheld his assent to the Madras Estates Land (Second Amendment) Act, 1934. It will be remembered that the ill-fated measure was sponsored by the Local Ministry. Inamdars had been opposing the Bill from its very inception, and when they found the local Government deaf to their demands, they sent a deputation to represent their case before the Viceroy. The Viceregal veto is thus a sequel to that representation.

In the course of a letter to the Governor of Madras, explaining the reasons which prompted him to veto the measure, Lord Willingdon says that the Bill was expropriatory in nature and did not provide an equitable compensation for the Inamdars whose rights are affected thereby.

I have reached the conclusion, says His Excellency, that the Act is expropriatory in that it involved a loss of Kudiavaram of Lands included in their Inams by those Inamdars who, under the existing law, would be in a position to establish their ownership of Kudiavaram, and that the measure producing this result with no provision for compensation of persons adversely affected should not be allowed to become law. I desire at the same time to make it abundantly plain that this conclusion is in no way based on the opposition to the proposition that tenants of Inamdars should be placed in a position enabling them to acquire occupancy rights, and that I have been constrained to withhold my assent from the present measure by reason only of the fact that it fails to provide equitable compensation for Inamdars whose rights are affected thereby.

Commenting on the Viceregal veto, Mr. T. R. Venkatarama Sastri observes:

Lord Willingdon has earned the thanks of this large class of people (the Inamdars) who must now heave a sigh of relief on this escape from a calamity which was impending over their heads these many months.

ACQUITTAL OF MR. McIVER

The hearing concluded on February 12 before Mr. Justice Pandurang Rao in the Madras High Court, of the case in which Mr. John McIver, senior partner of Messrs. Huson, Tod and Company, was charged with criminal breach of trust by a broker and cheating in respect of transactions of Mr. K. S. Krishnaswami Ayyangar with that firm. The case was tried at the Criminal Sessions assisted by a Special Jury.

At the conclusion of the summing up by His Lordship, the Jury brought in a verdict of "not guilty" against the accused under both the charges.

Accepting the verdict of the Jury, His Lordship acquitted the accused.

CRIMINAL LAW AMENDMENT ACT

In the Legislative Assembly on 13th February, the voting on Mr. B. Das's motion that the operative clause 2 of his Bill seeking to repeal the Criminal Law Amendment Act of 1908 be passed resulted in a tie.

The President, Sir Abdur Rahim, cast his vote against the motion which was accordingly thrown out. There was no other clause to be put, and the Bill was thus killed.

PANDIT JAWAHARLAL

Several questions relating to Indian affairs were asked in the House of Commons on February 10, and in reply to one, Mr. R. A. Butler, Under-Secretary of State for India, stated that Pandit Jawaharlal Nehru's sentence, which was suspended in September last, expired on February 15, and there was no intention of his imprisonment being extended beyond that date.

ASSETS OF INDIAN COMPANIES

According to the figures revealed by the latest Insurance Year Book, the total assets of Indian companies amount to 36½ crores. The bulk of the assets is invested in stock exchange securities consisting of the net value of 25 crores; mortgages, loans on policies and on stock and spare represents 4½ crores; land and house property are valued at 2 crores; deposits, cash and stamps are shown at 1½ crores; agent's balance and other outstanding items at 1¾ crores; loans on personal security and other miscellaneous assets at 1¼ crores. Investments of Indian companies outside India consist mainly of stock exchange securities and amount to over half a crore.

BENEFITS OF INSURANCE

Yearly reports of insurance companies show that every year Rs. 500,000,000 are paid for death losses; Rs. 114,000,000 for matured endowments and Rs. 38,000 on annuities and disability payments. Looked at from another point of view, we get the following interesting figures:

Amounts paid by insurance companies to families to provide food, clothing and shelter Rs. 500,000,000; towards expenses of children attending school or college Rs. 40,000,000; and towards old age and disability relief Rs. 112,000,000.

VIOLENT DEATHS IN AMERICA

A report issued some time ago by the Metropolitan Life Office of New York shows that there are 100,000 deaths from accidents, 20,000 cases of suicides and 12,000 murders in the United States each year. The American murder rate is 18 times that of England and Wales and the American accident rate is about double the British rate.

DENTAL INSURANCE IN CEYLON

A scheme which will cheapen the cost of dental service has just been completed by the Ceylon Dental Association. It is to be known as the Dental Health Insurance Scheme.

It includes a system of registration for persons with an income below Rs. 200 a month, a monthly fee of Re. 1'50 and an entrance fee of Rs. 7.

The benefits offered for that amount include extraction under local anaesthesia, fillings with amalgam and synthetic porcelain, treatment of diseased gums, scaling and cleaning and periodic examinations.

This treatment will be allowed after membership of six months, or to a person depositing in advance a sum of not less than six months' fees and also continuing payment of the ordinary monthly subscription. The deposit money will be credited to the sixth half-year of the period of contract when no monthly fees will be payable.

FIRE AND MARINE BUSINESS

The net Indian premium income of all companies under insurance business other than life assurance during 1933 was 2½ crores, of which the Indian companies' share was 71 lakhs and that of the non-Indian companies 179 lakhs. The total amount is composed of:—

Fire	128 lakhs
Marine	42 "
Miscellaneous	80½ "

The Indian Companies received:—

30½ lakhs from Fire
6¾ lakhs from Marine

The non-Indian Companies received:—

97½ lakhs from Fire
35 lakhs from Marine

THE STEEL MERGER SCHEME

For some months past an industrial scheme of great importance to the post-depression economic reconstruction has been under discussion. We refer to what has generally been called the "Steel Merger Scheme". It is not quite correct to describe it as a "Merger" of all the existing producing units. The Tata Iron & Steel Co., Ltd., by far the most outstanding unit, will continue to operate independently as at present. It is proposed to float a new Company with a capital of four to five crores, which will be jointly owned by the Tata Iron & Steel Co., the Bengal Iron Co. and the Indian Iron & Steel Co. It is not known whether the two latter concerns will continue to produce pig iron and castings as at present or whether they will merge completely into the new company after going into voluntary liquidation.

The new concern will be complementary to the existing institutions and direct its productive energies to the manufacture of articles which are not at present manufactured by the Tata Iron & Steel Co. This, we consider, is a step in the right direction. It will avoid duplication of capital and productive machinery and uneconomic internal competition. In the face of the virulent external competition from better organised and stronger industries in Europe, it will be idle for India to hope to achieve industrial success by such methods. The good sense of the leaders of the iron and steel industries in India is to be greatly commended. We trust their example will be emulated in other industrial fields. The Tata Iron & Steel Co. had their own plan for the extension of their existing works at Jamshedpur at a cost of over three crores, and it is really gratifying to note that

they have consented to hold the scheme in abeyance. If the present proposals materialise in the formation of a new company, they would agree not to proceed with their scheme.

It is too early to say anything definitely about the control and management of the new concern. We are only voicing the opinion of the country in expressing our hope that the capital, control and management of the new concern will remain substantially in Indian hands. We cannot contemplate foreign control over any part of such a key industry as iron and steel. We trust the press and the public in India will be alive to these aspects of the proposed Merger Scheme. It would also be the duty of the Indian Legislature and the Government of India to watch the new development in India's iron and steel industry closely and sympathetically.

THE TRAVANCORE SUGARS

There has been in some quarters a persistent notion that good white crystal sugar cannot be manufactured except by the use of bone-char carbon, and all sugar manufactured by such bone-char process has been scrupulously avoided by many people on religious or sentimental grounds. The sugar manufactured now at the Travancore Factory has, however, conclusively demonstrated that bone-char process is by no means that essential which it has been wrongly supposed to be; for, that sugar is absolutely free from any product or by-product of bone or other objectionable matter of any kind. The Company claim:

"Our sugar is manufactured exclusively from palmyra jaggery by the use of the perfectly unobjectionable vegetable carbon and in a manner which cannot offend the slightest susceptibilities of even the most orthodox."

INTERNATIONAL CONFERENCE

Last month we gave an account of the All-India Women's Conference presided over by the Maharani of Travancore. Since then the International Women's Conference met at Calcutta on January 30 under the presidentship of the Maharani Gaekwar of Baroda. Delegates from different countries attended the Session. Welcoming the delegates, Lady Ezra said that their programme would show the wide range of their interest and labour.

Her Excellency the Countess of Willingdon, in the course of a message to the Conference, said that it seemed to her that suspicion and distrust creating a barrier between the countries lay at the root of most of their troubles and for this, sympathy and mutual understanding were the only solvent.

Delivering the Presidential Address, the Maharani of Baroda said in the course of her speech:

The very fact that to-day we welcome representatives from various National Councils, should remind us that the form of education we should aim to give to our women should be such as to make them not only good citizens of India but of the world. I think that we in India should begin to think internationally along with our own problems and the more we do to promote an understanding of our difficulties beyond our shores, the more shall we reap the advantages of the organisation of ours.

The Conference passed several important resolutions. The following are worth mentioning:

As an International Body of Women, this Conference strongly condemns all films calculated to bring one country into contempt in the eyes of others or exploit the social evils and bad customs. Such films are harmful to international relationship and calculated to impede the work of promoting international friendship and understanding.

This Conference is of the opinion that all legal disabilities attached to women, both civic and personal, should be removed. It views with deep concern the growing tendency in some European countries to deprive women of the legal rights already obtained.

This Conference further expresses its fullest sympathy with the efforts of Indian Women's Organisations, which are striving to obtain a revision of legal codes in India, with a view to ensuring women's rights of property and inheritance, marriage and guardianship of children, and hopes that their efforts will soon be crowned with success.

This Conference appreciates the rights granted to Indian women under the Indian Reforms Act of 1935, and urges all women to make the fullest use of the powers obtained. The Conference, however, regrets that some of the repeated demands of Indian women have been ignored.

On the motion of Miss Shepherd of Delhi, the Conference adopted a resolution urging the National Councils of Women to support the work undertaken by voluntary and official agencies in each country against traffic in women and children, and urging upon the Government of India the necessity for India's representation in the Conference, which would be held in the Far East in 1937 in connection with this question.

ANDHRA WOMEN'S CONFERENCE

Presiding over the Andhra Women's Conference which met at Cocanada on the 11th February, Srimathi Kameswaramma, B.A., of Mysore, criticised at length the New Indian Constitution and inveighed against communalism in any form. She concluded by saying that "it is my firm conviction that the emancipation of women and the emancipation of the motherland go hand in hand."

ALL-INDIA NEWSPAPERS' EXHIBITION

The third All-India Press and Newspapers' Exhibition organised by the Vidya Mandal, Allahabad, was opened on the 19th January by Mr. C. Y. Chintamani. The Hon. Mr. Prakash Narain Sapru, Chairman of the Reception Committee, while welcoming the delegates, said that Responsible Government and controlled press could not go together and urged that the various press laws should disappear from the Statute Book under the new autonomous Government. Mr. Chintamani delivered an interesting address in which he referred to the conditions of newspapers in the future under the autonomous Governments in Provinces. He asked whether the ministers in office, who would necessarily be partisans and have their own supporters and newspapers, will suppress the Opposition papers, which would try to subvert and overthrow their Ministry and whether they will take advantage of the exceptional laws now placed in the Statute Book by the bureaucratic Government. If they made such attempts to muzzle the Opposition press, he asked the Governor to come forward to exercise his reserve powers.

A LINGUISTIC FEDERATION

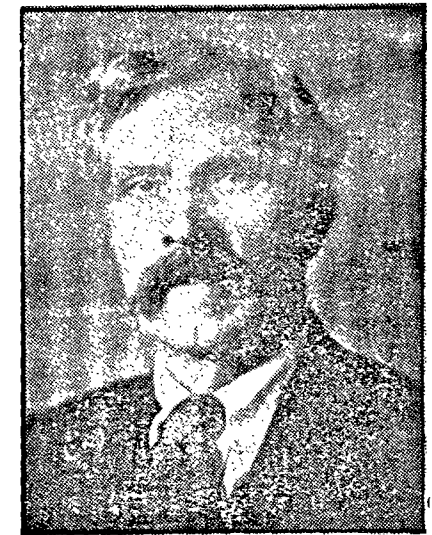
The Hindustani Academy Conference met at Allahabad on 12th January, Mr. Sacchidananda Sinha presiding. In the course of his speech, Mr. Sinha said: "A linguistic federation of India, with Hindustani as its *lingua franca*, is no less important than the administrative federation of our country. Hindustani has within it the potentiality of becoming, in the fulness of time, not only the *lingua franca* of this great country to a much larger extent than is likely to be the case with either of its two highly artificial literary forms, popularly known as Hindi and Urdu, but also of producing a literature, both learned and popular to serve the needs of all classes."

SIR OWEN SEAMAN

Humorist, author and for 26 years editor of *Punch*, Sir Owen Seaman died last month aged 75. He joined the staff of *Punch* in 1897. Shortly afterwards he was made assistant editor and in 1906 he succeeded Sir F. C. Burnand in the editorial chair,

THE MACDONALDS

Mr. Ramsay MacDonald, Lord President of the Council, has been re-elected to the



Mr. RAMSAY MACDONALD.

House of Commons to represent the Scottish Universities, to a vacancy caused by the death of Mr. Noel Skelton.

The result of the voting was as follows:

Mr. R. MacDonald (Nat. Govt.)	16,393
Prof. Dewar Gibb (Scot. Nat.)	9,034
Mr. E. Thomson (Lab.)	3,597

Mr. Thomson forfeited his deposit.

Mr. Ramsay MacDonald's son, Malcolm MacDonald, the Dominion Secretary, who stood for the Ross Cromarty By-Election, has since been returned to the House with a clear majority of 3,000.

GANDHIJI ON WACHA

Soon after the death of Sir Dinshaw Wacha, Mahatma Gandhi issued the following statement:

In the death of Sir Dinshaw Wacha, the country has lost a great patriot. The very first Congress I had the privilege of attending was presided over by him at Calcutta. I have vivid recollection of his great industry and unfailing courtesy to all. I remember well how much his fearless criticism of Government measures and his grasp of financial questions were admired by all Congressmen,

ALL-INDIA MEDICAL EXHIBITION

The Indian Medical Conference met at Nagpur during the Christmas week. Opportunity was taken to hold an All-India Medical Exhibition for bringing Indian manufactured medical goods to compete with foreign goods, as also to place the manufactured medicines before the savants of medicine. The Exhibition was opened by Mr. Samiullah Khan who said that the All-India Medical Exhibition, though not spectacular as the other exhibitions, was more useful as it served the vital needs of humanity.

Foreign competition, and the lack of encouragement by the Government, were never compatible with the growth of Indian industries, continued Mr. Samiullah Khan. The opening of medical industries all over India not only helped to create public confidence in them but also provided ample opportunities for the medical graduates, who were being manufactured by the colleges even as the arts graduates were.

The Bengal Pharmaceutical Works occupied the pride of place exhibiting things of varying value from smelling salts to fire extinguishers. Stainless steel operation tables and the most delicate of surgical instruments were seen to advantage, other exhibits being vaccines and sera.

UNWANTED BABIES

Two thousand unwanted babies are said to be abandoned every year in Paris. The State takes care of them and many of the children have, after proper education, come to occupy high positions in the Army, Navy and the State. The secret of their birth is said to be never disclosed. Mothers are said to take their unwanted babies to the State Home at any hour of the day or night, where the Nurse in charge gladly accepts them without questioning.

COL. BHOLA NATH

We deeply regret to record the death of Col. Bhola Nath, I.M.S. (Retired), President of the Indian Medical Association. A vigorous champion of the rights of Indian doctors, Col. Bhola Nath recently made an All-India tour with the purpose of forming branches of the Medical Association, and many were opened in various parts of India,

PHYSICAL EDUCATION IN ENGLAND

The Board of Education has issued a circular with the object of assisting local authorities and others in framing a comprehensive plan of physical education suited to the needs of various areas. Consideration is to be given to development of facilities for physical training and games among young people who have left school but states that any limitation of centralised methods in use in some continental countries would altogether be inappropriate.

Each area must build up the organisation best fitted to its own local circumstances. The main directions in which the present system calls for improvement and expansion of the area set out in the circular, include the appointment in every area of adequate number of men and women organisers to advise and co-ordinate the development of provision of physical activities for school children and young people generally.

HOW TO KEEP YOUNG THOUGH OLD

According to Dr. Wynn Jones, a noted British psychologist, it is possible for us to remain youthful mentally "if only we have the will and application to keep young, continuing to exercise our powers of observation and interest in new things." He is of opinion that no man under forty-five is too old to learn.

We hear of men, he says, in their seventies studying new languages, taking up fresh occupations or unaccustomed interests, all because they refuse to meet death half-way by the passive acceptance of senility.

HEADACHES AND FOOD

Hypersensitiveness to certain foods may be the cause of headaches in certain individuals. In such cases the best method of treating or preventing headaches is the avoidance of the offending food. Work on such headaches has been done by Drs. Ray M. Balyeat and Herbert J. Rinkel and reported to the American Medical Association. They find that men generally suffer more frequent attacks of shorter duration, while women have less frequent but longer attacks,

THE LATE MR. V. C. RANGASWAMI

We regret to record the death on January 26 of Mr. V. C. Rangaswami, Secretary of the Madras Provincial Co-operative Bank, Ltd., and a Director of the United India Life Assurance Co., Ltd., and a prominent figure in the banking circles of Madras. He was born on July 23, 1885, son of Sir V. C. Desikachari. He was educated at the Presidency College, and he was a member of the Board of Studies in Commerce of the University of Madras.

He was the joint secretary of the Indian Industrial Exhibition held in connection with the Indian National Congress of 1927. He was also the Honorary Secretary of the Southern India Chamber of Commerce.

INDO-COMMERCIAL BANK

The balance-sheet of the Indo-Commercial Bank reveals the fact that the proportion of liquid assets and fully secured advances to the total deposits works out to about 109 per cent. against 93 per cent. in the previous year. The net profit for the year ended December, 1935, amounted to Rs. 71,997 against 75,723 for 1934. A dividend of 6 per cent. has been declared.

The authorized capital was increased from Rs. 10 lakhs to Rs. 25 lakhs during last year. 10,000 B Shares of Rs. 50 each and 20,000 C Shares of Rs. 50 each have been newly created. The total paid-up Capital on December 31st 1934, was Rs. 10,87,741 against Rs. 4,84,820. The total deposits are Rs. 51,88,631 against Rs. 46,80,421. The increase in capital and deposits promises greater profits for 1936.

CO-OPERATIVE MOVEMENT IN MADRAS

The need for the organisation of libraries by co-operative societies was stressed by Mr. M. Giriappa, Joint Registrar of Co-operative Societies, Madras, presiding over the opening ceremony of the Washermanpet Gajendrarada Adi-Dravida Co-operative Society Library. At the present day, the societies were treated as money-lending shops and money was borrowed by people over and over again. His advice to them was that co-operative societies should be utilised not only for purposes of borrowing money in times of need, but also as a means of saving a portion of their earnings by depositing the same in the societies.

THE RAILWAY BUDGET

The railway estimates presented by Sir Mahomed Zafrullah Khan, Railway and Commerce Member in the Legislative Assembly on February 17 forecast a final deficit in 1935-36 of about Rs. 2½ crores more than originally estimated. For 1936-37 the budget anticipates a deficit on commercial and strategic lines taken together of nearly Rs. 3½ crores.

The revised estimate of deficit on railways in 1935-36 is Rs. 4½ crores against Rs. 5 crores last year. The improvement is due mainly to reduction of about half a crore in interest charges. The total traffic receipts of State lines are expected to reach Rs. 90 crores—a quarter crore less than last year. The total working expenses amount to Rs. 64 crores including Rs. 13½ crores for depreciation, or the same as last year.

The total deficit of Rs. 4½ crores (of which Rs. 2 crores are for strategic lines) will be met by a temporary loan from the depreciation fund which will stand at Rs. 9 crores at the end of the year.

THE STATE AND THE RAILWAYS

The Legislative Assembly has passed Mr. B. B. Varma's resolution urging that the State take over the Bengal and North-Western Railway, and the Madras and Southern Mahratta Railway.

Mr. A. H. Ghuznavi, opposing the resolution, said it was not the time to burden the Railway Board with wider financial responsibilities, while Sir Henry Gidney said that by the State taking over the management of the G. I. P. Railway and the E. I. Railway both these systems were working at a loss.

Mr. V. V. Giri made an offer on behalf of the workers. He said their share of the Provident Fund—Rs. 20 crores—could be pledged to raise a loan to buy the two railways.

Sir Mahomed Zafrullah Khan, Railway and Commerce Member, said the acquisition of both railways would require £17,000,000 (nearly Rs. 28,31,37,932 at the present rate of exchange) all payable in sterling.

DEAF AND DUMB ARTIST

Although deaf and dumb, a young Indian Art Student has just passed the final examinations in the Royal College of Art in London and has been awarded the college diploma. He is Mr. Bipin Behari Choudhuri, aged twenty-four, who went from Bengal three years ago to study painting in the Royal College of Art. The lectures were as foreign as the language to him. He could not hear a word spoken. The lectures from the Professors' lips were first written in English and then translated into his native Bengali by his own method. Now in three years he has gained a diploma—a most remarkable feat, as doctors, artists and educationists admit.

AN IVORY THRONE

Emperor Haile Selassie's new ivory throne was made by an Indian from Ahmedabad. Mohanlal Panachand is his name, a typical Gujarati. He worked on the throne for nearly ten months and has produced a marvellous piece of art. The throne has cost about Rs. 8,000. The silver that has been used was brought from India, but the ivory came from the Royal collection. Mohanlal received about Rs. 1,500 for his labour.

AN OLD THEATRE

A theatre, that is at least 2,451 years old and capable of seating an audience of 3,000, has been unearthed at Scoupi, not far from the Macedonian town of Skoplje, says a United Press message from Belgrade. Professor Voulitch, the archaeologist, has been excavating on the site of an ancient city, which was destroyed by an earthquake in 516 B.C., and he has now laid bare the theatre. It is estimated that the edifice must have contained six galleries supported by artificially carved pillars.

ALL-UNION ARTS COMMITTEE

With the view of raising the cultural attainments of the workers, the Central Executive (Russia) have decided that theatres, cinemas and schools for teaching music, sculpture, painting, drama, film-acting and the graphic arts generally should be placed under an All-Union Arts Committee in which will be centralised all guidance for their development.

THE SPORTSMAN KING

King Edward VIII has been aptly described as "The Sportsman King". The new King's interest and love of sport, says a Correspondent, have been in no small measure responsible for his universal popularity and although he does not excel at such games as tennis, football, cricket, or rugby, he has frequently shown his appreciation of the games by attending the Cup Ties at Wembley and the Tennis Championships at Wimbledon.

He is a keen golfer, his practical interest in aviation has made him world famous as the first English monarch to use that form of travel, and he has often been seen at the ringside watching big fights, and in smaller halls watching contests of lesser importance. Like most sportsmen, the King is a good horseman. His enthusiasm for hunting led him by gradual stages to the point-to-point meet, and later to public steeple-chases. Once King Edward raced before a huge crowd at Sandown Park at one of the principal National Hunt meetings.

INDIA XI FOR ENGLAND

The Board of Cricket Control has selected the following team for England tour:

The Maharajkumar of Vizianagaram (Captain); Major C. K. Naidu; Wazir Ali; Mahomed Nissar; Amarnath; Merchant; Baqa Jilani; Amir Elahi; Mushtaq Ali; Mehromji; L. P. Jai; S. Bannerji; M. J. Gopalan; Palia; S. M. Hussain; C. Ramaswami. The Yuvaraja of Patiala was also selected but he is unable to proceed to England for private reasons.

Amar Singh, Jehangir Khan and Dilawar Hussain will be available in England for the Test and other important matches.

Mr. Jones has been selected as the Manager of the Team.

AUSTRALIA vs. INDIA

The Fourth unofficial "Test" match between an India XI and the Australian touring team ended in an exciting victory for India by 33 runs. The final scores are:

India XI: 189 and 113 (Macartney 6 for 41, Leather 3 for 32).

Australians: 162 and 107 (Nissar 6 for 36, Amar Singh 2 for 54).

INDIAN INSTITUTE OF SCIENCE

In exercise of the power vested in him under Regulation 32 (i) of the scheme for the administration and management of the properties and funds of the Indian Institute of Science, Bangalore, His Excellency the Viceroy in his capacity as Visitor of the Institute has appointed the gentlemen named below to constitute a Committee:

1. Sir James Irvine, Kt., Principal, and Vice-Chancellor, University of St. Andrews, Chairman.

2. Dr. A. H. Mackenzie, C.S.I., C.I.E., formerly Director of Public Instruction, United Provinces, and now Pro-Vice-Chancellor, Osmania University, Hyderabad, Member.

3. Dr. S. S. Bhatnagar, O.B.E., D.Sc., Professor of Chemistry in Punjab University, Member.

4. Mr. F. F. C. Edmonds, M.A., B.Sc., Inspector of Schools, Coorg and Bangalore, Secretary.

The terms of reference are:

To review the working of the Institute with special reference to the purposes for which it was founded and, if any changes are considered desirable in the organisation or activities of the Institute for the better achievement of these purposes, to make recommendations accordingly, but with due regard to the Institute's actual or reasonably augmentable financial resources.

A GREAT INDIAN ASTRONOMER

Pandit Narayanji Vyas, one of the foremost astronomers of India, died suddenly at his residence in Ujjain at the age of 75.

Over 7,000 students of astronomy have been educated in the school started and maintained by the late Pandit Narayanji Vyas at Ujjain.

NEUTRON

Dr. James Chadwick, Professor of Liverpool University, has been awarded the 1935 Nobel Prize for Physics for his discovery of the "neutron". As a result of his discovery, new light has been thrown on the way in which various elements are built up.

MRS. NAIDU ON ART IN FILM LIFE

Mrs. Sarojini Naidu made some important observations on the subject of bringing the ideals of art in the Indian film industry on the occasion of the opening ceremony of "Mother" and "Always Tell Your Wife", produced by Mr. Himansu Rai for the Bombay Talkies, Ltd., as a successor to their maiden picture "Jawani-Ki-Hawa" which had aroused considerable interest in the country some time ago. Mrs. Naidu said:

"There cannot be real art till the public learnt to co-operate with artists in creating and demanding a higher standard of art, and artists have a duty to demand the co-operation of the public, not on the lower basis of recreation but on the higher basis of appreciation of true art."

CENSORSHIP OF CINEMA FILMS

The Joint Conference of International Council of Women and National Council of Women in India, which met at Calcutta, passed a resolution recording with satisfaction the action recently taken by the Government of India to bring Cinema posters under censorship and recommended to the National Council of Women in India that more effective measures be taken to raise the standard of films and develop the production of films suitable for training children.

THE PIN MONEY GIRLS

Ever since filming became an established industry, girls belonging to well-to-do British families have thought it fine fun to see themselves on the screen and have been offering their services for small sums, or nothing at all. These girls are known as "pin-money" girls.

Now there is a move to end what the profession describes as "a scandal".

SATI LEELAVATI

The latest attraction of the South Indian Screen is the film—Sati Leelavati—produced by the Manorama Films of Coimbatore. Directed by Mr. Ellis R. Dungan of Hollywood, it is a social picture that appeals to all classes and masses of the Tamil province. It is drawing crowded houses in the Broadway Talkies, Madras.

A NEW MOTOR FUEL

The Governor of Bengal has ordered an expert examination of the claim by Professor H. K. Sen, of Calcutta University, that millions of gallons of power spirit can be produced annually from a weed known as water hyacinth, which is at present choking more than 4,000 square miles of Indian waterways and fisheries.

Professor Sen, we are told, is now preparing the figures for presentation to the Governor; claiming that alcohol could be produced at 4d. a gallon and other products in proportion. He has been making experiments for eight years.

When this report was brought to the notice of Imperial Chemical Industries Ltd., in London, one of their officials said: "Several kinds of plants, including potatoes, are known to be capable of yielding alcohol by means of distillation, but if Professor Sen really can produce alcohol at the cost he envisages, the motor fuel industry will certainly be revolutionised."

MOTOR INDUSTRY IN INDIA

That there is a great future for the automobile industry in India is the conclusion that Sir M. Visweswarayya has arrived at as a result of his close study of the industry and visits to all motor factories of the world. It will be recalled that Sir M. Visweswarayya toured the Continent, England and America last year. He has drawn up a report of his research work, which he will present to his Bombay friends shortly. According to Sir M. Visweswarayya, the factory can be erected in a year and bring out high-power cars almost simultaneously with the completion of factory.

PUMPING TYRES IN MOTION

Mr. Ganesh Singh, of the Benares Hindu University, is reported to have invented a rolling air feeder, which may revolutionise motor travel.

The feeder is so designed, it is stated, that if it is fitted to a motor car, it makes it possible for the engine to pump the tyres even while in motion. The inventor has demonstrated that a car with punctured tyres can go on at the same speed with this feeder supplying the necessary air.

THE VICEROY'S CHALLENGE TROPHY

The Air Race for the Viceroy's Challenge Trophy which took place at New Delhi, on February 15, resulted as follows:

	Average Speed
	m.p.h.
1st Lt. Misri Chand (Gypsy Moth) 4-21½ p.m.	116.5
2nd Mr. G. V. Gadgil (Gypsy Moth) 4-35 p.m.	114.6
3rd Mr. A. C. Gazdar (Gypsy Moth) 5-6 p.m.	121.5
4th Mr. S. K. Dube (Gypsy Moth) 5-41½ p.m.	100.0
5th Flight-Lt. N. Vincent (Miles Hawk) 5-42 p.m.	148.3
6th Mr. C. E. Gardner (Short Seion) 5-43 p.m.	124.0
7th Sir Alasdair MacRobert (Gypsy Moth) 5-48 p.m.	99.3
8th Captain A. F. Muir (Percival Gull) 6-7½ p.m.	162.0
9th Mr. R. Vaughan-Fowler (British Aircraft Eagle) 6-26½ p.m.	141.0

At the conclusion of the race, H. E. the Viceroy distributed the prizes.

Lieutenant Misri Chand received the Viceroy's Challenge Trophy and a cheque for Rs. 7,000 and also the Speedolene Challenge Trophy and Rs. 2,000.

Mr. G. V. Gadgil received the Hari Kishen Das Challenge Shield and Rs. 3,000.

Mr. A. C. Gazdar received Rs. 1,000.

Capt. Muir won the Wakefield Silver Challenge Trophy and Rs. 200 for the fastest average speed for the flight.

AVIATION IN JODHPUR

In consequence of the re-equipment of its fleet of aeroplanes, there has been a considerable revival of activity in the Jodhpur Flying Club. His Highness the Maharaja is receiving instruction in "Night" and "Blind" flying; qualified pilots are familiarizing themselves with new types and several members, including the Chief Minister, are undergoing elementary training.

LORD LINLITHGOW AS AVIATOR

The Marquis of Linlithgow, Viceroy-Designate of India and his wife are learning to become air-minded by making short flights to accustom themselves to flying. Lord Willingdon was the first Governor-General to fly in India.

By taking to the air, Lord Willingdon has saved the Government of India over £50,000 in police and military patrols, declares *The Sunday Express*.

THE CURZON SAW MILLS

Messrs. Curzon & Co., the well-known dealers in fashionable furniture and wood-work in Madras, have installed a new factory on quite up to date lines to ensure rapid and safe production on a mass scale. The Curzon Saw Mills—the first of the kind in this part of India—are entirely worked by electricity. Some idea of the magnificent design of the Saw Mills may be gathered from the fact that the raw material that enters at one end emerges as a finished product at the other, and all the intricate processes of this gigantic enterprise are arranged in the order of natural sequence.

All the timber and logs coming into the mill are unloaded by a 75 feet overhead travelling "Morris" crane of two-ton capacity. From the log-yard, the logs pass through the sawing-up processes termed "conversion". The resulting planks and scantlings are stacked in air-drying sheds for natural seasoning. From this shed the planks and scantlings are taken up as required and subjected to artificial seasoning in the Steam kilns at one end of the air-drying shed. After kiln seasoning the material passes through the planing, moulding, mortising, tenoning, shaping and other operations termed "fabrication", after which the various components are finished off on sand-papering machines and finally treated with a spray-painting equipment.

And as the final assembling is done by experienced workmen, we can well credit the claim that all parts being checked up as to quality and accuracy a first class product is assured. Superior workmanship is thus coupled with large scale production, and machine-made products are endowed with all the delicate artistry that only skilled craftsmen can give to their work.

KNITTING YARN COMPETITION

The Dhariwal Mills are running a Knitting Yarn competition in connection with their well-known Woollen Knitting Yarn. The prizes amount to Rs. 700. There are two first prizes of Rs. 100 each, two second prizes of Rs. 75 each, two third prizes of Rs. 50 each, 2 fourth prizes of Rs. 25 each, and 20 prizes of Rs. 10 each.

There are no irksome restrictions and no entrance fees. Any garment you like can be knitted using only Dhariwal Knitting Yarns made at the famous Dhariwal Mills in the Punjab.

AGRICULTURE IN INDIA

The agricultural situation in 1934-35 was not encouraging. The output of some of the major crops, according to the Government report on Trade in India, was less than the preceding season. Although there was some improvement in the price of agricultural commodities like oil-seeds, cotton, jute and rice, wheat fetched lower prices and tea was just able to maintain the previous year's level. Although, on the whole, the situation was more healthy than in 1933-34, prices are still on a low level and foreign markets for Indian products like rice, wheat and most of the oil-seeds show no signs of any appreciable improvement.

The prices of agricultural commodities have declined to a larger extent than those of manufactured goods. The money value of agricultural products in nearly all the Provinces revealed very large reductions in the year under review as compared with 1928-29. There was a drop of 63.3 per cent. in Burma, due principally of course to the disastrous slump in the price of rice, of nearly 59 per cent. in Bengal and 60 per cent. in Behar and Orissa. In Madras, there was a decline of 54 per cent. mainly due to fall in the price of rice and ground-nuts. All the provinces taken together, there was a fall of 53.6 per cent. In as far as a very large proportion of the crop grown by the Indian cultivator is for his own personal use, the fall in the price of food-stuffs would not affect him as much as these figures might lead one to think.

RESEARCH ON RICE AND WHEAT

In pursuance of the recommendations of the Crop Planning Conference held in Simla in the summer of 1934, the Government of India have settled all preliminaries for the appointment of two Standing Committees of the Imperial Council of Agricultural Research, one on rice and the other on wheat.

The functions of these two Committees, which will be constituted under the rules and regulations of the Council of Agricultural Research, will be advisory and the Committees will help research on rice and wheat from agricultural, scientific and economic points of view.

PAYMENT OF WAGES BILL

The Legislative Assembly discussed the Payment of Wages Bill on the 7th February last. With the exception of an important amendment moved by Sir Homi Mody, the House agreed to all Clauses of the Bill.

The proceedings revealed a three-cornered attack against the measure—one by the Labour Group headed by Mr. Joshi and Mr. Giri to liberalise the measure; another by the European Group who sought to tighten the measure; and the third by Sir Mody who concentrated his attention on his amendment providing for forfeiture of wages for a period not exceeding 13 days when ten or more employed persons absented themselves in concert.

As Government accepted Sir Mody's amendment subject to certain alterations, Mr. Joshi attacked the Amendment as a perversion of the Bill and complained that its real object was to reduce the power of the working classes in their struggle to maintain proper living standards.

The next day the House divided on the Strike Clause moved by Sir H. P. Mody, the Amendment being finally carried by 65 votes against 44. Messrs. B. Das and Sami Venkatachalam Chetty remained neutral.

At a subsequent sitting of the Assembly, Sir Frank Noyce, Member for Industries and Labour, assured Mr. F. E. James and Mr. N. M. Joshi that, if as a result of the working of the Payment of Wages Act, any improvement was found desirable, the Government would not hesitate to bring an Amending Bill. The measure was then passed.

INTERNATIONAL LABOUR CONFERENCE

The Federation of Indian Chambers of Commerce and Industry, and the All-India Organization of Industrial Employers, have recommended to the Government of India Sir Hormusji M. Mehta, Kt., Bombay, as Indian Employers' Delegate, and Mr. Debes Chandra Ghose, Jalpaiguri, and Lt. Sirdar P. S. Sodhbans, Lahore, as advisers to the Delegate to the 20th Session of the International Labour Conference, 1936.

LORD LINLITHGOW

A dinner in honour of Lord Linlithgow was given last month at Edinburgh by the people of the county of Westlothian of which he is Lord Lieutenant.

Lord Linlithgow, in his speech, expressed the opinion that few of his Viceregal predecessors could have had a better opportunity than that he enjoyed before assuming the office to measure the nature of the task awaiting them and the opportunity for service it afforded and the great call upon the mind and body which its discharge must inevitably involve.

"When I contemplate the labours that lie before me, my heart is very humble. Yet I have no fear of those labours. For I am confident that in the endeavour faithfully to serve India, I will be sustained and assisted by the confidence and support of an overwhelming proportion of the people of India as well as my own countrymen."

SPICY STUFF

Mr. Francis Low, Editor of the *Times of India*, speaking at the Bombay Journalists' Dinner some time back, said when he came to India first, he was told that Indian readers liked spicy stuff. There were such people all over the world and nowhere had the taste for spicy stuff developed so much as in England. He advised people in this country to avoid such journalism. As journalists, they should take to their profession seriously.

THE INDIAN

We welcome the *Indian*, the new English weekly, published by Mr. R. V. Aiyar at Kuala Lumpur. Indians in Malaya are an enterprising people who are doing their bit for the country of their adoption; but the link with the mother country is as strong as ever. The *Indian* shows how keenly our countrymen in Malaya are following the trend of events in the mother country.

FOR UPLIFT OF HARIJANS

A sum of Rs. 8,00,000 is reported to have been set apart by the Nankana Sahib Gurdwara Parbandhak Committee for Achhut Udhar (uplift of Harijans). The amount will be placed at the disposal of a trust of 13 representatives drawn from different Sikh organisations,

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Complete information will be gladly furnished on application to the Head Office, Branch Offices, or the Representatives of the Company at the various places in our country.

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M. K. Srinivasan,
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April '36.

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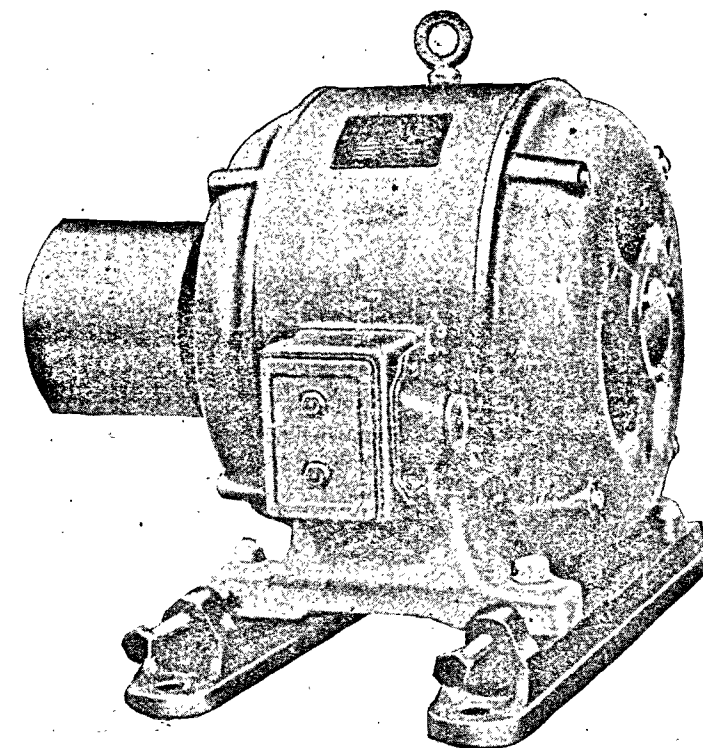
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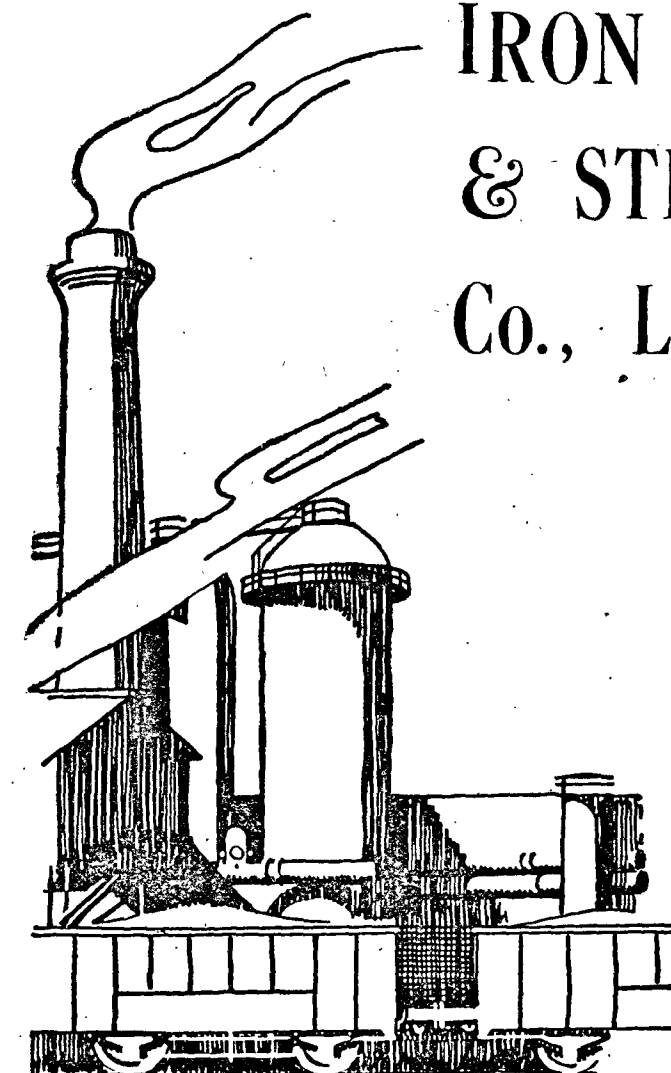
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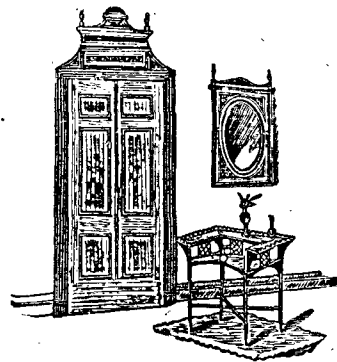
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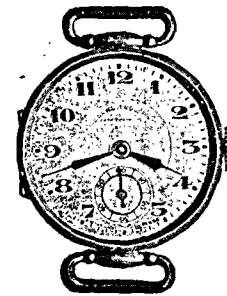
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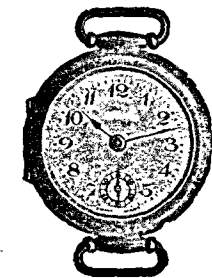


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R. G. Rs. 27/8
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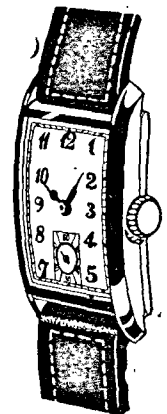
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" 14ct. Gold Rs. 50/0
" 18ct. Gold Rs. 60/0



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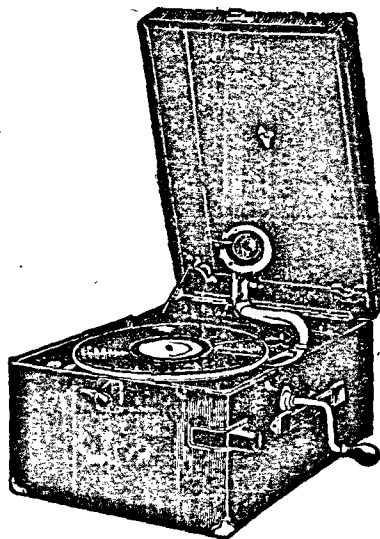
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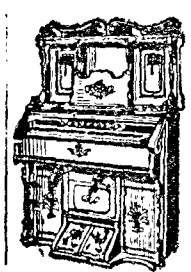


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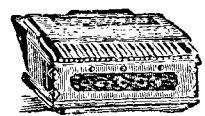
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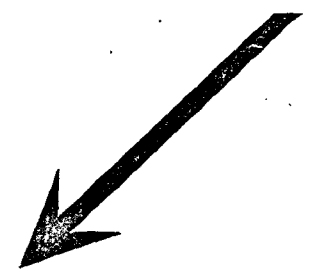
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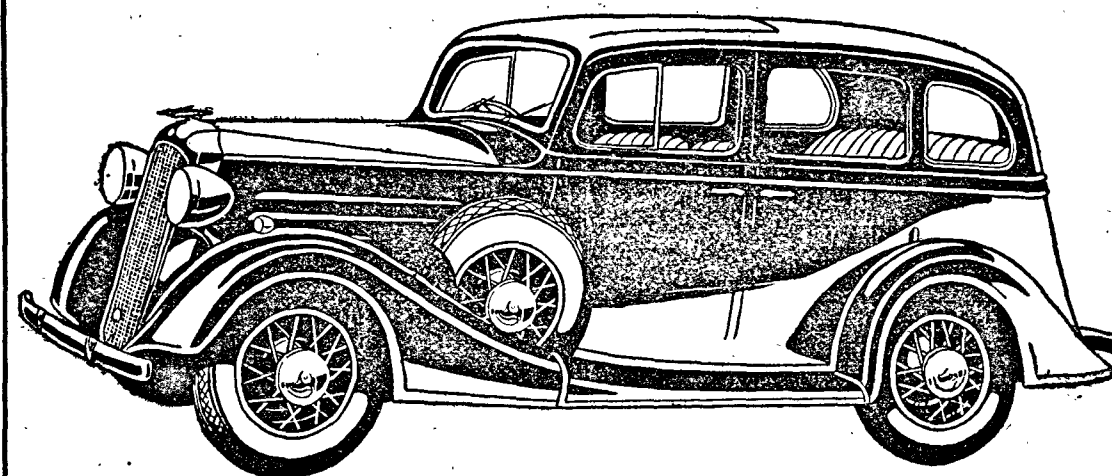
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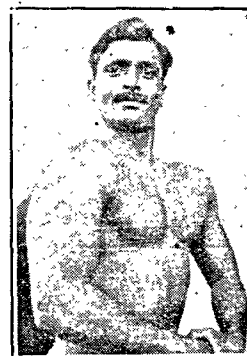
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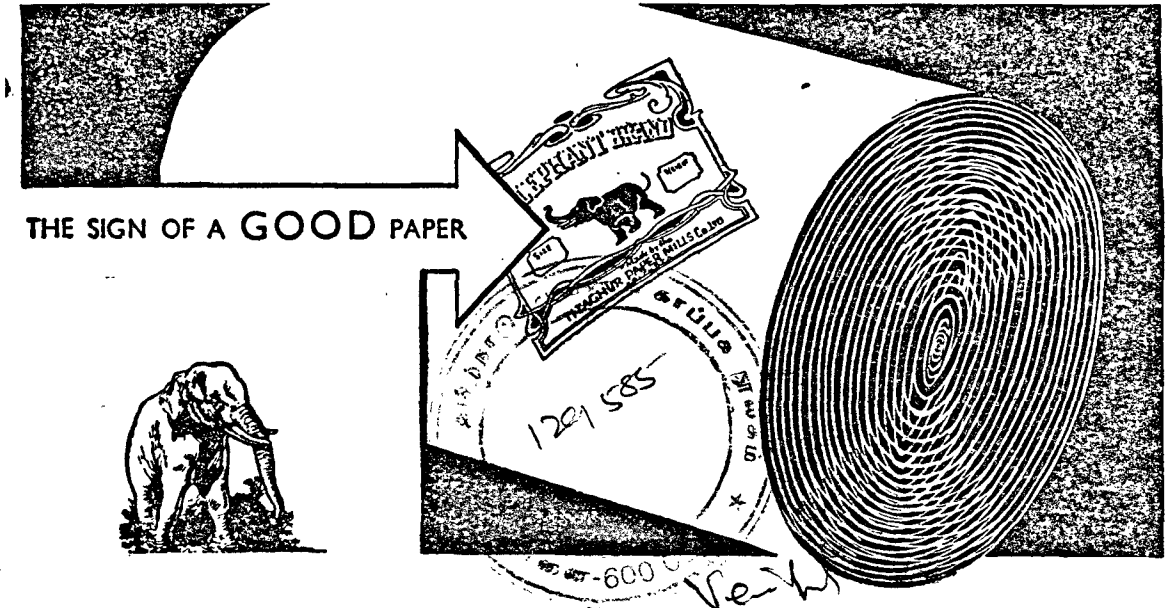
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