



THE INDIAN REVIEW

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EDITED BY MR. G. A. NATESAN

VOL. XXXVII.

APRIL: CONTENTS.

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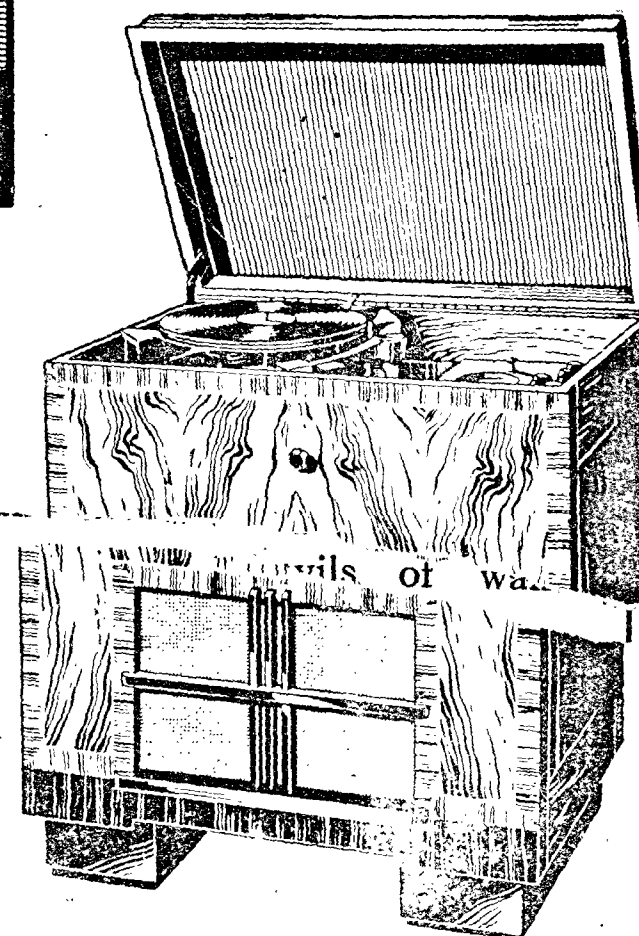
VOL. XXXVII.]

APRIL 1936:—DETAILED CONTENTS.

[No. 4.]

	PAGE		PAGE
THE POPULATION PROBLEM		BOOKS RECEIVED	244
By DR. GILBERT SLATER ...	209	INDIAN STATES	
THE RHINELAND CRISIS		Hyderabad in 1932-1933 ...	245
By MR. M. V. SUBRAHMANYAM ...	211	The Hyderabad Directory ...	245
THE BUDGET	214	Legislatures in Mysore ...	245
PARTY POLITICS IN INDIA		Mysore-Bhadravati Line ...	245
By MR. DIPCHAND VERMA, M.A. ...	217	Government's Scholarship ...	246
JOHN MASEFIELD AND THE SEA		H. H. The Gaekwar's Statue ...	246
By MR. RICHARD CHINNATHAMBY	219	Indore Council ...	246
HARAKIRI		Primary Education in Travancore	246
By MR. S. S. GALATGEKAR, B.A.	222	State Aid to Industries ...	246
THE CALL OF THE GITA.		The Travancore Grants ...	246
By MR. BALASUBRAHMANYA IYER	224	INDIANS OVERSEAS	
UNEMPLOYMENT IN BENGAL		Indians in Natal ...	247
By MR. A. C. DUTT ...	225	The South African Congress ...	247
THE KATHAKI DANCE		Indians in Zanzibar ...	247
By MR. I. B. SAXENA, M.A. ...	228	Passports for Indians ...	247
SOYBEAN AS HUMAN FOOD		Election or Nomination ...	247
By MR. K. V. GIRI, M.Sc., A.L.L.Sc.	230	Prof. Satya Charan's Lecture ...	248
THOUGHTS IN A GRAVEYARD: A POEM		Labour in Malaya ...	248
By MR. E. J. T. DIENER ...	232	Chettiyars in Burma ...	248
ECONOMIC INTELLIGENCE IN INDIA		Indians Overseas ...	248
By DR. B. V. NARAYANASWAMI, M.A.	233	TOPICS FROM PERIODICALS	
INDIAN EPICS		The New Constitution ...	249
By PROF. SURYANARAYANA SASTRI	234	Muddling through Sanctions ...	249
INDIAN AFFAIRS		Peace and Defence ...	250
By "AN INDIAN JOURNALIST" ...	235	Indo-Buddhist Art in China ...	250
FOREIGN AFFAIRS		Sri Ramakrishna ...	251
By "CHRONICLER" ...	237	Government and Civilisation ...	252
DIARY OF THE MONTH	240	Buddha's Greatness ...	252
THE WORLD OF BOOKS		Creed of Unity ...	253
1,000 Miles up the Amazon ...	241	The New Middle Ages ...	254
The Old Testament ...	241	University Ideals ...	254
Mad House ...	242	The Greatness of Asia ...	255
The Science of Dreams ...	242	Harijans ...	256
The Atom ...	242	The Renaissance of India ...	256
Magnetism and Electricity ...	242	INDIA IN PERIODICALS ...	255
Cosmology of Numbers ...	242	QUESTIONS OF IMPORTANCE	
The Indian Christian Directory ...	242	Dr. Tagore on Dissension in India	257
India in 1933-34 ...	243	Army Advisory Committee ...	258
Rajmohun's Wife ...	243	UTTERANCES OF THE DAY	
Modern Constitutions ...	243	H. M. King Edward's Message ...	258
The Decay of Indian Industries ...	243	Viceroy's Farewell Speech ...	258
The Kadamba Kula ...	243	University Ideals ...	258

(Contd. on page 6)



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WED.	... 2 9 16 23 30 ...	7 14 21 28 ...	4 11 18 25 ...	2 9 16 23 30 ...
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(Contd. from page 2)

	PAGE		PAGE
POLITICAL		HEALTH	260
The Military Budget	259	CURRENCY AND BANKING	261
International Affairs	259	RAILWAYS	267
EDUCATIONAL		ART AND DRAMA	268
Tagore on Education	260	SPORT	268
Aligach University	260	SCIENCE	269
LEGAL		FILM WORLD	269
Lord Hewart's Judgment	261	AUTOMOBILES	270
Mr. J. C. Chatterjee	261	AVIATION	270
INSURANCE		INDUSTRY	271
Insurance for the Masses	262	AGRICULTURE	271
Insurance Dinner	262	LABOUR	271
TRADE AND FINANCE		GENERAL	271
India's Economic Future	263	PORTRAITS AND ILLUSTRATIONS	271
India's Purchases in Germany	263	The late M. Venizelos	271
WOMEN'S PAGE		Miss Philomena Thumboo Chetty	271
Enfranchisement of Women	264	The late Mr. N. C. Bardoloi	271
Indian Women Students' Tour	264		
LITERARY	265		
PERSONAL	265		
MEDICAL	266		

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	PAGE		PAGE
Astrological Bureau	... 28	Madras Type Foundry	... 12
Bengal Chemical & Pharmaceutical Works.	11	Maharata, Poona	... 31
Bhattacharya & Co., M.	... 21	Muslim Review	... 30
Bombay Law Journal	... 18	Natesan & Co., P.	... 6
Calcutta Review	... 10	National Call	... 22
Central Bank of India	READING MATTER	National Indian Life Insurance Co.	... 11
Ceylon Review	... 31	National Insurance Co.	FACING CALENDAR
Chirological Society, Calcutta	... 20	New Outlook, Ahmedabad	... 24
City Bank Ltd., Madras.	READING MATTER	Orient Gong, Singapore	... 24
Crown Life Insurance Co.	INNER CONTENTS	Orient Observer	... 12
Curzon & Co., Madras	... 4	Oriental Government Security Life Assurance Co.	FACING 1ST READING MATTER
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Empire of India Life Assurance Co.	INNER CONTENTS	Prabuddha Bharata, Calcutta	... 20
Favre-Leuba & Co.	READING MATTER	"Punchinello"	... 31
Government Soap Factory, Bangalore	... 18	Ranc, Ltd., Madras	... 14
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Guardian	... 12	Sakti Oushadhalaya, Dacca	... 9
Hindusthan Insurance Co.	... 15	Shaw, M. L.	... 12
Hindusthan Musical Products	... 14	Shree Life Assurance Co.	INNER CONTENTS
India: A Monthly Magazine	... 19	Simpson & Co., Madras	... 7
Indian, Kuala Lumpur	... 30	Spencer & Co., Madras	4TH COVER
Indian Bank	BELOW READING MATTER	Superintendent of Sericulture in Mysore	18
Indian Iron & Steel Co.	... 8	Tabore, Pandit	... 21
Indian Mercantile Insurance Co.	... 20	Tata Iron & Steel Co.	... 25
Indo-Commercial Bank Ltd.	READING MATTER	Texas Co.	... 15
John Dickinson & Co. Ltd.	INNER CONTENTS	Times of India Press	... 23
Jupiter General Insurance Co.	... 10	Titaghur Paper Mills Co.	3RD COVER
Lalimli Mills	... 17	Tutorial Institute, Delhi	... 11
Madras Mail	... 16	Twentieth Century	... 21
		United India Life Assurance Co., Madras	1
		Vale & Co., G. K.	INNER CONTENTS
		Vedanta Kesari	... 28
		Venus Research Laboratory	... 27
		Wilson & Co.	READING MATTER
		Zubel, A.	... 21

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The Population Problems of India and Europe

By DR. GILBERT SLATER

SOME time ago there was published in *Indian Review* a striking article on the Indian population problem of India by Mr. C. F. Andrews.* He showed that the rate of natural increase among the Indians in Natal was three times as high as among the Indians at home. But in India the increase of population in the inter-censal period 1921-1931 exceeded the total populations of Scotland, Ireland, Wales, Canada, Australia and New Zealand added together. There is little doubt that if the poverty of the Indian masses at home had been no greater than that of their fellow-countrymen in South Africa, they would have increased in numbers in about the same proportion. In that case the inter-censal increase would have been about 90,000,000 far greater than the total white population of the British Empire, than that of any European State except Russia. Hence it can be seen how great in India is the tendency of population to press upon the means of subsistence. In China it is certainly no less extreme. In Japan, owing to the success of Japanese industrialists in their competition with the West, the means of subsistence are being increased rapidly, and the increase of population, at the rate of nearly one million per annum, is alarming the authorities, much as they desire to increase their man power for military reasons.

Now compare this Asiatic situation with that of Northern and Western Europe.

We can take the case of England and Wales as typical. The highest recorded birth-rate was 36.6 per thousand in 1876, but that only slightly exceeded the average birth-rate up to then since registration of births became effective. In 1934, it was only 14.1 per thousand—a decline by 60 per cent. In spite of the fall in birth-rate, the total number of births continued to increase for a considerable period after 1876. In 1903, it was 948,000, and for several years before and after that date it exceeded 900,000. But in recent years it has been below 600,000; and, since the number of women of fertile ages will soon begin to decrease, there is little doubt that it will fall further. Even if the fall in the annual number of births were now arrested in order to maintain the population at its existing level, it would be necessary that the average life period of children born should be increased to 67 years, and so great an increase of longevity hardly seems possible. Statisticians are agreed that if the present habits of the people in relation to procreation continue, the native population will soon begin to diminish slowly at first, and then rapidly. If the population is maintained at its present level, as probably it will, and even be increased, it will be by immigration from outside.

The next point to notice is that where the British birth-rate has declined least the population has decreased; where it has

* *Indian Review*, January 1935.

declined most, the population has increased. The decrease in birth-rate was less in Scotland than in England; yet the total population of Scotland declined by 40,000 between 1921 and 1931; while that of England and Wales increased by 2,000,000. But in England and Wales the increase was only in the most urbanised districts particularly in the London area and the Midlands. In Wales, Cornwall, Westmorland, Cumberland, some counties along the Welsh border, and in two purely agricultural counties in the East Midlands, there was a decrease. There is shrinking at the extremities and congestion at the centre. Moreover also the outward flow of emigrants from Great Britain has recently been more than balanced by an inward flow—immigration has exceeded emigration. What is perhaps a still more disturbing fact is that the birth-rate is fully maintained in the sub-normal tenth of the population; it is among the best fed and best educated classes that it has fallen most. A future lowering of the average quality as well as a reduction of the quantity of the native population is therefore indicated. The situation is broadly similar in the adjoining portions of the continent of Europe, particularly in Scandinavia, while in France and Germany and Italy the fall in birth-rates has been large enough to cause special efforts to be made to maintain to encourage marriages and large families.

We might call the whole process the Nemesis of Prosperity. With increasing success European effort has been directed towards postponing death, combating disease and pain, increasing comfort and luxury, and "raising the standard of life". Prudential habits have thus been instilled into the minds of people. Babies are a source of discomfort and anxiety, they

interfere with the parents' freedom to avail themselves of the pleasures and amusements to which they are being more and more assiduously tempted. The proportion of married couples who postpone having children and who resolve to have none, or but one or two, is continually increasing, especially in urbanised areas; while the urban manner of life more and more radiates its influence on the rural districts. There the young people find life dull and prospect poor, they migrate, leaving the old to carry on as they can.

So much for the causes of this phenomenon. How about the effects?

The rulers of Great Britain and France desire to maintain their great empires with their greatly increasing populations intact, but since the native British and French populations are the bases of which these empires rest, they tend to resemble more and more pyramids insecurely standing on the apex. The French are nervously apprehensive of the dangers of the situation; British imperialists do not seem as yet to have realised it. Empire has its price, the price has to be paid in the blood of the common people; the common people of England, and to a less degree those of France, are refusing to breed to supply that need as they did in the days before the war; while the population of those Asiatic and African countries under the suzerainty of the King-Emperor and subject areas or mandated territories has increased since the armistice by many more than the total population today of England and Wales.

Rudyard Kipling's term for Empire "the white man's burden", is truer than is imagined by those who use it most. So far as England is concerned, it is a burden which has grown so massive as to threaten to crush the bearer. Relief must come, but how will it come?

THE RHINELAND CRISIS

BY MR. M. V. SUBRAHMANYAM, M.A., L.T.

(Lecturer in History, St. John's College, Palamcottah)

THE recent occupation of the Rhineland by German troops has produced a first-class European crisis and statesmen are busy attempting to tide over it by their skill and tact. To judge the German conduct in precipitating the crisis, it is necessary to understand the history of the question of the Rhineland since the end of the world-war. It is the purpose of this article to trace the Rhineland question and to put forward the German and French points of view over the militarisation of the area.

Germany has territory on either side of the Rhine. The German territory on the left bank of the Rhine was always considered by the French as giving Germany a base to start the invasion of France. There is no physical barrier separating it from France. To secure their territory against invasion, French military experts and statesmen proposed the neutralisation of the Rhine. In his Memorandum submitted so early as November 27, 1918 to Clemenceau, Marshal Foch suggested that the Rhine should become the Western frontier of Germany, that Germany should be deprived of all military claims to the left bank of the Rhine, and that a buffer state was to be set up on the left bank under a permanent inter-allied occupation. Foch declared that if his suggestion was accepted Germany could not easily invade Belgium, France, Luxemburg and threaten England by reaching the North Sea coast.

Foch's scheme of a buffer state, that is, a new state with a national consciousness of its own was rejected by Mr. Lloyd George. In March 1919, Clemenceau vigorously put forward before Wilson, Foch's scheme for

an independent Rhineland as a security against any repetition of 1914. So effectively did he appeal to Wilson that Britain offered a pact promising France immediate military help against all unprovoked aggression on the part of Germany. This British proposal was rejected by the United States. Ultimately when the Treaty of Versailles was drawn up, Clemenceau was able to make Wilson, Lloyd George and other statesmen to agree to the occupation of a portion of the Rhineland, the Saar basin for a period of fifteen years as a guarantee that Germany would agree to carry out the terms of the Peace Treaty and to the demilitarisation of the Rhineland. Demilitarisation means that Germany is forbidden to fortify and to raise troops of any kind in that area. The demilitarisation of the left bank of the Rhine and a 50 kilometre strip of the right bank was ordered by the 42 and 48 Articles of the Versailles Treaty.

The fifteen years' occupation of the Saar basin and the demilitarisation of the Rhine Zone satisfied the French only half-way. They wanted a permanent occupation of the Rhineland. Hence when an opportunity presented itself they tried to achieve their object. Thus in 1923 when Germany proved a defaulter of reparation payments, French and Belgian troops occupied the Ruhr and encouraged a separatist movement in the Rhineland.

To remove the misunderstanding between France and Germany and to remove the danger of war, Sir Austen Chamberlain, the British Foreign Secretary, Briand, the French Foreign Secretary, and Dr. Stresemann, the German Minister, concluded the Treaty of Locarno in October 1925. As in

the present Rhineland crisis the Treaty of Locarno is frequently quoted and Germany is accused of having violated the Treaty to which she was a willing signatory, we shall enumerate its provisions briefly :

The object of the Locarno Treaty being to ensure peace in the area which has so frequently been the scene of European conflicts, the signatory nations, namely, England, France, Italy, Belgium and Germany agree to maintain the frontier between France and Germany, and Belgium and Germany fixed by the Versailles Treaty and also to observe the Articles 42 and 43 of the said Treaty concerning the demilitarised zone. Germany, France and Belgium mutually agree to settle their disputes by submitting them to a conciliatory commission or to a judicial committee. If Germany violates the frontier and assembles troops in the demilitarised zone, France and Belgium have got the right to go to war against her and England as a guarantor country must support France and Belgium. Also if any one state is declared an aggressor by the League of Nations, the other states may go to war against the aggressor. If one of the contracting parties alleges that a breach of Articles 42 and 43 of the Versailles Treaty has been or is being committed, it shall bring it to the notice of the Council of the League of Nations. Even before the League Council could come to a decision, if the situation was dangerous the attacked power may get the help of the guarantor Powers but when once the League decision is given, it must be obeyed.

It must be noted that while the Versailles Treaty was imposed upon a defeated nation, the Locarno Treaty which contained Articles 42 and 43 of Versailles concerning

demilitarisation of the Rhine Zone, was willingly agreed to by Dr. Stressemann on behalf of Germany. Referring to France's attempts to detach the Rhineland by encouraging the separatist movement Dr. Stressemann added : "The Rhineland is now immune against any French infringements. As we could not protect it by force of arms we have had it guaranteed by a treaty signed by England. The security of the Rhineland was our fundamental object in signing Locarno."

Thus to the satisfaction of France and Belgium the demilitarisation of the Rhine was included in the Treaty of Locarno, to which Germany was a willing signatory. But a new factor has recently emerged in Germany and that is the rise of the Nazi party under Hitler. Hitler has been telling the German nation that he would smash the Treaty of Versailles which is intended to keep Germany in a state of permanent repression and inequality. Germany was disarmed at the end of the Great War and the victorious Allies promised that they would also disarm in course of time. In spite of the disarmament of Germany, the demilitarisation of the Rhine and the Locarno Treaty, France has not disarmed. Hitler realised the truth of George Bernard Shaw's remark that the 'non-resistance of the cow has not converted the tiger to vegetarianism'. France still wants security before disarmament and in spite of Locarno wants England's guarantee to protect her against German invasion. As Low, the famous cartoonist, humorously put it : "They (the French) want a guarantee that we will guarantee the guarantee in which we guaranteed to observe our guarantee." As France and other nations have not kept their promise in regard to disarmament, Hitler at first secretly and then openly rearmed

Germany. On March 16, 1935, he introduced the law of military conscription. This was a flagrant repudiation of the Treaty of Versailles. The League of Nations passed a resolution condemning her repudiation of international obligations. The example of Japan was followed by Hitler. He did not care for the resolution but simply withdrew Germany from the League. But a few months afterwards England entered into a Naval Agreement with Germany. According to the Anglo-German Naval Agreement, Germany might build the vessels she was prohibited from building under the Versailles Treaty, but that she should not build more than 35 per cent. of England's naval strength. By this Naval Agreement England, to quote Winston Churchill, "has nullified and stultified the League of Nations' condemnation of treaty breaking in respect of armaments".

Now exactly a year after, Germany has broken the Treaties of Versailles and Locarno by remilitarising the Rhine. If France's refusal to disarm, as she promised to do at Versailles, made Hitler to rearm Germany, the conclusion of a Franco-Soviet Pact recently which Hitler feels is aimed against Germany has made him break the Locarno Treaty and allow German battalions to enter the forbidden zone.

Thus we feel that it was the post-war French foreign policy that has been responsible for some of the actions of Hitler. France has not played the game with Germany all these years. But we regard Hitler's unilateral repudiation of the Locarno treaty as improper. If Hitler feels that the Franco-Soviet Pact is a military alliance aimed against Germany, he should say so and complain to the League or as Germany is not now a member of the

League, submit the matter to the Hague Court for arbitration. Students of post-war history will remember that before Hitler's rise, when an attempt was made by Germany and Austria to draw together by an Economic Union, it was objected by France on the ground that it was against the Peace Treaty of 1919. The matter was referred to the Hague Court which pronounced the Anschluss movement—as the closer economic union of Germany and Austria' was called—to be illegal and the scheme was dropped. Similarly, Hitler must have protested against the Franco-Soviet Pact and tried conciliatory methods. But Hitler's motto has always been "Strike first and talk afterwards". So he has remilitarised the Rhine Zone thus repudiating the Treaties of Versailles and Locarno.

The German point of view is that while there is no demilitarised zone on the French and Belgian side of the frontier, it is unfair to ask Germany to demilitarise the Rhine Zone. Hitler points out that it is incompatible with international honour and national sovereignty. On the other hand, France and Belgium have even strengthened their frontier defences. But the French say that the real object of statesmen in demilitarising the Rhine was to reduce to some extent the inequalities existing between a nation of 65 million people and a nation of 40 million people, particularly exposed to attack. If the Zone were abolished, Germany's military superiority over France, France's vulnerability and consequently Britain's risks as guarantor Power would all be greatly increased. The Franco-German War of 1870-71 and the Great War of 1914 have shown that it is France which has been exposed to German invasion and hence the Zone is a security against German attack.

France will never attack Germany, but with one possible exception and that is, if Germany is declared an aggressor by the League of Nations and France is asked by the League to invade Germany. France therefore feels that the demilitarised zone establishes real military equality between her and Germany, and that it is necessary in the interests of European peace. So when Germany occupied it the other day with troops, Flandin, the French Foreign Secretary, declared that Germany had repudiated her international obligations and called upon England as one of the guarantors of the Locarno Treaty to declare her attitude. The British Government has agreed to stand by France and Belgium. Hitler knows that Italy, another guarantor of the Locarno Treaty, has her hands full in Ethiopia and will not interfere. An astute diplomat, he has chosen the right time to carry out his scheme. But by so doing he has produced a crisis which, if not

handled properly, will lead Europe into another Great War.

France which has been affected by the remilitarisation, has given notice to the League. A meeting of the Locarno Powers is now* taking place at London, and Germany has been invited to attend. But Hitler agrees to attend only if his proposals for peace will be taken up for consideration. France is firmly against the discussion of any fresh proposals for peace. She wants Germany to be declared an aggressor and hopes to induce the League to apply sanctions against her. But Britain is for conciliation. It will tax the ingenuity of the statesmen to bring about an arrangement which would be acceptable to France, Belgium and Germany. We hope they will succeed.

* For later developments the reader is referred to the Section "Foreign Affairs".

The Government of India's Budget

It is a pleasant financial tale that the Hon'ble Finance Member, Sir James Grigg, had to unfold in introducing the budget for the year 1936-37. The actuals for the year 1934-35 disclosed a surplus of 495 lakhs of rupees as against the original estimates of 327 lakhs. The nett improvement of 168 lakhs was due mainly to increased receipts under Customs and Excise and to a smaller extent to Income-tax and Posts and Telegraphs. Improvement in customs revenue is attributed to unusually high seasonal importation of cotton fabrics and raw cotton. For the year 1935-36 the original estimated surplus of 6 lakhs has been revised to 243 lakhs. More than half the increase in revenue is due to increased

receipts from import duty on sugar. The yield from excise duty on sugar is expected to exceed the original expectations by as much as 21 lakhs. Import duty on raw cotton and machinery and matches and export duty on jute are also expected to yield more revenues than the estimates.

On the expenditure side there is an increase of 117 lakhs for the year 1935-36 of which Quetta Earthquake is responsible for as much as 41½ lakhs. Perhaps the most welcome feature of the revised estimates is the conversion of the budgetted deficit of 13 lakhs under Posts and Telegraphs into a surplus of 6 lakhs.

While one may not accuse the Finance Member of deliberately underestimating

revenues, one cannot also agree with him that these surpluses are an unmistakable proof of economic recovery. Increased receipts from Income-tax and Posts and Telegraphs for the year 1934-35 could no doubt be attributed to economic recovery; but in so far as a great proportion of the increase in revenue is due to large importation of cotton fabrics, raw cotton, etc., one cannot be too sure that the Government's revenue position is a true reflection of the country's economic prosperity. We have noticed in the past that the Government's budget position and the economic structure of the country are not necessarily or inevitably related. When importation of foreign goods is stimulated by a high exchange ratio and the export of gold, even the strongest supporters of the Government must admit that there is no cause for congratulation but that there may be reason for some anxiety. In the absence of any striking recovery in the export trade of the country, especially in our staple commodities, Government's financial situation, however strong, cannot be accepted as an indication of the country's economic health.

The distribution of the surplus of 1935-36 is interesting. Agricultural research, especially sugarcane, and investigation in connection with the dairying side of animal husbandry will receive 30 lakhs. Ten lakhs are being allotted for anti-malarial research; but the most welcome proposal is to utilise 108½ lakhs for schemes of rural development through the agency of Provincial Governments. It is one of the most useful proposals the country has had from the Central Government for a long time and is the first real and genuine proof of the Government of India's concern for the improvement of rural India—the real India, the India that successive Finance Members

had forgotten. When one considers the immense area over which this amount is to be distributed and the numerous crying needs of the Indian villages especially in the matter of water supply, sanitation and medical relief, one feels that the expenditure of this amount of money cannot solve the problem. The country will, however, welcome it as an indication of the adoption by the Central Government of a policy of rural development. We would, however, recommend to the Government that instead of making development of rural India dependent upon adventitious assistance from windfall budget surpluses, they should adopt it as a policy and make grants for that purpose a permanent feature of their budget proposals.

Coming to the budget for the year 1936-37, we find that the revenue has been estimated at 8,735 lakhs, which is an improvement of 85 lakhs over the revised estimates for the year 1935-36. How greatly the Central Government are dependent upon one head of revenue is clear from the fact that as much as 5,482 lakhs or about 63 per cent. are expected to be realised from customs revenue. This overwhelming dependence upon one item of revenue is perhaps the weakest spot in the structure of the Central Government's finance. Although receipts under import duty on sugar are expected to deteriorate as compared with 1935-36, the revenue from other heads are expected to improve simultaneously. Estimates for receipts from import duties on sugar for the year 1936-37 are less than the revised estimates for the current year, but in excess of budget estimates for the current year. In the current year there was no doubt a partial failure of the sugarcane crops and in spite of the phenomenal development of

sugar within the country, imports of sugar continue to arrive on a larger scale than was generally anticipated. The Finance Member attributes this to the expansion in the consumption of sugar. Taxes on income are expected to bring 1,760 lakhs, which is 80 lakhs better than the revised estimates for the year 1935-36.

The total expenditure is placed at 8,530 lakhs or 120 lakhs more than the current year's revised estimates. Total reduction in interest payments amounts to about 2 crores, if we take into consideration the changes in the accounting procedure regarding the Indian Military Service and the Indian Civil Service Family pension funds. Subventions to the new Provinces of Orissa and Sind take away 158 lakhs. These Provinces will start working on April 1, 1936, and subventions are intended to enable them to balance their budgets from the first year's working. We trust that further subventions will not be necessary in the future. Posts and Telegraphs are estimated to bring a nett surplus to 15 lakhs.

The defence budget stands at 4,545 lakhs which include 60 lakhs for the reconstruction of Quetta. The total cost to the Government up to the stage of beginning of reconstruction amounts to a crore of rupees. Actual reconstruction of both Civil and Military is expected to cost something over 7 crores of rupees, spread over seven or eight years. Sir James Grigg is right in charging this expenditure to revenue and not borrowing money for the purpose or debiting it to Capital expenditure.

For the year 1936-37, therefore, a surplus of 205 lakhs is estimated. It is proposed to utilise this for the abolition of tax on incomes between Rs. 1,000 and Rs. 2,000, the

reduction of the present surcharge on income tax and super-tax from 1/6th to 1/12th and to allow increase in the weight of one anna letter from half a tola to one tola. The abolition of tax on incomes between Rs. 1,000 and Rs. 2,000 is but a measure of justice to the middle classes. In fact, these incomes should never have been taxed.

The Government of India are entitled to feel satisfied with their own financial position; but we would like to emphasise that the position of the country as a whole is neither prosperous nor even satisfactory. It would be misleading to argue from the Government's financial position to the country's economic condition. Not until the Government is able to base their finances upon a genuine and healthy improvement in the economic strength of the country can we completely feel satisfied with the situation.

The Finance Bill as recommended was rejected by the Assembly by 68 votes to 51. The Viceroy certified the same on March 26th. The Viceroy's action has not taken the Assembly or the country by surprise; in fact it was only too well anticipated. That the last Finance Bill of the present regime should have been rejected by the Assembly and certified by the Viceroy is the most significant and fitting epitaph to that stage of India's constitutional development which is happily coming to a close.

Indian Budgets: 1921-1934. By S. P. Sarma. (Sometime Editor of the "Socialist", Madras.) A critical and exhaustive book dealing with the Legislative Assembly proceedings from the dawn of the Montford Reforms up to 1934. Rs. 5.

G. A. NATESAN & CO., BOOKSELLERS, MADRAS.

The Future of Party Politics in India

BY

MR. DIPCHAND VERMA, M.A.

THE present system of government in India has had a haphazard growth. Lord Clive and the merchant-adventurers who shared his ambitions were by no means actuated by the altruistic sentiments of democracy and representative government in their minds. Their object was more practical and immediate, viz., to help themselves with the gold of India and if possible to slip into the shoes of the fallen Moghuls. As late as Lord Curzon, the English people were not quite decided as to the future of the White Man's Burden in the Indian sub-continent, and I think it was at a moment of unguarded emotionalism that the great Morley, then Secretary of State, announced his scheme of representative government for India. Not even Montague probably would have approved the aspirations that surcharge the politically-minded Indians to-day. At the most the English diplomats meant some whitewash and make-believe of a representative system, hence there was no occasion to bother about the trappings of a full-fledged democratic government.

Like the form of government, the political parties that came to be developed, had no definite programme or ideal fixed before them.

To begin with, there were no political parties, India being the White Man's domain to be ruled solely with his interest in view. The Indians were a nation of barbarians whom it was the British mission to civilize. The Mutiny of 1857 brought about a change in this attitude and the English people while unshaken in their convictions decided to reshuffle their *modus operandi*. Just as the Romans had romanised Great Britain, so the latter would now anglicise India through her art and education. This effort culminated in the production of a new class of people, which the great Macaulay had in mind; and the growth of a national organisation, the Indian National Congress, which had only petition of grievances as its highest political programme. In its early stages this body was patted on by the British bureaucrat, as it helped him in the administration. With

the announcement of the Minto-Morley reforms, following the harsh and unimaginative rule of Lord Curzon and the storm regarding the Bengal partition, Political India suddenly awoke from its slumber as it were and a new school of thought with a revolutionary ideology firmly took its stand in the political horizon. But the Englishman arose to the occasion and took the wind from the nationalist sails by starting what is known as "the Muslim hare".

India appeared to be united in its dissatisfaction with the measure of reform granted, but it was easy to win over one of the sections by promising a more paternal consideration of its interests. The Muslims under the leadership of H. H. The Aga Khan were made to demand for separate electorates and the trick shot through the heart of political India dividing the country into two parts whom nothing could now persuade to join hands.

This trick has proved to be the Englishman's panacea in India. The mischief of the separate electorate was repeated in the second dose of reforms and has now been perpetuated in the New Act.

Slowly other groups followed suit and now you have the Sikhs, the Depressed Classes and, above all, the Indian Christians as well as Anglo-Indians, all demanding special and separate share in the political machinery, each anxious to seize the wheel and thus bring the mechanism to a crash.

Other classes and groups are also following the bad example till you have a whole host of intersecting communities, all thinking of themselves but none of the body-Political, which may by all means go to the dogs.

Basing political parties on theologic or religious background is like building an edifice on sandy foundation. The matters dealt with by political parties are of a politico-economic character or at the most with a social and cultural importance. Religion as such nowhere comes in the scheme. Yet the Indian democrat always finds it expedient to pose as the protector of a certain supposedly religious interest

which is sure to be violated but for his studious vigilance. The Indian legislatures cynically reminds one of the 18th century Parliaments in England when every member thought himself to safeguard the vested interests his Constituency represented and nothing about the social nature of the position he occupied as a representative of the nation. The Hindu, the Muslim, the Sikh, each is a good parliamentarian if he can pose as a fanatic votery of his respective creed and make any legislation of general social welfare impossible.

The grouping of political parties in India to-day makes one pessimistic, certainly as far as even the rudimentary application of democratic principles is concerned. Not only each province presents a problem of its own, but what is worse almost everywhere even purely political or economic issues take a sudden communal and religious turn.

The Punjab and Bengal are the two provinces notorious for communal disputes but the issue is alive almost in every part of the country. In Madras the issue is Brahman *versus* non-Brahman; in Bombay it is that of capitalists *versus* the labourers, while in the U. P. the landlords and their tenants hold conflicting interests. But even here communal interests at times muddle up all other considerations and thus block the growth of purely political or economic legislation. The point in view is pertinently illustrated by the working of political parties in the Punjab. In this province there are two dominating parties, one representing the rural or the Zamindar interests and the other the urban or the non-Zamindar interests. The Zamindar party has a majority in the Council and though largely composed of Muhammadans, it has also several Hindu and Sikh members. In the popular mind, however, the two parties are synonyms for Muslim and Hindu interests respectively and every issue is therefore approached from this point of view.

Nothing less than a fundamental change in our outlook is therefore needed before we can approach the organisation of political parties from the scientific and the true democratic vision. The Congress, I think, is the one organised party representing the majority of masses that has got an excellent programme of political and

economic legislation should it ever come to control the machinery of power. In spite of its spiritual and ethical stunts the Congress is essentially a political body and has no place for those with a purely or even dominantly religious outlook. The offshoot of the Socialists from the parent-stem, howsoever deplorable on the ground of expediency, is really a hopeful sign as it is an indication of the scientific thought now swaying an influential intelligentsia. Socialism with all its supposed unsuitability to the Indian soil has an immense utility in so far as it helps to make a scientific approach to modern problems. This party therefore has a great future in a free and united India if its present progress may be regarded as a measure of its future growth.

The Liberals in spite of the calumny of toadism, which certain extremist enthusiasts love to fling at them, has also a great place in the party politics of India, because like the socialists and the congressites, they have a definite though limited politico-economic programme for the masses. They may not be hailed as patriots and martyrs but often the reason is on their side and a slight touch in the progressive direction will equip them for an ambitious programme for the future welfare of the country. Even such reactionary groups as those of the capitalists and the landlords must be allowed to have their say, but it is sure that in a general sweep of democratic principles, they will come out greatly damaged.

Other interests with a merely cultural or alike importance will not be ignored but the most rudimentary culture is that of bare necessities for all. Culture as such has nothing to do with the fury and madness of superstitions collectively known as Religion in India; for I believe, countries in the West with purely economical programmes are immensely more cultured than the sight presented by our pitiable country. Moreover, political and economic legislation includes cultural matters also and so the formation of political parties with religious labels is to say the least very undemocratic and at present only peculiar to India.

To realise the ideal before us separate electorates which are the nerve-centres of all our political misfortunes, must

yield way to an ideology reflecting the economic interests of the country. Special privileges and weightage to religious minorities are a novel feature in India.

There is no earthly reason why both the Hindus and the Muslims should not come to this point of view sooner or later and realise that Functionalism rather than Religionism is the touchstone of modern politics. Birds of a feather flock together and so also people engaged

in the similar trade hold identical interests. It is a folly to suppose that undue emphasis on the economic issue would mean damage to religious or spiritual interests, for even in a full-fledged socialist-cum-atheist state like the Soviet Russia, the individual is left free to worship God in any way he thinks fit. Religion is entirely a matter of personal belief and individual thought and has nothing to do with the organized superstition as we witness it in India.

JOHN MASEFIELD AND THE SEA

BY

MR. RICHARD CHINNATHAMBY, M.A.

THE sea has had a profound influence on English poetry. Every poet since the Anglo-Saxon times has drawn from the sea for images, or has made use of it as a symbol for the intangible unknown. The sea's rhythm, its heavy swell and flow, has also influenced English metre and rhythm.

Poetry in essence is the mirror of life. And the destiny of the English has been for ages bound with the sea. In earlier times it was fish, fishbone and whale oil; and the Vikings and other rovers who came down on them from across the seas. Later, all their adventures and enterprises and expansion was on and across the seas. But no English poet has been so deeply influenced by it, or has reflected it so vividly and powerfully as John Masefield.

It is not surprising that this should be so, for Masefield spent the most formative period of his life on the sea. He joined a sailing ship at the age of thirteen. But he is darkly silent about his early life; even as Dickens was of his in the last century.

The first books Masefield published were naturally full of his experiences on the sea. "The way of the sea," says Masefield, "is the way of narrative." His first books comprised of tales, short and long, he had collected since his childhood. All of them are embodied in books like "A Mainsail Haul", "On the Spanish Main", "Captain Margaret", "Multitude and Solitude", etc. was express, in the first place, Masefield's it helps with the sea—its witchery and

wonder, its beauty and sorrow in calm or storm. They show also his responsiveness to the richness of human material that he grew familiar with on his voyages. He observed daily the nobility and beauty as well as the coarseness and brutality of life on the sea. He came to love it all for its own sake and depicted it with gusto.

At the same time pity arose in his heart for those hard worked sailors:

The man with too weighty a burden, too weary a load,
The sailor, the stoker, chantryman, lookout, dirt,
[dross, scum of the earth.—*Consecration*.

He determined to be their spokesman. In 1902, he produced his volume of verse, "Salt Water Ballads" and in the next year "Ballads and Songs". In them he grew lyrical over profligate captains and syphillised seamen, over their drunken brawls and orgies in distant ports, etc. His frankness and crudity aroused great resentment. It was said that he was palming off his predilection for the low and the vicious as a profound sense of pity and as moral sincerity. But Louis Untermeyer has vindicated the poet by making it explicit that "underneath all that violence he has captured that highly-coloured realism which is the poetry of life".

But the poet in Masefield would not let him be confined to the crude and the brutal. His sense of beauty wanted expression. Very often, therefore, in these books, Masefield goes off into lyrical asides on the beauty of natural scenery such as sunset on the

sea, etc. These digressions help in a way to tone down the realism of his subject and treatment. And Masefield was very often subject to emotional ecstasies which brought forth such lyrical asides.

His emotionalism and restlessness handicapped Masefield when he attempted to portray character. He described merely superficialities. He provided "emotionalised comments" on his characters when he should have probed into their inner lives. But he was, first and foremost, a storyteller. Elaborate and subtle characterisation would have been irrelevant even inartistic.

It is often maintained that poetry by its requirements of metre, is muzzled from elaborate and subtle description, particularly of sea-beauty. But Masefield has disproved this. It is difficult to point to any other English poet, any other poet all the world over, for the matter of that, who could depict the gorgeousness of the sea made familiar to us by the pen of Conrad or the brush of Turner. In all Masefield's poetry there is a profound sense of the sea's beauty and the intoxication of its sounds and smells and rhythms. The sea, in his poems, seems to speak with many tongues.

Masefield has an eye for physical appearance from which is obtained the command over the picturesque. Ships, that make so much of a sailor's life are nowhere more vividly described than in Masefield's poetry. In the poem 'Ships', he recounts all the ships he had known. "Each has her special memory's special grace." He compares them very often to horses: "Coulters of the many bubbled-brine." In "Dauber" the ship rounding Cape Horn seems

... leaping on full tilt with all sails drawing,
Proud as a war-horse, snuffing battle, pawing.

The image of the ship pervades the texture of his flights of thought. In "Truth", Masefield says:

Man with his burning soul
Has but an hour of breath
To build a ship of truth
In which his soul may sail—
Sail on the sea of death,
For Death takes toll
Of beauty, courage, youth,
Of all but truth.

Ships have coloured even his philosophy. The ship is to him the "image of life's need, beauty in hardest action, beauty indeed." "Life's battle is a conquest for the strong," he declares in "The Wanderer" a poem dealing with a sailing ship that braves many storms and weathers, time and again entering port when all hope of seeing her is given up.

Masefield's "Dauber" is the greatest sea poem since the Odyssey. The poem is the story of a youth of twenty-two who joins a sailing ship as lampman. He is a painter and wants to do the sea from its midst. He hopes to learn all and leave in three years. But he soon realises that there is nothing finer made than the sea and ships. He yearns to fix on canvas the beauty of the sea in the flush of sunset or suffused in silvery moonlight.

The tropic dawn with all things dropping dew,
The darkness, the wonder, the hush—the
play of light when

The rushing fishes streaked the seas with flame
or when troughs and slopes in the sea
Leap and light, and sudden change to green,
And all the glittering from the sunset's red
And the milky colours where the bursts have been
[etc]

All this he longs to record permanently.

But Dauber has a hard time of it in the ship. The other sailors jibe at him for a poor sailor, and worry him brutally, hiding away his canvasses and paint pots. But he persists, realising the joy of trying for beauty. Life at sea may be painful but it is proud and he would be content if he had done his best. He paints on patiently knowing that

"One iron rule at sea binds everyone
and that his work at sea was meant to be
A training in new vision—a revealing
Of passionate men in battle with the sea.

The test comes when rounding Cape Horn they endure rough seas, the description of which is one of the best passages in the poem.

It was all black and starless. Peering down
Into the water, trying to pierce the gloom
One saw a dim, smooth, oily glitter of brown
Heaving and dying away and leaving room
For yet another. Like the march of doom
Came those great powers of marching silences;
Then fog came down, dead-cold, and hid the seas.
Then from the hidden waters something surged—
Mournful, despairing, great, greater than speech,

A noise like one slow wave on a still beach.

Who rode the desolate sea? 'Whales!'

A sea bird, cackling like a devil, spoke
And the fog drew away and hung like lead
Like mighty cliffs it shaped, sullen and red;
Like glowing gods at watch it did appear.

They are almost out of those dangerous seas, and Dauber has stood the test; but he is called out suddenly to man the mizzen topmast. He has not recouped himself with whisky as the others had done because of a promise made to his mother. He gets numb in the cold, loses his hold, falls on to the deck and dies. His dying words are that his work will go on.

The strange potency of this poem no words can adequately express. Its sea pictures are marvellous and are a revelation to the landmen. Above all, it is a tragic tale of frustrated but heroic idealism. It remains a spiritual vision of life and a paean to the endurance alike of ships and men.

The witchery of Masefield's sea descriptions is attained in a way by his receptiveness to sound impressions. The poet records such broad sound effects as

... the wheel's kick and the wind's song;
The flung spray and the sea gulls crying.

or such subtle effect as

Huge dewdrops from the stay sails dropped and spat.

Masefield is also sensitive to colour and when he chooses he can give us such brilliantly colourful pictures as in 'Cargoes' or this from 'On Easter Knoll'.

A bright white star blinks, the pale moon rounds
[but

Still the red, lurid wreckage of the sunset
Smoulders in smoky fire and burns on
The misty hill tops.

Masefield is also alive to the sinister and cruel aspect of the sea, the sea that drowns. In 'Posted as missing' for instance, he writes.

It's rough on sailors' women when the bones of her
[ship's] sailor-men are coral plants by this,
Coral plants and shark-weed and a mermaid's comb,
And if the fishers net them they never bring
[them] home.

Masefield's philosophy of life is that of beautiful action, hard but courageously endured, accepting life on its own terms. This is the lesson that he teaches in "Dauber" and in "Laugh and be Merry" where he says:

Laugh, better the world with a blow in the teeth of
[a wrong,

And when your turn comes be ready to
pass cheerfully.

For Death brings another April to the soul.

For Masefield's own part, he would pass not like Tennyson in mournful silence, but, as he says in "D'Avalos' Prayer":

... in a night at sea, a night of storm and thunder,
In the loud crying of the wind through sail and rope
[and spar.

It reminds one of Browning.

In conclusion, it is easy to point to many defects in the poetry of Masefield. The lapses in his language and versification, and the crudeness of his realism are too well known. But he has sincerity and catholicity, and a narrative touch akin to that of Chaucer. In the words of the late J. M. Synge, Masefield has brought to poetry that mixture of brutality and beauty which is its most human and enduring quality—that rich and vulgar vividness that is the life-blood of Chaucer, of Shakespeare, of Burns, of Heine, of artists and of great humanists.

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E. April '36.

HARAKIRI

BY MR. S. S. GALATGEKAR, B.A., S.T.C.

["Eighteen ringleaders (of the military revolt in Japan) were not regarded as criminals and had been authorised to commit harakiri (method of honourable suicide). It is now reported that the leaders committed harakiri in the modern style—with revolvers," *Reuter*, Feb. 29.—Ed. I. R.]

LIFE in Japan is sometimes thrown away with as much indifference as you would flick off the ash of your cigarette! That's too shocking a statement to make, but it is all the same true that our precious and short-lived tenure of life in this world is on occasions treated with such a scant regard that to non-Japanese eyes it would appear to be a sheer love of the extreme, excitability to a dangerously high pitch of self-destruction, almost a mania of suicide. The history of Japan is full of instances of Harakiri (ripping open the abdomen with one's own hand) or suicide in some other manner. The Northern islands of the Japanese Empire formed the bone of contention between Tzarist Russia and Japan in the nineteenth century, when the latter power, being still in the infant stages of its modern greatness, was easily bullied into submission. But the Japanese Officer entrusted with the defence of these islands, on learning the decision of his Government to concede the claims of Russia, came back to Tokyo, and disembowelled himself near the graves of his ancestors. In the later part of the nineteenth century, Japan was agitated over the question of opening the country to foreigners, and the Government declared itself in favour of giving up its traditional policy of seclusion. Feeling ran high in the country and the anti-foreign party committed some acts of indiscretion. Fourteen Frenchmen were murdered in cold blood. The Government found itself obliged to punish the misguided patriots in order to prove its own bonafides. The culprits were made to commit Harakiri in the presence of the French minister who mustered up his nerves for some time to bear this sight, but after eleven men disembowelled themselves implored that the remaining persons should be given some other punishment. Instances of this type can be multiplied to a great length to show the wide prevalence of Harakiri amongst the Japanese of the former generations. What were the motive springs that prompted this nerve-wrecking horrid practice? Was it a sheer delight of shedding

blood or the violent explosion of a dangerously inflammable mind?

It would be going far away from the truth if we suppose that these acts of self-immolation are the concrete expressions of blind fury worked up to a dizzy height where it cannot distinguish between its victims. If appearances are deceptive elsewhere, they are not the less so in Japan. The mental platform from where the movements of the Japanese are directed is completely screened from the view by an impenetrable, debonaire, stoical expression, for the most lurid scene of Harakiri is staged against a canvass of deep meditation, complete quiescence, and absolute philosophical calm. There's something mystical about it. Sometimes the Japanese mind is not understandable.

View any facet of the vast pyramid of Japanese mind; penetrate its interior through any channel; assail its secrets by any process of psychology over which you have burnt your midnight oil; the whole structure is ever illusive, ever baffling. It is poised on a subtle point which is hidden far behind the effervescence which is open to the physical eye of the observer. You call it honour, chivalry; well, the Japanese doesn't care; he calls it Bushido. It is his code of honour, the pivot round which his life hinges. He doesn't study the rules of this code in the stuffy atmosphere of a sophisticated lecture room; he doesn't learn it by swallowing any pedagogical verbiage; but he is born with it; it is his life-breath, the power with which his blood pulsates. Well, how are we to understand it? It is not bound into "a gilt-edged pocket edition"; but its standard book is the book of conscience.

The Japanese outlook on life is singularly unique in all the East, for it is a fine blending of Confucian philosophy, Buddhist spirit of resignation, and Shinto patriotism. Ancestor worship is the core of Shintoism and the islands of Nippon stand for something more than what the word motherland means in other countries. It is the

APRIL 1936

HARAKIRI

223

beautiful, picturesque motherland, no doubt, but it is also the land which guards the bones of his forefathers. His body is a precious legacy bequeathed by his forefathers. It is a secret trust in the interest of a noble cause. The teachings of Shintoism have thus "brought into prominence the national as distinguished from the moral consciousness of the individual".—(Henry Dyer: 'Dai Nippon'). With this outlook on life the ancient Samurai was always prepared to sacrifice his life whenever the honour of himself or of his country demanded it. The Samurai, the soldier clans of ancient Japan, were the honourable gentlemen of the land and Bushido was their code of honour. Gradually it came to mean that a life of honour must conform to the broad principles of Bushido and one could hardly be called a gentleman if his senses are dead to the demands of this code.

There were no hard and fast rules defining conditions under which the Samurai was to commit Harakiri. The inner voice of conscience was his sole criterion according to Bushido. Generally on a point of honour whether individual or national, the Samurai would not yield; he would commit Harakiri rather than be disgraced. That is why the Japanese officer who was obliged by his Government to surrender the Northern islands to Russia committed suicide. Even though there is no question of honour, life is offered for a national cause—the sacrifice being sometimes out of all proportion to the demands of the occasion.

In 1873, when the Japanese Government was divided over the question of war with Corea, two members of the War party offered to proceed to Corea, for they believed that they would be killed by the excited Coreans thus providing Japan with a *casus belli*. During the recent Manchurian hostilities, two Japanese girls committed suicide by throwing themselves in front of a running train in order to enable their fiances to fight in Manchuria with a free mind. Who knows the silken cords of love might be tough enough to hold the dashing soldier back. Very well, the patriotic daughter of Nippon cuts it off by committing suicide. If a noble cause demands some serious action which would render its author punishable, the Samurai would take the risk but he would not

circumvent the law; rather he would plead guilty to the charge, not orally, but by committing Harakiri. Sometimes an innocent accused committed Harakiri to demonstrate his innocence to the world.

Such are the notions of the Japanese on points of honour. But the old Japan of the 19th century is gone; the Samurai clans are dissolved, and the feudal classes have been merged into the modern industrialized nation. This transition has brought about a change in the face of Japan, but the innate spark of her mind is still aglow. The fundamentals of her psychic being—her outlook on life, her notions of honour and patriotism—might operate in modern manner, but they are still there. Her genius is supplemented but not supplanted by modern civilization. Prof. Inazo Nitobe says: "The age of chivalry is said to have passed away. As an institution it has disappeared, but sad will be the day when the virtues it has inculcated shall likewise disappear. Fortunately for us, like a disembodied spirit they still live on somewhat modified, but still in their essence-remaining the same."

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E. Sept. '36.

THE CALL OF THE GITA

BY MR. K. BALASUBRAHMANIA IYER, B.A., B.L.

THE Gita is a 'Book of the World' according to H. G. Wells' definition. It represents the quintessence of Hindu philosophic thought. No wonder, it has fascinated the master-minds of all ages, from Sankara, Ramanuja and Madhwa to Emerson and Carlyle, Tilak, Carpenter and Ghose. Translated into many languages from the time of Warren Hastings, it has now become one of the most widely read books. The wisest philosophers have sought in it the solution for the many problems of life and philosophy. But, unfortunately, as is the fate of all great books, the Gita also has been discussed so much and subjected to so many commentaries and criticisms that the ordinary unsophisticated reader loses his way amidst the bewildering maze of conflicting interpretations of its message. Of course, the puzzle is in the teaching also. For, the Gita formulates a synthesis and, in its enunciation, steers clear of the many conflicting, well-established systems of thought current in its time, without being unjust or doing violence to them. Therefore, its main theme, central doctrine and its clarion-call to all men irrespective of caste or creed or clime is missed amidst the discordant voices of its expounders. Even before Sankara's time, the difficulty has arisen; for, we see that Sankara begins his Gita Bhashya by saying that his object is to elucidate the meaning of the text as it has already been distorted by its many interpreters. In our own time, the Gita has been the subject of profound study and thought by two great thinkers Tilak and Aravinda Ghose. In a masterly treatise, the first volume which has been published in English recently, the late Lokamanya Tilak,* one of the greatest scholars and keenest intellects of our day, seizing the opportunity of a respite from political activity in the Mandalay Jail, subjects the Gita to a searching and careful examination and deduces its central teaching. The Gita Rahasya tries to establish that the core of the Lord's teaching consists in the synthesis of thought connoted by the doctrine

of Karma Yoga or Desireless action. Tilak calls it the ancient science of the life of a householder. It reconciles according to him the two extremes in the Hindu philosophic concept of life, viz., Pravritti or action and Nivritti or renunciation. It forms, as it were, the golden mean by which spiritual freedom can be attained. In the history of Hindu religious thought from Vedic times the philosophic mind has oscillated between these two extreme wings. Karma Yoga, as has been happily expressed, is not renunciation of action but renunciation in action. The question still remains, however, whether this ideal can be achieved by the common man and whether it can ever be adopted as a practical course of action in life. 'Yes, try it,' says the Lord. The practical suggestion is contained in the 17th Adhyaya of the Gita in the message connoted by the three words Yagna, Dana and Tapas. The Lord uses these three words in their general and extended sense. They comprehend all the three aspects of man's life, viz., his relation to his Maker, to his fellow-beings and to himself. Yagna covers the field of man's duty to God while Dana, his duty to his fellow-beings and Tapas, self-culture and realization. By Yagna, the Gita means the ordained mode of worship and offering to God, not an eccentric or changing mode, as a symbol of the basis of all creation, sacrifice. By Dana is denoted love and service of fellow-men. Tapas comprehends control and purity of mind, speech and body. This message is of universal application. It is a call to all men irrespective of nationality, race or creed or caste or clime, i.e., to the citizens of the world. In fact, the voice of the Lord rang clear in elusive tone: 'Yagnodana tapah Karmana tyajyam Karyameva Tat.' Who can gainsay the spiritual efficacy of this message or the universality of its appeal. To a world distracted by mail-fisted nationalism, sordid materialism, anti-God communism and economic exploitation, this message will ever come as the life-giving showers of a rain-cloud—the Krishna-Megha.

* GITA-RAHASYA: A book of Karma-Yoga-Shastra. By late Lok. B. G. Tilak. Price Rs. 6. (Six only). Published by Tilak Bros., Fort, Bombay.

Unemployment In Bengal

BY MR. A. C. DUTT

THIS is the general topic of conversation among the less prosperous section of our community, and the more we talk, the further we seem to drift from its true solution. We criticize the evil days in which we live, but when we are asked what we are going to make of our boys, we usually answer that there is enough time to consider after they have taken their academical degrees. And thus the unfortunate youths are allowed to proceed along the old groove of class promotions and examinations until they have run through the entire gamut. Then we suddenly wake to the reality of things and discover that there is a big slump in the market of unemployed youths, and the price of a M. A., B. L. is just about Rs. 30 or 40 a month, and that if a purchaser can be found. Then with Tennyson we exclaim: "Every door is barred with gold and opens but to golden keys."

Few of us have the golden keys with which the door of profitable employment might be opened. Our finances are exhausted; we sit with our chins in our hands devising methods for meeting our domestic expenses; and our boys in the meantime with their flaunting degrees perambulate the streets in the hope of picking up some job—any job—which may help to relieve our embarrassed condition and keep our bodies and souls together.

This is the condition of the less unfortunate amongst us, and I do not think that I am exaggerating. We criticize Government for not giving employment to our boys, and we conveniently forget the fact that Government is not a charitable institution and new posts cannot be created just because there are new men to fill them. We petition the railway companies and the mercantile firms and we suggest questions in the Assembly for a more rapid Indianization of the higher services, but we lose sight of the fact that the employment of our boys at the railway and merchants' offices will not relieve the situation because this can only be done by keeping out other starving youths, and a more rapid Indianization of the services will only affect the fortunes of a very limited few and can in no way assist in the solution of the difficult problem.

The mischief lies in the policy of drift and it is responsible for many missed opportunities which if seized might have materialized into profitable and useful careers for our boys. The fact is we do not think of their future and we allow them to run on the old rails until it is too late to switch them off into useful channels of action. Then we suddenly realize that the conditions of employment have vastly altered during recent years and the type of article we have manufactured is out of date and there is no demand for it.

The cost of producing this superfluous article may also be considered in this connection. The higher education of a student living in a hostel in Calcutta including all expenses means at least Rs. 50 a month, and as the period between the Matriculation and the B. L. Examinations is 7 years, the total cost amounts to Rs. 4,200. Just double that sum and you have a capital that will yield you Rs. 35 a month at 5 per cent. which is about the average pay of the fortunate graduate who can secure a job.

Oh! but education is a thing which must not be estimated in terms of money. Quite true. Education has a value of its own, and especially so in India where the intellectual and moral aspects of life have a far greater appeal than money. Education is the basis of social, moral and intellectual progress and it has a value which far transcends material achievements. But may I ask how many of our boys who have taken the M. A. degree have really received an education. The grind which the average boy goes through at the expense of his health and eyesight, is this education? At least 50 per cent. of the students have no love for the study they undertake; their mind is not in the work, and they generally manage their examinations with a number of cribs and notes which they memorize and forget immediately after the examinations. This surely is no education. They come out of the grind broken down in health, stale and exhausted; all the youthful vigour, initiative, in short, the joy of life, have been knocked out of them, and they are content to take up a clerkship on a pay of Rs. 30 a month—a post which can be

filled equally well by a boy who has just passed the Matriculation examination. For this the father spends Rs. 4,200.

We should face facts. Higher education is an excellent thing but every boy is not suited for it. It should be left for those who really have a taste for it and have ambitions which such education will help to realize. The majority of our boys are not fond of books, and I feel that for them a good school education up to the Matriculation standard ought generally to be sufficient. There is no point in trying to put a round peg in a square hole and then blaming the peg and perhaps the hole because they do not fit each other. A student who fails in his examination is regarded in his family as a wash-out as if examinations are the sole test of merit and a failure at one of them means a failure in life. The mistake lies there. We attach too much importance to examinations and too little to the temperament and inclinations of the boys who go up for them. Every boy, with the few exceptions of absolute dullards, is suited for some kind of profitable employment, and if the father would only take the trouble to know and understand him and then put him in the line for which he seems to be best suited, many useful careers might be created and many life-failures might be avoided.

We might with advantage imitate the practice which is generally in vogue in England. There, no one ever thinks of sending his son to Oxford or Cambridge unless an university training and education appear to be desirable in connection with his future career. An exception exists in the case of rich men's sons who join an university in order to have a knowledge of its life. The average boy finishes his education when he leaves school at the age of 16 or 17. The father knows him well. He has studied his tastes, his inclinations, his aptitudes, and in consultation with him a career is selected. He may be placed as an apprentice in a merchant's firm or a firm of manufacturers, and an allowance is made for his board and lodging and pocket expenses; and he is told—and this is very important—that the allowance will be continued for a certain period and no longer; *after which he must swim or sink.*

The boy understands his position. He is responsible for the selection of his career,

and if he does not make headway he has only himself to blame. His father will help him for the next four or five years and no more, and then he must depend for his livelihood on his own exertions. In other words, he must swim or sink. He realizes this and he generally manages to swim.

I am aware that in this country it is not quite so easy to find suitable openings for our boys, but during recent years some of the largest business concerns have adopted a more liberal method of recruitment, and smart and energetic young men have been taken in with a view to their being employed after the necessary period of training. These firms generally give small pocket allowances to the persons selected, and so a limit to the number of apprentices to suit the actual needs has to be set. During my recent visit to the Tata Iron and Steel Works at Jamshedpur, I was agreeably surprised to find quite a number of young Bengalis holding very responsible subordinate posts with salaries ranging between Rs. 250 and 350. These men have no academical qualifications and have been recruited from the engineering colleges of Shibpur or Jadabpur, given the necessary practical and theoretical training, and then employed by the Company. There are a number of European and Indian business concerns who have adopted this practice, and it should not be difficult for a father to arrange with one of these firms for a suitable training for his boy if he is serious about it.

There are other fields of profitable employment for our boys, such as Agriculture and Farming, but in these also a proper training and experience is essential if success is to be achieved. Dairy farming, if properly handled, should offer very lucrative prospects for hundreds, nay thousands, of our boys in Calcutta. Milk is sold at 4 annas a seer and most of the supply comes from *goalas* or from villages outside Calcutta. The quality is indifferent which may perhaps account for the prevalence of typhoid and other intestinal diseases in the city throughout the year. There is ample grazing ground round about, and small dairy farms can easily be started at suitable centres by small groups of young men, and I feel confident that all that is needed for success is experience and hard

honest work. The capital required to start a small farm of this kind is comparatively small. I need not labour the point, but there are many similar openings for young men who have no aptitude for higher studies—openings which will yield reasonable profits and furnish better prospects than a mere academical degree.

Agriculture also holds prospects for a healthy life and profitable career. Why should we not have gentlemen farmers in Bengal? The methods of agriculture are still primitive, and I feel that if young men would take to this line, get the necessary training and experience and start agricultural concerns of their own, they would not only provide themselves with honest means of livelihood but they would benefit the country. The present agricultural population will not suffer in any way, for there will be no competition between the ryots and these trained men who will hold agricultural lands and under whose instructions and guidance the work in the fields can be performed by the ryots. This will result in agricultural produce being cheapened and the production of just those commodities for which there is a demand. The present-day trouble is that large masses of the rural population have drifted into the towns and cities, the result of which has been that the health in the villages has deteriorated through neglect and there has been overcrowding in the larger centres.

I honestly believe there are numerous profitable careers which are possible in this country, but they have to be created and this can only be done by active young men, with health intact, eager for adventure and brimful of optimism and the joy of life. Such men if properly trained will not only make headway in any field of activity; they will build up the future of the country. Government services, have the fascination of status, comfortable living and a secure pension, but they do very little towards the advancement of the country. If India is to advance, it must do so through the channel of trade, commerce, manufacture and an improved system of agriculture. This truth must be realized if we are to go forward.

India is rich in material resources, but nearly all our manufactured articles come from abroad. There is no reason why we

should not be able to produce these articles at home just as well and at prices lower than what we actually pay. Take one solitary example—motor cars. Just think of the enormous wealth that is flowing out of the country year after year for their purchase. Why should we not be able to build our own motor cars? When Mr. J. N. Tata conceived the idea of starting an Iron and Steel industry in India, many of his friends, I am told, warned him that he was heading for a disaster. But he was sure of his ground. He procured the best technical advice possible and the works were put up and run by the best men available. They were Europeans and Americans. A foreman who could hardly sign his name was paid Rs. 500 a month plus a bonus of another Rs. 500. But during the last 20 years Indians have been gradually trained up and all the vacancies that occur now are being filled up by our men. To-day there are, if my information is correct, only 40 or 50 Europeans left at Jamshedpur. And the work has not suffered. The high quality of steel produced by the Company is maintained and the cost of production cheapened. The Tata Company has in its employ about 20,000 men and women.

If we can produce steel on a large scale, there is no reason why we should not be able to produce motor cars, locomotive engines, flying machines and even steam ships. In the beginning we must of course get the best technical men available and must pay them well; but when our men are fully trained, these industries will come into our hands completely. There is enough wealth in this country to finance new enterprises, but money is at present shy owing to past failures. This must be overcome. If we can get a name like Ford behind a motor car building concern, enough money will be forthcoming to finance the new enterprise.

The problem of unemployment can only be properly tackled by creating new lines of careers for our boys and training them in those lines. The training should commence early as a general rule, and the boys should be clearly made to understand that after a period of three, four or five years, during which they will receive an allowance from their parents, they must support

themselves; in other words, they must swim or sink. If the career is carefully chosen by reference to the inclinations and capacity of the boys concerned, I believe that about 75 per cent. of them will pass through the ordeal successfully. We hear of unemployment as being a world problem and the present economic troubles as being due to world-wide trade depression, dislocation of finances and other allied causes. That these have affected Indian conditions adversely cannot be for a moment doubted; but I believe that things might have been better

if we had been a little more alert to the opportunities of improving our position. If we had thought a little more of the various possible openings for our boys instead of putting them all through the time-honoured grind of higher education in the hope of being able to find Government jobs for them, perhaps there would have been less disappointments and less failures in life. Unemployment in Bengal is mainly a problem of the Bhadrало community. The lower classes appear to be better off than they were, say, 20 years ago.

THE KATHAKI DANCE

By MR. I. B. SAXENA, M.A.

THE art of dancing, like the "imagination of love in sound" is the expression of emotions through bodily and facial gestures. To depict what one feels so that others may feel the like is not comparatively easy. It requires mastery over rhythm, melody, emotions, expressions, muscles and gestures. Indians appreciate dancing, probably because it successfully portrays the love episodes of Radha and Krishna. Here, again, the means is subject to the ultimate end—the uplifting of soul.

In modern times, three schools of dancing are more predominant: Kalka and Binda school of Lucknow, musicians of Jaipur, and the Tagore school of Bengal. The Tagore school is not strictly classical in its original sense. It has combined the rhythm and melody of the East with the grace and charm of the West. Rather its expressions are more mystic and command a subtle effect on the mind. The æsthetic sense takes a vivid shape in the form of immortal themes and conveys the idea of Tandav Nritya, Ganga-Puja, and Ras-lila in a beautiful way.

Kalika and Binda of Lucknow were, perhaps, the oldest exponents of Indian dancing in Northern India. Their present descendants Achchan Maharaj and Shumbhu are permanently in the service of the Rampur State. They are good in their own way. The Jaipur school of classic dancers has developed its own style and can be easily marked off from other exponents.

In spite of the three groups of distinct thought, the present generation has mingled

the Jaipur style and the Kalika Binda exposition into one, thereby giving a wrong interpretation to the word "Classical". The Jaipur art of dancing is, more or less, dry, giving only *Bol*, *Paran* and *Tukra*. The exponent, clad in a princely fashion, stands up before the audience, repeats the intricacies of *Ta Thai Thai Tat* and gives it a practical expression by means of his feet. The measurement moves with the limitations of the *Tal*. This art has reached its perfection in its own way and can be commended for the mastery of the leg muscles. Sometimes a dancer produces the tinkling sound of one or more trinklets in rapid successions or attempts to read *chand* by the varied timings of his feet. As the mathematical accuracy of timing becomes the be-all and the end-all of the dance, motions lose their life and acquire certain rigidity of form and manner. Grace and rhythm consequently vanish and leave the audience cold. If this kind of dancing were to be nicknamed classical, one would perforce think very lightly of the ancient knowledge of melody and *lai*. The art of dancing must have a subtle effect on emotions. If it does not appeal to the heart and excite the nobler passions, we would suppose that it has lost its utility. And certainly in this respect Jaipur dancing loses much of its charm and can in no way be styled as "classic". It is a happy sign that this fact is now attracting the attention of the learned musicians.

As for the truly classical or Kathaki dance, the modern representatives of Kalka and Binda school are much better in

combining head with heart, mathematics with emotions, grace with manner and style with rhythm. Those who have seen Achchan on the stage will agree to the fact that in spite of his heaviness, he knows how to give vent to his feelings and to create them in the audience. Shumbhu, his younger brother, admirably succeeds in expressing Bhao and depicting *Sringar Ras*. His style is graceful when he shows Krishna playing upon his flute. The various stages, from the picking up of flute right up to the final tune, are exhibited in a life-like manner. Again, it is not once or twice or in one mood that flute attracts the *gopies*. They come love-intoxicated with fiery eyes and passionate hearts and mingle with the sweet melody of Girdhari. Through all these poses, the feet follow the harmony and help the movements to attain easy grace. The work of eye-brows is undoubtedly excellent, and the Cupid's dart blinds the eyes—half opening and half relaxing.

The exposition of *ghunghat* forms another theme. Ghunghat is a vernacular word for bridal veil. Soon after the marriage, the bride naturally feels shy and does not want to expose her face to outsiders. How she manages to cast her eyes on her husband and other relatives is conveyed by the facial expressions. The blushes, graceful shyness, slight frankness and the twinkling of eyes nicely present the language of the heart which goes too deep for verbal explanation.

The lifting of Gir by Krishna on one finger suggesting the magnitude of the task and the easy way in which it was performed, the rushing of peasants and *gwallas* under its shelter and atmospheric disturbances, all this is portrayed vividly when one feels and acts alike. The milkmaids proceed to the weekly market to dispose off their *makhan* and curd. Krishna, funny as he was, lays down a trap and enjoys things with his fellow-mates. The *gopies* are naturally annoyed, but fear that their object of love and devotion may take it ill. They pretend and Kanhya too pretends. And the scene ends with a huge rushing of emotions.

Or, think of a devotee who takes her morning bath with a deep compassion and prepares her offering for the Lord. She approaches the temple. Pious thoughts rush into the brain. The reality of life and death disclosed. And she prays with downcast

eyes for an hour or so and ultimately returns home with a light heart.

All these motions are certainly full of life and no new school of thought can blame the artistes for the paucity of expressions. The charge that the Kathaki dance is mostly dry and emotionless is therefore untrue. The ancient art of dancing had all the good points. It was left open to few Kathaks or bards to sacrifice grace on the altar of mathematics. The Kalika Binda school has shown that this blame is uncalled for and does not apply to all the Kathaki dances.

It may be said that Tandav Nritya is conspicuous here by its absence. The Kathaki dance frequently adopts Thumri style which is full of melody. Tandav Nritya, though equally graceful, gives expression to many passions, which are almost lacking in Kathaki dances. Bol and Paran accompany tunes at all times. But rigid accuracy allows scope for grace and sweetness. It is also sometimes seen that a song accompanies the dancing, mainly expressing the inner meanings of the couplet. We are sure that with the same speed and enthusiasm, classic dancing will come more in the forefront of music.

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Soybean As Human Food

BY

MR. K. V. GIRI, M.Sc., A.I.I.Sc.

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ALTHOUGH China and Japan have long appreciated the peculiar virtues of the soybean, the Indian is only beginning to awaken to the potential utility of this unique legume. As an economical source of valuable and wholesome food material it probably has no equal. Soybeans constitute the chief source of protein food of millions of people—Chinese, Japanese, Koreans, etc. The beans play a much greater role in the nutrition of these people than does wheat in America, or rye in Germany; for, unlike the other cereals, soybeans can be converted into numerous products which can be substituted for such foods as cow's milk, cheese, eggs and meat. For nearly fifty centuries the people of the Orient have subsisted on the products of the soybean, and many of them never have known the taste of cow's milk. The average Chinese lives on but a few cents a day. This is not a myth, nor is it merely a sign of abject poverty; it is a simple statement of an economic accomplishment of which China may justly feel proud. They have lived for centuries on what appears to be a remarkably well-balanced diet by the use of the soybean.

The demand which the poverty of India has created for cheaply produced and easily obtainable sources of all nutrients, and particularly of suitable proteins and fats, has directed attention to the possible utilisation of the soybean. Mahatma Gandhi, as the able leader of our countrymen, has not spared any effort to develop interest in this bean. He is trying to substitute soybean for ghee usually included in the diet so as to serve to "balance" the poor man's diet. Describing his experience of the use of soybean diet, Gandhiji writes: "Milk with soybeans give us almost all that we need in the shape of fats and there is no need for ghee at all. Why then go to all the wasteful trouble of making ghee? And when procuring good ghee is a doubtful proposition, why have spurious ghee?"

Sir Robert Maccarrison, the former director of Nutrition Research laboratories, Coonoor, has more often emphasised the fact that knowledge in nutrition has already far out-run any efforts towards making use of that knowledge for the benefit of the people of India. He remarks: "While poverty is the main obstacle, ignorance and prejudice, by no means confined to the classes which are too poor to have much choice in the matter of food, must play a great part in producing malnutrition." Our diet can, therefore, be improved if a determined effort were made to spread knowledge on the subject and teach the people how to make the best use of the food and the means for producing it. In view of the interest attached to soybean from dietetic point of view, it is considered necessary to point out the superiority of soybean as food to other cereals and other food substances, which constitute the chief portion of our food.

Soybeans belong to the group of plants known as legumes, which includes peas, beans, etc. Its botanical name is *Soya Max* (Piper). There are many varieties of soybeans differing from one another by certain peculiarities, such as size, colour, shape, and composition of seed and many other characteristics.

The soybean is a plant adapted to temperate regions. In the tropics the soybean grows only at considerable altitudes in the mountains. It has been found to grow on nearly all types of soil. The soybean may be satisfactorily grown in combination with other farm crops like sorghums, corn, the advantage being that the mixtures give a larger yield and also a greater variety of forage. In India the soybean is widely cultivated, especially in the hilly regions from the borders of Afghanistan eastward to Burma. Attempts are now being made to cultivate the beans in Southern India.

CHEMICAL POSITION OF SOYBEANS

The seed varies greatly in composition, depending on the soil, the climatic

APRIL 1936]

SOYBEAN AS HUMAN FOOD

231

condition and also on the variety. Chemically, the soybean consists of about 40 per cent. protein, 20 per cent. oil, 10 per cent. moisture, and 5 per cent. ash, the remainder consisting of non-nitrogenous extractives. They contain 2 to 3 times as much ash as does wheat, 4 times as much potassium and sodium, 5 times as much calcium, 3 times as much magnesium, 2 times as much phosphorus, about the same amount of sulphur and one-third as much chlorine. The soybeans are richer than any other beans in most mineral constituents.

PROTEINS OF SOYBEAN

The soybean is extremely rich in protein. This protein has been found by leading American and European authorities to be a "complete protein" which can be used as a substitute for meat, egg and milk protein. The protein has especially high nutritional qualities. Although it is well known that proteins and fats are essential materials in nutrition, recent investigations show that both the nutritive value and digestibility vary with proteins from different sources, and that this difference is due to the particular amino acids which they yield upon hydrolysis. The chief protein of the soybean is glycinin, a globulin which contains all the amino acids essential for body growth. The soybean protein forms very little uric acid in the body, and hence behaves like casein, the milk protein. The soybean possesses a very high degree of digestibility of its constituents—protein and fat—when it is properly prepared for food. The digestibility of the protein of the soybean is estimated between 65 and 92 per cent., of the fat between 70 and 80 per cent. In view of the difficulty to supply sufficient protein that can be easily digested and assimilated in the feeding of infants and some young children, some investigations have been conducted with soybeans as an article of food. It was found that soybean gruels mixed with condensed milk to be one of the most valuable additions to the dietary of the infant. The infants with soybean food were found to present the appearance of breast-fed babies, with a perfect normal development as far as bones are concerned.

CARBOHYDRATES OF SOYBEAN

The soybean contains at the most but a slight trace of starch. Because of their low

starch content, they are used as diabetic foods. The soybean is a valuable addition to the dietary of diabetics on account of its palatability. It was further found that the bean causes a reduction in the total quantity of sugar passed in diabetic subjects on the usual dietary restriction.

SOYBEAN OIL FOR FOOD

The soybean is rich in an oil that does not produce fat, because it contains lecithin, which is responsible for transporting fat throughout the body and builds soy oil into tissues instead of fat deposits. The freshly expressed soybean oil, if prepared from sound seed, is practically neutral and has no unpleasant taste. On standing, however, the oil acquires a rancid taste due to the liberation of free fatty acids and the formation of oxyacids. The oil can be refined by clarification, elimination of fatty acids, bleaching and deodorising. The oil has been used by the Chinese for many centuries as an edible oil. It is easily digested by man to the extent of 95 to 100 per cent. for daily doses of 100 gr. The presence of considerable amount of linolic acid (53 per cent.) renders the soybean oil exceptionally valuable as a fatty food, since this acid can be directly utilised by the body cells. Soybean oil could, therefore, profitably be included in the regular diet of farmers and workmen where there is high demand for muscular efficiency and the exclusion of fatigue.

LECITHIN

The soybean is remarkable in the possession of another substance, closely related to the oil, namely, the phospholipoid, lecithin. It is present in the soybean to an extent of 1.6 per cent. One pound of soybean flour contains, therefore, as much lecithin as 5 to 6 eggs. The lecithin present in soybean may have some special physiological function, because this phospholipoid is a constituent of all the vital organs of the body as well as of the nervous tissues.

PHOSPHORUS

The soybean is also very rich in phosphorus. As sources of phosphates the bean contains besides the lecithin and inorganic

phosphates also a quantity of phytin, double to that in wheat. This high phosphate content of the soybean acquires new significance for children, as it has been shown recently that the mode of action of vitamin D in the cure and prevention of rickets is by the setting free from the lipins of the body of inorganic phosphate, the relative deficiency of which is regarded as the essential cause of rickets.

CALCIUM

"Calcium is one of the most difficult things to get in any adequate quantity in any low cost diet," said Dr. Alice F. Blood, professor of nutrition, before the Health Committee of the Massachusetts legislature. She further said: "When families cannot use suitable amounts of milk—liberal amounts of milk—and fruit and vegetables, as is unfortunately true with the present prices for a good many people, the importance of even a small amount of calcium in the food is not to be over-estimated." It is found that soybean flour is one of the cheapest sources of calcium.

VITAMINS IN SOYBEAN

Soybeans contain vitamin A and B in good quantities and vitamin C when germinated. They are also a source of vitamin D. As to the amount of water soluble vitamins, it was recently found that soybeans contain three times as much B, and about two-third as much B₂ as does dried cow's milk. In preparing flour from the beans with only light heat treatment vitamins A and B are not destroyed. On the other hand, soybean flour prepared by solvent extraction is free from vitamins A and D, because they are found in the oil instead of in the flour. As much of the food consumed by Indians is deficient in vitamins, the more common use of soybean would tend to supplement our vitamin inadequate foods. Our articles of food are relatively low in mineral content and vitamins. It has been suggested by well known authorities on nutrition that at least half of the caloric requirements should be provided in the form of protective foods. These include fruits, green vegetables, eggs, and dairy products. Soybeans possess protective food qualities because they are rich in minerals, rich in fat and rich in

vitamins, and hence serious thought should be given to their inclusion in the Indian diet.

AS A CHEAP SOURCE OF FOOD

The most expensive food constituents are minerals, vitamins, proteins and fats. Soybean is rich in all these constituents and relatively cheap. The moderate cost of the beans makes it possible for people of small income to obtain the maximum of these essential nutritional constituents required by the body which in the form of other foods might be beyond their reach.

The fact that soybean is cheap, palatable and nutritious, and that over one hundred generations have been successfully raised in the Orient on a soybean diet should lead us to expect it to become a national food in this country and see it incorporated in our daily dietaries in order to make a healthy and well balanced diet for Indians.

THOUGHTS IN A GRAVEYARD

BY MR. E. J. T. DIENER

You are the seed from which our freedom
[springs;

You are the vanguard of the dawning day—

You who have died that we, your brethren,
[may

Enjoy the guerdon of your sufferings.

You paved the way which to a higher plane

From out of darkness and despair ascends,

Where all our grief and all our sorrow ends,

And never tears will hurt us nor will pain.

Now on your graves the scarlet poppies grow

And pass your message to a waiting world:

The bugle calls, the banners are unfurled,

The fight is on, the road is clear—we go!

Economic Intelligence in India

BY

DR. B. V. NARAYANASWAMI, M.A., B.COM., Ph.D., BAR.-AT-LAW

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KNOWLEDGE precedes action and, therefore, if we wish to tackle effectively the economic problems in our country, we must create a proper organization of economic intelligence. An attempt must be made to collect data in order that it may contain the maximum possible economic information and the material collected should be carefully compiled with ample provisions for checking their accuracy.

The authors of the Industrial Commission, the Agricultural Commission, and the Hilton Young Commission have all pointed out in their reports the weakness and shortcomings of the present methods of collecting statistics.

In order to mobilise the national energies and to direct them to fruitful economic channels, it is essential that accurate statistics should be readily available both for the Government and the people. Moreover, planning for economic expansion must be based on an accurate and extensive survey of existing economic conditions. Statistics on everything that illuminates the future of the people are essential for every nation that wishes to progress. Economic empiricism can at best secure only a hand to mouth existence. Since statistics not only record what has been but also point to what may be, they form sure guides for the improvement of the administrative machinery and for shaping national activity so as to meet new demands. Statistics are, therefore, essential at all times for accurate and quantitative information about the facts of production and consumption, for wise intervention and guidance by the State and for the efficient functioning of individual enterprise. Every effort should be made to collect, tabulate and publish statistics regarding production, national income and national wealth, collective wealth, consumption, wages, cost of living, prices and indebtedness. Internal, foreign and coastal trade, transport and communication, condition of crops, yield, crop experiments and value of produce should all be given in detail and made

easily available. A double classification of the population based, one on occupation and the other on income should also be effected. Intensive studies of classes, communities or families should be systematic and representative, extending throughout the revenue year. The wages and prices statistics have to be collected and intensive enquiries in typical areas, typical crops and typical industries undertaken.

The existing organization of economic intelligence in the country is not quite satisfactory. The Government of India is doing their best to improve the situation and they have recently instituted the Industrial Intelligence and Research Bureau of the Indian Stores Department for giving advice and information to industrialists and others; but in our country information relating to different aspects of economic life is not easily available and the present statistical publications of Government give information so late that no useful action to improve matters can be taken with their aid. For example, the Statistical Abstract for British India is issued about two years and nine months after the close of the financial year to which the figures relate and in some cases still older data are published. There is a strong case for speeding up of Government Publications and for their improvement. In certain cases even a trained economist would find it difficult to use the data because the figures often relate to different periods of time, financial year or calendar year, and only elaborate calculations can make them of any value. The best solution would be to establish a permanent Bureau of Economic Statistics in each Province to co-ordinate the scattered and diversified data.

In conclusion, it may be pointed out that the question of improving the standard of Indian Official Statistical Publications was considered at a meeting of the Indian Statistical Institute under the chairmanship of Sir E. C. Benthall and the Institute had put forward certain suggestions which should receive careful consideration from all those interested in the subject.

INDIAN EPICS

BY PROF. SURYANARAYANA SASTRI

(University of Madras)

NEXT to the Bible, says Grierson, the one book, that has influenced the daily life of the largest number of men and women, is the Ramacharitamanasa of Tulsi Das. The encomium thus showered on one version must be multiplied many times before assessing the influence of the *Ramayana* as a whole. Tradition says that when Valmiki meditated on the subject-matter of his great poem, Brahma appeared before him to bless his enterprise with the prophecy that the poem he was about to compose would endure as long as the mountains and streams of Bharatavarsha. Mythology apart, the sentiment underlying the story may well be accepted as a correct estimate of the literary and cultural influence of this *adikavya*.

The sage Valmiki is said to have chosen the sons of Rama as his first pupils to whom he delivered the whole poem for musical recitation, when Rama still ruled Ayodhya. From these days up to the present there is no Hindu heart which has not been soothed and chastened, charmed and instructed by the recitation of the epic in one language or another. From the heart of Asia to the middle of the Pacific Ocean, in all the lands that fall under Hindu influence the Rama story has been traced in many forms with striking variations. Poets and dramatists, the sculptors of various races and times, have drawn on the store of Rama-legends, to develop and enrich their arts.

Another great instrument for the education and betterment of the Hindus has been the very different and very much more human epic, the *Mahabharata*. The illustrious Vyasa claims that there is nothing worth knowing that is not in the

Mahabharata. If such a claim can be true of any work, it is certainly true of this. In the variety and consistency of characterisation, in the clear portrayal of the reactions of each personality to incidents and environments, in vigorous narrative and vivid dialogue, and in the high didactic purpose that pervades the whole, there is perhaps no book in the whole of the world's literature, to rival the *Mahabharata*. Unlike the *Ramayana*, which is on the whole a straight narration of a simple story, the *Mahabharata* is very intricate, not only in its plot, but also by reason of the numberless upakhyanas interpolated throughout the poem. As a result, the *Mahabharata* is spoken of more often than read. In fact, popular belief sets itself against its being read from cover to cover in any private dwelling; it is usually expounded only in temples and there too, often only in parts.

To bring two such poems within easy reach of all modern Hindus, by abridging them in the words of the originals and providing very readable English translations of the abridgments is the task which the house of Natesan* (Madras) has lovingly taken upon itself. Pandit Srinivasachariar who was responsible for the abridgments has done his work with remarkable discernment and skill. Without omitting any incident or dialogue of real significance to the story, he has produced succinct and continuous narratives, which read almost like independent poems. The translations are at once faithful and clear. The books are very well got up and issued deliberately at a low price, with a view to ensure a wide circulation for them. This, together with the intrinsic merits of the subject-matter, must go a long way to popularise the study and appreciation of the epics in our land.

**Valmiki Ramayana* (Condensed in the Poet's own words.) The Text in Devanagari and English translation by Prof. P. P. S. Sastri of the Madras Presidency College. With a Foreword by the Rt. Hon. V. S. Srinivasa Sastri, F.C.S., C.H. Re. 1-4. G. A. Natesan & Co., Madras.

The Mahabharata. (Condensed in Sage Vyasa's own words.) Text in Devanagari and English Translation. Compiled by Pandit A. M. Srinivasachariar. Translated by Dr. V. Raghavan, M.A., Ph.D. Foreword by Dr. Sir S. Radhakrishnan, Re. 1-4. G. A. Natesan & Co., Madras.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The President's Ruling

THE Assembly decided a most important question affecting its privileges when its President disallowed Sardar Sant Singh's motion "to discuss the question of the privileges of the freedom of speech and its publication in the Press enjoyed by the members of the Assembly" arising out of the action of the U. P. Government in demanding security from the *Abhudaya* of Allahabad for printing the full text of the speech of Pandit Kant Malaviya made in the Assembly on the 6th September last.

The President's ruling may interpret the legal aspect of the motion very correctly, but it is an anomaly that while Government can publish a speech in its report without incurring legal penalties, a newspaper doing the same should be punished. Mr. Jinnah drew attention to this anomaly when he pointed out:

If you give me the privilege to stand here and make a speech which I consider is my honest, independent, fearless view, why am I not, as a corollary, entitled to publish it? My point is this: If you give me the freedom of speech, I have the freedom of publishing it. Otherwise the privilege is useless.

Surely a member of the Legislature is addressing not merely those actually present at the Chamber but a wider audience outside in the country. In that case, to say that he shall not publish the speech made by him in the Legislature is to reduce his freedom of speech to a pretence. There are, indeed, some restrictions in regard to publication of speeches in the British Parliament, but the law there gives a wider scope and the reserve powers are seldom brought into force. Then again there is a distinct body of traditions and conventions built up through the centuries which are entirely absent in India. The

President's ruling puts a heavy strain also on newspaper editors, who will have to scan every line that is spoken in the Legislatures before giving publicity to them. Their lot is unenviable; what with Press laws, and the libel laws and contempt proceedings, they are threatened with this additional risk of committing an unconscious offence. The remedy for this is indicated in the President's own ruling:

The Assembly and the Government may perhaps consider whether the Rules and Standing Orders (especially rules 24 and 6) should not be suitably amended so that such difficulties as exist at present and have been emphasised by the Law Member in the way of raising the question of privilege may be removed.

The sooner this is done, the better for the dignity of the House and the freedom of the Press.

The Army in India

The Army policy of the Government of India came in for a good deal of criticism during the Budget debate both in the Legislative Assembly and in the Council of State. Military expenditure, the slow progress of nationalisation, the methods of recruitment to the Army—all these were subjected to strong criticism by non-official members in both Houses. Mr. Jinnah described the Army in India "as a garrison to support British officers". But neither H. E. the Commander-in-Chief in the Upper House nor the Army Secretary in the Assembly seem disposed to take the legislature into their confidence. In fact, their attitude was so unfriendly and intolerant that many members resented the tone of their speeches. It is obvious

that the executive are responsible for the military defence of India, but what is demanded by the public is that duly accredited representatives should be taken into the confidence of the Government during the transition period before Defence is taken over completely by Ministers responsible to the Legislature.

The Hammond Report

We congratulate Sir Laurie Hammond and his able colleagues on the production of a report which is on all hands acknowledged as a statesman-like document. The recommendations are unanimous and doubtless carry the weight and authority of an impartial tribunal. It will be remembered that the Madras Government, following the local Delimitation Committee, favoured single member constituencies on the plea that that system was best calculated to secure a stable Government. The Hammond Committee, on the other hand, discount the assumption and urge plural member constituencies. The Committee set their face against the reactionary proposal to deprive the registered graduate of his vote to the University seat. Another improvement is the Committee's suggestion in respect of the commerce constituency. Yet another is the recognition of the claim of trade unions to representation. Altogether the recommendations have been welcomed as a step in the right direction based on sound principles of electoral reform.

It is no wonder that the Madras Legislative Council, constituted as it is, was able to vote down the Hammond report in regard to its application to the Madras Presidency.

As we go to Press, one of the orders in Council presented by the Secretary of State for India in Parliament upholds the protest of the Madras Government against the Hammond Committee recommendations. Evidently the decision is not based on the merits of the single member system, but because "His Majesty's Government have not seen their way to force upon the Madras Government a system to which they and the Government of India . . . are opposed".

The Congress Working Committee

The Working Committee of the Congress, which met at Delhi in the last week of March, has done well to publish the draft resolutions to be placed before the subjects committee of the Congress at Lucknow. This is a welcome departure as it will give the public time to discuss them before final decisions are taken at the plenary session. The creation of a foreign department and the appointment of a committee to revise the constitution with a view to bring about closer co-operation with organisations of peasants and workers are two principal items in the draft. With regard to the question of acceptance of office, the *United Press* is authorised to state that the Congress Working Committee did not adopt any resolution either in favour or against acceptance of ministerial offices by Congressmen under the new constitution. The question was discussed but no decision was reached.



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Foreign Affairs

By "CHRONICLER"

The European Crisis

ONCE again Europe is threatened with a situation not unlike the one with which it was confronted in the autumn of 1914. It will be remembered that in March last year Germany adopted universal conscription in defiance of the provisions of the Treaty of Versailles. Within a year Herr Hitler has thrown down another challenge by sending ten thousand German troops to reoccupy the demilitarised Rhineland Zone in contravention of the Versailles Treaty and the Locarno Pact. Articles 42 to 44 of the Treaty of Versailles states:

That the whole of the left bank of the Rhine and the right bank to the west of a line drawn fifty kilometres to the east of the Rhine has been demilitarised for ever. Fortifications are to be dismantled there and no permanent works for manœuvres or mobilisation are to be permitted.

These terms were confirmed by the Rhine Guarantee Pact otherwise known as the Locarno Pact of October 1925, which was signed by Germany, Belgium, France, Great Britain and Italy.

Article 1. The High Contracting Parties collectively and severally guarantee in the manner provided in the following Articles the maintenance of the territorial *status quo* resulting from the frontiers between Germany and Belgium and between Germany and France and the inviolability of the said frontiers as fixed by or in pursuance of the Treaty of Peace signed at Versailles on June 28, 1919, and also the observance of the stipulations of Articles 42 or 43 of the said Treaty concerning the demilitarized zone.

Herr Hitler's Challenge

As in the way of Prussian Military tactics, Germany broke her treaty obligations, trusting to the diplomacy of the *fait accompli*. Herr Hitler's bomb-shell of the speech at the Reichstag on March 7, was the first intimation of the Military occupation of the demilitarised zone. The speech was in his characteristically truculent style.

There is now tension between the nations as never existed before. The War God has not laid down

his armour but marches through the world more heavily armed than ever.

The Peace Treaty was drafted, not on statesman-like principles but in an atmosphere of fear and hate. Germany will never break the peace in Europe. Germans wanted the same right to live as others and they were just as little longing to die as heroes for fantastic ideals as the French or British.

I have worked for three years for Franco-German understanding, never doubting that I shall attain something, but all my proposals were rejected.

It would have been easy for me to incite the German people to revenge rather than foster international understanding. I did more in the way of psychological preparation than any other statesman.

The Franco-Soviet Pact, he continued, was a contradiction of the spirit of Locarno. He emphasised that the Pact was aimed against Germany.

The Franco-Soviet Pact

Indeed, the immediate provocation for the German march on the Rhine Zone and Hitler's denunciation of the Locarno Pact was the ratification by the French Chamber of the Franco-Soviet Pact signed by M. Laval in May last. That Pact pledges France and Russia to give "immediate assistance" to each other in the event of an attack by a third party. The terms of the Pact are cleverly worded so as not to jeopardise the benefits of the League Covenant and the Locarno Pact for France. At the same time "it strengthens the system of alliances on which France chiefly relies for her security and fills one of the so-called 'gaps' in the Covenant". It lays down "that the dispute should be taken before the Council in order to secure the support of the other League powers and especially Britain under the Locarno Pact". Though jurists might contend that the Pact is no breach of Locarno, Germany interprets it as directed against her. If, indeed, Locarno had been observed in the true spirit there is no need for further alliances, but mutual fear and distrust of one another has become so rampant in Europe, since the race in armaments began. There is point in Herr Hitler's demand for a new and better Locarno though his repudiation of treaties without warning is indefensible.

The British View

British reaction to the German action was fully expressed on the floor of the House of Commons. Mr. Baldwin, the Premier, deplored Germany's repudiation of solemn treaty and emphasised that there would be panic and crisis in Europe until a tripartite friendship between France, Germany and Britain was established. Mr. Eden said that he had informed the German ambassador that

as a signatory to the Locarno Pact, the British Government considered it necessary to say that should any attack be made upon France and Belgium, violating Article II of the Locarno Pact, they would regard themselves in honour bound to come to the assistance of the country attacked.

Deadlock

The Locarno powers who met in London in the third week of March arrived at a formula for negotiations with Germany after considerable discussion, in which both the French and German representatives showed themselves extremely recalcitrant. Mr. Anthony Eden took a leading part in making the proposals agreeable to the powers. The Agreement which was signed by Britain, France, Italy and Belgium was published as a White Paper and presented to the British Parliament. The first part of this Agreement reaffirmed the fact of aggression on the part of Germany, but suggested that the latter should agree to the reference of the Franco-Soviet Pact to the Hague Court for adjudication. It also suggested the maintenance of the *status quo ante* in the Rhineland, the dispatch of an international force to the East of the French and Belgian frontiers, and the appointment of an international commission to supervise the execution of these plans. The second part consisted of measures for ensuring future stability—measures including the convention of a world conference to organise collective security on a firm basis

and to devise means whereby Germany can return to the League fold.

In answer to this, Herr Hitler sent a personal note to the British Government in which he refused to accept the Locarno power's proposals in their present form. "Germany refuses to withdraw her troops from the Rhine Zone, or to negotiate with other nations on conditions of inequality." Such was the message which Herr von Ribbentrop delivered to Mr. Anthony Eden on the 24th March on his return to London from Berlin. The message concluded that Germany could not give an immediate reply, but that after the elections would define her attitude and make positive proposals to the British Government.

At the same time, France officially informed the British Government that she would not retreat from the proposals of the Locarno powers and would not discuss German counter-proposals in London.

The League Council, which met subsequently, adjourned *since die* to Geneva after taking note of the Locarno powers' proposals and inviting the Locarno powers to keep the Council informed of progress made.

The Military Revolt in Japan

The military rising in Japan subsided as quickly as it began. The coup was organised by the younger officers of the First Division stationed at Tokyo who seized a number of Government establishments and attacked the ministers in their homes. It was reported at first that the Prime Minister Admiral Okada, the Minister of Finance M. K. Takahashi and Admiral Saito, Lord Keeper of the Privy Seal and other important officers were done to death in cold blood. About a hundred people fell victims to this orgy of murder and incendiarism, but later it was discovered that the Prime Minister had escaped. The

insurgents held out for a time, but General Kashii's firmness and the invocation of the Emperor's name brought about their surrender. Three captains, seven lieutenants and five subalterns who participated in the *coup d'etat* were dismissed while eighteen ringleaders, who were not regarded criminals, were authorised to commit *harakiri*.

Admiral Okada having submitted his resignation, the Emperor summoned Mr. Hirota, Foreign Minister in the Okada Cabinet, to form a Government. Mr. Hirota has the reputation of being both resolute and far-sighted and it is reported that there is a feeling of relief in Japan at this unexpected appointment.

The Meaning of the Revolt

But apart from the actual outrages, the significance of this outburst is causing international concern. These outrages are believed to be the direct result of the embittered struggle between the militarists representing the Feudal ultra-nationalist traditions and the Liberals (Minseito Party) who are the growing force in Japanese politics. The Okada Ministry was cautious to a degree in their foreign policy and Mr. Takahashi, the Finance Minister, had made himself obnoxious to the imperialists by inveighing against reckless military adventures abroad regardless of the financial drain on the country. This the young Fascists would not stand and they marched to the slogan of "defending and emancipating the nation by removing the sources of evil". Will the new Government follow the Liberal policy of Okada or fall in with the forward policy of the militarists? The situation doubtless is being watched with the deepest concern both in China and Russia,

Abyssinia

Early in March when fighting was fiercest in the Tambien region, the League Committee of Thirteen appealed to the belligerents to cease hostilities and open negotiations for peace. The Emperor of Abyssinia at once accepted the proposals and only urged that the negotiations should be carried within the framework of the League and in the spirit of the Covenant. The Italians also having accepted the appeal, it was reported that hostilities had ceased as a preliminary to the immediate opening of negotiations. The report, however, was premature; for Count Ciano declared soon after that the advance would continue "until Italy achieved her mission". This is confirmed by the bombardment of Debramarkos, the capital of the Gojjam Province. And now that the League is busy with the European crisis, peace in Abyssinia seems remote.

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DIARY OF THE MONTH

Feb. 25. H. M. the King appoints the Marchioness of Linlithgow to the Imperial Order of the Crown of India.

Feb. 26. Mr. Laithwaite is appointed Private Secretary to Lord Linlithgow.

Feb. 27. Mr. Takahashi, Minister of Finance (Japan) and two other officials, are assassinated.

Feb. 28. Mrs. Kamala Nehru is dead.

Feb. 29. Budget is introduced in the Assembly by the Finance Member.

Mar. 1. H. M. King Edward broadcasts a message to the Empire.

Mar. 2. The mutiny in Japan is suppressed.

Mar. 3. Hammond Committee report is published.

Mar. 4. An Indian Institute International Affairs is inaugurated by the Viceroy at Delhi.

Mar. 5. Ethiopia accepts the League's appeal for peace.

Mar. 6. Sir Murray Hammick, ex-Governor of Madras, is dead.

Mar. 7. The Assembly elects a committee to discuss the Hammond report.

Mar. 8. Ras Mulugeta, the Ethiopian Minister for War, is dead.

Mar. 9. Truce is declared in Ethiopia.

Mar. 10. Pandit Jawaharlal Nehru arrives at Karachi by air.

Mar. 11. Lord Beatty is dead.

—The Wheeler Committee report is signed.

Mar. 12. Mr. Aney's cut motion in the Assembly censuring Government *re*: repressive bans is carried.

Mar. 13. H. E. the Viceroy extends the life of Council of State till the end of the Simla session.

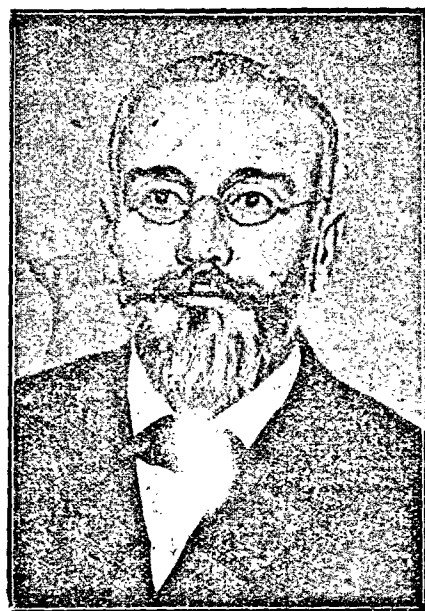
Mar. 14. Sir Thomas Inskip is appointed Minister for the co-ordination of defence.

Mar. 15. Hitler accepts invitation to League Council meeting on two conditions.

Mar. 16. Pandit Jawaharlal meets Gandhiji at Delhi and discusses political situation.

Mar. 17. Mr. W. Doraiswamy is elected as Speaker of State Council for Ceylon.

Mar. 18. M. Venizelos is dead.



M. VENIZELOS

Mar. 19. The League Council adopts the Franco-Belgian resolution condemning Germany for violating the Locarno Pact.

Mar. 20. The Congress motion for the abolition of the Salt Duty is carried in the Assembly.

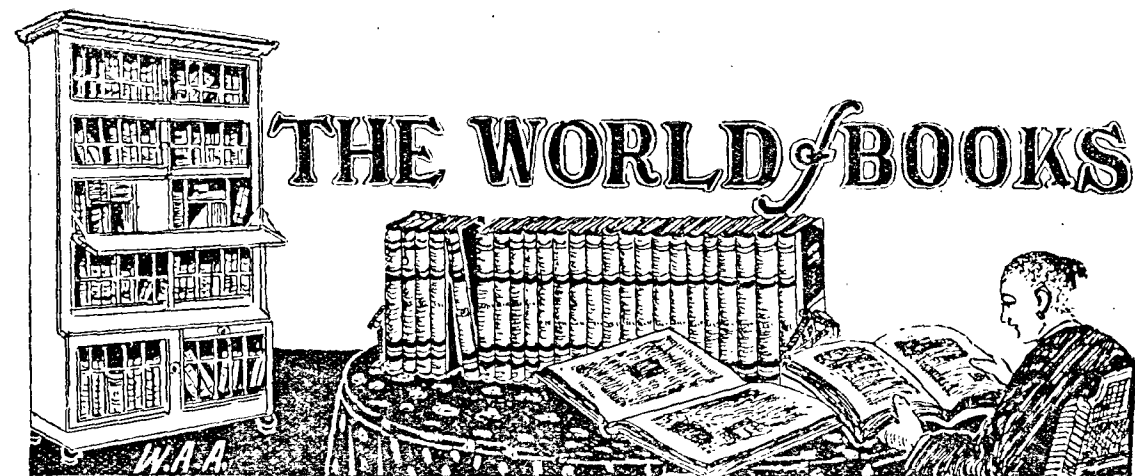
Mar. 21. Congress cabinet meets in Delhi.

Mar. 22. The Aligarh Muslim University bestows the Doctorate degree on the Viceroy and H. E. H. the Nizam.

Mar. 23. The Finance Bill is recommended in its original form except for the change in postal rate with regard to newspapers.

Mar. 24. Herr Hitler refuses the Locarno proposals and promises counter-proposals after German elections.

Mar. 25. The Governor-General certifies the Finance Bill.



A THOUSAND MILES UP THE AMAZON. By A. S. Wadia. J. M. Dent & Sons Ltd.

The very title of this travel book is enticing, and Mr. Wadia does not disappoint us in its seventy pages of easy, fluent and enthusiastic writing. He takes us with him on a cruise on one of the Booth Line steamers from Liverpool to Oporto, Lisbon, Madeira, and so across to the Amazon, and then one thousand miles up that mighty stream. So fresh and real is Mr. Wadia's own interest in the wonders he sees, that he communicates to us his own delight and awe in all the changing beauties of his voyage. He gives us interesting glimpses of the Spanish ports and of Madeira, and then we plunge into the green and almost impenetrable forests on the banks of the Amazon, with all their rich and gigantic growth, their lofty trees, brightly tinted birds and butterflies, their fierce alligators and circling hawks, and everywhere, to quote Mr. Wadia, "the vast productivity and wasteful prodigality of Bountiful Nature".

The photographs which liberally illustrate the book are worthy of special mention. Mr. Wadia is a real artist in composing his picture and is specially fortunate in his sky effects. They are a real joy to look at and add very much to the value of the book.

THE MODERN APPROACH TO THE OLD TESTAMENT. By Rev. Jewett C. Townsend. George Allen & Unwin Ltd., London. 5 sh. net.

Adopting the historico-critical method of the modern scholar, the author examines the contents of the Old Testament. Modernism, instead of detracting from the excellence of the Bible, enhances, according to him, its value. There is nothing to be feared from the modern attitude of studying the Scriptures in the light of scientific truths. "If our Bible is unable to stand the test of intensive study, it is unworthy of the place it occupies in our religion. Probably the demonstration of its ability to stand this test has been one of the greatest contributions of this new method of study." It is well worth considering the feasibility of applying this method to all Scriptural or revealed texts in general. Revelation is not anti-rational; it is supra-rational. It transcends reason; it does not negate it. The appeal to *ipse dixit* can have no effect on inquiring minds. Religion ought not to fight shy of reason. If proper use of intellect be made in the understanding of the principles of religion, there would be no place for much of the religious rancour and fanaticism that exist to-day.

MAD HOUSE: A Novel. By Blair Niles. T. Werner Laurie Ltd. 7sh. 6d.

This story centres round a private sanatorium for lunatics. Perry, the hero, by pretending madness, is admitted to the asylum where he meets and falls in love with Lorna, a sensitive woman who suffers from a strange forgetfulness of the past. The author combines wonderfully both realism and delicacy, and while making a touching story of Perry and Lorna, does not forget to carry the account of the inmates of the sanatorium to the end of the story.

THE SCIENCE OF DREAMS. By W. B. Crow. D.Sc., Ph.D., Head of the Department, Technical College, Huddersfield. Theosophical Publishing House, Adyar. Re. 1-8.

Dr. Crow is a scientist as well as a theosophist and in this brief treatise, he seeks to give a clear account of dreams, embodying and harmonising the results of different schools of modern psychology. He rightly sees that no one of the theories of Adler, Jung and Freud is by itself satisfactory. He realises that the deeper motives which rule human life are of *karmic* origin, thus taking to heart the teaching of Indian Philosophy adopted by Theosophy.

THE ATOM. By E. N. da C. Andrade. Thomas Nelson & Sons, Ltd., London.

This was first published in 1927 and since then many new advances and discoveries have been made. The whole text has been revised, and brief descriptions of the discoveries during the years 1927 and 1935 have been added. The author has the gift of presenting the matter in a fascinatingly simple manner with many homely similes. The book must appeal strongly to the general reader.

A CLASS BOOK OF MAGNETISM AND ELECTRICITY. By H. E. Hadley, B.Sc. Macmillan & Co.

Hadley's name is a familiar one to all Physics students in India who are taking a degree course. His book on Magnetism and Electricity for students has passed through a number of editions. This book is intended to provide a course of work leading up to School Final and Matriculation examinations taken up by pupils in Secondary Schools in England. A special feature of the book is that attention is paid to every-day uses of electricity. Besides, historical notes are given at the end of several chapters to enable the teachers to create interest in the subject by referring to its early history.

COSMOLOGY OF NUMBERS. By Grace H. Gilcock. Published by L. N. Fowler & Co., London.

The science and symbology of numbers has even been a fascinating subject. Pythagoras believed in numbers as influential principles. Can numbers be used as indicators to human character and destiny? The author gives a chart by which each individual can discover with his name and numbers the particular number to which he vibrates and learn how to vibrate in harmony by selecting right lines of action in regard to his body, mind and soul.

THE INDIAN CHRISTIAN DIRECTORY 1935. Published by the Indian Christian Association, Madras. Re. 1.

This was originally designed to be a Directory of the (Non-Roman Catholic) Indian Christians of Madras. The usefulness of such a Directory for the community is enhanced by the inclusion of historical sketches, names of administrative heads and other relevant information regarding Christian institutions, schools, and colleges,

INDIA IN 1933-34: Bureau of Public Information, Government of India, Delhi. (G. A. Natesan & Co., Madras. Re. 1-10.)

This annual publication is prepared by the Bureau of Public Information for presentation to Parliament in accordance with section 26 of the Government of India Act. The report is divided into 9 chapters dealing with Politics and Administration, Bihar earthquake, Defence and Emigration, etc. The chapter on Politics and Administration covers the calendar year 1934 and the other chapters the financial year 1933-34.

A report of this kind is expected to give authoritative facts and figures in regard to the subject under review. But unfortunately the writer has thought fit to air his own views, which are uncalled for and irrelevant. Exception has naturally been taken to his remarks on the Harijan campaign and the earthquake relief fund. Irresponsible opinions in a review of the administration of the Government of India will only tend to vitiate the value and authority of such reports.

RAJMOHUN'S WIFE. By Bankim Chandra Chatterjee. Published by R. Chatterjee, Calcutta. Price Re. 1-8.

Bankim's admirers—and their name is legion—will read this short novel said to be his first novel with great joy and delectation. It appears to have been written as early as 1863 in English and published as a serial in the *Indian Field* but was later forgotten by everybody. The plot is skilfully interwoven around the lives and fortunes of the two cousins Madhav and Mathur. Rajmohun's wife, Matangini, is the central figure. The story abounds in piquant situations, brilliant dialogues and clever character-sketches.

MODERN CONSTITUTIONS. By H. S. Chatterji, M.A. H. Chatterjee & Co., Calcutta.

The fact that the book has already run into four editions is proof of its value to the reading public. Originally designed to supply the needs of undergraduate students, it is now comprehensive enough to suit the requirements of all serious students of constitutional history and comparative politics. Among the constitutions studied and described at length are those of Great Britain and the British Colonies, France, Germany, the U. S., Russia, Japan, Switzerland and India. The present edition is thoroughly revised and includes the constitutions of Canada and Australia and the later developments in connection with the Indian constitution.

THE DECAY OF INDIAN INDUSTRIES. By P. R. Ramachandra Rao. Taraporevala Sons & Co., Bombay. Rs. 2.

This book covers familiar ground. It traces the course of our industrial history, and following the writings of R. C. Dutt, Major B. D. Basu and Pandit Malaviya, finds an explanation for India's industrial decadence in the selfish commercial policy of the British Parliament and the East India Company.

THE KADAMBA KULA: A HISTORY OF ANCIENT AND MEDIEVAL KARNATAKA. By G. M. Moraes. B. X. Furtado and Sons, Bombay.

The history of the Kadamba dynasty has not been explored into intensively till now. B. L. Rice and J. F. Fleet have given some account of them, but this book now attempts a comprehensive history of Western Karnataka, where the Kadambas played a prominent part for nearly ten decades of centuries from the 4th century A.D.

BOOKS RECEIVED

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- THE BEST WORLD POSSIBLE. By Rev. A. Day. George Allen & Unwin Ltd., London.
- HUME'S THEORY OF THE UNDERSTANDING. By Ralph W. Church. George Allen & Unwin Ltd., London.
- OH! YOU ENGLISH. By D. F. Karaka. Frederick Muller Ltd., 29 Great James St., London, W.C.
- EDUCATION IN INDIA UNDER E. I. COMPANY. By Major B. D. Basu, I.M.S., (Rd.) The Modern Review Office, Calcutta.
- ENGINEERING MADE EASY. By S. A. Manickaswamy Mudaliar. Priceworth & Co., 3 Brunton Cotton Press Road, Royapuram.
- THE PHILOSOPHY OF THE VILLAGE MOVEMENT. By J. C. Kumarappa, M.A. Published by S. Subba Rao, Kovvur P. O.
- SRIMAD BHAGAVAT GITA. Translated into English by R. Vasudeva Rao. The Suddha Dharma Office, Myslapore.
- A CRITIQUE OF DIFFERENCE. (A free rendering in English of the Bhedadhikara of Narasimhaswamin). By S. S. Suryanarayana Sastry and T. M. P. Mahadevan. University of Madras.
- LAWS OF LIFE. By Halliday Sutherland. Sheed and Ward, 31 Paternoster Row, E.C. 4.
- THE ETHICS OF COMPETITION. By Dr. F. H. Knight. George Allen and Unwin.
- CARDINAL NEWMAN. By F. A. D'Cruz, K.S.G. Good Pastor Press, Broadway, Madras.
- AURANGZIB AND HIS TIMES. By Zahiruddin Faruki, B.A., BAR-AT-LAW. D. B. Taraporewala Sons & Co., Bombay.
- SONGS AND LYRICS. By R. Appalasami, M.A. S. V. V. Press, Vizianagaram.
- OUTLINE OF ROMAN LAW. By Dr. Hamid Ali, LL.D. P. R. Rama Iyer & Co., Madras.
- THE HOME LANDS. By J. M. Calvert-Wilson. The World Around Us Series. Book IV. W. and R. Chambers, Ltd., London.
- DURTOL: AVIATEUR. Adapted from 720—C.—13 by Jean Rosmer Et V. D'Entrevaux. Edited by P. W. Packer, B.A. Macmillan & Co., Ltd., London.
- TEXT BOOK OF GENERAL SCIENCE for Form III and 7th Standard. By M. R. Ganapathi Aiyer. Muruga Bhavan. Tirumalairayar Padithurai St., Madura.
- TALES TOLD IN INDIA. Retold by Berta Metzger. Oxford University Press, Bombay.
- WHAT'S WRONG WITH BOMBAY UNIVERSITY. By S. G. Warty, M.A. Sister India Office, Jogeshwari, Bombay. Re. 1.
- RAMANAMAM. A three act playlet from the great Hindu Epic "Ramayana". By Mudda Visvanadham. Vyasa Kuteeram, Melupaka, Yellamanchilli, Dt. Vizag, S. India.
- THE WORLD: A JUNIOR HISTORY OF RECENT YEARS. By Hebe Spaul. Macmillan & Co., Ltd., London.
- BEFORE THE GREAT SILENCE. (Maurice Maeterlinck.) Translated by Bernard Miall. George Allen & Unwin Ltd., London.
- VALUE AND EXISTENCE. By N. O. Lossky and John S. Marshall. George Allen and Unwin, London.
- FROM YERAWADA MANDIR. By M. K. Gandhi. Translated by V. G. Desai. Jivanji Desai, Ahmedabad.
- CHEAP AND HEALTHY HOMES FOR MIDDLE CLASSES OF INDIA. By R. S. Deshpande. Kopargam, Dt. Ahmednagar.
- CANDLE MANUFACTURE. By Prof. N. N. Godbole. Benares Hindu University, Benares.
- SAYINGS OF BASAVANNA. Veerasaiva Taruna Sangha, Gadag.
- SATYAGRAHA IN GANDHIJI'S OWN WORDS, 1910-1935. Congress Golden Jubilee Brochure No. 1. All-India Congress Committee, Allahabad.
- We have received the following pamphlets from All-India Congress Committee, Allahabad: "Some Aspects of Khadi" by Gulzarilal Nanda, "Public Debt of India" by J. C. Kumarappa, "Indian Tariff Policy", "Defence of India" by N. C. Chaudhury, and "Woman in India" by Rajkumari Amrit Kaur.
- MOTHER. By B. M. Nair. Translated from Malayalam, by Moorkoth Kunhappa, B.A. B. G. Paul & Co., Madras. Re. 1.

INDIAN STATES

Hyderabad

HYDERABAD IN 1932-1933

The report on the administration of H. E. H. the Nizam's Dominions for the year 1342 *Fasli* (6th October 1932 to 5th October 1933) shows a year of general progress in many directions. The year opened with a cash balance of Rs. 321'89 lakhs as against Rs. 327'76 lakhs, the previous year, indicating a fall of Rs. 5'87 lakhs. The total expenditure of the State was Rs. 854'79 lakhs, which exceeded the receipts—Rs. 806'18 lakhs—by Rs. 48'61 lakhs which was met from surpluses and reserves. The Government of His Exalted Highness followed a sound taxation policy, which was adjusted according to prevailing conditions. Coming to political affairs, we find that the constitution of the Legislative Council remained unchanged; it consisted of 20 members, 8 of whom were non-officials. There were two sessions of the Legislature, and 38 meetings of Select Committees, 14 Acts were passed by the Council, and 17 Bills were pending at the close of the year.

THE HYDERABAD DIRECTORY

We welcome this useful Directory (compiled by Mr. Ch. Raja Rao and published by Westend Aircraft Company, James Street, Secunderabad, 670 pages, price H. S. Rs. 2) as a handy book of reference on all matters relating to the State of Hyderabad. The Compiler has managed to put within its covers a multitude of facts and figures touching the administration and personnel of different departments of the State. There is a comprehensive list of merchants and traders which must be useful for businessmen, besides a Diary, with a full page for each day.

Mysore

LEGISLATURES IN MYSORE

The Committee appointed by the Government of Mysore to consider the need for a revision of the Representative Assembly and the Legislative Council Regulation, and the rules and standing orders framed thereunder, met at the Bangalore Secretariat last month and agreed on the following points:

1. The same member should not sit in both the Legislative Council and the Representative Assembly except *ex-officio* members.
2. There should be a system of direct election to the Legislative Council. The seats in the Council are now being filled by the election of members of the Representative Assembly by the Assembly.
3. The number of questions to be asked by a member in either house should be limited, and.
4. The same procedure as is followed in the Legislative Assembly of the Government of India in matters of balloting of resolutions should be adopted in Mysore State.

MYSORE-BHADRAVATI LINE

The work in connection with the electrical telephone and transmission line between Mysore and Bhadravati, a distance of 140 miles, with a view to supplying power to the steel plant to be installed in the Bhadravati Iron Works, is progressing rapidly.

So far, 123 miles of telephone connection between Mysore and Tarekere has been completed and it is expected that the remaining distance will be covered before July. The installation of the transmission line has recently been taken up. The Engineering Department has erected the necessary poles for a length of 50 miles. It is believed that the transmission line will be put up before August.

INDIANS OVERSEAS

Baroda

GOVERNMENT'S SCHOLARSHIP

The Baroda Government have recently sanctioned two scholarships of Rs. 25 each per mensem open to all graduates of the Bombay University for studying the rural economic problems of the State. These scholarships will be tenable for a period of three years as an experimental measure in the first instance.

H. H. THE GAEKWAR'S STATUE

His Highness the Maharajadhiraj of Bikaner unveiled at Baroda, on March 13, the statue of His Highness the Maharaja Gaekwad associated with the Diamond Jubilee of his reign. The statue was the work of Mr. Louis Bertola and was completed at a cost of Rs. 80,000 presented as a gift by the Maharaja.

Indore

INDORE COUNCIL

Sir S. M. Bapna, Prime Minister, Holkar State, inaugurated the first session of the Holkar State Legislative Council in the King Edward Memorial Hall on the Maharaja's accession day. The Maharaja, who is in Europe, sent a message for the occasion. In the course of his message, His Highness congratulated the members of the Council and wished them success in their labours and emphasised their greater responsibility due to their enhanced privileges. He hoped that by their conduct of business they would prove the justification of the measure.

In his address, the Prime Minister referred to the work done by the old legislative committee which was constituted in 1925. During this period 12 Bills were introduced. The Committee itself rejected 23; 13 Bills were rejected by the Government and the rest were passed.

Travancore

PRIMARY EDUCATION IN TRAVANCORE

The Travancore State spends a larger part of its revenue on education than any other State or British Province in India. The Travancore Government makes primary education the first charge on its educational funds and spends 58.3 per cent. of the total educational expenditure on it. Over 99 per cent. of the expenditure in primary education is borne by the State in Travancore as against 50 per cent. in Madras, 61 per cent. in Bombay, 33 per cent. in Bengal.

STATE AID TO INDUSTRIES

The State aid to Industries Regulation, which has come into force in Travancore, has as its object the encouragement of industries, particularly cottage industries, by giving State aid in the shape of loans, guarantees, etc. The Regulation gives statutory power to regulate the aid and to control or supervise the industries aided. It also sets up a Board of Industries to advise the Government on questions connected with it.

THE TRAVANCORE GRANTS

During the brief session, the Upper House of the Travancore Legislature voted supplementary grants including Rs. 1,15,555 for the purchase of a dredger for the Alleppey Port, Rs. 2,500 for an additional grant for the Travancore Boy Scouts' Association, Rs. 1,200 for the appointment of a research chemist to investigate the possibilities of indigenous medicinal herbs and plants, and Rs. 10,500 for reorganisation of the Co-operative Department.

South Africa

INDIANS IN NATAL

Sir G. S. Bajpai, replying to a question in the Assembly, said that as regards Rural Dealers' Licensing Law Amendment Ordinance, an assurance had been obtained that if it can be shown that its provisions are being used to deal harshly with the Indian community, the Government of Natal would be prepared to review the position. Negotiations for safeguarding Indian rights in the practical application of the Slums Act are in progress.

THE SOUTH AFRICAN CONGRESS

The South African Indian Congress deputation interviewed on February 19 last the Minister of the Interior, Mr. Hofmeyr, in connection with the Bill embodying the recommendations of the Land Tenure Act Commission. The Congress urged that provisions with regard to trade in residential and exempted areas should be made with an eye to future expansion.

East Africa

INDIANS IN ZANZIBAR

An important suggestion for organising a deputation to be sent to England by Indians settled in Zanzibar was made on February 19 last by Sir D'Arcy Lindsay at a meeting of the Members of the Assembly held to hear Mr. Tayab Ali, a Barrister from Zanzibar, at the Reading Room of the Council Chamber.

Mr. Tayab Ali suggested that strong pressure should be brought to bear on the Government of India to move in the matter of decrees affecting Indians in Zanzibar and to make strong and effective representations to Whitehall. He also suggested the feasibility of putting an embargo on cloves from Zanzibar by the Government of India as a last resort.

Fiji

PASSPORTS FOR INDIANS

Regarding passport facilities for an Indian born in Fiji, the Foreign Secretary said in the Assembly that no special endorsement was required if the passport were originally issued by the Fiji Government for his return to the Colony. In all other cases Indians coming back to India from Fiji and holding only British passports or travel documents issued by the Fiji Government must have the documents endorsed by the Indian Consular authorities in accordance with the procedure prescribed in 1933 at the request of the Fiji Government.

The Government of India, added the Foreign Secretary, imposed no restrictions on the passports of those Indians who temporarily visited India.

The new procedure adopted by the Fiji Government was to prevent the unregulated return to Fiji of Indians not born in Fiji.

ELECTION OR NOMINATION

The Council of State unanimously adopted Mr. P. N. Sapru's resolution protesting against the Fijian Government's recommendation to substitute the nomination of three Indian members to the Fiji Legislature, instead of election. All sections of the House, elected and nominated European and Government, whole-heartedly supported the resolution, characterising the recommendations as a retrograde step.

Sir Jagdish Prasad said the Government agreed with the Opposition that the adoption of the system of nomination would not give effective representation to over 80,000 Indians in the Fiji, and if such a course was adopted, it would remain a source of constant irritation and would have serious repercussions.

Trinidad

PROF. SATYA CHARAN'S LECTURE

Under the auspices of the Wimby Literary Club, San Juan, Prof. Satya Charan Shastri, M.A., delivered an interesting discourse on 'Indian Literature'. Over 500 persons from all parts of the Colony were present. In the course of the lecture, the Professor surveyed all the successive stages of the development of Indian literature from Vedic period down to the modern age. "It is remarkable," he said, "that even at the time of decay of Sanskrit literature after attaining perfection in all its branches, there was hardly any literary consciousness of importance in most of the European countries. When Indian poets were giving finishing touches to their classical tradition, Britain was smarting under Roman heels and groaning under the weight of political serfdom."

With regard to the common impression outside India that there is no Indian literature but that the literatures in India are as different from one another as is Portuguese from Russian or Czech from Danish, Professor Shastri said that the literature of young India is intrinsically the same and the same national mind speaks through all the diverse media: Hindi, Bengali, Marathi, Gujarati, Tamil or Telugu.

Malaya

LABOUR IN MALAYA

The Malaya Government have invited an Indian deputation to visit Malaya and study the situation as affecting the Indian labourers on the spot. It is understood they have suggested that in case the idea of sending an Indian deputation to Malaya did not find favour, they were prepared to send a deputation from Malaya.

Burma

CHETTIYARS IN BURMA

Twenty-two Members of the Central Legislature have forwarded to Sir Jagdish Prasad, Member, Education, Health and Lands Department, Government of India, a copy of the Chettiars' memorial and have made the following statement on the question of their proposed eviction from Upper Burma:

"It is clear from records that the lands in question were transferred to the Chettiars in fair settlement of their just dues and that these latter had no reason to suspect there was any prohibition on such transfers.

Further it is admitted that the Chettiars have been good landlords, and they have every claim to considerate treatment. In the circumstances it is only just and proper that all steps should be taken to ensure that the memorialists continue in possession of the lands in question.

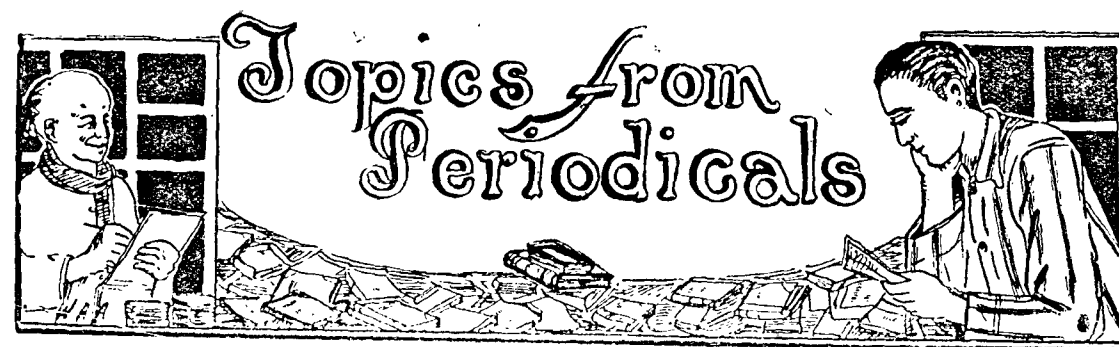
We would also point out that the drastic procedure contemplated by the Revenue authorities of Burma is calculated to rouse very grave apprehension in the minds of the Indian public as to the future relations between India and Burma after separation takes place and as to the position of Indians in separated Burma."

General

INDIANS OVERSEAS

In the Legislative Assembly, Sir G. S. Bajpai, Secretary, Education, Health and Lands, replying to Mr. T. S. Avinashlingam Chettiar, laid on the table of the House a list of the countries in which Indians are subject to certain disabilities. They are:

South Africa, Canada, New Zealand, Australia, Southern Rhodesia, Kenya, Zanzibar, Ceylon, Malaya, Fiji, the United States of America, Portuguese East Africa, Panama and French Indo-China.



THE NEW CONSTITUTION

"The real danger will arise when any political party enters the Legislature with the determination to harass the Government. Then the Governor-General and the Indian States *bloc* will necessarily throw themselves into each other's arms for mutual support. The States cannot afford to be disloyal to the Crown," writes Mr. William Coelho in the March number of the *New Review*.

The legislature is so constituted that it will be difficult for any single party, as parties now exist, to secure a majority in the Houses of Legislature. The Ministry also has, according to the Draft Instrument of Instructions, to consist of representatives of the federated States and the minorities, though joint responsibility is to be fostered. The existing political parties must modify their principles so as to enlist the sympathy not only of the various communities but also of the rulers. So long political parties could not extend their activities beyond British India, but now the representatives of the States can also be brought in. The Government of India Act of 1935, though it is not as generous as it might have been, has to be worked out in a constitutional spirit as the only available means to our freedom. Political extremism of the type which has revealed itself in recent years is futile if it cannot put forward a reasonable alternative. Under the existing circumstances, political parties can fight only within the constitution; and in the broad policy of national action it is imperative that the Princes should have their due share. For good or for evil the Princes are to be counted as a potent force in the destiny of our country.

32

MUDDLING THROUGH SANCTIONS

Mr. Sisley Huddleston writes in the February number of the *Fortnightly* on "the futility of sanctions against Italy". For it was not until war had begun in October last that the League began to examine the question of sanctions. Even then the prompt application of an embargo on oil, says the writer, might have been effective. But instead, Italy was permitted to buy every thing except actual armaments, and it may well be that the boycott, extremely imperfect, of Italian goods, has been helpful to Italy. The writer continues:

And now, after four months of fighting—which good diplomacy would have avoided altogether—the question of oil sanctions has come under discussion. It would be difficult to imagine worse muddling than this. Consider the consequences. The victory of Italy means the end of the League. The defeat of Italy means the wreck of the European scheme of things. Disarmament is killed by the demand for bigger armies and navies for the sake of collective security. The humanitarian League is ranged with slavery and barbarism. The impetus towards economic autocracy and the destruction of world trade is increased. The colonisers have raised insoluble problems for themselves. The conservatives have played into the hands of the revolutionaries. The anti-revisionists have created conditions in which sweeping territorial changes are possible. The pacifists have invited a gigantic war. Europe and civilization are being urged to commit *harakiri* to save Abyssinia and savagery. Optimistically let us hope that we shall muddle through.

PEACE AND DEFENCE

In an article on "Peace and Defence" contributed to the *News Letter*, Mr. Ramsay MacDonald observes;

The risk of armament increase is great but not nearly so great as that of a blind pursuit of pacifist pietism which will mean the triumph of militarism and aggression in the world. Our determination to pursue peace must not be exploited by nations enforcing upon the world their determination to gain their own ends by force.

So long as powerful nations contemplate war and have it in the background of their policy a widespread belief that this country is unable to defend itself and fulfil its obligations is a factor making for war and what is even worse, an incentive to aggressors who would once more cut and carve the world in accordance with their desires. If this country decrees to stand aside whilst the militarists of other nations gain their purposes by aggression, our practical service to peace will be nothing.

It is unpleasant to perform our present tasks but they are necessary, not as ends in themselves or as means towards the maintenance of peace but as means towards the defeat of intentions to profit by war. Meanwhile we must continue with increased energy the diplomacy of peace which will avert war altogether.

The possible alternatives, observes this pacifist leader, stand out very clearly:

The policy of the Opposition, which pursues two opposite and contradictory aims: (a) A somewhat reckless leading of the League of Nations into a policy of aggression against the aggressor; and (b) a refusal once more to take responsible action and provide the strength necessary to counteract the risks of their own policy. A withdrawal from the League which would mean that we should become isolated in a warring world.

"Who can doubt," asks Mr. MacDonald, "which of the two alternatives is the safest for the country and the most likely to keep peace?"

INDO-BUDDHIST ART IN CHINA

Mr. Jatindra Mohan Datta observes in the *Modern Review* for March that Buddhism entered China overland by the Central Asiatic caravan routes and by the sea routes through the straits of Malacca.

The overland Buddhist missionaries of Northern India carried with them the influence of Gandhara art, which is said to have reached its maximum development in the second century A.D. And the Sino-Buddhist art must have drawn its inspiration from this branch of Indian art. The missionaries who followed the sea-route came chiefly from Southern India and carried with them an art little affected by that of Gandhara but reflecting rather that of the great Maurya dynasty of the third century B.C.

"The Buddhist art in China," says the writer, "were executed no doubt by the local Chinese artists but under Indian art influences." It will be noted that even after centuries of acclimatization how little sinicization of art-forms has taken place.

The bronze lion at Yun-Ho-Kung, Peiping: The pair of stone lions on marble stand placed in front of Yun-Ho-Kung, Peiping, are marvellous examples of bronze chiselling. They look so vivid that a casual observer would think they'd jump down any minute.

Stone Relief in Lo-Han Cave: The stone relief found on the pillar of the Lo-Han Cave of Kansu is the sculptural work of the Wei dynasty. The sitting Buddhist figure illustrates the predominance of linear rhythm.

Carvings on the Yen-Chow "Pailo": The warrior is supposed to be the guardian of the road. The pedestal on which he sits is decorated with stiles of ancient dramas.

Yun Kang Sculptures: The greatest manifestations of early Buddhist art in China are the cave temples at Yun Kang in Northern Shansi which were begun about the middle of the fifth century.

SRI RAMAKRISHNA

The Sri Ramakrishna centenary number of the *Vedanta Kesari* is a sumptuous production with an array of interesting articles and pictures. There are pen portraits of the Paramahansa by distinguished disciples and many leading contemporaries which bring out his character and personality in perfect relief. Here is one from the pen of Rev. Pratap Chandra Majumdar, an influential leader of the Brahmo Samaj and a great orator, who was deeply impressed by the simplicity and wisdom of the great sage. We make no apology for reproducing this extract, which appears in this special number, culled from the *Theistic Quarterly Review* of 1897.

Some of our clever intellectual fools have found nothing in him; some of the Christian missionaries would call him an impostor or a self-deluded enthusiast. The face of this Hindu saint retains a fullness, a child-like tenderness, a profound visible humbleness and an unspeakable sweetness of expression and a smile that I have seen on no other face that I can remember. He protests against being lionized and openly shows his strong dislike to be visited and praised by the curious. The society of the worldly-minded and carnally-inclined he carefully shuns. His religion is his only recommendation. Ramakrishna is the worshipper of no particular Hindu God. He is not a Shaiva, he is not a Shakta, he is not a Vaishnava, he is not a Vedantist. Yet he is all these. He worships Shiva, he worships Kali, he worships Rama, he worships Krishna and is a confirmed advocate of the Vedanta doctrines. He accepts all the doctrines, all the embodiments, usages and devotional practices of every religious cult. Each in turn is infallible to him. His religion does not mean too much dogma, controversial proficiency or the outward worship. His religion means ecstasy, his worship means transcendental

worship. He merges into rapturous ecstasy, and loses outward consciousness often during the day and oftenest in conversation.

After describing his sudden fits of unconsciousness, the leader of the Theistic movement asks:

Who will fathom the depth of that insensibility which the love of God produces in him? But that he sees something, hears and enjoys something, when he is dead to all the outer world, there is no doubt. If not, why should he in the midst of that unconsciousness burst into floods of tears and break out in prayers, songs and utterances, the force and pathos of which pierce through the hardest heart and bring tears to eyes that never before wept under the influence of religion?

Sri Ramakrishna, we are told, successfully escaped the evil of carnality which he dreaded. The purity of his thoughts and relations towards women is most unique and instructive. The other sin which he spent his life to be free from is the love of money.

The sight of money fills him with strange dread. His avoidance of women and wealth is the whole secret of his matchless moral character. His reverence for Christ and Mahomet is deep and genuine and shows the catholic religious culture of this great Hindu saint. He never writes anything, seldom argues. He never attempts to instruct, he is continually pouring out his soul in rhapsody of spiritual experiences. He unconsciously throws a flood of marvellous light upon the obscurest passages of the Shastras.

A living evidence of the depth and greatness of Hindu religion is this good and holy man. He has wholly controlled his flesh. He is full of soul, full of the reality of religion, full of joy, full of blessed purity. He has no other thought, no other occupation, no other relation, no other friend in his humble life than his God. That God is more than sufficient for him.

GOVERNMENT AND CIVILIZATION

In the course of an article in the January number of the *Nineteenth Century and After*, Sir Charles Petrie quotes with approval the observations of Sir Flinders Petrie, who says in his book on "The Revolutions of Civilization" that civilization is both intermittent and recurrent and that each period goes through the same phases. The first stage is marked by strong personal rule.

The next is an oligarchy, when leadership is still essential, but the unity of the country can be maintained by law instead of by autocracy. Then gradually the transformation to a democracy takes place. During this time wealth that is the accumulated capital of facilities continues to increase. When democracy has attained full power, the majority without capital necessarily eat up the capital of the minority and the civilization steadily decays until the inferior population is swept away to make room for a fitter people.

In the present century, this process has been accelerated by the war to such an extent that it has become obvious and this explains the desire to reverse it.

Unfortunately dictatorship, the form which the reaction has taken, has in many cases proved very expensive, one of the unfortunate consequences of being in too great a hurry, so that on financial grounds also there is a strong argument in favour of tempering it with continuity.

Since the French revolution there has been such a number of violent changes that it is doubtful whether civilization can survive the shock of many more and it would seem that stability is essential if disaster is to be avoided.

Yet there can be no stability worth the name where continuity is not safeguarded and where provision is not made for gradual change. Kingship alone complies with these requirements. It is a system,

not like dictatorship, a form of government. A king can form the apex of any regime that looks to the national interest, but a dictator must dictate or go. Changing circumstances require different attitudes on the part of the Executive. In periods of crisis, a strong Executive is essential but at other times it may be advisable to give considerable freedom to the legislative kingship which can play its part on either occasion but dictatorship cannot. In the unsettled world of to-day, a permanent head of State with an assured succession is a necessity.

BUDDHA'S GREATNESS

Writing to the March number of the *Theosophist* on "Buddha and his message", Mr. Jinarajadasa says that Buddha never claimed to be divine. He never even asserted that he was different from other men except that he had won his victory while they were still in the middle of the battle, and he insisted that all men could become like him. Mr. Jinarajadasa continues:

"Though he descended to our level and stated that he was as we are, yet the intuition of Asia has sensed his greatness—a greatness beyond all the Gods of her Scriptures. To his name tens of thousands of temples have been erected during the last two thousand and five hundred years. Yet the power of Buddha is not in his temples but in the hearts of the men and women who look to him and say: "I take refuge in Buddha." And to take refuge in him is not by repeating formulas and by offering flowers; it is by not doing evil, by developing the good and by purifying our thoughts."

LIFE AND TEACHINGS OF BUDDHA. By Anagarika Dharmapala. Price As. 12.

DHAMAPADA OR THE WAY OF TRUTH. Translated from the *pali* by S. W. Wijayatilake. As. 8.

G. A. Natesan & Co., Booksellers, George T., Madras.

CREED OF UNITY

In the course of an article in the February issue of the *Hindustan Review*, Sir Govind Madgavkar, a retired civilian, points out that whatever its failings and its mistakes, the Congress embodies our national ideal of an India, united and prosperous, self-governing and free. The writer says he recognises only two political parties in India: the British rulers and the Indian ruled of whatever class. Although the caste Hindus constitute a clear majority of the population of British India, says Sir Govind,

they are given only 86 of the 250 British Indian seats in the Assembly. The Muslims, on the other hand, who constitute approximately $\frac{1}{4}$ of the population of British India are given $\frac{1}{3}$ of the British Indian seats in both Houses. The disproportion is most obvious in the case of the British residents. Taking British India as a whole one seat is allotted in the Council of State to every $1\frac{1}{2}$ million persons and one seat in the Assembly to every one million persons. Yet 7 seats in the Upper House and 14 seats in the Lower House are allotted to only 75,000 British residents—a figure which excludes some 60,000 British troops.

As a caste Hindu, he would not grudge these seats to Muslims or to the depressed classes if the new constitution meant a definite progress to our goal and not, as all of us are agreed,

an indefinite reaction in which Princes, Muslims, non-Brahmins and the depressed are to be tools, to preserve India for all time as politically a dependency and economically a market for Britain with never-ending professions of all this policy being in our welfare. But even so and while reserving to myself liberty, if I can, to modify this and other flagrant injustice, I decline to give up my ideal. On the contrary, I ask the younger generation to make of it a religion, silently to live up to and to propagate, as Japan and Great Britain itself do, and for its sake to

give up whatsoever may be necessary. I ask Hindus to abandon their prejudices in favour of caste and to allow and to encourage complete intermarriage.

Proceeding, the writer says that to him the Hindu unity is a necessary constituent and even turn out to be a necessary preliminary to Hindu-Muslim unity and to Indian nationality.

To inflame and to widen divisions and animosities is easy. It is to make oneself a despicable tool of those who wish to divide and to rule. Let ours be the nobler, even if it is harder, role of the conciliator.

Unless we wish to sink deeper and deeper into the mire of poverty and dependence, we must change all this, we must all fight shoulder to shoulder; we must rise above theology and superstition and childish disputes over temples and mosques, processions and beef. We must refuse to be cajoled through our vanity or to be bullied through our timidity.

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THE NEW MIDDLE AGES

Mr. Sheldon Christian, writing in *Unity*, forecasts the coming of what he calls a "New Middle Ages", as the result of another period of international jealousies and war.

A new Middle Ages may come upon a wearied and broken world like the descent of welcome night, to shroud in darkness and peace a scene of horror.

But Mr. Christian is not averse to a resurrection of the Middle Ages. He writes:

Possibly we shall lose the great technological benefits of our civilization; but what do they add to the enjoyment of life after all? Men did not always have porcelain covered bath-tubs—and not so many seem to have them now. Men did not always have airplanes—but then they did not fear attacks from the air. Men did not always have telephones—but then they did not have apoplectic fits trying to get the service of an operator.

Perhaps we pay too dearly for the mad pace of modern living and are not happy after all. Perhaps the very benefits of modern civilization take as their price the simpler, the spiritual attainments in which alone we can find our real happiness.

Perhaps life has been getting too complicated for us. The price we pay for our luxuries—the present necessities of life—may be greater even than the pleasures they are supposed to afford us. And the strain may be too great. Whatever else a new Middle Ages might do, it would relieve that strain.

The Middle Ages may have known a blood-stained soil; but out of that soil grew the flowers of St. Francis, of Dante, of reverence for the mother who bore Jesus, of the brotherhood of trade guilds, of the religious life of the monasteries, of a new and beautiful learning, of a code of chivalry that we must admire even to-day. A new Middle Ages may provide for us a new soil of life, in which we too may be free to begin to grow the flowers of a fresh and intimate religious life with God.

UNIVERSITY IDEALS

Mr. M. P. G. Menon, writing in the *Modern Student* for March, says that the system of secondary education has a very great effect on the university ideals of a country:

In this matter the English secondary schools have built up a standard which is meagrely copied everywhere throughout the world and especially in India. The function of a university is continuous to that of the high school and any move to separate this continuity would fall short of the ideals of a true university education. This is reflected in the present-day American system of education where the universities are seriously handicapped with the un-uniform standard of secondary education. India has failed in copying the English system by trying to make the high school level complete in itself. Time has come to remodel the present school system by raising its standard and creating a sort of continuity with the universities.

The conservation of knowledge is only one amongst the many functions of a modern university. The function of research is no minor attribute that a university could possess and if they are what they ought to be, the bulk of world's work in research will be done in universities. As a centre of learning its professors are by no means all original thinkers.

To feed the research institutions with a constant supply of trained graduates is a question of great importance to the present-day universities:

The Graduate schools of the great American universities solve this problem in an able manner. Under the influence of the German universities the most distinctive Graduate school was founded in Baltimore in 1876, which led to the subsequent establishment of the Harvard and Yale Graduate schools. In equipment and from the standard of work carried out in these Graduate schools, the university ideals in America could be criticised as only being too complete in the words of Abraham Flexner.

Apart from all the ideas of pursuing knowledge in its intricate moods, the development of the moral culture of a nation occupies a position of a very great importance in the role of a university.

It is in this the English universities excel other universities in the world in moulding the Englishman as a moral and social rather than an intellectual individual. The Public School as characterised by the life of Arnold at Rugby is the noblest of ideals of a university extended to serve the nation. This phase of university education, I fear, has been grossly overlooked by the university authorities in India to the detriment of the nation as a well developed social unit.

THE GREATNESS OF ASIA

Writing in the *Vishva Bharati Quarterly*, Rev. C. F. Andrews gives an account of the various continents he has traversed and observes that Asia takes the first place without a rival among the great continents. For, Asia was surely the mother of the human race and through many historical generations, it was from Asia rather than from any other continent that there went forth words of spiritual wisdom and supreme religious message:

If I had to take the keynote and secret of Asia, I should name it at once in a single word 'Religion' using that great word in the sense of the realization of the unseen spiritual world which moulds and fashions our human lives. The two personalities who have left the deepest impression on human history, Gautama Buddha and Jesus Christ of Nazareth, were both born in Asia. So was Muhammad the Prophet of Islam. It is also a striking fact that has often been repeated that every great founder of religion was born in Asia. For there is not a single universal religion in past human experience that did not spring from Asia.

India stands in the very centre of Asia as one of its greatest countries, and India is the home of many religious movements.

There was one man born in India to whom I have already referred whose religious genius is only second to that of Christ, namely, Gautama Buddha. He lived five hundred years before Christ, and taught men and women in those early days to forgive one another instead of retaliation; to follow their conscience with pure minds and to sacrifice life itself for the good of humanity. Gautama Buddha has not yet come to full recognition in world history. What he really did for our race is not yet understood. In the West, we have hitherto not learnt fully how beautiful was his character and how great was his influence. Yet the whole of Asia, from western India right across to Japan, owes some of the best part of its civilization and its culture in the deepest moral sense to Gautama Buddha. It was through his teaching of love and compassion that one half of the human race became kindly, peace-loving people instead of turning to war, bloodshed and violence.

INDIA IN PERIODICALS

THE ECONOMIC PROGRAMME OF THE CONGRESS. By Dr. B. Pattabhisitaramayya. [The Indian Co-operative Review, January 1936.]

HINDU SOCIAL ORGANIZATION. By Nirmal Kumar Bose. [The Visvabharati Quarterly, February-April 1936.]

AN ACCOUNT OF THE IMMIGRATION OF PERSIAN POETRY INTO BENGAL. By Dr. M. I. Borrah, M.A., Ph.D. [The Dacca University Studies, November 1937.]

UNKNOWN BENGAL. By J. P. Mills. [Indian States Railways Magazine, February 1936.]

THE EVOLUTION OF CONGRESS POLICY. By S. G. Warty, M.A. [The Hindustan Review, February 1936.]

STATE GALLERY OF INDIAN PAINTING. By Dr. J. H. Cousins. [The Modern Student, March 1936.]

HARIJANS

Prof. Ernest P. Horowitz observes in the recent issue of the *Prabuddha Bharata* that the Harijan movement is a vital part of the nationalist movement in India. Gokhale and Tilak, the early champions of the national cause, says the writer, were Maratha Brahmins and learned Sanskritists. Both were rigidly orthodox and passionately polemic. Gokhale condemned social abuses resulting from Varna or race-pride. Tilak who assumed national leadership in 1902, was not so much concerned with social reforms. Sanatani laws of spiritual unfoldment classify Hindu society with the four upper strata and a Panchama or fifth caste, viz., Gandhi's beloved Harijans. Sanatanists uphold untouchability as a basic virtue found in every shade and grade of organic nature. The Hindu mind, continues the writer, is fundamentally conservative.

Sanatanists are shrewd politicians, command a wide social influence and ample funds. Yet time and progress work against them; they no longer swim with the popular current. Gandhi's grip and hold on the masses, especially on Indian youth, remain unshaken; selflessness and love of truth defy and defeat hardened *dharma* or dogma in the end. Millions of young Hindus yearn for a religious reformation free from superstitious extravagances and social outrages. Evermore the educated wage war against Varna, since caste fosters national discord and division. Modern India turns realistic and scientific and feels in an ugly mood toward any form of petrified creed. Sanatani orthodoxy fades and decays. Gandhi's Harijan campaign has almost severed nationalism from Hinduism. . . . Temporarily, Gandhi has lost some of his prestige and power. But his cause is indefatigable. National socialism, if true to its name, is a force that can no more die than liberty herself. Gandhism, in some form or other, will resurge and triumph.

THE RENAISSANCE OF INDIA

Writing in the March number of the *Twentieth Century*, Sir Hari Singh Gour says that what is wrong with India now is her entire heredity. India's past according to him has been guided and controlled "by a system both religious and social which possesses unparalleled efficacy for cramping the mind and body," says this reformer:

They eat up the vitals of our young men even before they are able to judge for themselves. It is not merely an accident that in every country in the world of which we possess authentic records spiritual slavery was the surest path to political subjection. The history of the renaissance and that of the neo-renaissance started by the Great War shows how other nations have knocked off these age-long immoral, devitalising, debasing, and enslaving fetters forged by wicked men for their own selfish ends, and how they have retarded human progress and produced human misery, and how at long last a few of the poets, philosophers and thinkers had the vision to see and the courage to act by leading a revolt against the puerile pretensions of the priest-craft, and how the latter combined to preserve inviolate their paying privileges, shaking the hell fire upon those who withdrew from their clutches, and how their own hypocrisy becomes revealed in their own acts, and how the triumph of science over the fables of faith purged men's minds of the accumulated filth of ages of ignorance and superstition, and how the Great War acted as the new Messiah of a new order of human freedom, and how this order outlawed all religion as a social evil, and how it created a new mentality cleared of old beliefs which had no vestige of truth or reason to justify them, and how it had the talismanic effect upon the body politic which shook itself free, became strong and able to pull its own weight, and how in fact modern nations have emerged out of the darkness of antiquity, and how India cannot ignore that beaten path and how her half-hearted efforts, piece-meal and ill-designed are a mere eye-wash and can never produce a regenerated people or a reinvigorated system.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

DR. TAGORE ON DISSENSION IN INDIA

In a recent interview at Patna, Dr. Rabindranath Tagore said:

The greatest problem in our country, in my opinion, is the spirit of dissension prevalent not only among different communities but also among different sections of the same community.

I do not know if this is inherent in our nature, that we cannot combine if only for the purpose of self-protection. It has happened throughout our history that even when faced with gravest catastrophes, we have failed to combine and offer a united stand, and thus we have been defeated. I am afraid this deficiency in our nature still persists.

There are signs enough to make me pessimistic. In all our national movements and institutions, this weakness finds expression and makes it really impossible to realise full satisfaction of our efforts.

We cannot dismiss lightly the well-known jealousy and rivalries amongst different factions of the Congress. Moreover, we have a growing feeling of provincial separatism which cuts at the very root of our loudly protested national unity. If we have a feeling that our interests are conflicting and antagonistic, then it is useless to talk about national unity.

There is no example in history of any people ever attaining greatness when they were themselves divided into factions. These have always been dominated by outside forces and have never attained real independence. The situation in China, with which I am somewhat familiar, offers a parallel example. A few ambitious politicians trying to grab all power in the land are causing interminable fights. Such may be our lot too when we have more political power in our hands.

33

ARMY ADVISORY COMMITTEE

In the Council of State, Mr. V. V. Kalikar moved a resolution urging the appointment of a Committee to advise Government in regard to the admission of the right type of Indian youth to the Indian Military Academy at Dehra Dun.

Replying to the debate, Sir Robert Cassels, Commander-in-Chief, said:

I am satisfied that the policy itself is all right and that no change is required in the system of selecting candidates. What is required is to get the rising generation used to the idea of the Army as a profession. This is not a matter in which a committee can really help us. . . .

The only means of accelerating the process in any way lies in the hands of the public themselves and, possibly, to a lesser extent in the hands of the educational authorities in the provinces; but not, I submit, in the hands of the defence authorities.

Towards the end of his speech, however, the Commander-in-Chief suggested "an informal conference on the main issue of the resolution between members of the Council of State and, if you like, of the Legislative Assembly and the military authorities concerned and the Secretary, Defence Department". He concluded:

If you can persuade me of the necessity of a formal committee after this conference, then I will ask Government to appoint such a committee and I am sure it is quite unnecessary to have any further debate in this House before taking that step.

H. M. KING EDWARD'S MESSAGE

In the course of his first broadcast speech on March 1, H. M. King Edward said:—

To the Princes and people of India, I send greetings as King-Emperor. The manifestations of your sorrow and your loyalty at this time have been a source of deep gratification to me. The associations in peace and war between the British and Indian peoples have been long and honourable and the example set by Queen Victoria, King Edward VII and King George lays on me, as their successor, a solemn trust to maintain and strengthen these associations.

VICEROY'S FAREWELL SPEECH

At a Farewell Dinner in New Delhi, responding to the tributes paid by Sir Maneckji Dadabhai, President of the Council of State, H. E. Lord Willingdon said in the course of his speech:

The Reforms Act is a great step forward towards India's goal of Dominion Status. We British will be here to help you on your way, striving and with all sincerity to see that you succeed in proving worthy of the task, but as an old friend and well-wisher, I warn that India will never attain national life until individuals will work entirely for the good of the country and not merely for their personal advancement or gain, and until India can get rid of the bitter communal strife which is at present a canker in the body politic.

It is my profound hope that under the Reforms, parties will come into existence as in other countries, supporting different political principles, and that those parties will consist of members of different communities, who will hold the same views, and this will help to get rid of communal strife which is such a terrible handicap to your political advance, and when the time comes for His Majesty's Government to hand over complete administration, my prophecy is, we shall still find Indians and British co-operating, working and associating together for the good of India and prosperity of its people.

UNIVERSITY IDEALS

Addressing the Andhra University Students' Union at Vizag on the eve of his leaving India for Oxford, Sir Radhakrishnan said:—

The value of a University is not to be judged by the advance in science which it effects; or the schools of thought it establishes; or the modes of analyses it invents, but by the kind of men it forms, the tastes it develops and the ideals it cherishes. It takes a long time for a man to become learned; it takes at least as much time for one to become cultured. Perhaps it requires a much longer time. In University Unions you are expected to develop this cultural side by toleration for opinions by accepting other men and by realising that all men are not cut in one pattern. Our country at the present moment requires more than learning and thought; it requires culture, character and courage.

If we turn to the condition of our country at the moment, many of its fundamental evils can be traced to two important factors, *i.e.*, irresponsible wealth and religious bigotry. When any one wishes to commit suicide we try to save him and advise him not to do anything so drastic; but there are millions of men who wish to live but do not know how. Our society does not realise its responsibility in that matter.

An economic condition which does not offer secure and self-respecting employment to millions of young, brainy, educated, sensitive men and women, has no justification.

It is absolutely necessary to bring about radical revision of our present economic condition.

While these economic injustices are not peculiar to our country alone, religious bigotry which treats millions of our countrymen in a shameful and inhuman way and enforces senseless disabilities and inconveniences on the womanhood of our country, is another standing danger.

It is the corruption of the spirit in the guise of superstition,

THE MILITARY BUDGET

Government suffered a marked defeat in the Assembly when Mr. K. L. Gauba of the Independent Party led the attack with a cut motion, refusing supplies to the Army Department.

The mover catalogued a long list of grievances such as the retrenchment of King's Commissioned Officers under the War Block, the excessive Military Budget and the employment of troops against unarmed crowds. He concluded with a warning that unless the Government modified their outlook and did something to satisfy the public opinion, discontented India would give them no help in the impending war.

Mr. Gauba was supported by Mr. M. A. Jinnah, who pointed out that the Government considered the Indian army as a garrison for supporting the British occupation. He also exposed the official tactics in putting off a popular demand by holding out an ultimate Dominion Status and the Indianisation of the Army.

The cut motion was passed by an overwhelming majority of 33 votes, 79 for and 46 against, amidst Opposition cheers.

In the Council of State, however, Mr. P. N. Saprú moved a motion that the Government should constitute a Joint Standing Committee of both Houses for consultation and advice on problems connected with the defence of India.

The Commander-in-Chief opposed the resolution in a vehement speech, whereupon Sir Phiroze Sethna and the mover gave spirited replies and protested against the legislators being treated as untouchables in regard to Army matters. But ultimately the House rejected Mr. Saprú's modest request by 27 votes against 19.

INTERNATIONAL AFFAIRS

The Indian Institute of International Affairs was inaugurated on March 3 at a meeting at the Viceroy's House presided over by H. E. Lord Willingdon.

In opening the proceedings, His Excellency welcomed Commander Stephen King-Hall, the official representative of the Council of the Royal Institute, who had come to help them with the formation of the Indian Institute.

"There is one particular matter, however, that I should like to stress," said the Viceroy. "That is that the Institute is strictly non-political in character."

I myself, as Viceroy of India, am an honorary President along with the Prime Ministers of Great Britain, Canada, Australia, New Zealand and South Africa. The Presidents of the Institute comprise leaders of all shades of political thought. This to my mind is the most important point which we would do well to bear in mind upon this occasion of the inauguration of our Institute."

GOVERNMENT AND THE ASSEMBLY

During the discussion of the Central Budget, Government suffered three successive defeats on March 10.

Mr. Asaf Ali's token cut in the Foreign and Political Department grant to criticise the forward policy on the North West Frontier—carried by 72 votes to 47;

Mr. S. Satyamurthi's (Madras Congressman) motion that the Executive Council demand be reduced to one rupee—carried by 68 votes to 62; and

A resolution moved by Sir Cowasji Jehangir (Deputy Leader of the Independent Party) protesting against Government spending on Quetta reconstruction from revenue instead from capital—carried by 73 votes to 52.

TAGORE ON EDUCATION

The purpose of modern education, says Sir Rabindranath Tagore in the February number of the *Visvabharati News*, is to respond to the deepest urge of the present age, which is to be rid of the suicidal aggressiveness of the collective egotism of the people.

Human history is waiting for uniting all races in a bond of co-operation utilising for the common benefit the variedness of our circumstances and natural capacities. Those habits of thoughts and sentiments which go against it will make us unfit for that great to-morrow when it will be seriously admitted that the spirit of civilization has its fundamental meaning in a perfect relationship of peoples based upon a comprehensive responsibility of mutual help. What has been said in the Upanishad in the following verse indicating the highest purpose of man is applicable not only to individuals but also to nations:

He who finds his own in all beings and all beings in his own self is revealed in truth.

ALIGARH UNIVERSITY

Tributes to the Viceroy and the Nizam of Hyderabad were paid by the Aligarh Muslim University authorities when a special Convocation was held on March 22, at which His Exalted Highness conferred the Doctorate of Laws (*Honoris causa*) on His Excellency Lord Willingdon.

DR. GILBERT MURRAY

Dr. Gilbert Murray, Regius Professor of Greek at Oxford University, widely known abroad as an advocate and supporter of peace, and the League of Nations movement, is resigning his chair at the end of the academic year under the University age limit.

WOMEN'S EDUCATION

The Government of India Report on education for the year 1933-34 says that the rate of progress of girls' education has, in a number of provinces, become quicker than that of boys. The number of institutions for girls has largely increased. Co-education at the primary stage has become far more common and the number of women teachers has been largely augmented. The total amount expended on girls' education has risen in most provinces in spite of the financial stringency, and provinces which a few years ago could show hardly any progress in the higher education of women are now sending out nearly as many women as the other more forward provinces. There are, in fact, definite signs that the women's movement in India in all its aspects has created an awakening of ideas which is overriding custom and prejudice and which is manifesting itself in the increased willingness of all classes of the community to have their girls and women educated.

THE LATE MR. G. K. CHETTUR

We regret to record the death of Mr. G. K. Chettur, Principal, Government College, Mangalore, on February 29 last.

Mr. Chettur, who was a grand-nephew of the late Sir C. Sankaran Nair, was barely 38 at his death. He had his early education in St. Bede's European High School and graduated from the Madras Christian College. Later from 1918 to 1921, he studied at New College, Oxford, and took his M. A. degree. Mr. Chettur entered the Indian Educational Service and was appointed the Principal of the Mangalore Government College.

A man with fine literary tastes, he was the author of many notable works.

LORD HEWART'S JUDGMENT

Commenting on Lord Hewart's momentous judgment against Cross-word Puzzle Competitions which have become so rampant in recent years, Mr. T. R. Venkatarama Sastriar, C.I.E., writes:

Even high-class newspapers announce or organise such competitions without a sense of discomfort or dissatisfaction with themselves in doing it. No one has had the courage or strength to tell the newspapers that they are developing the undesirable spirit of gambling among the young and immature by these puzzle competitions. The prizes offered are incredibly large. They run into tens of thousands oftentimes. Such offer is made possible by the collection of much larger amounts from the entrants and there is the temptation of increased circulation to the newspaper itself. The newspapers can tell us, if they like, a true story of how wide-spread the craze and how much money is made and distributed in these competitions.

At this juncture, it is a source of great satisfaction that the High Court in England has declared these competitions illegal—not to be the games of skill they were supposed to be but invitations to pay a certain number of pence in order to have the opportunity of taking blind shots at hidden targets and with the name of lottery written all over the scheme.

MR. J. C. CHATTERJEE

Mr. Jogesh Chandra Chatterjee after 111 days' fast gave up his hunger strike on March 2, as the result of an interview and consequent persuasion by Mr. Mohanlal Saxena, M.L.A., Mr. Rafi Ahmad Kidwai and Pandit Balkrishna Sharma in the Lucknow Central Jail. It will be recalled that the Home Member in the U. P. Council also said that he was prepared to consider Jogesh's demands if he gave up his hunger strike.

MISS MAYO'S NEW BOOK

In the Assembly, on March 6, Sir Henry Craik, replying to Mr. Satyamurthi's question regarding the book "Face of Mother India", said:

The Government of India much regret the publication of a book of this kind and has asked the Secretary of State for India to consider whether any action could be taken to prevent or restrict its circulation in England and other countries. The Secretary of State fully agrees with the view of the Government of India about the book and regrets that currency should be given to opinions which would have the unfortunate result of giving deep offence to Hindus, but he has informed us there are no powers under which action could be taken against the book in the United Kingdom. An Empire-wide ban is, therefore, impossible.

JURY'S DECISION

Mr. Justice Cunliffe sitting with Mr. Justice Henderson, in the course of a recent judgment in the Calcutta High Court, observed:

"So long as there is the jury system working in order in this country, it is very necessary to preserve and trust the decision of the Jury except in very exceptional cases, where overwhelming suspicion is aroused before the Appellate Court that the Jury has done perversely wrong for some reasons or other."

NEW RED LAW IN GERMANY

Herr Hitler has issued a decree empowering the Reichswehr to use force to maintain public order in the following cases:

First, to repulse an attack or to break a resistance.

Second, to enforce order for the surrender of arms.

Third, against the escaping prisoners.

Fourth, to protect goods or persons entrusted to Reichswehr.

Hand-grenades and dynamite may be used in the event of absolute necessity.

INSURANCE FOR THE MASSES

Under the heading "Insurance for the masses", Kban Babadur M. A. Momin, C.I.E., M.L.C., writes an article in the Anniversary number of the *Insurance World*. Mr. Momin says that insurance against failure of crops, for example, cannot be undertaken by a private company but the Government can easily do that. He goes on to say:

"It is not possible for private companies with their present inadequate organisation to gauge even with tolerable accuracy the chances of crop failures and therefore they are not at all in a right position to measure the risks involved in operating such schemes of insurance. But the Government, with their police-stations, district boards, local boards, union boards and thousand other institutions scattered all over the country, are perfectly in a safe position to gauge and undertake these risks. The inauguration of a State Insurance Department to take up such schemes of insurance would be a splendid example before the country."

INSURANCE DINNER

In connection with the eighth annual general meeting of the Indian Life Assurance Offices' Association, Pandit K. Santanam, President, gave a dinner to the members of the Association on the night of February 24 last, at the Tajmahal Hotel, Bombay. Speaking on the occasion, Pandit Santanam stressed the importance and urgency of legislation for the proper control of insurance business.

Mr. K. S. R. Iyer referred to the intense competition for general insurance business by 148 non-Indian companies in addition to the Indian companies. The amount of

general business was small and did not expand fast. Statistics were incomplete if not misleading, added Mr. Iyer and the real position here was that Indian companies were not progressing.

He was of opinion that foreign companies should not be shut out, but that they should be regulated to minimise competition, thus removing half the difficulties.

Mr. H. E. Jones who followed him next, said that while it was true that they should do all they could to help themselves, this was not sufficient. He stressed the need for Government help and control.

AN INSURANCE CASE

On February 21, 1936, Mr. Justice Pankridge, of the Calcutta High Court, decreed an undefended suit against the Great India Insurance, Limited, for Rs. 2,500 with profits under a Policy issued by the latter. The plaintiffs in the case were the Bank of Commerce, Limited.

The above policy was issued by the defendants on November 21, 1931, for Rs. 2,500 with profits on the life of one Lalit Mohan Ghose, who assigned it to his wife. For valuable consideration the wife had assigned it to the plaintiffs, notice being given to the defendants. The assignment was duly registered by the latter.

Lalit died on June 13, 1935, and the plaintiffs had furnished satisfactory proof of his death to the defendants and had submitted the claim forms. They alleged that in spite of all this, the defendants had failed to pay.

On the evidence adduced, his Lordship decreed the suit for Rs. 2,567-8 with interest and costs.

INDIA'S ECONOMIC FUTURE

"The forthcoming constitutional changes cannot be wholly divorced from the economic future of India," observes Sir Alfred Watson, writing in the *Lloyd's Monthly Review* for March last. Continuing, he says that India's adherence to the Ottawa Agreement and the exchange of notes covering the Indo-British trade agreement have reinforced the guarantees in the India Act against the discrimination and penalization of British interests. The importance of the Indian market cannot well be exaggerated. The placid contentment with the past low standard of living is steadily giving way before the demand for minor luxuries which India is not able to produce herself. The

swift rise of industrial India is not destined to remain at the present level and the increased use of road transport, electrical plant, and chemical products, suggest the necessity of a change in the character of British trade in India if the level is to be maintained. Cotton cannot be fully restored; steel must meet India's increasing capacity to manufacture for herself, but the immediate prospects depend wholly on the agricultural price recovery.

INDIA'S PURCHASES IN GERMANY

In the House of Commons, Colonel Wedgewood inquired whether material for the Indian State Railways was still ordered from Germany.

Mr. R. A. Butler replied that orders continued to be placed in Germany from time to time when German tenders were most advantageous to India, but as far as it was known here, the volume of such orders was relatively small.

The balance of trade between India and Germany was still in favour of India.

FINANCE IN THE NEW CONSTITUTION

Delivering the valedictory address of the Madras Pachaiyappa's College Economics Association, Mr. K. P. Viswanatha Iyer traced the history of the central and provincial finance from the system of doles to the recommendations of the Government of India Act recently passed by the British Parliament and said that the bestowal of inelastic sources of revenue to the provinces under the new Constitution would impede the progress of nation-building services the provinces have to undertake in the future.

He stated that, as at present arranged, the taxes allotted to the Central Government were far beyond the needs of the Federal Government.

REVIVAL OF TRADE IN BRITAIN

"Though the international situation is giving cause for serious anxiety, Great Britain has during the last few months achieved a remarkable revival in trade all round," said Sir Padamji Ginwalla in an interview to the *Associated Press*. He added there was no end of confidence in industrial enterprise and there was abundance of money available for investment. Financial position had been seldom better or stronger than it was to-day.

SALARIES PAID OUTSIDE INDIA

About Rs. 3.75 crores were paid in England and other places outside India as salaries during the last financial year, said Sir James Grigg, Finance Member, in reply to a question in the Assembly on March 23 last.

The amount of pensions paid outside India is Rs. 8 crores, he added. It would not be possible to calculate the amount of income-tax involved on these payments.

ENFRANCHISEMENT OF WOMEN

"There are yet many whose minds are filled with misapprehension and suspicion about the enfranchisement of women," writes Begum Shamsun Nahar in the *Modern Review*. She adds:

"They imagine that the country is going to ruination, that the franchise will unsex the women and divest them of the beauty, sweetness, grace and all other noble traits of womanhood. Such an attitude of these countrymen of ours is not much to be wondered at; for as late as 1928 when in England the women got equal voting rights with men, distinguished statesmen there expressed similarly disparaging views.

These antagonists forget that in the life of our women civic duties are not novel; for here, as nowhere else, there had been a harmonious blend of domestic and civic duties. The days are not long past when the women of this land occupied conspicuous positions in the political, social and literary life of the country and yet retained all the womanly virtues intact."

INDIAN WOMEN STUDENTS' TOUR

The third educational tour of Europe for Indian women for the third year in succession is being organised by Mrs. Datta, wife of Dr. S. K. Datta, Principal of the Forman Christian College, Lahore.

The object of the tour is to provide an opportunity for Indian women students and teachers to meet students and teachers of European countries and to see something of educational and social institutions and the work being done by them.

For the coming tour, Mrs. Datta has drawn up a more ambitious programme for Norway, Sweden, Denmark, and Spain, which were not included in the two previous tours,

Miss C. MINAKSHI, Ph.D.

The University of Madras has just awarded the degree of Ph.D. to Miss C. Minakshi for a thesis on "Society, Administration and Art under the Pallavas".

After taking the M. A. degree in the second class from the Madras Christian College, Miss Minakshi joined the Department of Indian History and Archaeology of the University as a research scholar in 1931 and there she completed her research work.

She is the first lady to receive a Ph.D. degree from the University of Madras.



MISS PHILOMENA THUMBOO CHETTY

In the presence of His Highness the Maharajah of Mysore and a large gathering of distinguished guests of His Highness, Philomena Thumboo Chetty, the Mysore Lady Violinist, recently gave her first recital in India.

FREEDOM OF THE PRESS

The ruling of the President of the Assembly in regard to the freedom of publication of the proceedings of the Legislatures in the Press was severely commented on at a largely attended public meeting at Calcutta on March 15 last under the auspices of the Indian Journalists' Association, Mr. Ramananda Chatterjee presiding. "This is an intolerable situation created for us," said Mr. Mrinal Kanti Bose, President of the Journalists' Association addressing the meeting.

The meeting held that the view involved in the ruling regarding such publication was a departure from the established practice in England and the practice that had so far obtained in this country and was reactionary.

The Mysore Journalists' Association meeting at Bangalore under the presidency of Rao Saheb C. Hayavadana Rao, Editor, *Mysore Economic Journal*, also passed a similar resolution protesting against the ruling of the President.

TRAINING IN JOURNALISM

"Should an institution be started for training journalists in this country?" To this question, the Rt. Hon. Srinivasa Sastri furnished an answer in the course of his address to the members of the South Arcot Journalists' Association at Villupuram, on March 15 last under the auspices of the Kasturiranga Reading Room:

"What must happen is that all journalists, proprietors and editors of newspapers and men of light and leading in that walk of life should combine and convert themselves into a huge association for the purpose of agreeing to the honourable convention that they would support these training institutions not merely by occasionally going and delivering addresses and preach to these poor folk but by agreeing and keeping to the agreement faithfully that they would enforce in their establishment only men who have gone through this training which is indeed so valuable a preparation for the high work of the profession. Till such association is established under the highest auspices, I am afraid the establishment of these institutions would be somewhat premature and attended with ill-consequences."

THE LATE MR. N. C. BARDOLAI

In the death of Mr. N. C. Bardoloi, M.L.A., at Gauhati, Assam, on the 16th of February, 1936, Assam has lost one of her most valiant fighters and an unselfish national worker.

Indeed, the late Mr. Bardoloi was the father of modern Assam. She got the blessings of



the Montagu-Chelmsford Reforms as a result of his efforts when he pleaded for Assam in England as the leader of the Assam Association's Deputation. The Non-Co-operation movement was introduced primarily by him after he attended the Amritsar Session of the Indian National Congress in 1917. He did useful work through the Assam Association over which he once presided and later acted as the General Secretary. After the special session of the Calcutta Session of the Congress, he became the soul of the national movement in Assam.

LATE SIR MURRAY HAMMICK

The death has occurred of Sir Murray Hammick. Sir Murray was appointed member of the Executive Council, Madras, in 1906 and held the office till 1913. He acted as the Governor of Madras in 1912.

He was one of the members of the Royal Commission to inquire into the Public Services in India in 1913.

Sir Murray was a member of the Council of the Secretary of State for India.

He wrote the "Madras Municipal Manual" and edited Wilks' "Historical Sketches of South India".

DRUGS CONTROL

The Government of India have addressed local Governments on the Drugs Enquiry Committee Report.

Though most matters of initiative as well as remedial measures lie in the provincial sphere, the Government of India have shown willingness to give the lead by establishing a bio-chemical laboratory, preferably at Calcutta, for the purpose of testing drugs and it is hoped that provincial Governments would follow the lead to establish their own provincial laboratories and keep watch over sales.

As soon as the replies of provincial Governments are received, the Government of India would undertake all-India legislation enabling the Provinces to frame rules to enforce the law as and when they wish to do so.

STUDY OF AYURVEDA

The need for a State faculty in Ayurvedic medicine was stressed by Sir Manmatha Nath Mukherjee at the annual reunion of students of Jaminibushan Ashtanga Ayurvedic Vidyalaya of Calcutta on 10th February last.

Sir M. N. Mukherjee observed that followers of Ayurvedic system should change their ways if the system was to be saved and that he could not understand why there should be differences of opinion with regard to the introduction of a State faculty. He was sure that if that faculty was introduced, both Ayurveda and Ayurvedics would be benefitted.

DR. D. V. G. MUTHU

Dr. D. V. G. Muthu, the Superintendent of the Itki Sanatorium, who has gone to England for higher studies on diseases of the chest, was received in audience by His Majesty the King at the Buckingham Palace on February 18 last and was vested with the insignia of M. B. E. Dr. Muthu is the first Indian to receive this honour from the new King.

ACHARYA RAY'S MUNIFICENCE

Acharya P. C. Ray has made a donation of Rs. 5,000 to the Indian Institute of Medical Research from one of the funds created from his undrawn salaries as the Palit Professor of Chemistry.

UNPOLISHED RICE

Prof. Basu, Professor of Physiology, Presidency College, Calcutta, gives in *Harijan* the following reasons why unpolished rice is superior to the polished variety:

"The pericarp which is rich in protein and vitamin B, a substance which confers immunity, especially to the digestive tract against bacterial infection, is nearly absent in milled rice, although it is present in Dhenki-hulled rice.

The proteins are decomposed much more readily in milled rice than in Dhenki-hulled rice when both are stored in warm and humid atmosphere.

This is probably one of the reasons why Beri-Beri breaks out in an epidemic form either during or after the rains."

VALUE OF ORANGES

Fruits are not only the most delicious of foods, but in them is stored valuable medicinal and healing properties. The demonstrated value of using some raw food as part of the daily diet has given new interest to fruit as an essential part of a sound dietary. Ripe fruits supply nutriment in a form most easily and readily absorbed and their juices are converted into blood and energy quicker and with greater ease than any other form of food.

The orange is one of the most healthful of fruits and the richest in vitamins. It is also considered to be the safest of all fruit for young children and the juice can be given to quite small infants.

BROWN SUGAR

A correspondent, writing in the *Journal* of the British Medical Association on the merits of pure and brown sugar, says:

"Pure sugar is a very irritating substance. In its natural state as in the cane or in the fruit, sugar is associated with various substances which dilute and mitigate the irritant properties of the pure chemical. The reason why brown soft sugar is more digestible than the white is that the brown is much less refined than the white; the browner it is, the cruder and the more digestible."

BANKING IN SOUTH INDIA

Suggestions for improvement of the banking conditions in South India were made by Mr. C. S. Rangaswami, Managing Editor, *Indian Finance* of Calcutta, in the course of an address which he delivered on February 29, at Madras. Mr. Rangaswami wished that the Company Law in India was made stricter to make it impossible for any Tom, Dick or Harry to start a bank and run it on the lines he chose. The speaker did not expect that the Company Law would be reformed. The solution lay in the spread of correct knowledge of the financial problems.

So far as the sounder banks in South India were concerned, there were certain unique features about them which deserved careful study and of which they could be quite proud. In the first place, a special characteristic was that these banks had a comparatively small capital and smaller resources by way of deposits. Secondly, the resources that they gathered were secured by offer of higher rates of interest than those ruling in Northern India. Thirdly, the resources were gathered not in a few heavy lump sums from big commercial institutions but from the masses of the population. Another feature was that with a capital, perhaps one-tenth of that of the average bank in the north and with resources twenty-times less, the branch activities of the South Indian Banks were as sound as those of any of the average institutions in the North. It was that aspect which struck him as the unique contribution of these banks to banking activity in India.

CITY BANK LTD.

The balance-sheet of the City Bank Ltd. (incorporated in Travancore) shows steady increase in business as well as substantial addition to the paid-up capital. A dividend of 9 per cent. is declared.

Two new branches were opened in the year; one in Madras city and the other at Kollipatti.

A feature of the bank's business is the increasing proportion of advances against gold assuring both safety and fluidity. The directors claim that the ratio of reserves to paid-up capital is more than 40 per cent. Time deposits are also larger than current and savings deposits.

A MINISTRY OF COMMUNICATIONS

Sir Mahomed Zafrullah announced that during the course of next year active steps will be taken to set up a portfolio of communications. It is not only the discussion on the lately presented Railway Budget which has brought out the necessity for the election of an authority which will view the interests of railways and road-using interests in impartial fashion. Instances of the disadvantages of separatism arise every day. In addition to railways and roads, waterways and airways need to be brought under uniform control. How this will be done under the new constitution is not known, since there is a division of powers between the federal and the provincial authorities.

RAILWAY-BOARD FEDERATION CONFERENCE

The eleventh half-yearly meeting of the All-India Railwaymen's Federation and the Railway Board concluded its business at Delhi, after discussing the rules regulating discipline and rights of appeals of non-gazetted Railway services.

A compromise was reached as regards the rules relating to Railway passes, new scales of pay for inferior staff and the adverse effects on the service conditions of Accounts and Commercial Staff after the separation of Railway Accounts from Audit.

THE S. I. AND M. S. M. RAILWAY

The Madras and Southern Mahratta Railway and the South Indian Railway being both broad gauge and metre gauge can amalgamate.

This was announced in the Assembly on February 26 last by Sir Mahomed Zafrullah Khan, Railway and Commerce Member, as part of a scheme to which Government stood committed in principle wherever amalgamation and regrouping were feasible.

TRAVELLING WITHOUT TICKETS

That travelling without tickets on railways is still prevalent on a large scale and that it can be remedied only legislation is the provisional conclusion formed by the railway authorities. This will be submitted to the Central Railway Advisory Council.

ALL-INDIA MUSICAL CONFERENCE

Indian Music is undoubtedly more individual, more lyrical and more versatile than any other," said Mr. Bhulabhai Desai opening the All-India Musical Conference under the auspices of the Delhi Sangit Samiti in the old Assembly Chamber on March 4th last. He congratulated the Conference on selecting Mrs. Sarojini Naidu as the President, "the Nightingale of India". He said the Conference was not of the type as the word Conference was usually associated with. It was not discussing resolutions or taking decisions, but all artistes would give of their best and listeners would know what the higher aspects of musical science meant. Human voice and the vowel, he said, had their origin in the drum of Lord Shiva. There was the feeling to express oneself through voice or body movement, and it attained the highest expression in devotion to God.

"I am not a musician or a dancer, I am only their poor cousin—a poet," said Mrs. Sarojini Naidu presiding. They had assembled to give an interpretation of life. She said in all her life things had come to her in tune or picture, in rhythm, colour or form. They did not come in words. Words were the secondary medium of response. Music and dance made the ultimate expression of the individual or collective life. Language had barriers and needed interpreter, but music needed none.

ALL-INDIA FINE ARTS SOCIETY

"The decay of Indian art was no more than a reflection of the decay of Indian society and the new life now pervading India, of which we have many evidences, is to my mind responsible for the renaissance in our art," said H. H. the Maharaja of Patiala opening the annual exhibition of the All-India Fine Arts and Crafts Society at the Imperial Hotel, Delhi, on February 29 last.

Mr. N. C. Mehta, President of the Society, requesting His Highness to open the exhibition, said he sympathised with the difficulties of the artist to find a market for his art and yet called upon him to perfect his technique and revive the great traditions of the past.

SPORT

THE OLYMPIC HOCKEY TEAM

The Olympic Hockey Team to represent India at the Berlin Olympic Games will consist of the following:

Goal-keeper: R. J. Allen (Bengal).

Backs: C. Tapsell (Bengal), Gurcharan Singh (Punjab), Mahomed Hussein (Manavadar) and Phillips (Bombay).

Half-backs: Ashan Khan (Bhopal), W. Cullen (Madras), J. Gallibardy (Bengal), B. Nirmal (Bombay) and M. N. Masood (Manavadar).

Forwards: R. Carr (Bengal), Dhyan Chand (Army), Roop Singh (U. P.), Emmett (Bengal), M. Jaffar (Punjab), P. P. Fernende (Sind), and Shahabuddin (Manavadar).

In case any of the above players are unable to make the trip, the following will be chosen:

Michie (Goal-keeper), C. Hodges (full back), R. Brewin (half back) and Dara (forward).

Emmett, who has been selected to play forward, will also be the reserve goal-keeper of the side.

WORLD CYCLE TOURIST

Mr. K. C. Banerjee, a young Indian of 24, started out on foot from Tin Sukia, the frontier town of Assam, in 1933 and travelling the whole of Northern and Central India arrived at Rangoon passing through Calcutta, Chittagong, Akyab and Basin Hills. Here he bought a bicycle by which, after journeying through Burma, China, Manchuria, Korea, Japan, Philippine Islands, Borneo, Celebes, Balia, Java, Sumatra, Malay States and Straits Settlements, he arrived at Madras on the 7th March by S. S. *Rohua* from Penang. The young cyclist has had many hairbreadth escapes in his travels. Once while he was proceeding from Peking towards inner Mongolia on his way to Kalgan he was captured by the armed communist bandits and after a few days of stay in their custody, he was set free at last to continue his tour.

Until now he has travelled 10,000 miles on foot, 10,000 miles on bicycle and 5,000 miles by sea.

Mr. Banerjee has completed a book on his travel in the East which he is now arranging for publication.

SCIENCE

THE INDIAN INSTITUTE OF SCIENCE

Memoranda to the effect that research work done at the Indian Institute of Science, Bangalore, should be directly related to the industrial needs of the country and that the Institute's work should not be merely academical in character, have been submitted by Sir M. Visveswarayya to the Irvine Committee which is now engaged in reviewing the work done in the Institute in the past five years.

The time has now come when the work of the Institute should be expanded and developed in such directions and in such manner as would be of greater direct service to the industries in future. There is a wide-spread desire among the public that the industries of the country should be brought in closer contact with the Institute.

The Institute should be able to supply the funds necessary for the laboratory equipment and for the services of assistants to expert investigators who would study the problems submitted for examination by manufacturers in this country.

Sir M. Visveswarayya thought that Sir Venkata Raman should pay more attention to the practical results of the work done at the Institute.

COOKING BY WIRELESS

Professor Kovarczick, an Austrian scientist, performed ultra-modern miracles recently before the Biological Society. Taking a basin of very cold water he dropped into it a live fish, pressed a button which released ultra-short waves, and the surprising result was hot fried fish cooked at freezing point. A raw Vienna steak was next put into the icy-cold water, and the wireless waves cooked it in a cake of ice! The Professor holds that this radio cookery will revolutionize our housekeeping.

RADIO-PHONOGRAPH

Radio and phonograph are combined in a compact portable set which weighs less than fourteen pounds. A tiny electric motor rotates the phonograph turntable. The radio receiver, used both for picking up broadcasts and for reproducing phonograph recordings, employs a five-tube super-heterodyne circuit.

CHARLIE CHAPLIN

"I believe that the future of Charlie Chaplin may lie mainly in the portrayal of serious roles in silent, or rather, non-talking films, and in the development of a universal cinema," observes Mr. Winston Churchill in a character-sketch of the great comedian.

"He need not ignore sound entirely. His pictures can be wedded to music. Natural sounds may be introduced.

If Mr. Chaplin makes pictures of this kind, I think that he will not only increase his already great reputation, but he will blaze a trail which others will follow and add enormously to the range of the cinematic art.

There are many brilliant and original minds associated with the cinema to-day. But there is no one so well equipped for this experiment as Mr. Chaplin. Possibly no one else would dare to make it."

GREAT EASTERN MOVIE-TONE LTD.

The Great Eastern Movietone, Limited, can well be regarded as one of the outstanding enterprises for film production so far formed in this country. Its Board of Directors is unique inasmuch as it includes two ruling princes: the Raja of Mandi and the Maharaja of Sirmoor. Among other directors are: Sir C. P. Ramaswami Aiyar, Rai Bahadur Lala Ramsaran Das, Pandit Krishen Bal, Chairman of the Regal Theatres, Limited, Mian Ahmad Yar Khan Daultana and Mr. Dalsukh Pancholi of the Plaza and Empire Talkies Distributors.

Sir Joseph Bhore and Nawab Sir Liaquat Hyat Khan are two of the important shareholders.

THE ELEPHANT BOY

Mr. R. Scyne, film technician of Calcutta, arrived recently in Mysore to join the London Film Production Unit, now making a talkie version of Rudyard Kipling's *The Elephant Boy*.

A young Muslim boy of 12, son of a late Palace Mahout, has been chosen for the part of the Elephant Boy. A "keddah" programme on a minor scale costing about a lakh of rupees has also been arranged and the shooting will begin as soon as the monsoon season ends.

MOTORING IN ENGLAND

Since motoring in England continues to be a good deal more deadly than warfare in Abyssinia, the Minister of Transport is reported to be considering still further schemes for road safety, says the *Independent*. The most ambitious plan put forward is that huge floodlights should be placed along all the 10,000 miles of main roads in the country. It would cost about £1,000,000.

Another proposal is that very old cars should be banished from the road. Several hundred people are killed every year by cars with worn-out brakes, and it is now proposed that all vehicles over a certain age should be inspected periodically by the authorities, like taxicabs. Those not in good condition would be refused licences. Naturally, the motor manufacturers are enthusiastically in favour of any scheme to make people buy new cars.

MOTOR RULES IN MYSORE

At the general meeting of the Mysore District Automobile Association held recently at Srirangapatam with Mr. G. R. Josyer in the chair, the following amendments to the draft rules published by the Government, relating to the road traffic were submitted to the Government:

Clause 8 : (1) Since the sale or loss of a bus might, according to this rule, mean the lapse of service and road taxes also paid by the owner on the route, the two things should be distinguished so as to remain independent of the vehicle tax paid on the particular bus;

(2) that the existing practice of permitting transfers of services by the licensing authority, as in British India, should be continued as otherwise investors would be put to heavy loss;

(3) the levy of a fee of Rs. 100 from heirs on the death of permit holders is not equitable and prevails under no other Government, and it should be abolished;

and (4) prosecution for over-loading and over-speed should not be launched against proprietors but against drivers and conductors only.

A BIG AVIATION SCHEME

An ambitious scheme for linking up Bengal, Bihar and Assam by air connections is foreshadowed in the near future.

The Government of India, it is learnt, have sanctioned the construction of an aerodrome at Gaya while the present landing ground, which is six miles from the town, will be improved for which about Rs. 1 lakh has been granted.

It is further learnt that plans are in hand for extensive improvement of the Dum Dum aerodrome in Calcutta, costing several lakhs of rupees, including the construction of an additional hangar and meteorological office and extension of the landing ground.

NEW PLANE FOR MADRAS

An important landmark in the history of aviation in this country was reached when Mrs. Newcombe, the wife of Lieut.-Col. Clive Newcombe, Chairman of the Madras Flying Club, christened the Club's new aeroplane, the first aircraft to be built in India. The aircraft is fitted with a 120 horse-power Gypsy II engine and is capable of attaining a cruising speed of 110 miles an hour.

The aircraft was built from all the surplus parts stocked by the Madras Flying Club and some others ordered from England. The cost to the Club was about Rs. 7,000. The entire work was carried out by Mr. Hulcoop, Ground Engineer of the Club, and his engineering pupils on the grounds of the Club.

HANDICAPS FOR AIR RACE

The Aero Club of India and Burma, after considering the results of the Viceroy's Challenge Trophy Air Race, 1936, have decided that for the next race the minimum speed at which any machine will be handicapped will be 115 miles per hour.

The Committee of the Aero Club have decided to modify the system of handicapping, which has hitherto been adopted and which was based on manufacturers' advertised speeds.

In future, any machine of a type which has previously been flown in the race will be handicapped at a speed not less than that which machines of that type have actually reached in the race.

DEVELOPMENT OF SWADESHI

Replying to a question in the Assembly, the Hon. Sir Frank Noyce asked members who had not seen the Industrial Exhibition at Delhi, to visit it and see the extent of the development of Swadeshi industries. The speaker himself was wearing Swadeshi shirt, socks and underwear and drank Swadeshi mineral water, and his hat too was as Swadeshi as the headgear of any other member of the House, and he also smoked Swadeshi cigars. Very healthy development, he pointed out, had already taken place. It would bring about a better balance between industry and agriculture if India had a multiplicity of small industries springing up everywhere.

INDUSTRIES AND FISCAL SWARAJ

"I entirely admit the soundness of the complaint that the Government has not done very much towards the development of industries. But in a country like India, industries cannot be developed unless there is protection, and until power at the Centre changed the policy as regards protection, it is useless to criticise the provincial Government for not doing much towards the development of industries," declared Sir Gokulchand Narang, Minister for local-Self-Government, on March 3 last, answering the criticism during general discussion on the budget in the Punjab Legislative Council that the Government had done very little towards the development of industries.

Sir Gokulchand added: "Industries cannot be developed unless you have Swaraj, at least fiscal Swaraj. The only other method of developing industries is to make sacrifice and satisfy your needs by goods produced in your own country."

INDIAN COTTON TRADE

Indian commodities imported into the United Kingdom registered an increase of nearly £10 million in two years from 1932 to 1934 according to figures compiled by the Lancashire Indian Cotton Committee. Of this increase cotton accounted for over £2 million. Japan's takings from India and Ceylon during the same period advanced by over £8 million, the bulk of which occurred in ginned cotton which doubled itself during the period. Both Japan and the United Kingdom allow import of Indian cotton duty free,

AGRICULTURAL INDEBTEDNESS

The following Acts have been passed by the Provincial Councils since 1934 to relieve the burden of agricultural indebtedness:

The Agriculturists' Loans United Provinces (Amendment) Act, 1934.

The Assam Money Lenders Act 1934.

The Central Provinces Debt Conciliation (Amendment) Act, 1934.

The Central Provinces Debt Conciliation (Amendment) Act, 1935.

The Central Provinces Money Lenders Act, 1934.

The Madras Co-operative Land Mortgage Banks Act, 1934.

The Madras Debtors' Protection Act, 1934.

The North-West Frontier Province Redemption of Mortgages Act, 1935.

The Punjab Relief of Indebtedness Act, 1934.

The United Provinces Agriculturists' Relief Act, 1934.

The United Provinces Agriculturists' Relief (Amendment) Act, 1935.

The United Provinces Encumbered Estates Act, 1934.

The United Provinces Encumbered Estates (Amendment) Act, 1935.

The United Provinces Regulation of Sales Act, 1934.

The United Provinces Temporary Regulation of Execution Act, 1934.

The Usurious Loans (Central Provinces Amendment) Act, 1934.

The Usurious Loans (North-West Frontier Provinces Amendment) Act, 1935.

The Usurious Loans (United Provinces Amendment) Act, 1934.

INDIAN DIRECTOR FOR PUSA

It is understood that Dr. B. Vishwanath, Imperial Agricultural Chemist, is expected to act as Director of Imperial Institute at Pusa. This is the first time that an Indian has been appointed to this post.

VILLAGE UPLIFT WORK IN THE PUNJAB

A scheme for the supply of water in rural areas accounts for more than a fourth of the sum of Rs. 8,50,000 allotted to the Punjab by the Government of India for village uplift work,

48-HOUR WEEK CONVENTION

In the Assembly, Sir Frank Noyce moved non-ratification of the Labour Convention for the reduction of hours of work to 40 a week. He said India had hitherto ratified 14 Conventions compared with U. K. 18, France 17 and Japan 17. He wondered whether the procedure hitherto followed of bringing all Conventions before the Assembly would be followed hereafter in view of the fact that the Assembly's time would be otherwise occupied.

He asked even when a majority of the European nations did not adopt the forty-eight hour week proposal of 1919, how could the Conference expect anyone to adopt a forty-hour week.

Mr. Joshi moved an amendment that the forty-hour week be accepted in principle and be gradually enforced as far as practicable. He said it was not the number of conventions adopted by the Government of India but which ones were adopted as important ones were not ratified. He protested on behalf of the House against any idea of the Government dealing with ratification of Conventions by an Executive order without consulting the House. All countries including India, while signing the Versailles Treaty, accepted the forty-eight hour week in principle. There was thus no harm in adopting a forty-hour week in principle. They could enforce the forty-eight hour week immediately and wait another four years for a further change.

PAYMENT OF WAGES BILL

The Council of State passed the Payment of Wages Bill after a brief sitting, in which the only important change effected was on the motion of Mr. P. N. Saprú, accepted by Sir Frank Noyce, Member for Industries, to the effect that for lightning strikes the penalty be deduction not of 13 days' wages but only eight days' wages.

Sir Frank Noyce informed that those members, who were interested in this Bill in the Lower House, were acceptable to this change.

MR. ANDREWS AS INTERPRETER OF INDIA

The *Manchester Guardian*, writing on February 12, the day on which Mr. C. F. Andrews was born, says:

"Mr. C. F. Andrews, best known as an interpreter of India, celebrates to-day his sixty-fifth birthday.

He has recently been living in Pembroke College, his old college, of which he is a Fellow, and lecturing to students. In 1900, he was Vice-Principal of Westcott House, Cambridge, but four years later he went to India as a member of the Cambridge Mission to Delhi. Since then his greatest concern has been the good of India and a better understanding between the British and the welfare of the Indian people, whether in his own country or in Africa, Fiji or elsewhere.

He has been a close friend for many years of Mahatma Gandhi and Rabindranath Tagore. He travels indefatigably and is at present planning a tour embracing Fiji, Australia, New Zealand and India."

BAN ON MR. SUBHAS BOSE

In a letter to the *Daily Herald*, Mr. Subhas Chandra Bose states that he has received a letter from the British Consul in Vienna saying that the Consul had received instructions from the Foreign Secretary to warn Mr. Bose that the Government had seen a Press statement that he proposed to return to India in March, and that the Government had decided to make it clear to him that, should he do so, he could not expect to remain at liberty.

MR. D. P. KAITAN

Mr. D. P. Kaitan, who has been unanimously elected President of the Federation of Indian Chambers of Commerce and Industry for 1936-37, has had a distinguished career in the sphere of trade, commerce and industry and is at present President of the Bengal Millowners' Association. He represented Indian industries at the Indo-Japanese Trade Agreement and Indo-Lancashire Trade Agreements. He is Vice-President of the Bengal Flying Club.

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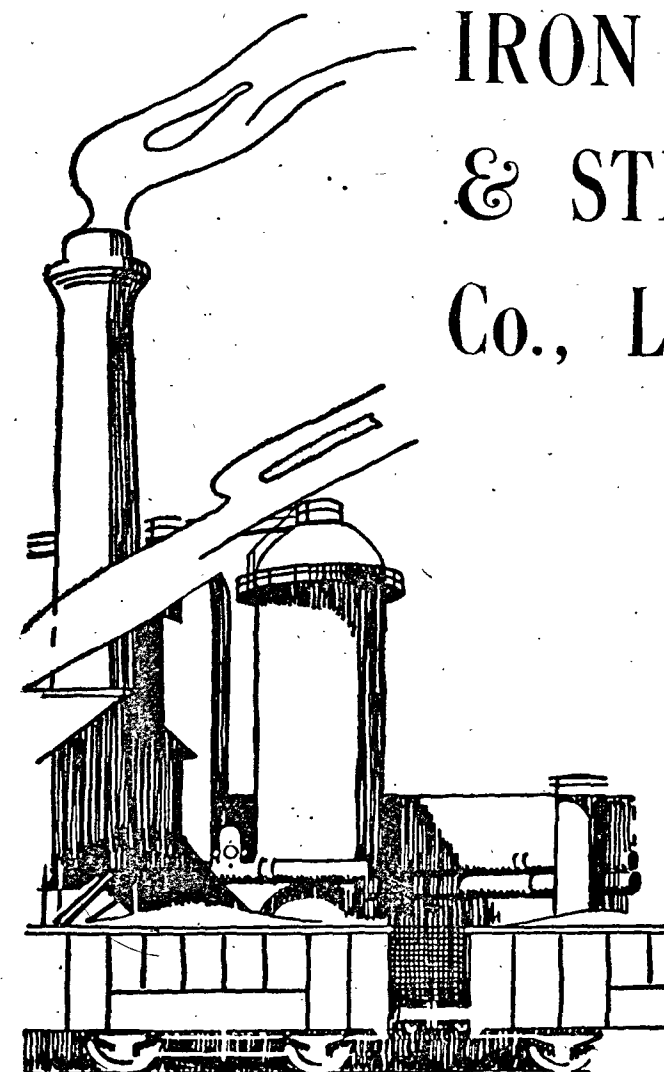
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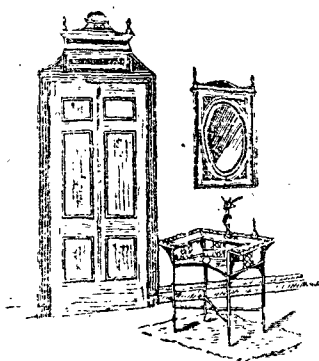
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" " "Domala"	8,441	18-4-36	22-4-36
" " "Nagpore"	5,283	30-4-36	4-5-36
" " "Modasa"	9,070	16-5-36	20-5-36
" " "Dumana"	8,427	29-5-36	3-6-36
" " "Mashobra"	8,427	13-6-36	17-6-36

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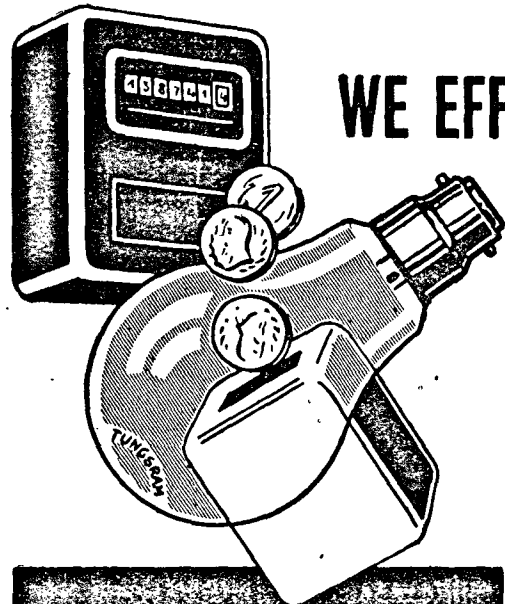
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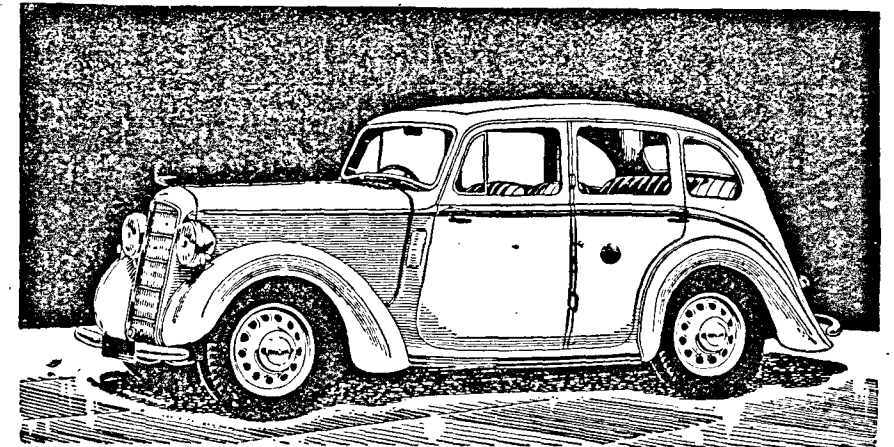
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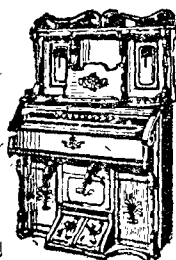
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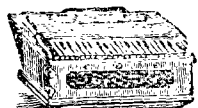
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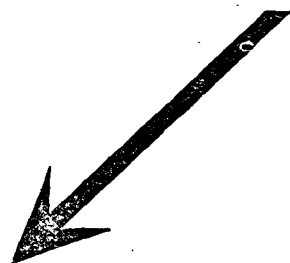


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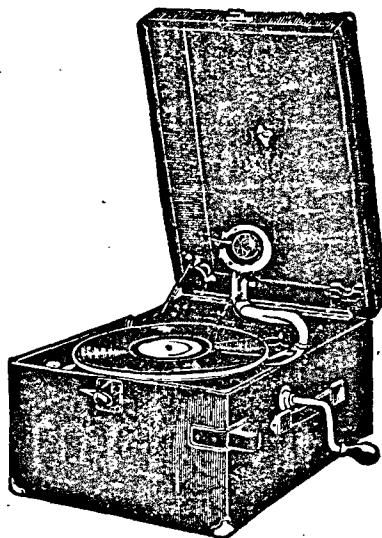
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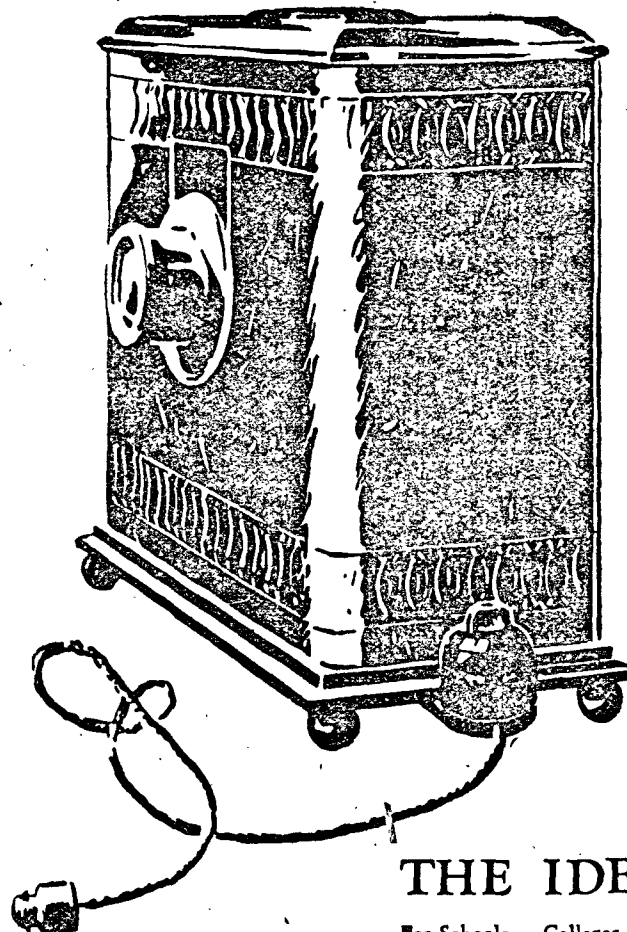
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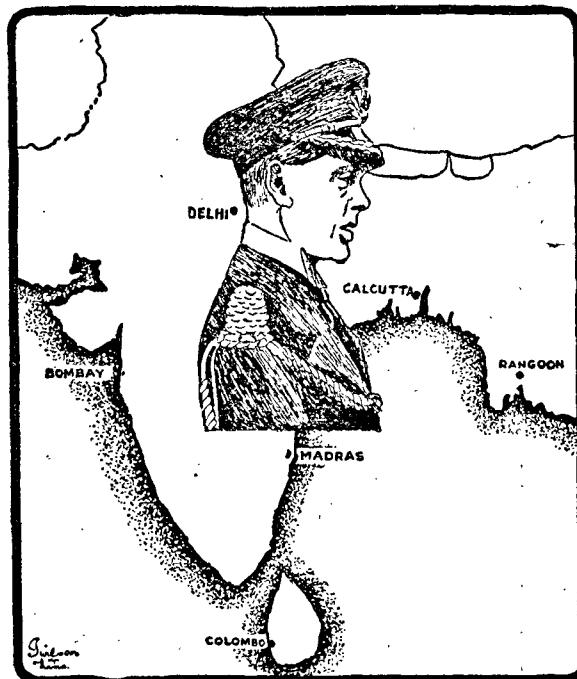
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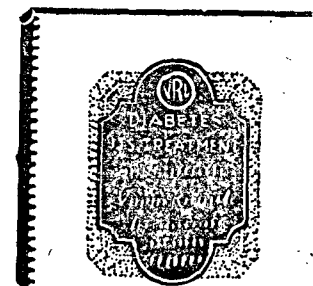
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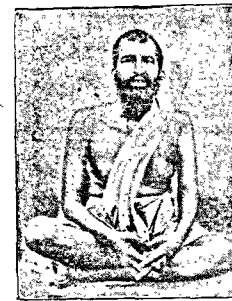
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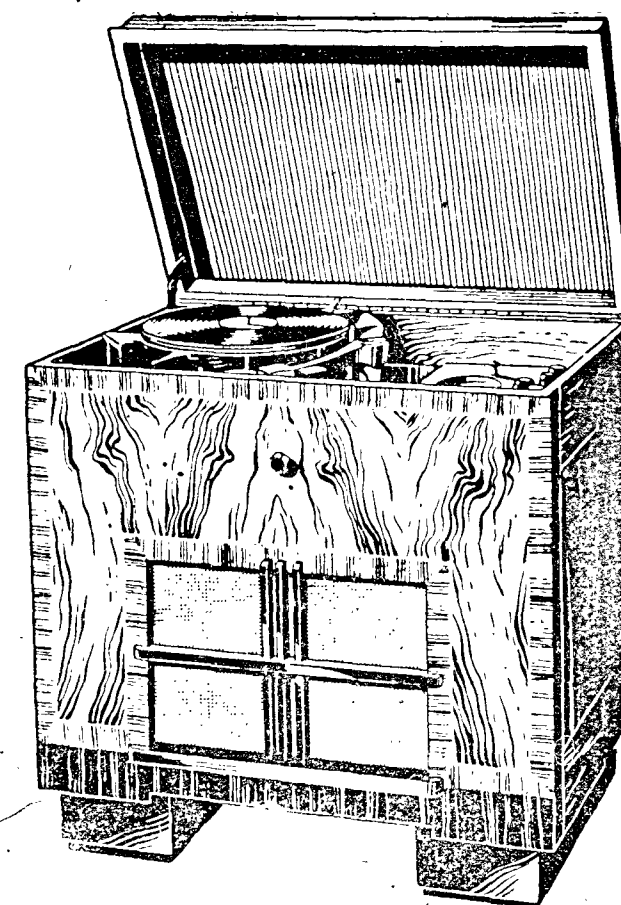
VOL. XXXVII.]

MAY 1936:—DETAILED CONTENTS.

[No. 5.]

	PAGE		PAGE
PANDIT JAWAHARLAL & CONGRESS		INDIAN STATES	
BY DR. SIR P. S. S. AIYAR ...	273	Modern Hyderabad ...	309
INDIAN RAILWAY BUDGET, 1936-37		Prince of Berar ...	309
BY PROF. K. K. SHARMA, M.A., B.Com. ...	275	The Gaekwar on Religion ...	309
DUSK ON THE HOOGLY: A POEM		Broadcasting in Baroda ...	309
BY PADMINI SATTHIANADHAN ...	278	Gaekwar's Gift to Doon School ...	309
THE JEWS		Bhadravati Paper Mills ...	310
BY SIR ALEXANDER CARDEW ...	279	Bar Council ...	310
KONARAK		Development of Industries ...	310
BY DR. B. C. LAW, Ph.D. ...	280	Sir S. M. Bapna's Achievements ...	310
MAURICE MAETERLINCK		Public Health in Travancore ...	310
BY PROF. M. K. R. AYYANGAR ...	281	Agriculture in Travancore ...	310
DIET AND HEALTH		Travancore and Miss Mayo ...	310
BY KAVIRAJ INDU BHUSAN SEN ...	284	INDIANS OVERSEAS	
PROTECTION OF INDIAN INSURANCE		India and the Empire Exhibition... ..	311
BY DR. M. S. NATARAJAN ...	286	Indians in South Africa ...	311
NALINI'S TRIUMPH: A LEGEND		Indians in Fiji ...	311
BY MR. K. G. SASTRI, B.A. L.T. ...	287	A Retrograde Step ...	311
A MUSLIM HERO		Chettiars in Burma ...	311
BY DR. J. N. CHOWDHURI ...	289	The Zanzibar Enquiry ...	312
INDIAN LABOUR IN MALAYA		Indians in Zanzibar ...	312
BY MR. M. N. NAIR, M.A., LL.B. ...	292	Indians in Malacca ...	312
THE LUCKNOW CONGRESS	297	Indians Overseas ...	312
INDIAN AFFAIRS		TOPICS FROM PERIODICALS	
BY "AN INDIAN JOURNALIST" ...	301	Economic Nationalism ...	313
ALL-INDIA MUSLIM LEAGUE	303	British Imperialism ...	313
FOREIGN AFFAIRS		Some Famous Lunatics ...	314
BY "CHRONICLER" ...	304	The Spinning Wheel ...	314
DIARY OF THE MONTH	306	The Indian Epics ...	315
THE WORLD OF BOOKS		Collective Security ...	316
India's New Constitution ...	307	Kautilya ...	316
How to be a Journalist ...	307	The Caste System in India ...	317
Freedom: A Symposium ...	307	Our Civilisation ...	318
A Lamp Unto My Feet ...	307	The British Navy ...	318
The Christ of Experiences ...	308	The Clash of Colour ...	319
The Federation of India ...	308	Pandit Jawaharlal Nehru ...	319
Automatic Rural Reconstruction ...	308	Democracy or Dictatorship? ...	320
Guide to All Government Services ...	308	The Deeksha ...	320
The Aryan Path ...	308	INDIA IN PERIODICALS	320
		QUESTIONS OF IMPORTANCE	
		Local Self-Government ...	321
		The Congress Constitution ...	321
		Unemployment in U. P. ...	321
		Congress Agrarian Programme ...	321
		UTTERANCES OF THE DAY	
		Viceroy's Broadcast Address ...	322
		Willingdon's Farewell Speech ...	322

(Contd. on page 6)



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SUN.	... 31 8 10 17 24 ...	... 7 14 21 28 ...	5 12 19 26 ...	... 2 9 16 23 30 ...
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(Contd. from page 2)

	PAGE		PAGE
POLITICAL		HEALTH	... 330
Indian Christian Conference ...	323	CURRENCY AND BANKING	... 331
Congress Working Committee ...	323	RAILWAYS	... 331
EDUCATIONAL		ART AND DRAMA	... 332
Prof. A. B. Dhruva ...	324	SPORT	... 332
A Vice-Chancellor's Advice ...	324	SCIENCE	... 333
LEGAL		FILM WORLD	... 333
Mr. Subhas Chandra Bose ...	325	AUTOMOBILES	... 334
Retiring Age for British Judges ...	325	AVIATION	... 334
INSURANCE		INDUSTRY	... 335
Insurance Law Revision ...	326	AGRICULTURE	... 335
Oriental's Business for 1935 ...	326	LABOUR	... 336
TRADE AND FINANCE		GENERAL	... 336
Lord Zetland on India's Trade ...	327	PORTRAITS AND ILLUSTRATIONS	
British Budget Estimates ...	327	Pandit Jawaharlal Nehru ...	297
WOMEN'S PAGE		Dr. S. Krishnaswami Iyengar ...	329
Crimes against Women ...	328	His Excellency Lord Linlithgow ...	273
The Empress's Appeal ...	328	Her Excellency Lady Linlithgow ...	280
LITERARY	... 329	Lord and Lady Willingdon ...	289
PERSONAL	... 329		
MEDICAL	... 330		



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	PAGE		PAGE
Astrological Bureau	... 28	Jupiter General Insurance Co.	... 10
Bakuly & Co.	... 26	Madras Mail	... 19
Batliboi's	READING MATTER 312	Madras Type Foundry	... 12
Bengal Chemical & Pharmaceutical Works	11	Mahratta, Poona	... 26
Bhattacharya & Co.	... 21	Modern Student	... 26
Bombay Directory	INNER CONTENTS	Mukerji, B. N.	... 28
Bombay Law Journal	... 18	Muslim Review	... 24
Calcutta Review	... 10	Mysore Government Soap Factory	... 15
Central Bank of India.	READING MATTER 291	Mysore, Superintendent of Sericulture...	15
Ceylon Review	... 30	Natesan & Co., P.	... 6
Chirological Society, Calcutta	... 20	National Call	... 22
City Bank Ltd.	READING MATTER ... 317	National Indian Life Insurance Co.	... 21
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Federal Publishing Co.	... 12	Oriental Government Security Life Assurance, Co.	FACING-1ST READING MATTER
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Guardian	... 12	Pelman Institute, Delhi	... 29
Hindusthan Insurance Co.	... 16	Prabuddha Bharata, Calcutta	... 20
Hindusthan Musical Products	... 14	Punchinello	... 28
Hornby Fountain Pen Depot.	... 27	Rane, Ltd., Madras	... 14
India Monthly Magazine	... 16	Roy & Co., Bombay	... 18
Indian, Kuala Lumpur	... 24	Sakti Oushadhalaya, Dacca	... 9
Indian Bank.	BELOW READING MATTER 288	Sentinel Insurance Co., Bombay	... 27
Indian Iron & Steel Co.	... 5	Shaw, M. L.	... 12
Indian Mercantile Insurance Co.	... 20	Shree Life Assurance Co.	INNER CONTENTS
Indo-Commercial Bank.	READING MATTER 283	Simpson & Co., Madras	... 8
Jalal & Sons, Madras	... 13	Spencer & Co., Madras	4TH COVER
Javeri, Narottamdas Bhau	1ST COVER	Tabore, Pundit	... 11
John Dickinson & Co., Ltd.	INNER CONTENTS	Tata Iron & Steel Co.	... 25
		Texas Co.	31
		Times of India Press	... 23
		Titaghur Paper Mills Co.	3RD COVER
		Tutorial Institute, Delhi	... 11
		Twentieth Century	... 28
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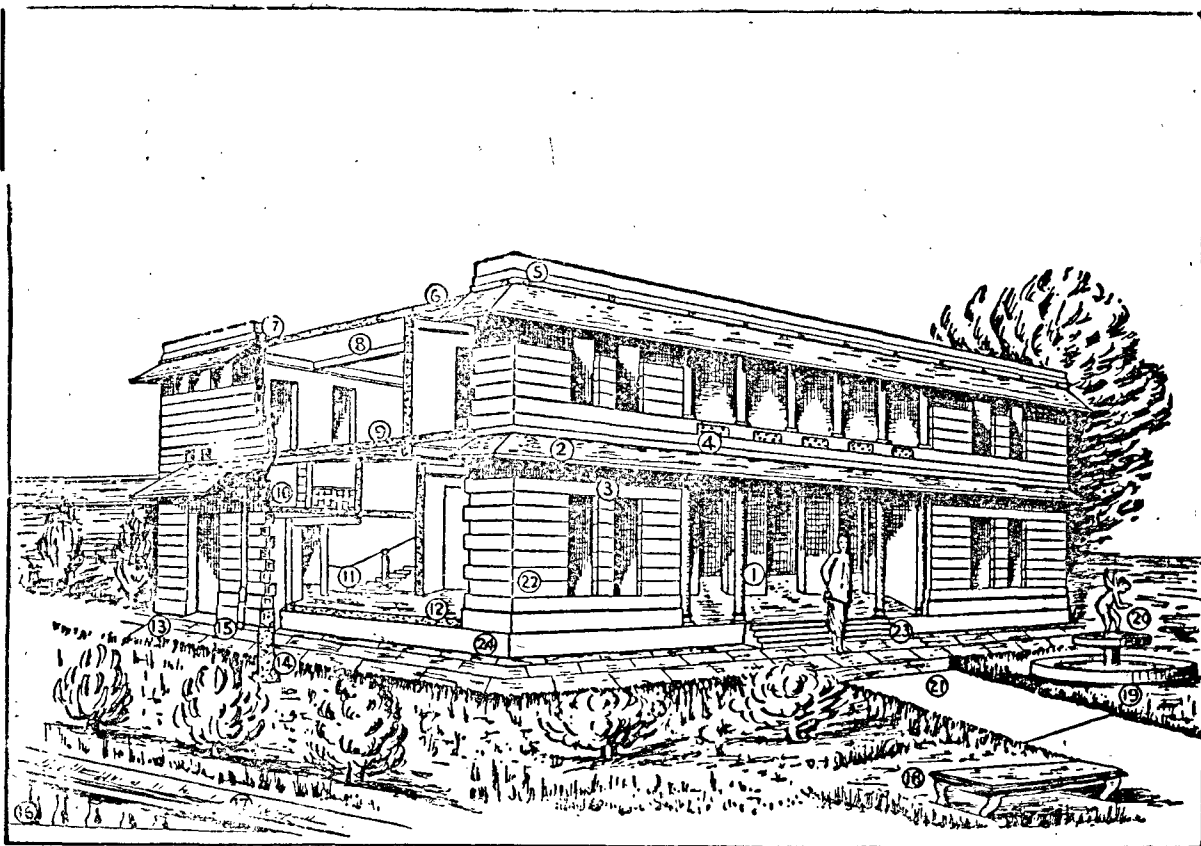
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[No. 5.]

Pandit Jawaharlal and the Congress

By DR. SIR P. S. SIVASWAMI AIYAR, K.C.S.I.

THE address delivered by Pandit Jawaharlal Nehru as President of the recent Lucknow Session of the Congress is a momentous pronouncement which deserves to be deeply pondered not merely by the members of the Congress Party, but by all politicians and publicists, by the people and the Government. The speech is remarkable not merely for frankness and courage, but also for the clarity with which it expounds the political and social ideals of the President and the policy which he desires the country to pursue. His speech is further remarkable for its directness in brushing aside all issues which he considers to be of secondary importance and focussing attention on the two issues which, in his opinion, are fundamental. Political independence and socialism, or rather, communism, are the two vital issues which count. He is not much concerned with constitutional questions which are the preoccupation of the Moderates. The Pandit is an admirer of the Bolshevik regime of the U. S. S. R. and his speech is a per-vid appeal for the achievement of independence and socialism. He does not leave us in doubt as to the meaning and implications of socialism as conceived by him. It implies the abolition of private property and the dictatorship of the proletariat. Though he thinks that revolutionary leadership comes from middle-class intellectuals and that our political weakness to-day is due

to a decay of the middle-class elements, he is, on the whole, inclined to look askance on the connection of the middle-class intellectuals with the popular movement. He is an advocate of vast and revolutionary changes in the political and social structure alike. He favours revolutionism and catastrophic changes and is opposed to what he calls reformism. He has no place for the Indian States in his scheme of political organisation and would gladly see them abolished. The communal problem has no interest or significance for him as a matter of practical politics. The political structure of a united India must be fashioned by a Constituent Assembly elected by universal franchise. The device of such a Constituent Assembly for the making of a constitution has been a pet idea of many constitution-makers, and especially so in revolutionary epochs. The faith which the Congress Party places in this method of framing any workable constitution is little justified by past experience. The Round Table Conferences which were held in England on the subject of Indian Constitutional Reforms failed to elicit any agreement among the delegates with regard to electorates and the representation of the various communities. How far the policy of the Congress will be influenced in practical working by the personality of the President remains to be seen. It is not likely that the policy of communism will command acceptance in



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the country at large in the immediate future. There can be no doubt, however, that there is an extreme left wing in the Congress which will follow the lead of Pandit Jawaharlal. The problem of unemployment among the middle-classes and the grinding poverty of the masses are factors likely to swell the ranks of the extremists. The attitude of the Government with regard to constitutional reforms, their reluctance to make timely concessions to the demands of the moderate elements in the country who were looked upon as a microscopic minority with no claim to represent the masses, and the contempt with which they have treated the demands set forth in the famous memorandum of thirteen gentlemen headed by His Highness the Aga Khan, have brought about a sense of impotence and a feeling of distrust of the Government and have strengthened the conviction of the people as to the necessity for organising the masses and awakening their political consciousness. No mass movement can be successfully started or carried on except by an appeal to issues and watchwords which the masses can understand. The diversion of the attention of the people from political to economic issues may perhaps be welcome to the Government, but we do not know whether their appreciation of this aspect of the Congress activities will lead them to the length of alienating the sympathy and support of all the classes who may come under the description of the 'haves'. Few people are satisfied with the new constitution and a great majority of people believe that the fetters and safeguards provided by the constitution will seriously interfere with the economic development of the country and retard the attainment of Dominion Status. The letter of the new

constitution does not justify much confidence in the possibility of making any great advance under it. But the spirit in which it may be worked by the Government may, to some extent, dispel the present feeling of pessimism. If the Government are guided by an exclusive regard to the interests of India and its political, economic and military development, and are not swayed by a regard for British or imperial interests inconsistent with the progress of India, and if they give up the time-honoured policy of 'divide and rule' and the encouragement of communal tendencies, they may be able to create a spirit of confidence in the sincerity of their intentions to speed the progress of India.

Apart from the personal views of the President of the Congress, the real question of importance at the present moment is the attitude of the Congress towards the new Councils to be brought into existence in the provinces. While the moderate school of politicians has also declared its willingness to reject the new constitution, the Congress Party has declared the wrecking of the constitution as its policy. It is strange that people who hold this view should seek to enter the Councils. But strange and illogical as it may appear, and difficult as it may be to reconcile the policy of Council-entry with the desire to wreck the constitution, it has been declared from the Congress platform that this difficulty oppresses only the minds of those who believe in constitutional logic and that revolutionary logic is not troubled by such inconsistencies. Whether the Congress Party sincerely believes in the possibility of wrecking the constitution by getting into the Councils is open to doubt. Fortunately for the interests of peaceful administration, the constitution is absolutely proof against all attempts at sabotage.

The administration cannot possibly be overthrown or paralysed by any peaceful means, and even Pandit Jawaharlal is obliged to admit that he does not understand the talk of militant programme and militant action and that, if direct action on a national scale or civil disobedience is meant, he sees no near prospect of either.

What does the Congress Party propose to do after it secures entry into the Councils? Upon the question of acceptance of office there has been a conflict of opinion within the Congress. Pandit Jawaharlal is opposed to the acceptance of office and his reason for advising the Congress to enter the

Councils is to secure a platform for propaganda to wreck the reforms from inside the Councils. He is not in favour of leaving the question of acceptance of office to the option of the provinces in which the Congressmen may win a majority of seats. The Congress has shelved a decision upon this point for the purpose of securing an apparent unanimity. The postponement of the decision is a strategical move of both the parties who hope that delay will work in their favour. It is to be hoped that the ultimate decision of the Congress will be in favour of acceptance of the responsibilities of office wherever its candidates obtain a majority of seats in the Councils.

Indian Railway Budget, 1936-37

By PROF. KRISHNA KUMAR SHARMA M.A., B.Com.

INDIAN Railways were constructed after the famous Minute of Lord Dalhousie, who pointed out therein the advantage of a network of railways from the economic, social and military point of view and originally they were constructed for reasons of military importance. In order to attract private capital from Great Britain, the State gave a guarantee of interest at 5 per cent. on the capital invested and the companies were thus registered in England with a system of guarantee. After 1869 the State itself undertook the duty of providing funds for railways, and after 1880, they again took to the system of guarantee more favourable to the State than the previous guarantee system. There were other methods also for providing capital for railway construction in this country that were pursued from time to time.

At present, the State has acquired the direct management of railways in this country. The policy was laid down by the

Indian Legislature in response to the recommendations of the Acworth Committee of 1921. As the contracts of the guarantee companies expire, the State will acquire the management of these railways directly, and the last contract will expire in 1950 in relation to the Bengal Nagpur Railway.

It may be mentioned at this stage that up to 1898, the total Railway deficits amounted to about Rs. 58 crores, which were met from the general revenues of the Government of India. For a number of years afterwards they made contributions to general revenue after paying their way; but during the last few years they are having constantly recurring deficit budgets.

IMPORTANCE

The total capital invested in Indian railways is about Rs. 800 crores, and their total wage bill comes to Rs. 31 crores annually; while they consume a large quantity of stores and other materials. Thus they can give impetus to the development of industries in

general and to some industries as coal and iron and steel in particular. By their rates policy they can do much for the movement of the traffic from one place to another.

DEFICIT BUDGETS

It is highly indispensable that the methods of management and financial administration of such important undertaking must be sound. Since 1931 the deficit budgets of Indian Railways have become a recurring feature as shown by the following table:

1930-31	..	624 lakhs.
1931-32	..	986 "
1932-33	..	1,080 "
1933-34 (Revised)	..	793 "
1934-35 (Actuals)	..	506 "
1935-36 (Revised)	..	454 "
1936-37 (Estimates)	..	344 "

The deficits in the past have been met by loans from the Depreciation Fund, which will stand at a low figure of 9 crores at the end of 1936-37. Besides, the Reserve Fund is also exhausted, while since April 1, 1931 no contributions have been made to the general revenues. Thus the Railways are not able to pay their very reasonable expenditure to-day and are not likely to be able to do so in the near future.

The Railway Member attributed this state of affairs to the following causes:

Trade depression, nationalistic policies of different countries, motor competition, labour legislation, salaries of staff, ticketless travelling and under-charging of freight.

MINOR CAUSES

The Railway authorities cannot bank upon a good slice out of the ticketless traveller, though strictness in this direction would mean reduction in over-crowding. The evil of undercharging of freight cannot be eradicated any more than that of ticketless travelling. The improvements in the service conditions of the staff and labour legislation were

responsible only for Rs. 40 lakhs according to Messrs. Joshi and Giri. And as for the former, far from any solid improvement having been effected, the recommendations of the Whitley Commission have not yet been carried out on the plea of financial stringency. No case could, therefore, be built up against the increase of expenditure to an unduly large extent on these two items.

MAJOR CAUSES

Among the major causes of the financial difficulties, trade depression was assigned by the Railway Member a very important place. The contraction of business naturally implies smaller railway traffic to and from the ports of India and therefore to lower railway income. In this respect prospects could only brighten with a slow recovery in trade; but it is difficult to say how long it may take. Incidentally, it may be mentioned that Ottawa Agreement (the termination of which has now been voted by the Assembly) for which Sir Leslie Hudson put in a defence, has been responsible for the contraction of Railway earning in India. According to the Railway Member himself, the Railway earnings from oil-seeds fell by 33 per cent, and those in respect of cotton by 18 per cent. This is because non-Empire countries have retaliated against us and exports to them have fallen and the loss has not been made good by a corresponding increase in the intake of these commodities by Empire countries. Thus Railways have also suffered. Another important reason assigned was the striving after national self-sufficiency by many nations in the world including India. This meant a re-alignment of traffic along new routes and in particular the replacement of long-lead traffic to and from the ports by short-lead internal traffic.

The adjustment in this case also is bound to take time and figures of income cannot till then improve.

MOTOR COMPETITION

The effect of motor competition on Indian Railways cannot be underestimated. The first Rail-Road Conference was held at Simla in 1931 and later, Messrs. Mitchell and Kirkness were appointed to go into the question. A Transport Advisory Council was formed consisting of the representatives of Provincial Governments and of the Government of India. Many provinces established Boards of Communications to co-ordinate the activities of roads and railways and to see that newly constructed roads do not run parallel to railways.

OVER-CAPITALISATION

There are certain causes relating to the internal organisation of Railways which deserve consideration. The problem of over-capitalisation is one of them. The Auditor-General in his letter forwarding Railway Appropriation Accounts for 1930-31 referred to the tendency towards over-capitalisation and stressed the need for an immediate examination of the problem. When railways were purchased by Government from private companies, amounts were paid for premises 25 per cent. or more in excess of their capital value. An enquiry is necessary into over-capitalisation, interest charges, depreciation fund and other allied matters.

COMPARISON WITH OTHER COUNTRIES

The Railway Member pointed out that the financial position of Indian railways was not worse than that of railways in other countries, and he referred to the interest yield which in India

was higher than elsewhere and to the operation ratio which was lower here than elsewhere. With regard to the latter, it may be said that accounts are not so uniform everywhere as to allow comparison to be made with profit, and moreover, the circumstances of construction make all the difference. Capitalisation per route mile is very high in Great Britain partly owing to the opposition of land owners and partly because of the high land values in the period of construction in that country and also because of the mountainous nature of the country. The Railways there did not get any financial assistance from the State. Moreover, this comparison does not give any solace.

DEFICITS OF STRATEGIC RAILWAY LINES

The deficits of strategic railways are as below:

1934-35	Rs. 1.85 crores
1935-36	Rs. 1.95 "
1936-37	Rs. 2 "

This deficit should properly be debited to the military budget and not to the railway budget. This will mean a considerable saving to the Railways.

SALARY CUTS

The Railway Member did not hold out any prospects of cuts in salaries. According to him the salary bill of those getting above Rs. 500 came to only Rs. 3 crores as against the total salary bill of Rs. 31 crores. A pay cut in the former case would not mean much saving. Firstly, that is no argument that the cut should not be applied and secondly, the cut should be applied on salaries below Rs. 500 also on a graded scale, which will mean some saving.

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INDIANISATION

It is noteworthy to quote what the Indian Railway Committee of 1921 had to say on the

matter. They said: "None of the highest posts are occupied by Indians; very few even of the higher. Out of 1,749 posts classed as superior, 182 or rather more than 10 per cent. are filled by Indians." At the end of 1934-35, the total staff was 705,087 of whom 8,521 were Europeans. The percentage recruitment of superior officers on State-managed railways was 52.6 per cent. Europeans and 47.4 per cent. Indians for the year. In the case of gazetted ranks in superior services the percentage of Europeans to the number of vacancies filled was 38.1 and that of Indians 61.9. There is thus an increase in the percentage of Indians but it should be more, which will reduce the operating costs.

RATES AND FARES

An increase in rates and fares was proposed which has come into effect from April 1, 1936. This will hinder the movement of traffic. Our industries and trade will be hit hard and the Railway revenue will suffer further. The Law of Diminishing Return begins to operate if the rates are raised beyond a certain point, and in this period of depression that point is very near probably. In such cases both in the interests of Railways and of the trading and travelling public, rates and fares should not be increased; while other methods of balancing the finances should be fully taken advantage of. The machinery dealing with the complaints against Railways should be reorganised on the lines of the recommendations of the Acworth Committee. A representative enquiry should be made into the problems raised in this article, which may suggest better ways of improving the Railway finances in this country.

STATUTORY RAILWAY AUTHORITY

A word may also be said with regard to the establishment of Railway Authority according to the Government of India Act of 1935. In the New Constitution the administration of Indian Railways will be entrusted to this Authority consisting of seven members, of whom not less than three and the President will be appointed by the Governor-General in his discretion. In the case of a difference of opinion between the Federal Government and the Authority on a matter of policy, the final decision will lie with the Governor-General in his discretion. No Bill for amending Railway rates or for introducing a change in the classification of goods shall be introduced in either Chamber of the Indian Legislature except on the recommendation of the Governor-General. This means that the Railway department will not be passed on to popular control, a position which has never been acceptable to the Indian business community.

DUSK ON THE HOOGLY

BY PADMINI SATTHIANADHAN

Dusk came swiftly o'er the waters grey,
The red sun sank a ball of molten fire;
Time once more had sacrificed a day
We watched it burnt to death, a glowing pyre.

Boats came softly o'er the flowing tide:
Black sails 'gainst a dusky evening sky;
Ghostly emblems that an instant glide
Upon life's stream, and then in darkness die.

Moon-beams danced upon the radiant stream,
Light on light appeared on either shore
Of city lamps—and then as in a dream
Upon the Ganges, night had shut her door.

THE JEWS

BY SIR ALEXANDER CARDEW, K.C.S.I.

IT has often been remarked that some of the most remarkable achievements in human history stand to the credit of the small nations. Among these the Greeks and the Jews are conspicuous. The debt owed by European civilization to the Greeks cannot be exaggerated. The contribution of the Jews, though less attractive, is also immense. By producing both the Old Testament and the Author of Christianity, Judaism has made a notable contribution to human history. Throughout the ages, Jews have always been in the van of progress. Thus the name of Spinoza is still famous as the master of idealistic philosophy. At the present day, Einstein's doctrine of relativity forms the most striking and sensational advance in Physics. There is, however, an important set off to be made against these great contributions of the Jewish intellect. It has always to be remembered that Marx was a Jew and that his book *Das Capital* was the starting-point of Communism. Erroneous as his theories admittedly are, they inspired Lenin without whom there is no reason to suppose that the Russian State would ever have attained its present organization. At every important crisis in the Russian Revolution, the principles of Marxism have been abandoned and the Bolsheviks have decisively and finally proved that Marxism is impossible. State socialism carried to its most extreme development is to be found in the insect world. The Bees, the Ants and the Termites give us a vivid picture of the results of the complete sacrifice of the individual to the community. The farthest stage is shown by the Termites among which the workers are blind and are in fact automata performing their social duties but incapable

of improvement or progress. Such perhaps would be the eventual result after a sufficient space of time of the realization of Marxian principles, but the Russian State, as now developed, is no longer Marxian but is a gigantic bureaucracy presided over by the most formidable of dictators, Stalin.

Another Jew who, like Marx, has been the originator of a baleful and successful theory is Freud. Professor Sigmund Freud, the author of Psycho-Analysis is an Austrian. His theories have produced a world-wide effect. Centred as Freudian theory is on sex, it must have had effects in the moral and intellectual world as deleterious as Marxism in the political and economic. His fantastic and repulsive ideas may possibly be acceptable in the atmosphere of Eastern Europe, but they will excite repulsion in other and healthier regions. Happily there are definite signs of reaction against Freudian theories and future ages will surely look back with astonishment at the vogue they have obtained in many quarters. We must thus set off the evil effects of the ideas of Marx and Freud against the many great contributions which the Jewish intellect has made to human progress. But not even the errors of Marx and Freud can justify the short-sighted and brutal treatment to which the Jewish race is being indiscriminately subjected under Nazi rule in Germany, and there can be little doubt that Herr Hitler, by crushing and expelling the Jewish element in Germany, is committing an error no less serious than that of Louis XIV when he drove the Huguenots from France in the 17th century and thus deprived that country of some of its most valuable constituents—a loss from which it never recovered.

KONARAK

By DR. B. C. LAW, Ph.D.

THE temple at Konarak also known as the Black Pagoda is one of the famous temples in Orissa. There is a direct motorable road from Puri to Konarak which covers a distance of about 56 miles. It is difficult to reach the temple by a motor car as there is a sand-bed covering an area of a mile from the temple. Visitors will have to go on foot on the sand-bed. It is a dwarf-size temple erected in the 13th century by the King Narasinghadeva. This temple was dedicated to the Sun-God. The name Konarak is derived from the words *kona* (corner) and *arka* (sun), hence it means the corner sun. The sea is about a mile and a half to the south-east of the temple, while the Chandrabhaga is now an insignificant stream about half a mile to the north. One can easily guess the tremendous labour and huge expenditure that were necessary in constructing this enormous edifice. The architrave of the eastern door with the images of the nine planets (*Navagraha*) was more than 19 feet and was supported by an iron beam measuring more than 23 feet. Gigantic blocks of stones and massive iron beams were used. The temple was decorated with minute and elaborate carvings of a finished type. Every part of the building outside is more or less carved or filled with images, *e.g.*, the porch, the base, the pavement, the body of the edifice, the door-ways, the cornishes and recesses of the roofs, etc. There are eight rows of carvings in each door-way. It is interesting to record here what Sir John Marshall has said regarding the grandeur of this temple even in its present state.

There is no monument of Hinduism, I think, that is at once so stupendous and so perfectly proportioned as the Black Pagoda and none which leaves so deep an impression on the memory. When

Fergusson wrote of it so admiringly, he had seen but half of its beauty. The deep and richly carved basement with the horses and chariots of the sun-god had not been unearthed in his day, nor were any traces visible of the massive dancing hall in front, which makes such a splendid addition to the main building.

Some portions of this temple are in ruins. It is evident from a glance at the temple that the whole structure was buried in sands. The temple compound was surrounded by a wall which was oblong in shape. The wall was surmounted by battlements. There is a fine hall with elaborate carvings in front of the porch. The inside of the hall is plain and devoid of ornamentations. The hall outside is adorned with carvings of gods, human figures, musicians, etc. The porch is a massive building on a high basement and the tower is in ruins.

A fair is held at Konarak on the 7th *tithi* of the bright half of the lunar month which is attended by many people, who bathe themselves in the sacred stream of the river Chandrabhaga and then visit the temple and worship the Navagraha stone. The tower of the temple is visible from the sea and serves as a mariner's guide. There is a museum at Konarak where many interesting carvings, images, etc., have been preserved. A Dak-bungalow has been constructed for the convenience of the travellers.

As to the nature of the carvings of the temple, Sir William Hunter has rightly observed:

Sculptures in high relief, exquisitely cut, but of an indecent character, cover the exterior walls and bear witness to an age when Hindu artists worked from Nature. The nymphs are beautifully shaped women, in luscious attitudes; the elephants move along at the true elephant trot and kneel down on the stone exactly as they did in life. Some of the latter have, however, the exaggerated ear and conventional mouth of modern Hindu sculpture and the lions must have been altogether evolved from the artists' inner consciousness. Among the life-sized pieces, elephants crouch in terror under rampant lions, while mutilated human figures lie crushed beneath the flat, pulpy feet of the elephants. Clubmen, griffins, warriors on prancing horses, colossal figures of grotesque and varied shape stand about in silent stony groups. The elephants have the flabby under-lips of Nature and exhibit a uniformity in all the essential points of their anatomy, with a variety in posture and detail, which Hindu art has long forgotten.



HER EXCELLENCY LADY LINLITHGOW

MAURICE MAETERLINCK

BY PROF. M. R. RAJAGOPALA AYYANGAR, M.A.

M. MAETERLINCK is now in his seventy-third year and is spiritually as active as ever. In this book* which he perhaps looks upon as his last 'before the great silence', he asks a number of questions about the enigmas that confront us everywhere in the world of thought and meets only with a great silence.

The book is a collection of short reflections on the eternal problems of life, on God, the soul, and the purpose of existence and has literary affinities with such books as *The Meditations* of M. Aurelius, the *Maxims* of Goethe, *The Fireflies* of Tagore, and in more recent years, L. P. Smith's *All Trivia*. Some of these observations are brief enough to be called epigrams or aphorisms; others (and they form a large majority) extend into paragraphs which are in fact condensed essays. They are all of the nature of snatches of thought and flashes of argument which the author has left without elaboration as they arose in his mind.

M. Maeterlinck has been alertly watching the varied movements of modern thought and has striven to see what light they throw on the question of man's soul and his destiny. The author is conversant with Eddington's new theory of probability supplanting the old rigid law of determinism in Physics. He is aware of the disintegration of the atom and the disappearance of the distinction that used to be made till recently between matter and energy. He is keenly interested in the present trend of biological thought and has an intimate knowledge of the latest discoveries of the factors of heredity, of chromosomes and hormones and the possibility of cell-memory which they suggest. His wonderful book *The Life of the Bee* shows that he has studied the nature of animal instinct and impulse. He is also up to date in all that modern psychology has revealed of the mysteries of the sub-conscious man. His interest in these many-sided developments of scientific thought is not, however, for their own sake, but for what they might

contribute to a solution of the riddle of the Universe.

M. Maeterlinck's meditations on modern society are those of a confirmed pessimist. He has no faith in the progress of mankind and in the refining influence of modern civilisation. The twenty centuries and more that have intervened since Plato and M. Aurelius have not, in his opinion, produced any nobler specimens of human character. Monstrosities like Nero and Caligula are not things of the past. Nature may throw them again into the world in future as she did in France and Russia during their respective revolutions. With masses of men the condition is worse. He says:

The Demos of 'radiant Athens, as it lived in Aristophanes and Demosthenes, the Demos of republican and imperial Rome, the Demos of the Middle Ages and the Renaissance, the Demos of England as Shakespeare has depicted it, the Demos of France under the Revolution was just as limited, just as blind, as deaf, as base, as sottish as the Demos of to-day which is supposed to be enlightened by our press, the gramophone, the cinema and broadcasting Fatally, automatically Demos drags down to its own lowest level all those who think to enlighten and guide and serve it.

Science may create newer and newer sources of wealth and place the luxuries of life within the reach of even the commonest men, but man will be no whit the better for all the realisation of his material dreams:

What will man become in this golden age of which he has always caught glimpses in his dreams? What will he do with his leisure? Consider—but not to reassure yourself—what our idlers do with theirs. It is all but certain,—unless a new ideal should arise, but whence would it emerge?—that everything will end in a nameless orgy without pretext or intermission which may continue for two or three generations after which, when our descendants have contrived to create for themselves maladies and misfortunes as yet unknown to us and have all become degenerate, decrepit, or completely insane, they will sink into a death which they will welcome as a deliverance, for hitherto humanity has never been able to support good fortune.

He agrees with Macbeth in thinking that human life is

a tale
Told by an idiot full of sound and fury
Signifying nothing.

To him this passage of Shakespeare's:
'pending fresh revelations or discoveries in

* Maurice Maeterlinck: *Before the Great Silence*. Translated by Bernard Miall. George Allen and Unwin.

respect of humanity and the universe is, without doubt, the last word of our human truth'. M. Maeterlinck is ashamed of the natural man and his selfishness and aggressiveness.

The Arkel of my youth said to Pelleas :
"If I were god, I would have pity on the hearts
[of men.]"

To-day the Arkel of my old age would say :
"If I were God, I should be ashamed of having
created men."

From this dismal and, let us say, one-sided picture of man and the future of the race, let us now turn to M. Maeterlinck's reflections on the mystery of existence which, in fact, cover the greater part of the book. In his earlier works he shows leanings towards the religion of the mystics. He seemed to attach objective validity to mystic experiences, intuitions, presentiments and the like, but in this work of his ripe old age, he reveals himself as a pronounced agnostic. Observe, for example, the following :

If we draw up the balance-sheet of all that has been done since man's appearance on earth, we note that he has found out nothing about life, nothing about death, nothing about God or the Universe, nothing about space and time; he can tell us a few uncertain words about light, heat, electricity, gravitation, but nothing about spirit and matter, nothing about eternity, nothing about infinities, nothing about good and evil, nothing about the origin, the purpose or the end of things.

Some of Maeterlinck's utterances on man's ignorance remind the reader of the Persian poet's plaintive lament :

Up from Earth's centre through the Seventh Gate
I rose, and on the Throne of Saturn sate,
And many knots unravel'd by the Road :
But not the Knot of Human Death and Fate.

There was a Door to which I found no Key ;
There was a Veil past which I could not see :
Some little Talk awhile of Me and Thee
There seem'd and then no more of Thee and Me.

Again and again, M. Maeterlinck asks himself what is the purpose of life and finds no answer :

"Why have I lived ? To form, with the milliards and milliards of other beings who have gone before me, have accompanied me, and will follow me, the useless link of a chain which will never end and serve no purpose ? After thousands of years of questioning and meditation, the humanity which is the crown of life on the planet has found no answer.

Our ignorance is colossal and the little knowledge that is possible is subject to a thousand limitations :

We live in a block of steel pierced by two tiny holes no longer than the prick of a needle through which enter a thread of sound and a ray of light, and the rest of the universe is for us as though it did not exist.

M. Maeterlinck does not believe in a different entity that enters the body and leaves it after a time. The only immortality that he could think of is 'a cosmic immortality which seems inevitable but is a matter of complete indifference to us'.

Death is the loss of consciousness and the total oblivion of our Ego. Before our birth that which we were about to be was dispersed in confused, heterogeneous, unconscious, impersonal, irresponsible elements. After death we revert to the same elements.

Immortality is conceivable only in one form. Our life is continued in the cells that we hand down to our descendants. The old arguments for the survival of the soul can be explained away in the light of modern biological discoveries :

I do not believe in re-incarnation, although it is desirable and very possible. But all the arguments invoked in its favour, infant prodigies, innate faculties, extraordinary reminiscences, etc., are sufficiently and much more naturally explained by heredity of whose mysteries we are just beginning to have a dim conception, now the recent discovery of the chromosomes and hormones has cast an unexpected light upon them. It is true that heredity is purely a re-incarnation.

The problem of immortality is, to M. Maeterlinck, in reality the problem of memory. The question is whether the memory outlives the body. Here is his answer to it :

Yes, it outlives it, but in others, in our descendants, not in the self which no longer exists as a self, whose elements have not been destroyed, but dispensed in the infinite.

Even the old distinction between the body and the soul is meaningless :

Is the spirit an emanation of the body, or is the body an emanation of the soul ? Which first began to be, and which won the upper hand in the spermatozoon and the ovum ? Tell me if these are spiritual or material or both, and the question will be answered. Soul is only volatilised matter and matter is only condensed soul,

or as he puts it in a more general form elsewhere :

Matter is but accumulated energy and energy may assume every imaginable form from the fall of a pebble to the thought of man,

The same spirit of agnosticism breathes through Maeterlinck's utterances on God. He quotes with approval the saying of the *Sama Veda* : "One knows the Supreme Being only in being wholly ignorant of Him."

In another paragraph he says that God is only the perfection of man's ideal of goodness and changes with the changes of his nature :

"God is man's creation. He is the blossom of our soul, of our Ego, more Ego than all the rest of us. He is our incessant creation and changes from century to century, from age to age, from day to day. The man whose God in old age is like the God of his childhood or youth is not a man but a corpse. Your God is you—what you were—what you are, and above all what you hope to become.

On the question of moral freedom, M. Maeterlinck's attitude is inclined to scientific determinism coloured with mystic wonder :

We look successively into the past and into our present which is contained in the eternal present. Can we utter anything that is contained in them ? No, but we can change our way of regarding their content, and by so doing we think we are influencing the future and bending the inflexible.

All our prayers, all our efforts avail nothing. Even the number of years that we have yet to live is fixed once for all in this eternal present and nothing can change it in any respect. Even the precautions that we take to delay death are foreseen in that eternal present. "Where then does moral responsibility come in and how is St. Peter better than Judas Iscariot if the film really exists complete and is only unreeling itself projecting a strip of it on the screen of a cosmic week ?"

The shorter sayings of M. Maeterlinck have the condensed thought and the rounded felicity of style that are of the very essence of aphorisms. Mark, for example, following among many others :

"How many people begin to live only after they are dead and how many are dead before they have lived ?"

"At heart what we fear in death is the persistence of life or rather survival."

"When we are born we begin to journey towards a personal death ; when we die, we enter an eternal life which no longer belongs to us."

"When we weigh a pound of sugar, we invoke the counsel or collaboration of all the matter dispersed throughout the universe."

"The only progress which we have accomplished is progress in agnosticism."

M. Maeterlinck's *Wisdom and Destiny* has a charm of personality and of poetical phrasing that we perhaps miss in *Before the Great Silence*. The mellow, bracing wisdom with which he confronts Destiny makes the earlier book a not unworthy companion to the *Meditations* of Marcus Aurelius, of whom M. Maeterlinck was so great an admirer. An inquiry into Truth in the light of the current thought of the day cannot be expected to have the same perennial interest as a book of meditations on man's right conduct in the face of destiny. The great excellence of *Before the Great Silence* is therefore to be seen in provoking thought and in suggesting new lines of inquiry in the mind of the seeker after Truth when tackling the age-long problems of life.

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Diet and Health

BY KAVIRAJ INDU BHUSAN SEN, AYURVEDASHASTRI

(Professor, Vaidya Shastra Pith, Calcutta)

THE fundamental truth about food was rightly understood by the ancient Hindus by recognising it as an offering to the 'Pranas'. The choice of this offering was strictly limited to the purest and wholesome objects as none others could be put forward as a veritable offering to the Being who exists in us in the form of life. To give practical shape to this holy conception, our ancient forbears evolved several systems of diet and embodied them in the socio-cum religious codes called 'Smritis' which from the antiquated past till to-day are venerated as the guides of life in the Hindu society. These codes have always varied according to the ages, exigencies of time and finally according to the climatic conditions of the different parts of the country. They had not overlooked that different people needed different diet. Thus what suited the palate of a Northerner could not satisfy that of a Southerner. The aid of science was called forth and that science in ancient India was the Ayurveda which carried on elaborate researches into every item of food and discussed its merits and demerits on the human system and laid down the principles of correct dieting on the basis of the possible necessities of different human constitutions.

'Prevention is better than cure' is the age-old adage which the Hindus of antiquity understood in its true perspective. The Ayurveda, before it proceeded to discuss categorically about human ailments, laid particular emphasis on the fact that the means and principles of healthy living lie in correct dieting. Modern science too has agreed that most of the diseases of the world owe their origin either to the foods themselves or to their improper use.

Such vital necessity as food has, however, become a matter of serious problem specially with the increase of city life in all countries of the world. Inadequate supply of foods and their consequent dearth of prices make it difficult to select good foods from the city market. The effect of this deficient supply of substantial food-stuff, much below the prescribed quantity of scientific ration necessary to effect constitutional development, is impaired

health and bad physique. It must not be forgotten that the primary function of dieting is to supply the needs of our physical elements; and health, vitality and bodily development are in no mean measure dependent upon the quality and quantity of our daily dishes.

The modern idea of a proper diet must be widely known. Nobody in this age of science and invention should remain ignorant about a subject with which he is vitally concerned, I mean about the diet with which his healthy living is inseparably associated. The diet that is consumed daily must be of real value to the consumer. We 'eat to live' and not 'live to eat'; consequently there is evident truth between eating and living. A scientific diet, it should be noted, must contain a fair quantity of the following compounds:

(1) Proteid. (2) Fat. (3) Carbo-hydrates. (4) Salt, and (5) Water.

Proteid maintains the heat of the body. Fat is the source of our strength and vitality. Fish, flesh, butter and oil supply fat or hydro-carbons to our body. Deficiency of fat is the cause of ricket in childhood. Rice, wheat, potato and sugar supply us with carbo-hydrates which generates energy and keeps our body alert and active. Want of salt in the food is the cause of scurvy. Salt produces hydro-chloric acid and makes the edibles digestible. Water is one of the fundamental source of life and is responsible for the circulation of blood through nerves and veins constituting what is known as the 'blood system or channels' in our body.

Latest scientific investigations have, however, revealed the remarkable fact that the above compounds are not by themselves sufficient to maintain good health and physical development or to replace the daily wastage of our body and consequent loss of vital energy. It is urged that synthetic food though prepared with the above compounds in scientific proportions and methods lack in some essential factors which promote vitality. These potent factors which add more zest to life and longevity are scientifically termed 'Vitamins', i.e., vital substances. Scientists have

MAY 1936]

DIET AND HEALTH

285

classified these vitamins in accordance with their actions and reactions on the system. Needless to say that much capital is made out of this theory of vitamin in relation to our health although their chemical nature remains still to be discovered. There is no denying the fact that every object of diet has some potency which is now denoted by the technical name of 'vitamin'. The proportion of vitamin in the food-stuff varies with each article, and different articles of food contain different classes of vitamins which, according to modern scientists, supply the varied needs of the system. Vitamins have been classified as A, B, C, D, etc., each having its own function. Most of these vitamins, it is interesting to note, belong to the vegetable kingdom. The following articles contain vitamin necessary for our system:

1. Large fishes, meat and eggs.
2. Milk, butter and cheese.
3. Fresh vegetables, cauliflowers, cabbages, tomatoes and potatoes.
4. All kinds of dals.
5. Fish oils, i.e., cod-liver oil.
6. Fruits especially pine-apple, ground-nut, cocoanut, mango, jackfruit, etc.,

The daily food of an average Indian should consist of at least the following articles.

For an Adult whose weight is not less than 120 lbs.—Rice 3 chitaks, Flour (Atta) 5 ch., Dal $\frac{1}{2}$ ch., Fish or flesh $2\frac{1}{2}$ ch., Potato 2 ch., Green Vegetables 2 ch., Oil $\frac{1}{2}$ ch., Milk 8 ch., Salt $\frac{1}{2}$ ch.

Rice is the staple food of the Bengalees and other Indian peoples. Various delicious dishes can be prepared out of rice starch. It is used in different parts of India more as a staple than anything else. Unpolished rice contains vitamin. Separation of boiled rice water should be strictly prohibited as this important substance escapes along with it.

Dal or peas need no introduction. Our daily dishes remain almost incomplete without this item of food. There are various kinds of dal cultivated in different parts of India. Amongst them Mung and Masur are specially recommended for use by Ayurveda. In Upper and Northern India Aarahar, 'Chana' and 'Matar' are extensively used. Bengal is the favoured land of nature. It cultivates almost every kind of dal available in India. Besides Mung

and Masur, Kalai dal is a favourite food with the Bengalees.

Dhoka, Bara, i.e., plump of ground-dal, Papar, Kachuri, Dalpuri, etc., are some of the products of dals not only very palatable but nourishing as well. Besides these, beans should now and then be taken. Children should be encouraged to take gram steeped in water for some time.

Wheat is the principal staple of India. It contains greater amount of vitamin than rice and is very nourishing. Various kinds of sweets are prepared out of this substance. Cakes, biscuits, bread, etc., are eatables that greet our palate almost daily.

Important Points About Diet.—Stale and decomposed foods should be avoided. Much of our suffering is the outcome of such foods. (2) Worries and anxieties should be banished at the time of dinner and cheerfulness maintained at all cost. (3) Fresh foods should be taken. They should be only warm and must not be hot, for heat is injurious to the stomach. (4) Food must be properly chewed before it is swallowed and negligence in this respect is likely to retard digestion. (5) Water should not be taken now and then with the food, for excessive water delays or obstructs the process of digesting. (6) Edible dishes should be changed occasionally. The dinner or supper must not be monotonous. The items should be replaced by turns and this practice will be found to the better advantage of the palate. (7) Improper or irregular dinner must be avoided. It must be taken at the fixed time. It is a bad practice with the Indian people to overlook this rule. (8) Cleanliness should be observed at the time of dinner. Unclean plates and dishes must not be used. The place of dinner should be neat and clean—a feature most conducive to good appetite. (9) Food must not be taken in haste. (10) After dinner the mouth should be thoroughly washed and all particles of food-stuff removed from the cavities of the teeth. (11) One must not eat one's fill. At least one-fourth part of the stomach should remain empty. (12) There should be at least half an hour's rest after dinner. (13) Occasional fasting is very wholesome to our system. Indigenous system of medicine regards it as diet.

Protection of Indian Insurance

BY DR. M. S. NATARAJAN, M.A., Ph.D.

THE cry for protection has often been raised in this country for many industries which do not in the least deserve it. The latest entrant in the race for protection is the insurance enterprise. The demand for the protection of Indian insurance is a typical example of protectionism running amuck. It is claimed that the Indian insurance is the victim of foreign aggression in the shape of insurance "dumping". The non-Indian life offices are said to "dump" insurance at premium rates which are far lower than that of the Indian companies, give large bonuses and pay emoluments far beyond the ability of Indian companies. Along with these charges, it is also further stated that the non-Indian life offices "drain" away huge resources out of the country and that they have very little investments within India. Legislation is, therefore, sought for against the foreign companies in order to curb their activities and protect the Indian insurance.

Even a superficial examination of the claim set up by those pleading for protection would show that not only the charges against the non-Indian insurance companies are baseless, but also that the Indian insurance companies are thriving well in spite of all foreign competition and in fact are occupying the dominant position in the Indian insurance market. The total number of policies issued and in force by the Indian life offices have risen from 412,000 in 1928 to 636,000 in 1933, whereas in the case of non-Indian companies the rise is from 152,000 in 1928 to 231,000 in 1933. The policies show an increase of 54 per cent. for the Indian companies and 52 per cent. for the non-Indian life offices. The total business in force has increased from Rs. 71 crores in 1928 to Rs. 119 crores in 1933, and from Rs. 53 crores in 1928 to Rs. 79 crores in 1933 in the case of Indian and Non-Indian companies respectively. The rise has been by 68 per cent. for the Indian and by 47 per cent. for the non-Indian life offices. These figures, surely, do not show that the Indian companies are weak or hard hit by the foreign competition.

The charges against the foreign companies that they have low premium rates for Indians run exactly contrary to the existing

facts. Practically, every insurance worker knows that the non-Indian life offices far from charging lower rates, in fact charge a slightly higher rate of premium for the Indian lives. It is no doubt true that they are giving somewhat more bonus than their Indian competitors are able to afford. But then that is offset by the increased premium rates. To say that the non-Indian life offices should be penalised for granting more bonus or giving more commissions to their agents, shows to what extent the protagonists of protection have in their hearts the interests of the public. It is clear that it is not the interests of the insured but solely the interests of the insurers that weigh with all those who clamour for this kind of protection. An analogy is often drawn in this connection by the insurance protectionists between the industries such as the textile, iron and steel, sugar, etc., and the insurance enterprise in India. It does not take long for any one to find out that the analogy is fundamentally wrong. There is no comparison between manufacturing industries such as the textile and sugar and the public utility services like the insurance. Further, those industries did not occupy the predominant position in their respective markets in India when protection was demanded and granted for them. The Indian insurance is by no means an underdog in the insurance market of India and to demand protection under the existing circumstances is almost ludicrous.

As regards the question of "draining" away the Indian resources and investing them all elsewhere, evidently, those who formulate such charges against the non-Indian companies have never cared to consult the statistics on the subject. The following figures taken from the Government of India Insurance Year Book for 1934 would reveal how lightly those charges are made:

INDIAN COMPANIES			
Total sum assured in force	Rs. 114 crores.		
Total assets	...	36.25	..
NON-INDIAN COMPANIES			
Total sum assured in force-			
in India	...	79	..
Total assets held in India	...	35	..

MAY 1936]

NALINI'S TRIUMPH: A LEGEND

287

In the case of the Indian companies, the ratio of total assets to the total sums assured in force amounts to 32 per cent., while in the case of the Non-Indian life offices, the ratio of assets held in India works out to 44 per cent. It is quite clear that the non-Indian companies have in proportion to their business in India more assets than their Indian competitors. The total sum assured in India by the non-Indian life offices is only about 69 per cent. of that of the Indian companies and yet their assets almost equal to that of the latter. It is obvious enough that so far as the investments are concerned, the interests of the

policy-holders of the non-Indian companies are amply safeguarded.

The Indian insurance, as it is today, is in no need of the crutches of protection. It is quite capable of facing any amount of foreign competition and holding its own. The foreign competition, however, serves the purpose of making the Indian life offices to be ever vigilant and look after the interests of the policy-holders. If the protection is awarded, those in charge of the Indian companies feeling secure in their position would lose all incentive for further progress and improvement.

Nalini's Triumph: A Legend

BY MR. K. G. SASTRI, B.A., L.T.

IN 800 A.D. if one were asked who was the most beautiful girl that he had ever heard of or seen, he would unhesitatingly reply that it was Nalini who was living in the village of Tunnar, situated on the far fringes of civilisation. Tunnar was like a link in a chain of villages skirting the northern part of the Gandharpur State. Nalini was slim and soft like the ivy, had charming, lustrous eyes and pouting lips with a bewitching smile ever playing on them. And her virtues were as great as her beauty. She was a model housewife, dutiful and modest and ever devoted to her young husband.

Gupta was her husband's name, and he was the most learned man in the State. But genius was never recognised, and he was a mere priest in the Lakshmi temple in the village. He experienced no small difficulty in making both ends meet, but his lovely wife was like sunshine to his life and he was quite happy and contented.

While the Maharaja of the State was a very pious man to whom religion was the very breath of life, his chief minister, Veerabahu, was an evil-minded, notorious tyrant. He was a very powerful man with the army at his command, and even the Maharaja was afraid of him. He had a stalwart figure with a swarthy complexion and bloodshot eyes that spoke of passion and vice.

Veerabahu was very fond of hunting, and as there was a thick jungle near Tunnar,

abounding in wild animals, the minister with a score of his men came on horseback to the village one fine morning. As they went past the temple, the minister abruptly stopped. Veerabahu had seen Nalini going with her husband to the temple for morning worship. Never before had Veerabahu seen such a delightful and enchanting beauty. A volcano of vile passions immediately began to agitate his heart. He was determined to carry her off to the capital that very night. And accordingly plans had already been laid out.

The minister's two spies went to the village and learnt everything about Gupta and Nalini. Only late in the night would the priest return home, and his wife would come every evening to the tank in the centre of the big mango grove of the village for taking a pot of water to the temple.

"We are pitching our tents in the mango grove," said Veerabahu with great glee. In the afternoon Gupta was about to take a nap in the house when he was interrupted by two soldiers from Veerabahu.

"Oh, priest!" they said, "the minister of this kingdom will be seeing your temple this evening, and he wishes to see you also now."

Gupta at once accompanied the soldiers.

Evening was far advanced, and the sun was slowly sinking in the horizon. Nalini wondered why her lord had not yet returned home. Perhaps, she

thought he had gone direct to the temple. So she decided to take the pot of water soon and hurry to the temple. She sallied out of the house with a brass pot on her hip and went fast to the mango-grove. She looked neither right nor left and was soon standing in the water of the tank filling the gurgling pot. In that romantic hour, she appeared to be the very picture of beauty and health, and the sinking sun as he gilded her face increased her charms to exquisite perfection.

Nalini ascended the flight of steps and paused under a big, shady mango tree in that grove, when she was startled by a noise. As she turned round, she saw Veerabahu with a broad leer and a sinister look staring at her. Her blood froze with fright. She stood tongue-tied and rooted to the spot.

"Oh great beauty!" spoke Veerabahu, "I am the minister of this kingdom. To see you is to love you, and as I set my eyes on you this morning I was determined to have you. Come with me to the capital and you shall live the life of a princess there with me."

Every nerve of Nalini was tingling with indignation as she heard these words.

"Step out of the way you villain," she cried out, "whoever you are I care nothing for you. You are a mean, grovelling worm."

Veerabahu laughed derisively.

"I will carry you forcibly if you do not voluntarily accompany me. And you cannot escape; for there are my soldiers surrounding this grove. Foolish girl, your husband is lying in that tent, bound hand and foot, and if you make any resistance, I will murder him before your very eyes and then take you away."

With that fierce threat, he slowly advanced towards the retreating woman. Quick as lightning, Nalini hurled the brass pot on her hip with both her hands at Veerabahu, and it struck him on the head and dazed him for a few minutes. He staggered back and leaned against the enormous trunk of the mango tree. But he laughed a maniacal laugh at Nalini, "You

can't go home, my sweet-heart. My men will kidnap you now to my house in the capital."

He was still leaning against the tree and passed his right hand behind his head to take away what he felt like a thorn, but, lo! he was at once aware of a huge cobra, which had made the hollow of the tree its home, coiling its body round his neck, hissing angrily at the intruder and stinging him to death on the head and the cheeks. His cries attracted his men, but they fled in terror at the sight. So great was their fear of Nalini now.

Nalini at once released her husband from the tent and the couple went home with a prayerful heart. What was their surprise when the Maharaja, having heard this strange story, came personally to see Gupta and Nalini next day and apologised to them for the wrong done to them by his late wicked minister? He at once made Gupta his court poet and took the couple to his capital with great honours.

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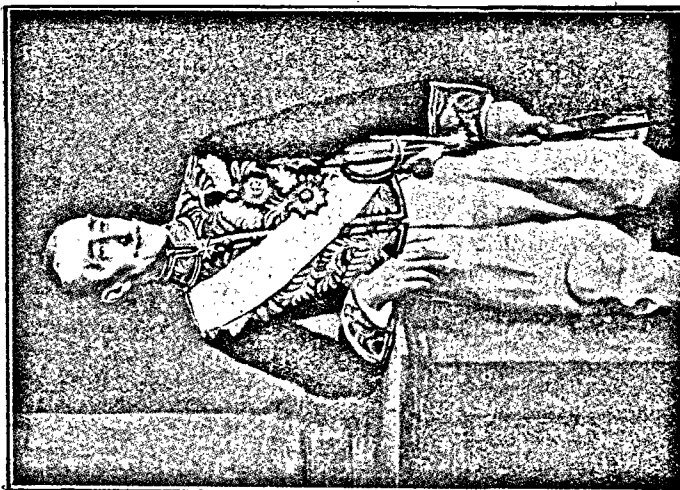
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A MUSLIM HERO

BY

DR. JOGINDRA NATH CHOWDHURI, M.A., Ph.D.



THEIR EXCELLENCIES LORD AND LADY WILLINGDON

OF the three great statesmen that Islam produced in Southern India, one was Malik Ambar, the second, Khwajah Mahmud Gowan, and the third, Sir Salar Jang. But in constructive genius and the combination of high military capacity with administrative skill, Malik Ambar stood out pre-eminently as the greatest of them all, and his memory is still remembered by his countrymen with particular respect and veneration, mainly because of his love and sympathy for his poor subjects—a quality very scarce in mediæval Indian history. The history of this glorious personage was shrouded in mystery, and it is only with great difficulty that I have been able to unravel this dark period of the Deccan history, and “we can now see Ambar as he lived and thought in the eyes of his contemporaries”.

He was born of an obscure Abyssinian family in 1549 A.D. Originally, he was a slave of Khwajah Baghdadi, otherwise known as Mir Qasim, who had purchased him in Baghdad, but this nobleman did not retain him long and sold him to Chengiz Khan, the minister of Murtaza Nizam Shah I, the fourth sovereign of the Ahmadnagar dynasty (1565-1588 A.D.). Chengiz Khan had a “thousand purchased slaves”, and Ambar was one of them; but although he held such an unimportant position there, it was his training ground in regard to political and administrative affairs inasmuch as he received there an opportunity to get into touch with politics and learn the working of the administrative machinery from the observation of his master's administrative system, which rendered an immense service to him in his later activities. But the sudden death of his patron about 1574 A.D. threw him into solitude and helplessness. For the next two decades and a little more he struggled hard to maintain his own existence, sometimes serving as a common soldier in the Ahmadnagar kingdom and sometimes working as a hireling of some ambitious chieftain. But these could not satisfy indefinitely the aspiring heart of Malik Ambar, and he had

been ever exerting his utmost to improve his poor lot. While working as a hireling of an ambitious Ahmadnagar chieftain named Abhang Khan, he did splendid service to his master's cause, which satisfied the latter so much so that he promoted Ambar to the rank of a commander of one hundred and fifty horsemen. Having thus received an army under him—no matter however small it might have been—Ambar took the daring step of a rebellious commander and cut off every connection with his master. He commenced strengthening and consolidating his own position, and the political unrest and scramble for power then prevailing in Ahmadnagar helped his rise. Since 1595-1600 A.D. the kingdom of Ahmadnagar was in a state of anarchy and confusion, and in spite of the gallant defence of the fortress by Chand Sultana it fell a prey to Mughal aggrandisement, eventually forming a part of the vast Northern Empire, and its sovereign along with his family were made State prisoners at Gwalior. During this troublesome period the well-wishers of the State were, on the one hand, too much preoccupied with the defence of the country against Mughal aggression, and, on the other hand, the ambitious chiefs were busily engaged in fishing out of the troubled water. No one, thus, had time to look to the activities of a petty man like Ambar. This was the latter's opportunity and he began to make frequent incursions into the borders of the Ahmadnagar kingdom and punished the local thieves and highwaymen in such a way that they were compelled to follow his lead. In this way, within a short time the number of his followers increased to about 2,500. In proportion to the increase of his men and resources from plunder, his courage and enthusiasm also grew, while his magnetic personality commanded the implicit faith and obedience of his followers. He went on plundering one place after another and even attacked the independent kingdom of Bidar where also his soldiers returned triumphant, laden with rich booty. Whenever opportunity afforded him, he used to plunder the Mughals, cut off their supplies, and put them to all sorts

of difficulties. As days went on his army grew six to seven thousand strong which, later on, increased still further, and many Ahmadnagar nobles then joined his standard, thus adding to his strength, powers, and prestige. Shortly, he became the most powerful personage in the Ahmadnagar kingdom and brought under his control the whole country from the Telingana borders as far north as within one *kros* of Bir and four Ahmadnagar and from twenty *kros* west of Daulatabad to within the same distance of the port of Chaul.

Having thus made his position secure, he took up the cause of the fallen Nizam Shahi dynasty of Ahmadnagar, brought forward a scion of the old Royal family from Bijapur, enthroned him at Parenda with the title of Mustaya Shah Nizam-ul-Mulk, and gave his daughter in marriage to this newly anointed sovereign. Ambar became the prime minister and Vakil-us-Sultanat or Regent of the kingdom (1600 A.D.), and under his strict vigilance and efficient management, law and order were re-established in the Ahmadnagar kingdom.

After the assumption of power, Malik Ambar had twofold duties; first, external—to baffle the attempts of Mughal aggression and drive them out of his country, and the second, internal—to remove party conflicts amongst the nobles and to unite the country for a common cause. Both these he achieved with conspicuous success. Among his most formidable internal opponents was Raju, who wielded not only great influence in the Ahmadnagar kingdom but had also brought under him a large part of the fallen Ahmadnagar kingdom and joining hands with some other malcontents roused the young sovereign Murtaya Nizam Shah II. to take up arms against him. But the latter suppressed these rebellions with a strong hand, showing at the same time all possible courtesy to his sovereign, who had been misled by the evil doers. Raju had eventually to yield before his superior strength and was done away with; among the rest of the rebels, some were imprisoned and others left the Ahmadnagar kingdom altogether.

The Mughals were, however, the more powerful enemy whom he had to fight till his death. He made a coalition with

Bijapur and drove the Mughals out of Ahmadnagar and pushed them back as far as Burhampur (1610 A.D.). Subsequent Mughal attempts to retrieve these losses were met with no tangible result till 1617 A.D., when Prince Khurram (afterwards Shah Jahan) was, however, successful in wresting certain portions of the conquered territories from him. Success and reverses followed alternately in later campaigns till 1624 A.D., but the last year witnessed his greatest feat—a feat unprecedented in the annals of the Deccan. He inflicted a crushing defeat on the combined Mughal and Bijapuri armies* at Bhatvadi, ten miles off Ahmadnagar, in October 1624 A.D. This defeat not only humbled the Bijapuris and the Mughals but made his position unique in the Deccan, and up to his death in May 1626 A.D., he retained the uncompromising independence of the Ahmadnagar kingdom intact.

The great hero lies buried at Amrapur, a village thirty-two miles north-east of Ahmadnagar fort, on the modern road from Ahmadnagar *via* Shevgaon to Palthan on the Godavari.

HIS CHARACTER AND ACHIEVEMENTS

"Ambar" is an Arabic word meaning a rich perfume, known in Europe as "ambergris". Writing sixty years after his death, Bhimsen, the author of 'Nushka-i-Dilkasha', says that although Ambar was dead, his sweet fragrance remained behind. What amount of popularity he had achieved and how he was held in popular estimation can also be seen from the following story endorsed by the author of 'Tarikh-i-Shivaji': "Before the battle of Bhatvadi, Ambar arrived at the bank of the river Bhima at Teligaon, near Koregaon, in order to cross it. But as the river was flooded, he was unable to do it, and in perplexity he got down from his horse and prayed to the river; the flood subsided immediately and the whole army crossed over. When he reached the opposite bank, the river began to rage again. Just then Morar Jagdeo, the naib of Bijapur, arrived at the bank with his army and was astonished to see that Malik Ambar had crossed the river

* Malik Ambar had a rupture with Bijapur about 1623 A.D. whereupon the latter joined hands with the Mughals in crushing Ambar.

immediately before, though it was raging so violently as to deny a passage by any means whatever. He sent word to Malik Ambar: 'God's grace is on you; even the river affords you passage. Stay there in composure. I shall offer thanks for the grace of God.' Hearing this Malik Ambar halted on the other side, while on this side all the chiefs of the army, laying their hands on the head, said: 'Thou art the chosen one of God, a living *pir*: thou hast attained to the stage of a saint.'

Ambar was not a saint, nor will any historian believe this story, but his good deeds left such a favourable impression in the minds of his countrymen that they had not only a peculiar fancy for his name but attributed many godly or supernatural powers in him which, as a matter of fact, he had none.

He was a man of Herculean strength, rare intelligence, and uncommon perseverance. From the son of an obscure Abyssinian family and an utter stranger to India, and what was more creditable—without any patronage and resources, he not only made a fortune unprecedented in the annals of the Indian Abyssinians, but revived a fallen kingdom and gave it a new lease of life. Not to speak of Ahmadnagar, the Deccan, as a whole, owes many things to him. It was he who first enlisted a large number of light Mahratta horsemen, gave them proper military training and organized the militia on a new model of warfare known as the 'predatory or guerilla mode of warfare'. These tactics were too much for the Mughals to cope with and following his footsteps, Shivaji carried these military tactics to the height of perfection, and with their help established a strong and powerful national kingdom in the south. Secondly, it was due to his foresight and adroitness that a coalition of the Deccani powers—Ahmadnagar, Bijapur and Golconda—was possible, thus making Mughal aggression in the South during his lifetime an impossibility. Thirdly, the land revenue system which he introduced in his country became the basis of all other future land settlements in the Deccan. Here he did not claim originality but adaptability; his system was based on that of Raja Todar Mal introduced

in Northern India and in some parts of Gujarat and Khandesh. Ambar adopted the latter's principles of classification of lands and their assessment with reference to the fertility of the soil, and, moreover, like the latter, his system was based on an accurate knowledge of the area under cultivation and the value of the crop. He primarily aimed at three things: first, encouragement and promotion of agriculture; secondly, enhancement of Government revenue; and thirdly, welfare of the peasantry. All these things he attained to his satisfaction and, on the one hand, the peasantry were benefited and the country became prosperous and flourishing, and, on the other, inspite of heavy military expenses, the Government was always financially solvent due to increased income of land revenue. His system was, later on, adopted by the great Mahratta leader, Shivaji, with such modifications and improvements required by the conditions of the respective countries; it was afterwards followed by the Peshwas, and this in turn eventually became the basis of the land revenue system under the British Government.

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Indian Labour in Malaya

BY MR. M. N. NAIR, M.A., LL.B.

[Now that the question of Indians (particularly Indian Labour) in Malaya is engaging public attention in this country, the following article from the pen of Mr. M. N. Nair, M.A., LL.B., who has lived in Malaya for some years past and can claim first-hand knowledge of the situation, may be read with interest.—ED. I.R.]

SEVENTY per cent. of the Indian population in Malaya belong to the labouring class. With regard to the economic and moral well-being of the labourers in Malaya, we often hear diverse and conflicting opinions. What is the truth about them?

There is a section of people who are of opinion both in India and in Malaya that the labourers are well off and all of them live here in an earthly paradise. This section depicts Indians getting higher wages and all the comforts and conveniences, such as free passage, good housing, education, medical help, etc., are attended to by the employers, the Emigration Department of the Government of India and the Labour Department in Malaya. They maintain that the Indian labourers are not subjected here to any social or any civic disabilities. They try to picture the Indian labourers in the brightest colours possible, and as an instance of their welfare quote the eagerness with which the labourers in thousands are willing to return to Malaya after the slump. This is only one side of the picture.

Another section goes to the other extreme and maintains that the labourers in Malaya are undergoing untold sufferings. They hold that labourers are underpaid, underfed and exploited to the utmost by the capitalists with the connivance of the Government. They affirm that Labour in Malaya is in a demoralised and degraded condition earning a mere subsistence wage to keep body and soul together. Politicians in India make a huge capital out of this to secure equal privileges and opportunities for Indians in this Peninsula. When the question of Indian Emigration to this country was pending negotiation, there was a wide clamour by the Indian press and Indian public men for putting a stop to Indian emigration. The Indian Press vehemently denounced the policy of the Government of India. Indian public

opinion is against Indian emigration the reasons being partly political and partly economical. Their view-point is that during the last slump many labourers in Malaya were repatriated and they were subjected to great sufferings. Who knows another slump may not come and another repatriation may not take place? India's man power should not be prostituted for the benefit of another country. Then again they hold, sending Indians as labourers is a blot on the status of Indians abroad. The pro-Malay policy pursued in recent years and the policy of discrimination showed against Indians by the Governments here have created suspicion in the minds of the Indian public men that in course of time the history of Indians in South Africa will be re-enacted here too. Their suspicions are not without justification. They know pretty well that Malay cannot get on without Indian labourers and so they use all sorts of arguments against emigration. A third opinion on this wider question of Indian emigration is that India is a country groaning with over-population and unemployment and the Governments there with top-heavy expenditure in other directions cannot absorb the available labour force and that instead of putting them to entire starvation and death, India at this stage has no other alternative but to allow her sons to emigrate to distant lands and enable them to earn at least a precarious living. Half a loaf is better than none. The Government of India and the Local Governments lean more or less to the third view. They are of opinion that the labourers earn better wages in Malaya and enjoy a higher standard of living than they could hope to get in India. This accounts their policy of allowing emigration under certain securities and safeguards with regard to the number, the method of recruitment, treatment, standard wages, etc.

MAY 1936]

INDIAN LABOUR IN MALAYA

293

Advocates of the well-off theory point out to the sordid condition of labourers in South India and also the amounts saved and remitted by the South Indian Labour from Malaya to South India annually. On the contrary those who hold that the Indian labour in Malaya is underpaid and underfed point out to the chronic indebtedness of Indian labourers. But what is the truth about the condition of Indian labour in Malaya? Is it satisfactory or unsatisfactory? Are they better off in Malaya than in India?

My honest opinion regarding the first question is that the condition of labour in Malaya is not entirely satisfactory and there is much scope for improvement. To the second question my answer is in the affirmative, that the Indian labour is better off in Malaya than in their own country under present conditions prevailing in South India. The above statements may at first appear to be inconsistent and paradoxical. The labour in one's own country and the wages they receive in their own country cannot be compared with the wages they earn in a distant country. The conditions in India are entirely different from the conditions in Malaya. In one's own country one enjoys the associations of his friends, children, relatives, and others who are nearest to him. In a distant country a labourer has very often to sacrifice all these comforts and conveniences. Then again the cost of living as well as the standard of living in India are lower than in Malaya. Very often a labourer in Malaya has to remit money to India for the maintenance of his dependents for which he must have a sufficient saving. A labourer emigrates to a distant country to better his prospects. Therefore the fact that the labourer earns a higher wage in Malaya than in his own country is not conclusive argument to prove the Indian labour here is well off. These facts are overlooked by the adherents of the well-off theory.

There is much scope for improvement in the condition of Indian labour, and I put forward the following concrete proposal for the amelioration of the condition of the Indian labour in Malaya:

1. *Labour Emigration.*—On the question of labour emigration to Malaya, I had

consultations with responsible men here and the sensible opinion appears to be that emigration of labour should be completely put a stop to in the future. They maintain that the surplus Indian labour should be absorbed in India itself by the revival of cottage industries and constructional undertakings by the Governments concerned. Allowing the cooly class to emigrate to outside countries tends to bring down the prestige of the Indians as a nation. So long the majority of the Indians in Malaya belong to the labouring class, Indians as a class will not be respected by other nationals. Then again the labourers are not in any way materially benefited. On these grounds, the responsible Indian public opinion both official and non-official is for discontinuing emigration of labour once for all.

2. *Standard Minimum Wage.*—It is evident that the standard minimum wage fixed is only a bare subsistence wage. The wages are too low to bring about the moral and material well-being of the labour class, though they may be sufficient to keep the body and soul together. So the question of standard minimum wage must be enquired into and revised in such a way as to bring about the economic well-being of the labourers, or to put it in other words, the standard wages must be arrived at from the point of view of human needs just like in Australia, New Zealand and other countries which have adopted minimum wage legislations.

3. *Indian Immigration Committee.*—At present the minimum wages were enquired into and fixed by the Indian Immigration Committee, which consists of planters and heads of various departments. There is a preponderating planter element in the said Committee and so any enquiry regarding minimum wages by that Committee is not likely to be impartial. Labour interests are not represented in that Committee. So long as labour remains unrepresented on that Committee and so long as there are no labour organisations among Indians in Malaya, any effective representation of labour on the above Committee is out of the question. (*Vide* Agent's Report for the years 1932 and 1933.) Both Rao Sahib Kunhiraman Nair as well as Rao Sahib Mukundan have pointed out

the unrepresentative character of the Indian Immigration Committee and have advocated the representation of labour interests on the above Committee. If effective representation of Labour is not possible till the emergence of Labour Union, it is at least quite essential that the question of standard wages must be taken up by an independent and impartial body so that sufficient justice may be done to the poor labourers.

4. *Permanent Labour Settlement.*—The Indian labour in Malaya is a floating population entirely dependent on the price of rubber. This is harmful to the rubber industry as well as to the Indian labour. In order to create a permanent labour force, steps must be taken by the Governments concerned by inducing Indian labour here to settle down permanently on lands of their own by offering facilities for the same, as was done at Chua in Negri Sembilan. The planters in Borneo have succeeded in settling down labour to the great benefit of the planting industry. So long as Malaya has to depend upon foreign labour, if a permanent and contented labour force is created within the country itself, it would be beneficial to the rubber industry as a whole in course of time. Just like the stabilisation of rubber price, the stabilisation of the labour force is also equally essential. If this is done, it would obviate the necessity of repatriation during slump at an enormous cost and also recruitment when the rubber prices go up.

5. *Housing on Lands of their Own.*—Closely allied with the question of permanent settlement is the problem of housing labour. At present labourers are housed in cooly lines. This system is alien to the habits of the Indian labourer. He is accustomed to live in a separate house of his own, however small. Those cooly lines in the first place are not comfortable and to the taste of the labourer, having no privacy which the Indian labourer likes so much. This system demoralises the character of the Indian cooly. Separate housing system must be adopted as far as possible in the future instead of barrack houses.

6. *Abolition of Toddy Shops.*—Great moral and material harm is inflicted on the labourers by estate toddy shops. The Agent's Report for the year 1933

estimates the amount spent by labourers on toddy alone at 3 million dollars. He is also of opinion that the economic position of labourers in the dry districts of Klang and Kuala Selangor are better off than in other districts. By maintaining the estate toddy shops what the employers give by one hand to the labourers, they take back by the other hand much to the economic and moral detriment of the labourers. In order to improve the moral and material well-being of the labourers, it is necessary to abolish all estate toddy shops. This will go a long way in bettering the economic position of the labourers.

7. *Co-operative Movement.*—The co-operative movement has only so far touched few labourers when the total Indian labour force is taken into consideration. Apart from the revision of wages, only the spread of the co-operative movement can bring about the betterment of the Indian labour. Unless the lives of the labourers are much improved by educative propaganda and they are compelled to become members of thrift societies, any increase in wages alone will do no good but on the other hand may do positive harm. At present there are only five Indian co-operative officers. The number and quality of the offices is inadequate to the total Indian labour force. The co-operative officers lack proper training and the Agent's Report for 1933 mentions the lack of sufficiently trained co-operative officers. By overhauling the co-operative machinery and by equipping the staff with properly trained officers and making the movement more comprehensive, much of the indebtedness of the Indian labourers can be eradicated. Then again the co-operative movement in Malaya is only one sided. The societies are mostly thrift societies. Co-operative stores will eliminate the gains of petty shop-keepers, who set also as money-lenders, which will be a saving to the labourer who gets only a meagre allowance. Mr. L. D. Gammans, the Assistant Director of Co-operation in Malaya, lays emphasis on this aspect of the movement. Every labourer must be made to realise his own duties and responsibilities and must be induced to be a member of a co-operative society. For this, societies have to be increased, additional officers are to be

appointed, the co-operative movement is to be extended by bringing at least the majority of the labourers into it if not the entire labour force.

8. *Estate Schools.*—There is a provision in the Labour Code that if any estate has more than 10 or more boys of school-going age between 7 and 14, an estate school should be maintained. But to this provision in the Labour Code, little attention is paid. The vacancy of the Tamil Inspector of Schools is not yet filled up. The Assistant Inspectors are very often uneducated in Tamil and are useless men. Most of the teachers in these schools are also untrained men and in some cases even the illiterate Kanganies discharge the functions of teachers and get the grant by maintaining the schools in name and fulfilling the technical provisions of law. This must be remedied.

9. *Allotment of 1/16th Acre.*—Labourers are given 1/16th of acre as allotment. But this system does no good at all and the land is not properly availed of by the labourer. So long as he feels that the land is not his own and he can be asked to leave the estate at any time by his employer, he is not inclined to take any permanent interest on his little piece of land. The system of allotments must be extended with a view to give the Indian labourers permanent interest in the land.

10. *The Kappoo and the Koottoo.*—The Kanganies and some Kranies swindle the ignorant labourers by these methods. The Agents have from time to time emphasised in their annual reports that these pernicious practices should be discontinued. Much of the saving of the labourers are lost at present in the above manner. The estate managers must give strict orders in their estates prohibiting these practices if they exist.

11. *The Sex Ratio.*—For the permanency of labour it is essential that the sex ratio among the labourers must be maintained in equal proportions. Though the Government has laid down certain rules for guidance regarding this matter in recent years, the rule has been relaxed to a great extent with the result that the number of males among the labourers

far outnumber the females among them. This tells heavily upon the morale of the labour. The serious sexual offences like rape, kidnapping, abduction, enticing a married woman and murder are all the outcome of sex jealousies. By maintaining the sex ratio serious offences among the labourers can be reduced.

12. *Hindu Marriage Registration Act.*—The conviction for some of the offences enumerated above depend upon the evidence adduced in the law courts regarding the validity of a marriage. So long as there is no settled law relating to the proof of the validity of a marriage, conviction in cases of sexual offences is no easy matter and invariably ends in acquittal. It is high time that the law and customs regarding the Hindu marriages are codified and placed on a statutory basis. All marriages conducted in Malaya may be made compulsorily registrable. As regards the marriages conducted in India, some definite rules regarding the proof and validity of a marriage may be enacted into law as guidance for courts. Some law on the above lines is pending the consideration of the Straits Legislative Council, and I hope it will be enacted with suitable amendments.

13. *Free and Voluntary Emigration.*—Dr. Lankasundaram after his return from Malaya pointed out the desirability of discontinuing the Kangani recruiting system and allowing labour to emigrate on a free and voluntary basis. This is a reform long due in the method of recruitment and the Government of India recently has given effect to this policy of voluntary emigration. Free and voluntary emigration of labour will certainly enable a better type of labour to flow into this country than otherwise. Kanganies in most cases are far worse than the employers and the sooner this system of recruitment by Kanganies is done away with, the better it is for the Indian labourers.

14. *The Steamer Convenience and Quarantine.*—The meals served to the deck passengers is not satisfactory and there is much scope for improvement. Some of the anomalies in quarantine camps regarding the treatment of females in quarantine camps must be set right. By much close

supervision and better arrangements, the conveniences of the labourers in quarantine camps can be improved to a considerable extent.

15. *Medical Help.*—There are many estate hospitals and group hospitals but they are in my opinion not adequate to cater to the needs of the Indian labour population. There is much scope for improvement in medical facilities by providing the estate hospitals with more efficient staffs, better drugs, rations, etc. For maternity cases, trained and qualified midwives are quite essential, but I doubt very much whether the estate hospitals have enough of midwives and that too trained and qualified ones. There are no creches for infants and also no orphanage for children of Indian nationality. In these and other directions medical facilities already provided to labourers may be extended and improved.

16. *Representation in Legislatures, Councils, Municipalities, etc.*—Indians form the third community in Malaya in point of population. There are two members amongst them serving in the Indian Immigration Committee. To each of the State Councils, Perak, Selangor and Negri Sembilan, one Indian member is nominated besides one Indian member in the Federal Council. An Indian also is nominated to Straits Legislative Council at Singapore. Indians have no Municipal or political franchise in this country. Increased representation in Councils and other public bodies is highly desirable. The one seat at present allotted to Indians in the Federal Council, according to the declaration of His Excellency Sir Hugh Clifford in 1928, is intended for two communities: the Indians and the Ceylonese. Even if the Ceylonese are included under the term Indian for the matter of representation, the one seat allotted is quite inadequate and there must be at least two seats. The Indians have been very recently ousted from their membership in the State Councils of Perak and Selangor and two Ceylon Tamils have been nominated in place of Indians. There is an all round protest among Indians regarding this.

17. *Repatriated Labourers.*—Among the labourers who were repatriated in 1931 (40,655 adults) 9,781 adults were unfit for

work, that is to say roughly ¼th of the total repatriated adult labour force. In order to safeguard such workers who are unable to work and permanently disabled, it is quite necessary that there should be some old age pension or unemployment insurance or some permanent disability fund. Such things are found in Western countries and the International Labour Convention has advocated some such schemes in the case of disabled and unemployed workers.

18. *A Separate Department for Oversea Indians.*—At present a Department of the Government of India, i.e., Department of Education, Health and Lands looks after the welfare of Oversea Indians. The hands of this Department are so full that the department scarcely gets time to enquire into the complicated problems of oversea Indians. The problem of oversea Indians is becoming more and more complex and it will be better if the Government of India creates a separate overseas department which will be able to do things more expeditiously and more effectively than a combined department could hope to do.

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BY DR. LANKA SUNDARAM, M.A., PH.D.

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THE LUCKNOW CONGRESS

THE Lucknow Session of the Congress was looked forward to with special interest in view of the importance of the



PANDIT JAWAHARLAL NEHRU

issues to be tackled by it and the lead which Pandit Jawaharlal, the new President, was to give it.

The Working Committee met at Allahabad under the presidency of Babu Rajendra Prasad to take stock of the situation and prepare the ground for the coming session. It would appear that there was considerable divergence of opinion in regard to the method of attacking the New Constitution forced on the country. The Committee adopted a compromise resolution which was released on the 7th. The main features of that resolution were the rejection of the New Constitution in its entirety, demand for a Constituent Assembly based on adult franchise or a franchise approximating to it, abolition of the Parliamentary Board, and leaving the question of acceptance of office to be decided when necessary by the A. I. C. C.

SUBJECTS COMMITTEE

The Subjects Committee met on the 9th with Pandit Jawaharlal Nehru, the President-elect, in the chair and discussed the official resolution on the Congress Constitution placed before it by the Working Committee. The Socialists brought in an amendment which meant a fundamental change in the constitutional practice of the Congress. Over a dozen speakers on either side

participated. By 35 votes to 16, the Subjects Committee rejected the amendment and instead adopted a resolution for a committee of inquiry on the subject. That was the first indication of the relative strength of the Working Committee and the Congress Socialists in the Subjects Committee.

The Committee, however, agreed to the deletion of the manual labour clause as the qualification for membership of a Congress Committee, only eight members voting for its retention.

Encouraged by this success, the Socialists moved the deletion of the khadi clause as well, but this attempt was defeated by an overwhelming majority only six voting for the Socialist amendment.

It is impossible within this limited space to give even a summary review of the discussions in the Subjects Committee in regard to the various resolutions placed before it. But exception must be made of the important resolution on the Government of India Act which was moved by Babu Rajendra Prasad on behalf of the Working Committee.

The official resolution provoked considerable opposition from the Socialists and the question of office acceptance was contested with vehemence and even bitterness.

MR. SATYAMURTI'S PLEA

Mr. Satyamurti put in a very impassioned plea for acceptance of office. In the course of his speech urging acceptance of office, he said:

If you will vote for the resolution I promise not to be a Minister myself. I am so much interested in seeing this office acceptance question through that I am prepared to pay even this price. If you allow your cause to go by default, your task will be made thousand times more difficult. The Congress will be called a Brahman organization in South India and Hindu organisation in North India, and John Bull will rejoice in the background. I believe that in six out of the 11 provinces Congress majorities could be obtained. Let us form parties based on political and economic programme and then you will find that the mischief of Communal Award will be nowhere. Mr. De Valera fought the constitution by taking office and then broke the constitution and removed the oath of allegiance to the King. Can't we profit by the example of other nations? The Socialists here merely say "don't accept office". What is their alternative programme they place before us?

PANDIT JAWAHARLAL'S STATEMENT

Pandit Jawaharlal, the President, thought it necessary to make a statement clearing his own position.

The question had been agitating the country for long and it had grown into vital differences. In effect two distinct mentalities had clearly evolved, namely, the reformist mentality and the revolutionary mentality. Office acceptance meant the reformist mentality. He did not think that the Congress spent all these years in order to develop this mentality. They were fighting for creating a revolutionary mentality. He knew he differed from his colleagues on this question, but he was not prepared to create a split or break up the Congress on this issue. They should, therefore, give dispassionate consideration to the question and come to a final decision. But he was determined to do his utmost to keep up the Congress unity.

RAJENDRA BABU'S REJOINDER

Replying to the debate, Babu Rajendra Prasad valiantly defended the Working Committee's resolution against irresponsible criticism and said significantly enough :

Many things have been said about the revolutionary mentality and the reformist mentality. I am a villager. I do not understand books. Whatever I have read I have forgotten. Whatever decision I reach is not based on books; it is based on the life of the country, on seeing the bones of people in misery and want.

Through my tours in the villages, I have seen what moves their lives, what raises or lowers them.

If we are going to decide the destiny of India by reading books, I do not know where you will drive India.

The Committee thereupon adopted the Working Committee's resolution by 48 votes to 5, leaving the question of acceptance of office under the New Constitution to be decided at a special session of the All-India Congress Committee. All the amendments were rejected by big majorities. Mr. Amritlal Seth's amendment for including the Indian States in the Constituent Assembly was defeated by 28 votes to 37. Mr. Balkrishna's amendment for boycotting the Councils had only two supporters. Mrs. Kamaladevi's socialist amendment for wrecking the Constitution was defeated by 20 votes to 48. Swami Sampurnanand's Amendment on similar lines was rejected by 23 votes to 44. Mr. Govind Das' motion for deciding the issue of office acceptance before the election had only seventeen supporters.

THE OPEN SESSION

The public Session of the 49th Congress opened on the 12th with an address of

welcome by Mr. Shri Prakash, M.L.A., Chairman of the Reception Committee. He paid a glowing tribute to the memory of Shri Kamala Nehru and Mr. T. A. K. Sherwani, and passed on to deplore the condition of the mass of the people wallowing "in its own apathy, ignorance and destitution". Freedom of the country, if it should mean anything at all, should include the masses and without them, he said, it was not worth having. Mr. Shri Prakash laid a great emphasis on the need for raising the status of the masses and said that the rich and prosperous had a duty towards their poorer fellow-men.

Let those who are better off than the rest of their brethren, or who to-day enjoy the monopoly of all position and power, wealth and leisure, not forget that the very things that they prize are endangered when the many are wallowing in dirt and in poverty, deprived of all the light that proper knowledge and adequate comfort can give them. Wide-spread poverty inevitably reacts on the well-to-do; and disease and death creep within their sheltered walls because the neighbourhood is unhappy and unclean.

"We must now frame our own future Constitution," said Mr. Shri Prakash,

not so much of the Government which is after all not very important, but the constitution of society itself for the well-being of which alone any Government can be allowed to exist.

He concluded with a fervent appeal that "we are out to win Swaraj". And Swaraj for us, he observed,

is the recovery of our lost soul and not merely the finding of our lost wealth. We want Swaraj because we desire to fashion our lives in our own way, we want to get back our capacity to make our own contribution to world-thought and world-endeavour, and to feel and realise that the words, 'India' and 'Indian', unlike the case to-day, stand for everything that is noble and good, and that we too can move about the world as a self-respecting people, as members of a race that is truly great and really free.

JAWAHARLAL'S PRESIDENTIAL ADDRESS

Pandit Jawaharlal's address was a vigorous plea for socialism. Reviewing at the outset the present situation in India and abroad, he said that a clear and definite Fascist mentality had developed among our rulers.

I am convinced that the only key to the solution of the world's problems and of India's problems lies in socialism and when I use this word, I do so not in a vague humanitarian way but in the scientific economic sense.

Socialism is however something, even more than an economic doctrine; it is a philosophy of life and as such also it appeals to me. I see no way of ending the poverty, the vast unemployment, the degradation and the subjection of the Indian people except through socialism.

That involves vast and revolutionary changes in our political and social structure, the ending of vested interests in land and industry as well as the feudal and autocratic Indian States' system. That means the ending of private property, except in a restricted sense and the replacement of the present profit system by a higher ideal of co-operative service.

He should like the Congress to become a socialist organisation. But he had no desire, he said, to force the issue in Congress and create difficulties in the way of the struggle for freedom. It should be possible to join their ranks together, even though they might differ as to the social issue.

He urged that there should be a closer co-operation between the Congress and the workers and peasants who were being exploited by the capitalists. The primary village committees of the Congress should have increased power of discussion of policy instead of being merely the organs for electing delegates.

To the Government of India Act 1935, said Pandit Jawaharlal, their attitude could only be one of hostility and the only solution of their political and communal problems would come through the Constituent Assembly.

Our attitude towards the new India Act can only be one of uncompromising hostility and a constant endeavour to end it. To accept office and ministry under the conditions of the Act is to negative our rejection of it and to stand self-condemned. National honour and self-respect cannot accept this position; for it would inevitably mean our co-operation in some measure with the repressive apparatus of imperialism and we would become partners in this repression and in the exploitation of our people.

Regarding office acceptance question, Pandit Jawaharlal said to accept office was to negative their rejection of the Government of India Act and to stand condemned.

It is always dangerous to assume responsibility without power, even in democratic countries; it will be far worse with this undemocratic constitution hedged in with safeguards and reserved powers and mortgaged funds, where we have to follow the rules and regulations of our opponents' making. Imperialism sometimes talks of co-operation, but the kind of co-operation it wants is usually known as surrender and the ministers who accept office will have to do so at the price of surrender of much that they might

have stood for in public. That is a humiliating position which self-respect itself should prevent one from accepting. For our great national organisation to be party to it is to give up the very basis and background of our existence.

Self-respect apart, common sense tells us that we can lose much and gain little by acceptance of office in terms of the Act. We cannot get much out of it or else our criticism of the Act itself is wrong, and we know that it is not so. The big things for which we stand will fade into the background and petty issues will absorb our attention and we shall lose ourselves in compromises and communal tangles and disillusion with us will spread over the land. If we have a majority and only then can the question of acceptance of office arise, we shall be in a position to dominate the situation and to prevent reactionaries and imperialists from profiting by it. Office will not add to our real strength; it will only weaken us by making us responsible for many things that we utterly dislike.

Referring to the communal decision, Pt. Jawaharlal said that it sought to divide India into numerous separate compartments chiefly on a religious basis, and thus made development of democracy and economic policy very difficult. If they wished to function democratically, the proposed communal arrangement will have to go and he had no doubt that it would go.

Regarding the question of the revival of civil disobedience, Pt. Jawaharlal said that he did not know what was exactly meant by militant action, but if direct action on a national scale or civil disobedience were meant, he would say that he saw no near prospect of them. Civil disobedience and the like, he said, could not be switched on and off when they felt like doing so.

THE RESOLUTIONS

When the Congress met the next day, the President put from the chair a number of non-controversial resolutions like suppression of civil liberties, etc., which were passed.

Babu Rajendra Prasad then moved the Working Committee's resolution as passed by the Subjects Committee regarding the Government of India Act. It ran as follows:

Whereas the Government of India Act, 1935, which is based on the White Paper and on the Joint Parliamentary Committee's report, and which is in many respects even worse than the proposals contained in them, and in no way represents the will of the nation, is designed to facilitate and perpetuate the domination and exploitation of the people of India and is imposed on the country to

the accompaniment of wide-spread repression and the suppression of civil liberties, the Congress reiterates its rejection of the New Constitution in its entirety.

The Congress, as representing the will of the Indian people for national freedom and a democratic state, declares that no constitution imposed by outside authority and no constitution which curtails the sovereignty of the people of India and does not recognise their right to shape and control fully their political and economic future, can be accepted.

In the opinion of the Congress, such a constitution must be based on the independence of India as a nation and it can only be framed by a constituent assembly elected on adult franchise or a franchise which approximates to it as nearly as possible. The Congress, therefore, reiterates and stresses the demand for a constituent assembly in the name of the Indian people, and calls upon its representatives and members in legislatures and outside to work for the fulfilment of this demand.

SELECTION OF CANDIDATES

In view of the fact that elections for the Provincial Legislatures under the new Act may, according to official statements, take place before the next session of the Congress, this Congress resolves that in such an event candidates should be put forward on its behalf to contest such seats in accordance with the mandate of the Congress and in pursuance of its declared policy. Such candidates must be chosen from those, who fully support the Congress objective of Indian independence and pledge themselves to carry out its policy in regard to the Legislatures.

ELECTION MANIFESTO

The All-India Congress Committee shall place before the country, prior to the election, a manifesto explaining the political and economic policy and programme of the Congress in conformity with the resolutions passed by it from time to time.

The Provincial Congress Committees may further supplement the manifesto by adding to it specific items which have special application to their respective provinces. All provincial manifestoes must be approved by the Working Committee of the All-India Congress Committee.

C. P. B. ABOLISHED

Resolved further that the functions of the Parliamentary Board be discharged in future by the Working Committee of the All-India Congress Committee. The Working Committee is authorized to appoint such Boards or Committees as may be necessary to organize elections to the legislatures as well as guide, co-ordinate and control the activities of Congress members in the legislatures. Accordingly the Parliamentary Board need not be reconstituted hereafter.

A.I.C.C. MEETING TO DECIDE

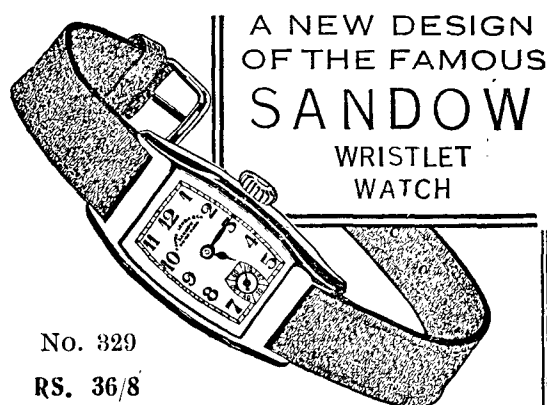
The question of acceptance or non-acceptance of office by the Congress members, who will be elected to the legislatures under the new constitution having

been agitated in the country, the Congress, in view of the uncertainty of the situation as it may develop, considers it inadvisable to commit itself to any decision at this stage on the question and leaves it to be decided at the proper time by the A.I.C.C. after consulting Provincial Congress Committees.

Four amendments had been moved to this resolution in the open Congress. Mr. Sampurnanand's amendment for creating deadlocks was defeated by 255 votes against 487. Other amendments were also rejected by a large majority.

The main resolution moved by Babu Rajendra Prasad postponing consideration of the question of office acceptance was carried by a large majority without division after nearly six hours' debate in which about twenty speakers participated.

The Congress also passed several other resolutions including those concerned with its own constitution, the position of Indians abroad, the states and their people, and an agrarian programme which was to be given effect to immediately.



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May '36.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Congress Presidential Address

EVEN before the conclusion of the Congress session, Pandit Jawaharlal would have discovered the disparity between his lofty idealism and the actualities of the situation in India. A week's intimate discussion with his colleagues in the Working Committee and his experience of the debates in the Subjects Committee and the open Congress would doubtless have convinced him how wide of the mark is all the international ideology of his Presidential address from the pressing problems of practical politics in the country. His address is a brilliant and impassioned plea for undiluted socialism of the Soviet type. It is as courageous and sincere and outspoken an expression of his view as might be expected of him. But Pandit Jawaharlal is too wide awake to believe that his views are shared by any considerable body of people either in the Congress or in the country. He must have realised too that his unanimous election to the chair was prompted more by a grateful appreciation of his undoubted patriotism and self-sacrifice than by acquiescence in his socialistic programme. And what is his programme but to make a *tabula-rasa* of all that has been done.

I see no way of ending the poverty, the vast unemployment, the degradation and the subjection of the Indian people except through Socialism. That involves vast and revolutionary changes in our political and social structure, the ending of vested interests in land and industry, as well as the feudal and autocratic Indian States' system. That means the ending of private property, except in a restricted sense, and the replacement of the present profit system by a higher ideal of co-operative service. It means ultimately a change in our instincts and habits and desires. In short, it means a new civilisation, radically different from the present capitalist order.

So he is out to give battle to, landlords and capitalists, zamindars and ruling princes as if we have not enough class feuds in our ranks. Constitutionalism is dismissed as "political senility". With a sneer for mere "reformism" Pandit Jawaharlal would unfurl the standard of revolution and independence.

Above all, in spite of all his plea for unity, he has effectively blasted all hopes of co-operation with non-Congressmen. For months past leading Congressmen and advanced Liberals had been paving the way for rapprochement. But the address

has completely ruled it out of court. Frankly, Mr. Jawaharlal has brought "not peace but the sword".

But the address is not the last word in Congress politics. And the President is too much of a realist to miss the meaning of all the opposition in the Congress to his radical programme. He is too keen witted a politician to forget the significant warning of Babu Rajendra Prasad in his rejoinder to his statement in the Subjects Committee:

Many things have been said about the revolutionary mentality and the reformist mentality. I am a villager. I do not understand books. Whatever I have read I have forgotten. Whatever decision I reach is not based on books; it is based on the life of the country, on seeing the bones of people in misery and want.

Through my tours in the villages, I have seen what moves their lives, what raises or lowers them.

If we are going to decide the destiny of India by reading books, I do not know where you will drive India.

In selecting the *personnel* for his Working Committee, the new President has shown how keenly alive he is to the need for accommodating his pace with that of his colleagues. There will always be criticisms about the selection for the President's cabinet, but the Pandit has taken care to be provided not only with a representative team but with a team containing some of the most respected and responsible men in the Congress for advice and guidance.

The New Viceroy

Lord Linlithgow has taken charge of his high office at a time of exceptional difficulty as it will devolve on him, as the new Viceroy, to steer the new constitution in the shaping of which he has himself taken no small share. Though public opinion in India has expressed itself on the new constitution in unmistakable terms, there will be no lack of men who will help the Viceroy in the arduous task of handling the situation in the best interests of the country. The machinery is crude enough; but much depends also on the man behind it, and it is hoped that the new Viceroy will bring to bear on the working of the new constitution the vision and the sympathy of which he gave such ample proofs in his earlier

association with this country as President of the Royal Commission on Indian Agriculture.

His Excellency's broadcast speech on assumption of office is full of fine feeling and an earnest desire to do his bit in the spirit of one dedicated to his task. Indeed, Lord Linlithgow has approached his great task with a prayerful spirit. There is about his utterances an unmistakable ring of sincerity, frankness and goodwill and an earnestness of manner which can hardly fail to evoke a cordial response. It is easy enough to touch the heart of a grateful people always susceptible to a generous gesture. But the country is in a distracted condition. It is in no mood to be hoodwinked by specious pleas or threats of repression. If His Excellency can bring about an atmosphere of mutual trust and self-respect, he would doubtless make a success of his regime.

The Willingdons

Lord Willingdon's viceroyalty has been crammed with so many momentous transactions that it is too soon to pronounce a judgment upon it. Apart from purely political problems, Lord Willingdon's Government was faced with the catastrophic situation created by two earthquakes in succession. Their Excellencies Lord and Lady Willingdon's arduous labours for the relief of suffering in the afflicted areas must stand paramount among their services to this country. But his regime has been unfortunately marred by repressive laws and certifications which are not only out of tune with a gracious and charming personality like His Lordship, but somewhat ironic in the face of his oft-repeated ambition to play the "Constitutional Governor-General". Lord Willingdon, from the first, was an enthusiast for the idea of Dominion Status for India. How little of this idea is translated into the Government of India Act is a matter for profound regret and disappointment. But whatever may be the verdict of time on the history of these eventful years, the Willingdons leave behind them many warm friends in this country, who wish them long life and pleasant memories of their sojourn in our midst.

A Philosopher's Mission

Oxford must be congratulated on securing the services of Sir Radhakrishnan as Spalding Professor of Eastern Philosophy and Ethics. Prominent public men and educationists of different universities of South India met in Madras last month to do honour to the out-going Philosopher. The Rt. Hon. Srinivasa Sastri, Vice-Chancellor of the Annamalai University, who fittingly presided over the function, hailed Sir Radhakrishnan as the right man in the right place. In a delightfully characteristic speech, Mr. C. R. Reddy, the new Vice-Chancellor of the Andhra University observed:

In our present condition we have to treat all talents as investments of nationalism in the world market. We are sending out along with the exports of gold, Sir Radhakrishnan but I do hope that the consequences in the second case will not be so disastrous as in the first.

It is not merely politicians who solve political problems. A philosopher can do his bit too. Said the new Spalding Professor:

Whereas the relations between Great Britain and India may not be comfortable to either side on the political plane; by the play of intellectual and moral forces political problems may have a lateral approach.

We could hardly wish for a more able or eloquent explorer of such avenues of approach; for though Sir Radhakrishnan's work will be directly to propagate philosophy, it will yet indirectly convince that India, in the felicitous and expressive words of the philosopher, "is not a subject to be administered but a nation seeking its soul."

Sind and Orissa

On April 1, two new Provinces—Sind and Orissa—came into being in accordance with the provisions of the New Government of India Act. The case for the separation of Sind from Bombay, as for bringing the Oriya-speaking people under a single administration has long been a subject of considerable discussion. But whatever the controversy preceding the birth of these new Provinces, there is nothing but sympathy and goodwill all round. The older Provinces look forward to a future of peace and contentment under the new administration and they join in the chorus of goodwill that Sind and Orissa may yet have all the benefits of autonomous and self-governing units in the Federation.

ALL-INDIA MUSLIM LEAGUE

THE 24th session of the All-India Muslim League met at Bombay on the 11th April with Sir Syed Wazir Hasan in the chair.

Sir Currimbhoy Ibrahim, Chairman of the Reception Committee, in welcoming the delegates stressed the need for unity.

SIR WAZIR HASAN'S ADDRESS

Sir Wazir Hasan delivered a lengthy address in which he surveyed the part played by Muslims in recent years and recalled the services of Sir Syed Ahmed and Mr. Jinnah and others. Referring to the new Constitution, he said:

A Constitution is literally being forced on us by the British Parliament, which nobody likes, which no one approves of. After several years of Commissions, Reports, Conferences and Committees, a monstrosity has been invented and is being presented to India in the garb of this Constitution Act. It is anti-democratic, it will strengthen all the most reactionary elements in the country and instead of helping us to develop on progressive lines, it will enchain and crush the forces making for democracy and freedom. The Muslim classes and the Muslim masses will suffer from the new scheme as much as any other section of the Indian people.

The worst feature of the new Constitution, said Sir Syed, is that "it has not got in itself the seeds of growth and there are no stages of development prescribed by the Constitution that may lead us finally to full responsible government".

In this connection he gave a warning to Great Britain pointing out "the disastrous blunders they are committing in regard to the political freedom of other people";

and my fear is that unless the destinies of our people are placed into their own hands soon, history will have to record another instance of a "disastrous blunder" on the part of the British Parliament.

He then made a strong and earnest plea for unity among Muslims and among Indians.

Suggesting that steps should be immediately taken to formulate the minimum measure of agreement, which would conduce towards presenting a united front, Sir Wazir Hasan placed the following proposals, embodying:

(1) A democratic responsible government, with adult franchise, to take the place of present system.

(2) Repeal of exceptionally repressive laws and the granting of the right of free speech, freedom of the Press and organisation,

(3) Immediate economic relief to the peasantry; State provision for educated and uneducated unemployed; and an eight-hour working day with fixed minimum wages for the workers.

(4) Introduction of free compulsory primary education.

MR. JINNAH'S RESOLUTION

The central resolution of the session was, of course, the one on the new Constitution which was moved by Mr. Jinnah with characteristic vigour.

The All-India Muslim League enters its emphatic protest against forcing the Constitution upon the people of India as embodied in the Government of India Act, 1935, against their will in spite of their repeated disapproval and dissent expressed by various bodies and organisations in the country.

The League considers that, having regard to the conditions prevailing in the country, the Provincial Scheme of the Constitution be utilised for what it is worth in spite of the most objectionable features contained therein which render real control, responsibility of the ministry and the legislature over the entire field of Government and administration nugatory.

The League is clearly of the opinion that the All-India Federal Scheme of the Central Government embodied in the Government of India Act is fundamentally bad. It is most reactionary, retrograde, injurious and fatal to the vital interests of British India *vis-a-vis* Indian States, and it is calculated to thwart and delay indefinitely the realisation of India's most cherished goal of complete responsible Government and is totally unacceptable.

The League considers that the British Parliament should still take an opportunity to review the whole situation afresh regarding the Central Scheme before it is inaugurated as the League feels convinced that the present scheme will not bring peace and contentment to the people. If it is persisted and enforced upon the people it will lead to disaster, because it is entirely unworkable in the interests of India.

In moving the resolution, Mr. Jinnah pointed out that in the new Constitution there was only 2 per cent. responsibility and 98 per cent. safeguards. There was hardly any common agreement in favour of this Constitution and he advised his countrymen "to do with it what the Germans did with the treaty of Versailles which was forced upon them".

He then examined the ways and means of putting pressure on the British Government to modify the Constitution. Discounting armed revolution and non-cooperation alike as impossible,

there was left constitutional agitation which meant work inside and outside the legislatures for releasing forces which would make the British Government yield. But it could not be done by one community; it required all communities to stand shoulder to shoulder,

FOREIGN AFFAIRS

By "CHRONICLER"

Italy in Abyssinia

WHILE France and Britain are busy with the German incursion into the Rhineland, Italy is having a free hand in Abyssinia—exactly what was feared in these columns last month. A reckless campaign of air bombing and quite a savage devastation of towns and villages have gone on unimpeded in the most unoffending centres of Abyssinia. Public opinion has been deeply stirred by proved acts of Italian atrocity. Red Cross hospitals have been bombed; men, women and children have been burnt down in their peaceful dwellings or suffocated to death by poisonous gas in deliberate breach of the Geneva Protocol. Thus as Mr. F. L. Lucas rightly points out in the *Manchester Guardian*: "It is not on the Rhine as yet, but by the sources of the Nile that human hopes of peace and collective security are being outraged and murdered."

The Betrayal of Abyssinia

It is now practically certain that all is over for Ethiopia; and Italy—with her poison gas and bombing planes is making her way rapidly to the capital. As we write, almost the whole country has been covered and terrorised and nothing but a miracle can save Addis Adaba and the unfortunate people from the ruthless invaders. No wonder with such victories to her credit, Italy declined to negotiate except on her own terms. And yet to the last, Abyssinia has been pathetically clinging to the League and its sanctions. How futile the so-called sanctions have been is evident from the tone of Italy's reply to the League. Baron Aloisi informed Senor Madariaga that Italy is prepared to negotiate for peace on the condition that the negotiations take place directly between Abyssinia and Italy as between victor and vanquished and that the League does not participate though it may have an observer present.

With this slap in the face, the League Council adopted a resolution regretting the failure of conciliation and appealing again to Italy

to bring to the solution of the conflict the spirit which the League of Nations expect from a former member with a permanent seat on the Council.

That is a frank expression of the League's impotence in the face of the situation.

Abyssinia now realises rather late in the day the worthlessness of the so-called collective security. Each country in Europe has its own axe to grind. France, which is so keen on urging sanctions against Germany, has throughout shielded Italy against any effective action. So the powers have been playing a double game in the great betrayal of Abyssinia. Abyssinia's one fault was her reliance on the pledged word of the so-called civilised powers of Europe. Amidst all the poignancy of the situation, two things will stand out clear in the judgment of History: the story of a brave people fighting for its freedom against an atrocious enemy dead to all dictates of law or humanity; and the shameless episode of broken faith on the part of the combined nations of Europe.

But Nemesis is having its way, and the shadow of war is hovering over Europe.

All the States with German frontiers now wait in terror wondering which treaty Hitler will next choose to violate, while the pro-Nazi element in Austria, Poland, Yugoslavia and Rumania will certainly be strengthened by Hitler's success in driving a wedge between England and France.

For, as the *New Statesman and Nation* puts it:

To bargain with Mussolini was fatal from the start; it was to smash the whole collective system on the desperate gamble that a dictator who has shown himself as ready to break treaties as Hitler himself would prove a stable ally against Germany.

The Dardanelles Mystery

Now that collective security is failing, Turkey has taken the opportunity to address the signatories to the Dardanelles Convention annexed to the Treaty of Lausanne in regard to the refortification of Dardanelles. There are conflicting reports regarding the actual remilitarization of the Straits. From Moscow it is reported that the Soviet Government have sent a note to Turkey approving of her proposals for negotiations to bring the status of the Straits in conformity with the interests and security of Turkey.

Greek circles observe that if the Dardanelles are refortified, Greece must refortify the islands of Lemnos, Mitylene, Chios and Samos, the status of which is governed by the same provisions as the Dardanelles are.

MAY 1936]

FOREIGN AFFAIRS

305

The German Memorandum

The result of the German election was a foregone conclusion. Herr Hitler was backed by nearly 99 per cent. of the electors. The actual figures were: 44,411,911 for the Government and 543,026 against. With this enormous backing, Herr Hitler stood his ground and though his reply to the London proposals were couched in conciliatory terms, he declined to deviate from the position he had taken up. While refusing to withdraw the troops from the Rhine Zone, the Note promised for a period of four months not to increase them. It is suggested that a Commission be sent to see that the promise is carried out.

The Note contains proposals for the reorganisation of Europe on peaceful lines, a general conference on the limitation of armaments, the arrangement of non-aggression pacts, the avoidance of anything inimical to the good relations between France and Germany, and Germany's re-entry into the League.

It is pointed out that the limitation of armaments is necessary, not only from economic but from psychological standpoints. Germany would propose that no bombing of cities more than 12 miles from the fighting area be allowed, control of gas warfare, and the abandonment of heavy artillery and heavy tanks.

She would be willing to re-enter the League immediately or on the conclusion of the treaties mentioned in expectation that in the appropriate period the question of Colonial equality, together with the question of the separation of the League Covenant from Versailles be clarified.

Speaking on the Memorandum and Hitler's proposals, Mr. Anthony Eden told the House of Commons that they were deserving of careful study. He emphasised that the British objective was to get negotiations going to bring about a final settlement.

In the event of conciliation failing in the present situation in Europe, following consideration of the German reply to the Locarno Memorandum, British will guarantee the security of France and Belgium against German aggression.

This was the statement made by Mr. Eden to Herr von Ribbentrop and contained in letters to the French and Belgian ambassadors.

The German Government's reply, subject to reservations on certain points, was on the whole well received by the British press, and it was suggested that it was for the powers now to bring Herr Hitler speedily to the conference table to prove the sincerity of his proposals.

39

Russia and the Far East

Evidence of Russian reaction to the Japanese militarism is supplied by *Reuter's* correspondents in Berlin and Moscow. An eye-witness' account of the terrific war preparations on Soviet-Manchukuo frontier is given by an American journalist, Mr. Arthur Bate. He declared

that the atmosphere in the frontier was like that in Europe in 1914. He saw in Manchukuo fifty to sixty armoured railway cars with gun turrets and many trains carrying Japanese officers. Between the frontier and Moscow, we passed on an average thirty-five trains daily of seventy-five coaches each, carrying military supplies to the East.

After four hours train journey east of Omsk was passed a vast plateau with three miles of aeroplanes estimated at over a thousand machines with hangars and workshops.

In a message from Moscow, M. Stalin is reported to have declared that "in the event of Japan attacking Outer-Mongolia, the Soviet would have to assist the latter". No people to-day wanted war, he continued,

but the two focal dangerous points were the zone of Japan in the Far East and the zone of Germany in Europe.

The situation in the Far East at present was perhaps the more menacing but the centre of danger might shift to Europe.

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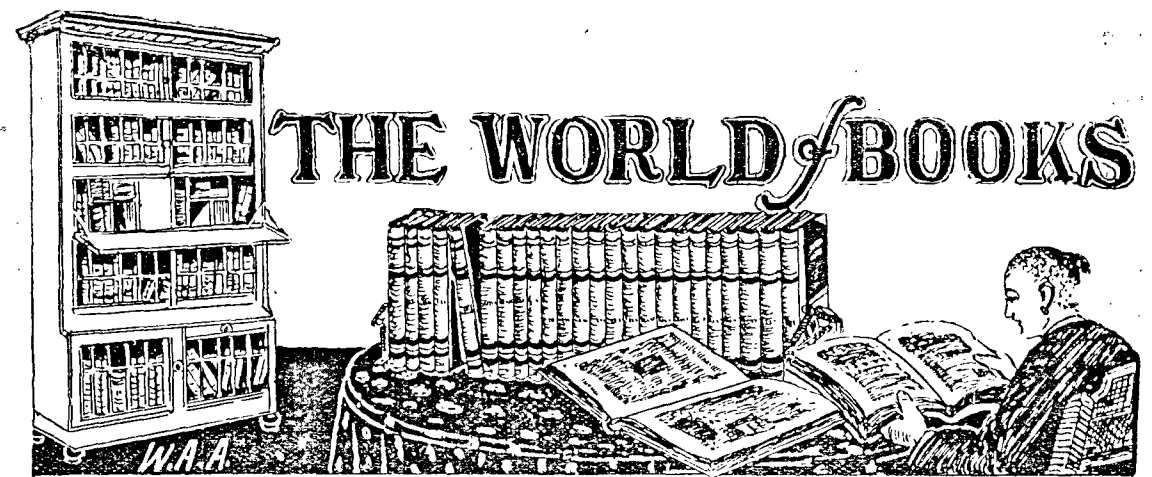
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DIARY OF THE MONTH

- Mar. 26. Herr Hitler scores a big majority in the German elections.
- Mar. 27. The Government of India decide to send a scientific expedition to Japan to observe the total eclipse of the Sun on June 19.
- Mar. 28. Mr. C. R. Reddy is elected Vice-Chancellor of the Andhra University.
- Mar. 29. Mr. Jinnah's amendment to terminate Ottawa Agreement is passed in the Assembly.
- Mar. 30. The Council of State accepts the Finance Bill.
- Mar. 31. A Public Farewell Dinner under the presidency of Rt. Hon. Sastri is given to Sir Radhakrishnan at Madras on the eve of his departure to Oxford.
- April 1. Two new Provinces, Sind and Orissa, come into being to-day with Sir Lancelot Graham and Sir John Hubback as Governors respectively.
- April 2. Ethiopia appeals to the League to tighten up the sanctions.
- April 3. Mr. Jamnadas Metha is elected Mayor of Bombay.
- April 4. Britain assures France and Belgium that she will stand by her Locarno guarantees.
- April 5. It is reported that Addis Ababa is being bombed.
- April 6. The Congress Working Committee meets at Allahabad with full attendance.
- April 7. Sir Philip Chetwode advocates rapid Indianisation of the Army in his address to the East India Association in London.
- April 8. Mr. Subash Chandra Bose is arrested on arrival at Bombay.
—Lord Willingdon's Farewell Address to the Legislatures.
- April 9. Prof. A. B. A. Hamid is elected Pro-Vice-Chancellor of the Aligarh University.
- April 10. All-India Muslim League meets at Bombay under the presidency of Sir Syed Wazir Hassan.
- April 11. The Subjects Committee approves the Congress Working Committee's resolution on the New Constitution.
- April 12. The 49th session of the Indian National Congress meets at Lucknow, Pandit Jawaharlal Nehru presiding.
- April 13. First Conference of the South Indian Christians is held at Madras.
- April 14. W. Demerdjis, the Greek Premier, is dead.
- April 15. Congress session concludes.
- April 16. The Italians capture Dessie.
- April 17. The Marquess of Linlithgow, the new Viceroy, with the Marchioness of Linlithgow arrive in Bombay.
- April 18. Lord and Lady Willingdon sail for England.
- April 19. The Maharajah of Bikanir tenders his resignation of membership of the Standing Committee of the Chamber of Princes.
- April 20. The League Council expresses failure of negotiation *re* Italo-Ethiopian dispute and adjourns.
- April 21. H. E. Lord Linlithgow delivers his first broadcast speech from New Delhi.
- April 22. The Empress of Abyssinia makes a moving appeal to France and Britain to save her country.
—The Bombay citizens meet under the presidency of Sir Chimanlal Setalvad to mourn the death of Sir D. E. Wacha.
- April 23. The Royal Empire Society entertains the Indian Cricket Team in London.
- April 24. The Assembly adjourns *sine die*.
- April 25. Serious Hindu-Muslim rioting occurs in Poona necessitating the military being called out.
- April 26. Italians capture Dagaha Modo.
- April 27. Mr. Eden denies in the Commons that repatriation facilities are not available to Indians in Ethiopia.
- April 28. King Fuad of Egypt is dead.



INDIA'S NEW CONSTITUTION. By J. P. Eddy and F. H. Lawton. Macmillan & Co. Ltd.

The Government of India Act is a ponderous volume of 478 sections and a number of schedules. The task of understanding an Act of such complexity is necessarily formidable. Both the general reader and students of constitutional history will, therefore, welcome this summary and interpretation of the new Indian Constitution in which the authors have attempted to disentangle its essential features from the mass of legal phraseology and details which are apt to obscure them. It is unnecessary at this time of the day to criticise the features which have so often provoked the emphatic disapproval of Indian politicians. It is enough to point out that the authors have traced the line of constitutional development since the report of the Simon Commission and noted the contribution of each successive stage in the final shaping of the Act.

The legal and constitutional aspects of the Act are discussed at some length and its provisions succinctly presented in their proper historical setting.

HOW TO BE A JOURNALIST. By Adolph Myers. Published by the "Times of India" Press, Bombay.

This is a collection of ten talks broadcast from the Bombay Studio by an experienced journalist. Its 150 pages are crammed with very useful suggestions and practical counsel for the aspiring journalist. The book will be found useful not only to the working journalist but to the Free Lance also.

FREEDOM: A Symposium. George Allen and Unwin Ltd., London.

There was never a time when individual freedom in the sense in which it was understood and valued in the last century is so little obtained or even desired as in these days. Post-war Europe is a cluster of dictatorships and the idea of freedom as an essential of human progress and happiness is in danger of being swallowed up in the modern urge for militarism. The Publishers have, therefore, done well to bring out a symposium of this kind presenting the considered view of twelve men, eminent in letters, law, industry, politics and the Church. Men like Sir Ernest Benn, Garvin and Spender, Shaw and Chesterton discuss their views on the British conception of freedom with considerable trenchancy and eloquence. The chapters are based on a series of broadcast talks by these distinguished men and they certainly deserve to be preserved in this more permanent form.

A LAMP UNTO MY FEET. By Walter Clemow Lanyon. L. N. Fowler & Co., London. 6 Shillings.

The writer of this book is concerned with the actual mechanism of the manifestation of the Christ within man. The mere assumption on one's part of the Divine Nature and the mere acceptance of the Inspired Presence within one is enough, in the opinion of the author, to make the manifestation of the various attributes of the Invisible Power take place through one. This book furnishes a fresh outlook on an age-old problem.

THE CHRIST OF EXPERIENCE. By Beatrice Ferguson. Published by Longmans, Green and Co., London. 6 Shillings net.

"Personal experience," wrote an ancient Hindu poet, is the one and only measure of reality." This book is to be welcomed as an earnest expression of the experience of the Christ within and of all that it means to the human soul. "Christ within the human personality is the only adequate way of knowing God," writes Beatrice Ferguson and works out the theme through three parts entitled: "The Higher Self", "The Jesus of History and the Higher Self", and "The Universal meaning of the Higher Self". The book covers a wide range of subjects all centering round the theme "The Christ of Experience". Opening the chapter on "The false self and the true", the author says: "He (Christ) brought a divine newness into selfhood. He opposed the narrow conceptions formed of it. He purified the idea. He purified the reality. He did this as Himself, Man, and sharing man's nature." This is a fair sample of the style and method adopted by the writer. On account of the high pitch of emotion that pervades the book and of the semi-mystic atmosphere that envelopes it, some readers may find it necessary to read it in parts. This should not be much of a disadvantage in the case of a book writing of the possibilities of spiritual experience in Christ.

THE FEDERATION OF INDIA. By P. R. Lele, B.A., LL.B. Foreword by K. M. Munshi. Bombay Book Depot. (Available of G. A. Natesan & Co., Madras, Re. 1.)

In this book the complicated provisions of the Government of India Act are simplified and explained for the benefit of the lay reader. Mr. Lele's introduction lays bare the process of the transition from the old to the new constitution and helps the reader to understand the provisions of the Act with all their implications. In a brief but trenchant Foreword to the book, Mr. K. M. Munshi points out "the three ways in which the development of responsible Government in this country is sought to be fettered". Without a thorough and intimate knowledge of this legislation, we shall not be able "to break through these ring-fences to freedom".

AUTOMATIC RURAL RECONSTRUCTION. By J. C. Gosh, B.Sc., F.C.S., Principal, School of Technology, Calcutta. As. 12.

In this book, Mr. Gosh pleads mainly for a practical, vocational bias being given to education, especially rural education. In particular, Mr. Gosh wants that steps should be immediately taken for the creation of a body of trained pharmacists throughout India; thus a new profession might be thrown open to the educated unemployed. He also suggests that by introducing the Junior Red Cross course in our schools, sound ideas of sanitation and public health would be broadcast and a spirit of service inculcated among students. The book is conceived practically and abounds in useful suggestions. There is an interesting Foreword from the pen of Mr. Justice Mukherjee of the Calcutta High Court.

GUIDE TO ALL GOVERNMENT SERVICES. By J. N. Khosla. Vocational Guidance Institute, Lahore. Rs. 2-8. (Available of G. A. Natesan & Co., Madras.)

Mr. Khosla's guide books have been useful and helpful to many a candidate for public examinations. This one is a directory of 66 Departments of Government containing prospectuses of Examinations held by the Public Service Commission. Mr. Khosla has managed to furnish ample information and details in regard to the Accounts, Military, Medical, Posts and Telegraphs and other Public Departments that may help aspirants after Government service.

THE ARYAN PATH. By Krishna Kumar, Cawnpore. As. 8.

This booklet published 50 years after the death of Dayanand Saraswati purports to convey the essential teachings of Hindu thought as expounded by the great master Dayanand. It is divided into eight chapters touching on the questions of Man, Birth of man, Marriage, Education, Fourfold way of India, Social organisation, God and the Ideals of life. It is written in simple language.

INDIAN STATES

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Hyderabad

MODERN HYDERABAD

In the course of a broadcast talk in New Delhi, Nawab Sir Akbar Hydari, Finance Member, Hyderabad Council, observed that the development of Hyderabad to the full stature of a modern state coincides with the rule of His Exalted Highness the present Nizam. Referring to the various reforms carried out in the State, Sir Akbar observed:

"These reforms have been introduced and effected without any corresponding increase in the burden of taxation and the benefits of modern civilisation have been purchased at a comparatively cheaper price than what has been paid for them in other markets for the reason that we have picked and chosen only such as we wanted.

Our main sources of taxation are land revenue, customs and excise with which the people have been familiar for generations past and these have remained at the lowest possible level compatible with good administration and the maintenance of essential social services.

Nevertheless, our treasury has accumulated about 20 crores by way of paper currency, currency stabilisation, debt redemption, sinking fund, industrial trust and famine reserve."

PRINCE OF BERAR

It is understood that as a result of prolonged conversations between the Nizam's Government and the Government of India on the question of giving symbolic expression to the sovereignty of the Nizam over Berar, an agreement has been reached by which, according to a report in a local newspaper, the Nizam will be entitled to have an Agent in Nagpur to watch the interests of Berar.

The Nizam's flag will fly along with the British flag in Berar, and the Heir-Apparent of the Nizam will be called the Prince of Berar.

It is not known what decision has been taken in regard to the Nizam's claim that his coinage, currency and postal stamps should be effective in Berar.

Baroda

THE GAEKWAR ON RELIGION

In a lecture on Religion delivered at Baroda on his behalf by Col. Kumar Shivaraj Singh, the Naib Dewan, His Highness the Maharaja Gaekwar stressed the need for a spirit of co-operation rather than toleration in religion. Pressing problems of the world, His Highness said, could be solved only by the guidance of religion. There was an essential oneness in the truths of all religions, the difference being only in the interpretation of the Eternal Truth. Corruption, superstition and decadence have obscured the truth. The common ground of all religions was found in social service of all kinds and in the practice of the true religion. As an authority and example, His Highness referred to Emperor Asoka and the Prophet Buddha. Idol worship should be regarded as a stepping-stone to higher things, to realisation of the absolute self—the identity of the *Brahman* and the *Atman*. Religion, according to His Highness, was a developing process and not a finished product or a fixed system. Scriptures of old times should not be considered to be the beginning and end of wisdom.

BROADCASTING IN BARODA

The radio demonstration at the exhibition of Domestic Economy, held in Baroda last year, has led to a greater appreciation of the benefits of broadcasting by the people of the State, so that 90 wireless licences were issued, 55 in the city and 35 in the districts. Further, the Baroda Government, we are told, will shortly consider a scheme prepared by the Indian Radio and Cable Construction Company Ltd. for establishing a small broadcasting station with a range of about 20 miles.

GAEKWAR'S GIFT TO DOON SCHOOL

It is understood that His Highness the Gaekwar's grant to the Dehra Dun School will be used for the construction of a library attached to the school.

Mysore**BHADRAVATI PAPER MILLS**

The Government of Mysore have decided to start paper industry after necessary investigation. There is considerable scope for success of this new enterprise in view of the fact that:

(a) The Government will purchase paper at a reasonable price to a very large extent for all their requirements.

(b) The Government gives 10 per cent. of the financial support.

(c) Land free of charge for the construction of factory and also for the quarters of the staff.

(d) They will supply electric energy at a very favourable and cheap price.

(e) The Mysore Iron Works will give all facilities, by way of tramways and metre-gauge sidings from the Works track.

(f) Mysore Iron Works will haul wagons for the mills to and fro from the Railway station at a very reasonable rate and they will give workshop facilities to the Mills and medical and educational amenities to the staff.

BAR COUNCIL

The constitution of a Bar Council, separation of the Judiciary from the Executive, and direct recruitment to the Bench from the bar were among the points stressed by Mr. B. Venkataswamanna, Advocate, Chitaldrug, who presided over the twelfth session of the Mysore State Lawyers' Conference which met at Tumkur on April 15.

The Conference was attended by over 500 lawyers from all over the State.

DEVELOPMENT OF INDUSTRIES

The desirability of the appointment of a Development Commissioner in Mysore to co-ordinate the activities of the development departments such as agriculture, co-operation, industries and commerce, etc., was stressed by Mr. A. K. Yegyanarayana Aiyar, retired Director of Agriculture, who was examined by the Co-operative Enquiry Committee.

Indore**SIR S. M. BAPNA'S ACHIEVEMENTS**

Ten eventful years of successful administration constitute a period of which any statesman may well be proud. It has been the good fortune of Sir Seraymal Bapna, says a writer in the *Leader* of Allahabad, to have been in charge of the administration of Indore during a decade, when important problems, political and economic, had to be handled carefully, and it is his great credit that by solving them successfully and tactfully, he can lay claim to a prominent position in the galaxy of eminent Indian statesmen. "It is said that Indian States have been the nursing ground for statesmanship in the absence of opportunities in British India. Sir S. M. Bapna's brilliant record proves that Indian statesmanship can rise up to the expectations of even optimistic enthusiasts, who claim for Indians equal chances for the highest offices in India without distinction of caste, race, or creed."

Travancore**PUBLIC HEALTH IN TRAVANCORE**

The report of the Public Health Department for the year 1934-35 shows an increase in the population of the State and fall in the death rate in spite of the malaria, cholera and other epidemics that raged during the year under review. Measures to control filariasis were continued in Shertallai and the mosquito campaign in Trivandrum and Alleppey.

AGRICULTURE IN TRAVANCORE

A practical scheme of co-operative farming and scientific agriculture will soon be inaugurated in Travancore. The Government have sanctioned assignment of 165 acres of *tharisu* land in Kunnathur taluk to the Koni Karshika Vidyarthi Co-operative Society on certain conditions.

TRAVANCORE AND MISS MAYO

The Government of Travancore have prohibited the bringing into Travancore of Miss Mayo's book "The Face of Mother India", or any translation, reprint or other document containing substantial reproduction of the matter contained in the book.

INDIANS OVERSEAS**South Africa****INDIA AND THE EMPIRE EXHIBITION**

A strongly worded protest against the Government of India's decision not to participate in the British Empire Exhibition in Johannesburg has been telegraphed to New Delhi by the South African Indian Congress.

"The executive of the Conference places on record its regret and dissatisfaction at the decision of the Government of India not to participate in the Empire Exhibition to be held in Johannesburg this year," the telegram reads.

It appeals to the Government of India to reconsider its decision.

The Executive is of opinion that such participation will promote the welfare and status of the South African Indian community economically as well as politically and that in view of the co-operation of every other Dominion, India's non-participation will not be in keeping with her position and prestige as a member of the British Commonwealth of Nations.

INDIANS IN SOUTH AFRICA

Swami Bhawanidayal Sanyasi, who is in India on behalf of the South African Indian Congress to make representation to the authorities on behalf of Indians there, interviewed at Patna, said that his conversations on the subject with Sir Jagdish Prasad and Sir G. S. Bajpai has been very satisfactory and he felt sure that the India Government would do their best to protect Indian interests in South Africa.

Fiji**INDIANS IN FIJI**

Sir G. S. Bajpai replying, Mr. Avanashilingam Chettiar at the Assembly said: "Government had seen the report of the Tavua Development Committee, Fiji, which recommends that the establishment of a Government controlled township at Tavua is desirable and that, as part of this township, a section of high ground unsuitable for business purposes should be reserved for European residential sites. Government have made suitable representations to His Majesty's Government."

A RETROGRADE STEP

The Fiji Government has recommended the abandonment of the democratic method of election and the adoption in its place of the undemocratic method of nomination for the representation of Indians in the Fiji Legislative Council. The recommendation, says the *Tribune*, is calculated to deprive the 8,000 Indian settlers in Fiji of their right to choose the advocates, protectors and promoters of their cause. "The united protest of the Council of State, which does not allow its placidity to be disturbed easily, shows how strongly India feels on the question. We hope the significance of the fact that all sections of the Upper House elected and nominated, European and official—supported the resolution of protest will not be lost on the Fiji Government."

Burma**CHETTIARS IN BURMA**

According to a *United Press* message from Bombay, it would appear that several Nattukkottai Chettiar, who have been doing extensive banking business in Burma, are contemplating the transfer of their capital to India in view of the coming separation of Burma from this country. Their resources, it is stated, will be utilised for starting textile mills in their own presidency. "Indeed, orders for the requisite machinery costing several lakhs are said to have been placed with Swiss and Japanese firms in Bombay. The news, however, need not cause much surprise. The separation of Burma has been consistently advocated by British exploiters, and Indians resident in Burma have been apprehending the imposition of serious restrictions against them under the new dispensation. That this exodus of the Chettiar bankers from Burma will lead to considerable hardships to the Burmans in the interior is undoubted. But the men interested in retaining Burma as their exclusive pagoda tree do not care. Fair-minded Englishmen will be able to draw their own conclusions from the present move of a body of men who, through generations, had served as the backbone of the economic life of the province."

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Zanzibar

THE ZANZIBAR ENQUIRY

The Government of India have received particulars of the recent disturbances in Zanzibar. Following the disturbances in the Protectorate, the Government of Zanzibar have appointed a Commission of Enquiry with the Hon. W. T. S. Fretz, Acting Chief Justice of Zanzibar, as Chairman. The Indian community is represented on the Commission by Mr. Ahmed Ayub, an Indian Advocate, the other members being Dr. E. L. Webb, Director of Medical Services, Sheikh Ali bin Ameir-El-Marhubi, Arab Member of the Legislative Council and Archdeacon Elliott.

INDIANS IN ZANZIBAR

Mr. P. S. Doctor, leader of the Zanzibar Indian Deputation which recently visited India, sailed on April 15 for Zanzibar by the *S. S. Kenya*. Mr. Doctor gave the following statement to the Press:

The Colonial Office has now appointed Mr. B. H. Binder to investigate the working of the Clove Growers' Association. The appointment, in so far as it indicates that the Colonial Office is aware that all is not well with that Association, is a welcome step. But the value of the inquiry will depend on the genuineness of the desire on the part of the Government of Zanzibar to redress the grievances of exporters of cloves.

Malacca

INDIANS IN MALACCA

The Chairman of the Malacca Planters' Association said recently:

"Labour has been plentiful and with our good health bill and low cost of living, our labourers have been happier and more contented and better off financially than in most districts. We have on our estates a large number of settled young dependants for whom work will have to be found within the next few years. There is also a tendency amongst the Chinese and Malays to seek steady daily employment on estates; these three factors place us in a very strong position and it is quite possible that recruiting of fresh Asiatic immigrant labour from India will be dispensed with as far as Malacca is concerned."

General

INDIANS OVERSEAS

In his farewell address to the central legislatures, H. E. Lord Willingdon spoke of the unanimity between Indian and official opinion on this question:

"Unanimity between Indian and official opinion has happily been the key-note of this particular chapter of our history. May this always be so! To men of my own civilisation throughout the Empire, who influence opinion or guide policy, I venture to make an earnest appeal. That splendid political organisation, the British Commonwealth of Nations, in which we all take just pride, can endure only if all its constituent parts have faith in one another as the measure of the permanence of their mutual contentment.

India has the pride of an ancient civilisation. She is, therefore, quick to resent any kind of discrimination against her sons and daughters who have settled in other parts of the Empire."

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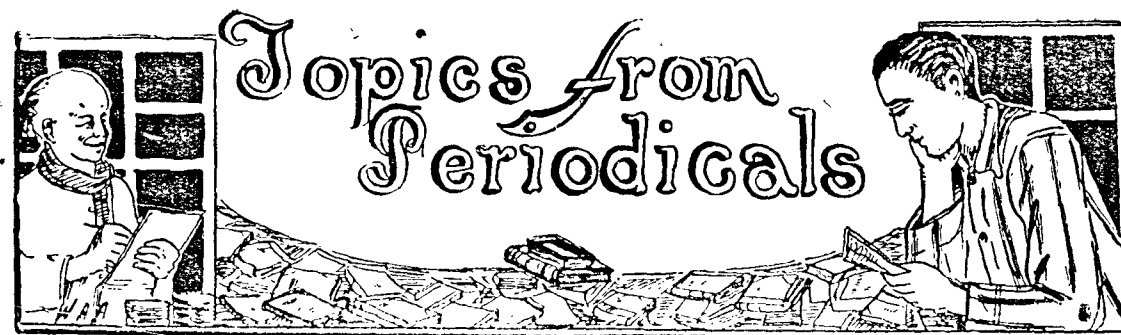
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ECONOMIC NATIONALISM

A writer in the *Round Table* for March discusses the growth of economic nationalism as one of the elements at the root of our present discontents.

The struggle between sheltered and unsheltered industries, the un-employment and the consequential public works programmes and higher taxation, caused by the closing of the channels of international trade and unbalanced international indebtedness have forced every Government to interfere more and more in the internal life of its own country. As this process continues and appears more and more likely to be permanent, an internal political struggle sets in over the question whether that interference is to be in the interests of property or in those of the proletariat. In other words, economic nationalism is having the effect, not only of hastening and intensifying the controversy between socialism and capitalism—which in any case is likely to be the central political issue of this century—but also of forcing it towards extreme and violent forces, towards communism on one side and fascism on the other.

There will be no real pacification in Europe, he says, until unilateral discrimination is ended. But we must grapple with economic nationalism itself.

Fundamentally it is a question of making possible a renewal of international trade, investment and migration by a reduction of the general international restrictions on the flow of goods, capital and migrants. That is the only remedy capable of affecting employment and the standard of living on the scale that is necessary.

The policy of universal political self-determination in Europe has brought with it unrestrained economic nationalism without free trade. The writer warns:

Either the nations can relax that nationalism, and once more make possible the adjustment of supply and demand, the world development by trade, investment and migration that are essential to the continuance of democracy, to the peaceful survival of individual enterprise as the basis of our economic system, and to the avoidance of war and the success of the League. Or they can shut their eyes to the inevitable consequences of an entirely self-centred economic policy and stumble blindly towards a new abyss of fascism, communism and war.

40

BRITISH IMPERIALISM

In the course of an article on "The Imperialistic Powers" contributed to the April number of the *Twentieth Century*, Mr. B. Ramachandra Rau sketches the progress of British Imperialism:

From 1880 the conception of Great Britain which was facilitated by the development of communication and means of transportation was freely discussed in the Press and on the platform. At about this time Prof. Seely published his memorable book "Expansion of England" and began to fan the political flame of the nation. Froude and Dilke returned after an extensive tour in the Dominions. The publication of "Oceana" and "Greater Britain" began to set the people's mind towards the glories of the Empire and the oft-quoted phrase "the Sun never sets on the Empire" did more for the revival of the Imperialist policy than what a dozen statesmen could hope to do by their persuasion. The poetic muse did not lag behind Browning and Rudyard Kipling began to sing of the Empire and the exploits of the Empire-builders. They always strove to imprint on the minds of the people that the solemn duty of the Anglo-Saxon race is to civilize the black, the yellow and the other backward race or "lesser breeds" of the earth. Politicians and statesmen like Joseph Chamberlain, Cecil Rhodes and Lord Rosebery started Associations to spread propaganda of the Empire cult. Such associations like the Imperial Federation League, the Imperial Defence Committee and the Royal Colonial Institute did much to convert the English people into champions of the Empire. Imperial Pro-Consuls like Lord Curzon and Viscount Milner always strove to develop the Imperial sentiment, patriotism and policy. The late Viscount Milner had an elaborate programme chalked out for developing the Imperial sentiment. Firstly, he advocated the separation of foreign and Imperial relations from local subjects. Secondly, he wanted the steady flow of the Britishers to the younger undeveloped countries of the Empire as Australia. Thirdly, social reform should not be neglected at home and the aim is to bring forth a physically strong race so as to bear the militaristic burden of the Empire easily. The English missionaries also contributed their own quota in making England an Imperialistic nation.

At present, says the writer, the Imperial Conferences are strengthening the sentimental and economic ties between the Dominions and the mother country.

SOME FAMOUS LUNATICS

Under the title "The One-Track Brain", Prof. Ralph Carson, M.D., contributes an interesting article to the *Kolnische Illustrierte* of Cologne which is reproduced in the *Magazine Digest* for January. He gives instances of persons who for all practical purposes are lunatics but yet display remarkable aptitudes in science or art. There is the instance of Bernard Chaucer, Ph.D., a former lecturer in archaeology at the University of London and for the past thirty years an inmate of the Broadmoor Lunatic Asylum, who is responsible for no less than 6,000 articles in the latest edition of the *British Encyclopædia*. Chaucer has been a regular contributor to the *British Cyclopædia* but he still presents all the symptoms of incurable lunacy.

And then there is John Biran in the Asylum for millionaires not far from Buffalo. He has repaired a lost fortune by his subtle speculations.

Whence comes this flair and long-sightedness in financial operations to a man disturbed in his brain and who in his good days had never concerned himself with stock exchange business? This is a mystery, says the writer, which will never be solved, but apart from it the man is hopelessly insane.

Since 1917, Paul Lovewell has been an inmate of the Chicago Asylum. He was wounded in the head in the Great War and his brain was so damaged that he could not continue his banking career. But his songs and tunes are the delight of Hollywood, though he tears his own clothes and attempts to strangle the Doctor that attends on him.

A violinist interned in a Milwaukee institution plays the *Ave Maria* so perfectly and with so much feeling and expression that the greatest musicians have listened to him

with amazement. Yet he is unable to play any other melody, and, if left to himself, will readily throw his violin at his audience.

Other cases are even more remarkable.

One will recite from memory every hymn and song of the prayer book. Another has a remarkable memory for chronological data, a third memorizes a whole Latin book without understanding one syllable of it; a fourth, who cannot count his own fingers, makes the most complicated astronomical calculations without mistakes.

We know of a lunatic who spent years constructing a knight's armour from old preserve cans. Another drew the plan of the institution buildings and grounds within 10 per cent. correct in its proportions. Considering that he had received no technical education, in fact no education at all, and lacked all technical means, his achievement is something of which very few professional architects would be able to boast.

THE SPINNING WHEEL

In the course of an article in the January number of the *Landholders' Journal*, Mr. S. L. Narasiah advocates the cause of the spinning wheel to the rural population who are thrown out of work for nine months in the year. He says:

Agriculture is uncertain and it to-day suffers for want of by-industries during off-seasons. In Western countries peasants have from other sources 5 to 10 times the income they derive from agriculture. But if instead of providing by-industries, the country is industrialized, agriculture, the main industry of the land on which about 80 per cent. of the population depend, would be adversely affected. The strong, sturdy, intelligent farmer would be drawn to the factory. As in England and other Western countries this will force on the land industrial revolution with disastrous consequences. Agriculture will cease to be the concern of the petty farmer, and the capitalist will have to step in to carry it on a large scale as in America with his costly machinery—the steam plough the machine reaper, and the winnow, affording employment for about a crore at the most on the whole.

What to become of this huge surplus? Wherefrom to get work for these, and who is to maintain them, and how? Humanly speaking, is it possible to conceive, much less to devise, any workable scheme for saving this staggering number?

The spinning wheel does not admit the possibility of the rise of rich classes as in America or England. But it makes none too rich, nor leaves any too poor. It surely adds to every one's income and that moderately.

THE INDIAN EPICS

Sri Aurobindo Ghose, in the course of a remarkable article in the April number of the *Calcutta Review*, discusses the elements that make the Ramayana and the Mahabharata the supreme epics of the world. He writes:

These two poems are epical in their motive and spirit, but they are not like any other two epics in the world, but are entirely of their own kind and subtly different from others in their principle. It is not only that. Although they contain an early heroic story and a transmutation of many primitive elements, their form belongs to a period of highly developed intellectual, ethical and social culture, is enriched with a body of mature thought and uplifted by a ripe nobility and refined gravity of ethical tone. This peculiar blending of the natural breadth of an early, heroic, swift and vigorous force of life with a strong development and activity of the ethical, the intellectual, even the philosophic mind is indeed a remarkable feature; these poems are the voice of the youth of a people, but a youth not only fresh and fine and buoyant, but also great and accomplished, wise and noble. . . .

One of the elements of the old Vedic education was a knowledge of significant tradition, Itihasa, and it is this word that was used by the ancient critics to distinguish the Mahabharata and the Ramayana from the later literary epics. The Itihasa was an ancient historical or legendary tradition turned to creative use as a significant myth or tale expressive of some spiritual or religious or ethical or ideal meaning and thus formative of the mind of the people. The Mahabharata and Ramayana are Itihases of this kind on a large scale and with a massive purpose. The poets who wrote and those who added to these great bodies of poetic writing did not intend merely to tell an ancient tale in a beautiful or noble manner or even to fashion a poem pregnant with much richness of interest and meaning, they did both these things with a high success; they wrote with a sense of their function as architects and sculptors of life, creative exponents, fashioners of significant forms of the national thought and religion and ethics and culture. A profound stress of thought on life, a large and vital view of religion and society, a certain strain of philosophic idea run through these poems and the whole ancient culture of India is embodied in them with a great force of intellectual conception and living presentation. The Mahabharata has been spoken of as a fifth Veda. It has been said of both these poems that they are not only great poems but Dharma-shastras, the body of a large religious and ethical and social and political teaching and their effect and hold on the mind and life of the people have been so great that they have been described as the bible of the Indian people. That is not quite an accurate analogy, for the bible of the Indian people contains also the Veda and Upanishads, the Purana and Tantras and the Dharma-shastras, not to speak of a large bulk of the religious poetry in the regional languages. The work of these epics was to popularise high philosophic and ethical idea and cultural practice; it was to throw out prominently and with a

seizing relief and effect, in a frame of great poetry and on a background of poetic story and around significant personalities that became to the people abiding national memories and representative figures, all that was best in the soul and thought or true to the life or real to the creative imagination and ideal mind or characteristic and illuminative of the social, ethical, political and religious culture of India. All these things were brought together and disposed with artistic power and a telling effect in a poetic body given to traditions half legendary, half historic but cherished henceforth as deepest and most living truth and as a part of their religion by the people. Thus framed, the Mahabharata and Ramayana, whether in the original Sanskrit or re-written in the regional tongues, brought to the masses by Kathakas—rhapsodists, reciters, and exegetes—became and remained one of the chief instruments of popular education and culture, moulded the thought, character, æsthetic and religious mind of the people and gave even to the illiterate some sufficient tincture of philosophy, ethics, social and political ideas, æsthetic emotion, poetry, fiction and romance.

That which was for the cultured classes contained in Veda and Upanishad, shut into profound philosophical aphorism and treatise or inculcated in Dharma-shastra and Artha-shastra, was put here into creative and living figures, associated with familiar story and legend, fused into a vivid representation of life and thus made a near and living power that all could readily assimilate through the poetic word, appealing at once to the soul and the imagination and the intelligence.

These epics are therefore not a mere mass of untransmuted legend and folklore, as is ignorantly objected to, but a highly artistic representation of intimate significances of life, the living presentment of a strong and noble thinking, a developed ethical and æsthetic mind and a high social and political ideal, the ensouled image of a great culture. As rich in freshness of life but immeasurably more profound and evolved in thought and substance than the Greek, as advanced in maturity of culture but more vigorous and vital and young in strength than the Latin epic poetry, the Indian epic poems were fashioned to serve a greater and completer national and cultural function and that they should have been received and absorbed by both the high and the low, the cultured and the masses and remained through twenty centuries an intimate and formative part of the life of the whole nation is of itself the strongest possible evidence of the greatness and fineness of this ancient Indian culture.

THE MAHABHARATA. (Condensed in Sage Vyasa's own words.) Text in Devanagari and English Translation. Compiled by Pandit A. M. Srinivasa-chariari. Translated by Dr. V. Raghavan, M.A., Ph.D. Foreword by Dr. Sir S. Radhakrishnan. Re. 1-4. To Subscribers of the "Indian Review", Re. One.

VALMIKI RAMAYANA. (Condensed in the Poet's own words.) The Text in Devanagari and English translation by Prof. P. P. S. Sastri of the Madras Presidency College. With a Foreword by the Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H. Re. 1-4. To Subscribers of the "Indian Review", Re. One.

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

COLLECTIVE SECURITY

This term has been much in evidence since the League of Nations tried to handle the Italo-Abyssinian tangle. Dr. L. P. Jacks, the Editor of the *Hibbert Journal*, deals with collective security from a refreshing point of view. The ethics of the economic world, he says, are by no means above criticism "but it may be fairly said that in respect of one important virtue, that of keeping a contract, the moral standard of business institutions such as banking and insurance is on the whole superior to that of political government".

As recent events clearly testify, mutual loyalty between nations, as represented by their governments, is at a very low ebb, while the virtue which consists in 'swearing to one's own hurt and changing not,' if it exists at all as an attribute of States, exists only in shifting patches and cannot be generally counted on in a crisis.

Dr. Jacks instances the case of insurance companies which make it a point of fulfilling their contracts with the policy-holders. This is sound morality as well as sound business. Why can't the same procedure be adopted in regard to international dealings?

The economic world has evolved fiduciary institutions of many types, operated by persons known as trustees, and though, again, the record of trusteeship has its dark spots, there can be no doubt that a fiduciary institution of the business type which can be relied on to observe its contracts is more easily found than a government which can be relied on to keep its treaties. On the whole, it seems clear that the spirit of trusteeship, indispensable to any lasting agreement, is more highly developed and endowed with a higher code of honour in the economic sphere than in the sphere of international policy.

All this, according to Dr. Jacks, points to the conclusion that the basis of collective security should be sought on economic grounds.

That the most promising line on which the League of Nations can develop is that of a fiduciary institution under the management of international trustees; and further—on a wide survey of the politicians of all nations—that trustees of the type needed are more likely to be found among men trained in the trusteeship of business who have proved their competence as fiduciary agents.

KAUTILYA

The Insurance and Finance Review for January has an interesting article on "Kautilya" by 'B. N. S.' Kautilya can be compared to Aristotle or Machiavelli on account of his famous treatise, the *Arthashastra* which is an epitome of political, social, military, economic, legal and diplomatic wisdom. Writing about this diplomat and king-maker, the writer says:

A staunch and clear-sighted realist, Kautilya took great pains to describe the duties of a king and expounded his theme by giving a phenomenally detailed account of everything concerning a state. Ministers, councillors, envoys, spies, priests; accounts, revenues, embezzlements, Harem management, town-planning, tolls, weights and measures, commerce, industry, military science, ships, chariots, agriculture, liquors, slaughter-houses, brothels, mints and coinage, cattle and live-stock, passports, contracts, the duties of a wife, vagrancy, elopement, domestic quarrels, inheritance, defamation, assault, robbery, labourers, artisans, trials, justice and the third degree and a host of other subjects have received the attention of this master-statesman.

Some of the dictates of Kautilya are very interesting from the point of view of modern social or political ideals and laws. The writer enumerates a number of similar codes devised by the greatest thinker of his day:

For instance, the state in the days of Kautilya was more open to money compensations from those who violated its laws than the modern state. A direct payment of a money fine at once increases revenues as well as cuts down the expenses (on prisons); so the ancient statesmen believed in collecting cash. The offenders also knew definitely how much and whom to pay when they broke this or that law. The modern method of punishing offenders is doubly wasteful. Firstly, the offenders have to spend a lot of money on lawyers, witnesses, etc., in a vain endeavour to obtain an acquittal (sometimes offenders succeed in escaping punishment by these means). Secondly, when the offenders are convicted, the State has to spend some more money in providing prison accommodation, dress, diet and guards. So that from the purely economic point of view, a system of fines for most offences, is a wise system.

MAURYAN PUBLIC FINANCE. By Dr. M. H. Gopal, M.A., Ph.D. (Econ. Lond.) Price Rs. 9-6.

G. A. NATESAN & Co., PUBLISHERS, MADRAS.

THE CASTE SYSTEM IN INDIA

"The caste system in India is one of the most complicated institutions and is in one way synonymous with the whole Hindu social organisation," writes Swami Vividishananda in the April number of the *Prabuddha Bharata*.

The system of castes must have originated at that distant date of the early settlement of the Indo-Aryans in India. It came into being as a necessity. In the beginning it was simple. But later on, on account of the peculiar environmental conditions, it became complex as happens with every institution in every country.

From the evidence at our disposal, we think that this caste system was occupational in its origin. It was a case of division of labour.

In the first place, realizing the necessity for a better and more efficient working of their social organization, they divided themselves into classes and followed occupations according to individual inclinations and qualifications. Secondly, the question of their relationship with the original inhabitants—the uncivilized and half-civilized races—whom they conquered was equally important. As they had to live with them from day to day in the same land, they could not altogether ignore them.

So they thought that the best humane method of dealing with them would be to assimilate them cautiously and intelligently by education. In this way the original inhabitant also, according to their cultural status and natural tendencies, found their rightful place in the social organization. Of course, this process of assimilation had to be a very slow and gradual one.

This is in brief the genesis of the caste system. It was something like a grouping of the entire population of India into several classes with duties and responsibilities allotted to each. The main divisions of this system were the Brahmins, the Kshatriyas, the Vaisyas and the Sudras, corresponding respectively to the priest class, the royal and military class, the agriculturist and merchant class, and the working class of modern times.

In the beginning the castes were elastic and interchangeable. The social distinctions were not rigid and strictly binding. Nor were the occupations and professions hereditary. The writer quotes an eminent Hindu scholar in support of his contention:

We read in the *Vedas* and other ancient writers of the Hindus that the Brahmins could intermarry with the Kshatriyas, Vaisyas and Sudras. They could also become warriors if they were so qualified, while the Kshatriyas often became the teachers of the Brahmins; in fact most of the philosophical and spiritual ideals which we have to-day were

first given by the Kshatriyas and not by the Brahmins. The members of these classes mixed freely and whenever any one had the qualifications of a Brahmin or a Kshatriya, he was called Brahmin or Kshatriya. There were many Kshatriyas who were afterwards called Brahmins on account of their spiritual wisdom and greatness.

During Buddhist supremacy, which covered a period of a thousand years, the caste system assumed and functioned in its ancient simple form and the people of different classes enjoyed social and political freedom. The Hindu society with its castes is at present passing through a period of transition.

Interested parties will perhaps point out untouchability and many other real or imaginary imperfections it has. We confess untouchability is a great blot and no sensible Hindu would be proud of it. As the untouchables represent remnants of some of the most uncivilized aboriginal races of India and are extremely insanitary in their habits, they could not be taken in without detriment and harm to the society. They had to be segregated, and certainly segregation is better and more humane than extermination that has been practised in other parts of the world.

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OUR CIVILISATION

"Our ancestors and most of the uncivilised tribes, however far they were behind us in other ways, were definitely superior to us in one respect—"that is in the matter of race improvement", writes Dr. C. C. Hurst in the *New Century*.

To them the well-being of the family and of the tribe was everything, the single individual counted for nothing. Living as they did, surrounded by enemies on every side and liable at any moment to be overwhelmed by natural forces, individuality, unless it furthered the interests of the whole tribe, was at a discount. Strength—strength of body and strength of mind—was a necessity and the weaklings had to go to the wall.

Civilisations have waxed and waned. It is known that their downfall has been due to unsound eugenic principles. Once a race emerges from savagery and becomes a great nation, it is too apt to believe that its struggles are ended and that there is no further need for the improvement or even the upkeep of its stock. It will take immense care of the purity of its pedigree animals and plants, but its own human progeny are of no further concern. Hence comes its downfall.

According to statistics, continues the writer, our great modern civilisation is now heading the same way. Can it be preserved?

The only chance is to start immediately to encourage all that is best and discourage all that is bad in the race. Assured of a sound economic future for their children, there are hundreds of middle and working-class parents of the highest mental and physical types who would produce large families. For their benefit family bounties should be provided whereby their children could be maintained and educated. Much money which is now devoted to the uneducationable might be deflected for this purpose, and all those of the lower types should be discouraged from breeding as far as possible. In a few generations there would arise an improved race, physically and mentally superior, and so long as they too observed the necessity for constant race supervision they would continue.

There is no doubt that the first nation which realises the importance of race improvement will rise to such heights of general superiority that it will be irresistible. There are now some tentative experiments taking place on the continent of Europe and in America, but mostly on a physical basis. This is not enough, for a good physique combined with poor mentality is probably a greater evil than the present state. Intellect and physique must go hand in hand to form a satisfactory race, together with the will and self-control to maintain it. What is now needed is to impress the facts of the present situation and to arouse national consciences to see the necessity for action. Once that has taken place all things are possible.

THE BRITISH NAVY

The *Magazine Digest* for March has an article entitled "Watch-Dog of the Empire" by Henri Claudet, condensed from *La Revue Hebdomadaire*. The writer says that for a hundred years after Trafalgar, Great Britain remained invincible on the sea.

And with the grave menace of German naval aggrandizement, England found in the person of Admiral John Arbuthnot Fisher a visionary mind of such intolerance and self-will that in a few years he remodelled the out-dated British fleet against strong Parliamentary opposition. Fisher was First Lord of the Sea from 1904 to 1910; he was the creator of the *Dreadnought* and battle cruiser, and he adopted the use of turbines and sanctioned the introduction of submarines in the British Navy. Basing his estimate upon the progress of naval building at Kiel, Lord Fisher, several years before the Great War, predicted that hostilities would begin in September or October, 1914.

The writer further observes that since the Great War, Great Britain has disarmed, particularly on the sea, to the lowest point of security.

In 1914 she had 69 capital ships as against only 15 to-day. In 1914 she had 108 cruisers; in 1935 she had 51; in 1918 527 destroyers; in 1935 161; in 1918 137 submarines; in 1935 51. At the same time the number of trained British sailors has been reduced from 146,000 in 1914, to 91,000 in 1934.

Not for 30 years, says the writer, has this figure been so low. And this reduction is not entirely a concession of the Admiralty. The fleet like the army is recruited by enlistment, and to-day there is an insufficient number of volunteers. It is not that the English have lost their love of the sea. But modern mechanized warfare demands men who are mechanically inclined, and such men turn not to recruiting stations but to industry.

The fleet absorbs 50 per cent. of the budget for national defence—in round figures 61,000,000 pounds sterling. More than half this amount, 34,000,000 pounds, is taken in the upkeep of the stations—in pay, salaries, and pensions.

THE CLASH OF COLOUR

Mr. W. E. B. Du Bois, writing in the March issue of the *Aryan Path*, points out the difficulty that exists in bringing about understanding, sympathy and co-operation between the negroes of America and the peoples of India and deplores the utter lack of knowledge which these two groups of people have of each other. The negroes taught in American schools have no conception of the history of India. And the knowledge which educated Indians have of the negroes is confined to the conventional story spread by American and English writers that the negroes were ignorant black savages and were enslaved to do physical labour which was the only thing they can do but were finally emancipated by a benevolent government and given every aid to rise and develop.

This false knowledge and lack of knowledge in the two groups are now emphasized by the modern methods of gathering and distributing news. To the editors of the great news agencies, Indians and Negroes are not news. They distribute, therefore, and emphasize only such things as are bizarre and uncommon; lynchings and mobs in the Southern States of the United States, dialect and funny stories; and from India, stories of religious frenzy, fights between Hindus and Mohammedans, the deeds of masters of magic and the wealth of Indian princes.

If India has her castes, the writer adds, American negroes have in their own internal colour lines the plain shadow of a caste system:

They must always stand as representatives of the coloured races—of the yellow and black peoples as well as the brown—of the majority of mankind and together with the negroes they must face insistent problem of the assumption of the white peoples of Europe that they have a right to dominate the world and especially so to organize it politically and industrially as to make most men their slaves and servants. This attitude on the part of the white world has doubtless softened since the World War.

Nevertheless, the writer fears that unless the coloured peoples—Negroes, Indians, Chinese and Japanese—oppose the assumptions of white Europe, they will substitute for the exploitation of the coloured by white races—an exploitation of coloured races by coloured men,

PANDIT JAWAHARLAL NEHRU

The President of the Lucknow Congress is the subject of an interesting study in the *Hindustan Review* by Mr. Sachchidananda Sinha. Mr. Sinha has known the younger Nehru for forty years, and he writes of him with deep affection born of intimate association with the Nehru family.

Jawaharlal is a fine type of the younger generation of Congress leaders. His selfless devotion to public good, as he sees it, is beyond question and his integrity and spirit of self-sacrifice are acknowledged by all. He is further a man of scrupulous honour, who will not, for any consideration, stoop to underhand or unfair tactics. His sincerity is transparent, and not even his political adversaries doubt the genuineness of his purpose. Possibly with the single exception of Mahatma Gandhi, nobody has influenced the political thought and action of the younger generation of Indians as much as Jawaharlal. His shaping the objective of the Congress into the ideal of independence, and his attempt to give a socialistic orientation to that political movement are perhaps his two notable contributions in the sphere of his recent Indian public activities.

The famous Fundamental Rights Resolution, now almost the creed of the Congress, reflect Jawaharlal's influence on that organisation and marks a new departure in the Congress policy.

Though socialist elements had already sprung into existence and were consolidating themselves before 1933, it was his vigorous series of articles called "Whither India?"—issued since in book-form—which served to concentrate public attention on the subject and to clarify the issues from the Congress standpoint.

The batch of London papers, lately to hand, says Mr. Sinha, contained many comments laudatory of Jawaharlal's public activities.

Political correspondents analysed his particular brand of "Socialism" in all seriousness, while gossip writers gloried in his "refined features", "excellent accent", and "well-cut clothes". More than one paper published his cartoon. The *News Chronicle* diarist went so far as to say: "Here is the true politician of the future—a man first, a politician second." He also compared his books with those of Mussolini, the comparison being much in favour of the former. Not only so the Liberal correspondent. Even the *Morning Post* correspondent, describing at some length an interview with Jawaharlal, told with relish a tale against himself to show that the latter has a sense of humour. He related how, on being introduced, Mr. Nehru remarked: "The *Morning Post* is a very valuable institution. It gives a romantic background to life."

DEMOCRACY OR DICTATORSHIP ?

"Much of the pessimism regarding the future of democracy that is now widespread is the result of a tendency to draw inferences from the conditions now prevailing in some parts of the world—conditions which after all may only be temporary," says Prof. M. Venkatarangaiya, writing on "Prospects of Democracy" in the latest number of the *Triveni*.

The grave problems created by the last world war, and the sense of frustrated ambition to which it gave rise in several countries gave opportunities for the opponents of democracy to decry it and establish other forms of government in its place. The dictatorships in Italy, Germany and several other countries in Central and Eastern Europe have been attracting the attention of many thinkers and some of them have concluded that the future rests with dictatorships and not with democracy. It is, however, a matter for serious consideration whether these dictatorships will live long. Dictators are not immortal. The question 'who will follow the present dictators' or 'what will happen after their death' has not as yet been answered.

It is only by appealing to vague phrases like national glory and by making preparations for war that dictators hope to keep themselves in authority. Whether every one of the dictators will succeed in his militaristic enterprises remains yet to be seen, says the writer. Any failure in the battlefield is certain to bring about their collapse. The writer is of opinion that democracy is sure to survive.

Democracy is government by conference and consultation. When a party in power finds that its programme is not acceptable to the public at large, and that the programme of some other party is acceptable, it resigns its power into the hands of the other party and consents to government being carried on by it. Discussion and willingness to abide by the results of discussion are the features of democracy.

The writer concludes :

I believe that democracy is not a lost cause and that the future of human progress is closely bound up with the fortunes of democracy. It is only when the ideals for which it stands become universally accepted, and when effect is given to those ideals, that it will be possible for men to live in peace among themselves and direct all their efforts to that co-operative enterprise as a result of which the earth may be really converted into the heaven dreamt of by philosophers and poets.

THE DEEKSHA

The method adopted by the Pandit Malaviya to admit the depressed classes to the caste Hindu fold, says the *Indian Social Reformer*, was carefully devised so as not to infringe traditional beliefs.

The study of the Vedas is forbidden to castes other than the twice-born. All religious reformers respected this rule. But they also found that the Shastras themselves had provided other ways by which all classes, men and women alike, could attain salvation equally if not more effectively than by the rites prescribed by the Vedas. The great reformer who composed the Bhagavad Gita expressly declared that the path of salvation, which he indicated, was a surer and easier one than that prescribed by the Vedas. To one who followed his precepts, the Vedas, he said, were as little useful as water to one swimming in a flood. The Pandit following in the line of this tradition administered a simple vow to the depressed classes. The Nasik correspondent of the *Mahratta* describes the scene. He writes: "Deeksha means taking a vow that 'in the name of God I shall remain pure and shall be one with Him'. This is the practical solution Malaviyaji has found out from Shastras for the removal of untouchability. On the 17th March last, he gave the Deeksha to nearly a hundred Harijans who had come from villages specially for this purpose. Mr. Rajbhoj worked with tireless energy for the Deeksha ceremony. Completely for two hours in the hot sun of March, Malaviyaji stood bare-headed on the bank of the Godavari managing every item of Deeksha. At the end of Deeksha, when each Harijan asked for his blessings and when his frail hand lovingly touched each of them, tears glided from the eyes of all that had gathered there. The picture recalls another, enacted centuries ago, on the banks of the Jordan, the deeksha on that occasion not dissimilar: "all flesh shall see the salvation of God".

INDIA IN PERIODICALS

THE GREATNESS OF INDIAN LITERATURE. By Sri Aurabindo [The Calcutta Review, March 1936.]

THE HINDU IDEAL OF HUMAN CIVILIZATION. By Prof. Akshaya Kumar Banerjee, M.A. [The Prabuddha Bharata, April 1936.]

FOREIGN CAPITAL FOR INDIA. By Ashoka Chatterjee. [The Modern Review, April 1936.]

FUTURE OF INDIAN METAPHYSICS. By Dewan Bahadur K. S. Ramaswamy Sastri, B.A., B.L. [The Vedanta Kesari, April 1936.]

RAILWAYS UNDER THE NEW CONSTITUTION. By R. N. Kitchlew. [The Twentieth Century, April 1936.]

THE RIDDLE OF MOHENJODARO. By G. R. Hunter. [The New Review, April 1936.]

MULTUM IN PARVO

NEWS

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NOTES

Questions of Importance

LOCAL SELF-GOVERNMENT

Presiding over the first All-India Local Self-Government Conference held in New Delhi, Sir G. H. Hidayatulla dwelt upon the importance of the creation of a Local Self-Government Institute in all provinces with a Central Institute for the co-ordination of activities of local bodies throughout the country.

Sir G. H. Hidayatulla added that he favoured adult franchise and strongly felt that separate electorates could be replaced by joint electorates with plural members constituencies and cumulative vote with or without reservation of seats according as there was adult franchise or not.

The Conference adopted the Constitution of an Indian Union of Local Authorities, an All-India organisation of local bodies including those of Indian States for the study of Local Self-Government affairs. The headquarters will be at Delhi.

THE CONGRESS CONSTITUTION

Radical changes have been introduced into the Congress Constitution.

Manual labour as a qualification for Congress membership has been omitted. The number of delegates to the Congress has been doubled; single non-transferable vote is abolished. Any person nominated by 15 primary members can contest presidential election for the annual Congress Session and be elected if he secured at least 50 per cent. of the votes polled.

UNEMPLOYMENT IN U. P.

Sir Tej Bahadur Sapru scored a victory in the U.P. Legislative Council, but one wonders how far a grant of four lakhs could go to give effect to the recommendations of his unemployment committee. Sir Tej was nominated a special member to discuss the Report, but when the Government introduced their budget they simply shelved the unemployment committee report on the usual plea of want of funds. Better counsels subsequently prevailed and the Government relented and promised this small allotment, though this promise was coupled with the announcement that they intended to reintroduce two Bills for the enhancement of stamp duties and court fees which were turned down by the House last year.

CONGRESS AGRARIAN PROGRAMME

The following resolution on the Agrarian Programme was adopted by the Congress at Lucknow :

This Congress is of opinion that the most important and urgent problem of the country is the appalling poverty, unemployment and indebtedness of the peasantry, fundamentally due to the antiquated and repressive land revenue system and intensified in recent years by the great slump in the prices of agricultural produce.

A final solution to this problem inevitably involves the removal of British imperialism and exploitation, a thorough change of the land tenure and revenue systems and recognition by the State of its duty to provide work for the rural and unemployed masses.

In view, however, of the fact that the agrarian condition and land tenure and revenue systems differ in various Provinces, it is desirable to consult the Provincial Congress Committees and also such peasant organisations as the Working Committee considers fit in the drawing up of a full All-India agrarian programme as well as a programme for each Province, etc., etc.

VICEROY'S BROADCAST ADDRESS

H. E. Lord Linlithgow, in a broadcast speech at Delhi on assumption of office, said:

Let me say to you that of all those conditions which in great endeavours make for a happy and successful issue, none is more essential than that those who participate in them should both trust and respect each other. All men are liable to error. I do not ask or expect that all of you will at all times find yourselves in agreement with me. Nevertheless, you may be sure that I shall never doubt your sincerity or the integrity of your minds. I ask no more than that you should favour me with the same whole-hearted trust that I have promised to extend to you.

For the next five years, without let or stay, I will devote my mind, my heart, and such health as Providence may vouchsafe to me, to the service of your country. For this I ask you to remember me in your prayers. Let us move boldly forward, with faith and courage, you and I, and with all our strength strive to better the lot of her Peoples, wheresoever they may be, and to sustain, in all its ancient fame and glory, the great name of India over all the world.

WILLINGDON'S FAREWELL SPEECH

In his farewell speech at Bombay, Lord Willingdon said:

We are leaving here in India so many friends, so many interests and associations, so many thoughts of happy days spent among you all during the 16 years we have lived in this wonderful country. I know well that my regime has not escaped considerable criticism and controversy but that is, I fear, inevitable in the life of anyone who is placed in position of great responsibility. But this, as I look back over years, I can truly and sincerely say, I worked honestly and to the best of my powers for friendship and goodwill between our two races. I have laboured to improve the conditions of life among all classes of millions of our people and striven without ceasing to help India forward to her goal of complete responsible Government.

BRITAIN'S POLICY IN INDIA

Presiding over the U. P. Liberal Conference, Thakur Hanuman Singh said:

Our masters are seldom amenable to India's views whenever there is any question of subtraction from the power which they have been wielding arbitrarily since the inception of the British Raj.

It has been the deliberate policy of Britain to withhold India's right to govern herself and keep her under tutelage for as long as it could. It has assumed the role of trustee but is not disposed to discharge the moral responsibilities of a trustee. To give with one hand and to take away with the other has been its practice.

PT. NEHRU'S CONGRESS ADDRESS

In the course of his Presidential Address to the Lucknow Congress, Pandit Jawaharlal Nehru observed:

Look at the vast panorama of world change to-day, where mighty forces are at grips with each other and dreadful war darkens the horizon. Subject peoples struggling for freedom and Imperialism crushing them down; exploited classes facing their exploiters and seeking freedom and equality. Italian Imperialism bombing and killing the brave Ethiopians; Japanese Imperialism continuing its aggression in North China and Mongolia; British Imperialism piously objecting to other countries misbehaving, yet carrying on in much the same way in India and the Frontier; and behind it all a decaying economic order which intensifies all these conflicts.

Socialism is thus for me not merely an economic doctrine which I favour; it is a vital creed which I hold with all my head and heart. I work for Indian independence because the nationalist in me cannot tolerate alien domination; I work for it even more because for me it is the inevitable step to social and economic change. I should like the Congress to become a socialist organisation and to join hands with the other forces in the world who are working for the new civilisation.

PHILOSOPHY AND LIFE

Replying to the Public Farewell at Madras on the eve of his departure to Oxford, Sir Radhakrishnan said:

A question has been asked and repeated why should there be this blight on philosophy in India. There was no blight on philosophy in this country till the other day; but why all of a sudden now? When we are not able to take into account the immediate problems, when we want to drive away philosophy into remote and abstract speculations, there will be a blight on philosophy. It is absolutely essential for us to make philosophy bear on life. It is essential again to translate it, as Mr. Reddy has said, into social strength. It is possible for this or that individual to go to the mountain top or to a monastery and save his soul, but it is not possible for a society to save itself if it becomes an isolated and hermit nation. It is essential that the ideas which we are trying to bring about must be utilised to the full. It is because latterly we have not been able to make philosophy have a direct bearing on life that some kind of blight has been cast on philosophy itself. If you want to make philosophy real and practical, you must make people understand that those generous ideas which we come across in solitude should be incorporated in life by breaking down all barriers of social inertia, of corporate self-seeking or institutional selfishness. These are the barriers which prevent all concrete ideas,

INDIAN CHRISTIAN CONFERENCE

What is described as the first Conference of Indian Christians in South India was held at Madras on the 13th April under the presidency of Dewan Bahadur S. E. Ranganathan, ex-Vice-Chancellor of the Annamalai University. The object of the Conference was to decide their attitude towards political changes and what part they had to play in the constitutional development of the future.

My own view is that it is good-will more than the political machinery which builds up a nation and despite the many defects in the new Constitution, given good-will and mutual trust, there is scope within its framework for building up the inner strength of the nation and creating conditions necessary for attainment by India her full political stature.

The President stressed the need for Indian Christians to unite and organise themselves in order to safeguard their special interests as a community and take more active part in the public affairs than before.

RESOLUTIONS.

The Conference adopted the constitution for a federal organization of Indian Christians of South India and the Indian States and recorded its views on various topics of interest to the community. Mr. G. V. Job moved a resolution on political aims affirming the belief of the Conference "in the necessity of India's attainment of Dominion Status" and its need for affiliating with

movements and associations whose policies will be directed towards the promotion of national solidarity, the subordination of purely communal considerations to wider national interests, etc. etc.

Mr. V. Chakkarai Chettiar moved the resolution on communal award after which a message from the Bishop of Dornakal was read.

But the central resolution of the Session related to the new Constitution about which

there was considerable discussion. This was moved by Mr. O. F. E. Zacharias:

Disappointed that the demands almost unanimously put forward by the Indian Representatives to the Round Table Conferences have not been embodied in the Government of India Act of 1935 and that the Provisions of the Act itself for the automatic development of the constitution are inadequate;

But realising the inevitability of the Act taking effect from the beginning of the next year:

This Conference is of the opinion that, in the present circumstances, the interests of the country demand that the new Executives and Legislatures should be captured by progressive elements and utilised to the utmost, not only to promote measures of popular welfare, but also to bring about a speedy and liberal amendment of the Act itself.

Mr. Zacharias made it clear that he did not think "that any school of political thought either in this country or in England was pleased with the outcome of their labours". But rejection was impossible and the only way left to them was "to work it, expose its inherent defects and influence the British Parliament which alone had the authority to revise it to remedy those defects". An amendment to their resolution having been thrown out, the House accepted the original resolution.

CONGRESS WORKING COMMITTEE

Pandit Jawaharlal Nehru, Congress President, has announced the following personnel of the Congress Working Committee:

Seth Jammalal Bajaj...Treasurer.
Acharya J. B. Kripalani...

General Secretary.

Maulana Abul Kalam Azad.

Babu Rajendra Prasad.

Sardar Vallabhbhai Patel.

Khan Abdul Gaffar Khan.

Mr. C. Rajagopalachariar.

„ Subash Chandra Bose,

„ Narendra Dev.

„ Jairamdas Daulatram.

„ S. D. D. Deo.

„ Jaiprakash Narain.

„ Bhulabhai Desai.

„ Achyut Patwardhan.

So long as Mr. Gaffar Khan is in jail, Dr. Khan Sahib, his brother, will act for him.

PROF. A. B. DHURVA

On March 30 retired an educationist of rare calibre after giving the Benares Hindu University 17 years of zealous service. Prof. Anandshankar Bapubhai Dhruva began his life as a lawyer but was called to the proper scene of his activities before he could get established. He made his mark as a professor of Sanskrit in the Gujarat College and retired from the Indian Education Service. It was about this time, says Mr. Pradyumna C. Joshi, that the Benares Hindu University was founded. It had started work under the very able guidance of Sir Sunderlal and was equally fortunate in securing the late lamented Pandit Adityanath Bhattacharya as the Pro-Vice-Chancellor. He was a scholar of exceptional ability and sterling qualities. It seemed difficult to replace him.

This baffling problem led the two great men of India to set out in a project of discovery. Mahatmaji was successful and wrote to Malaviyaji that if Gujarat could offer one jewel to Benares, it was Dhruva. He was forthwith appointed the Pro-Vice-Chancellor. There could not be a better successor to that illustrious predecessor.

During his long period of service, the Hindu University has made rapid strides. It reads like a fairy tale. Various new departments have been opened under his fostering care. More money has been spent in developing those already existing. The agricultural, industrial and technological departments are already attracting students from all over the country. His term was marked with progress which is the key-note of his character.

A VICE-CHANCELLOR'S ADVICE

At the 14th Convocation of the Delhi University, the retiring Vice-Chancellor Rai Bahadur Ram Kishore, addressing the gathering, said:

I think the time has come for us to pause for a while and consider the true function of a university. Indian universities have been slow to break away from the scholastic traditions of learning and have over-emphasised the element of literary culture. The majority of the students who drift annually to the universities have no clear idea of what they seek. With the growing tendencies towards industrialism in recent years, there

has been an increasing demand for training in science and industrial technique. The universities ought to be able to meet this demand with increased facilities for scientific and technical education. If the present influx of countless boys and girls of average capacity into the university could be diverted at an earlier stage into more useful channels by providing for them vocational schools, they could be saved from the hopeless disillusionment.

Education in character and elementary knowledge should be open to every boy and girl in a good social system and should in fact be compulsory for everybody. But university education should be regarded as a privilege for special ability. But even the most ardent advocate of social justice and equality will recognise in the present universal desire of parents, to send their children at any cost to the universities, a democratic reaction on society. The motive is often snobbish and not always economic.

MR. C. R. REDDY

At a meeting of the Senate of Andhra University held on March 28 last, Mr. C. R. Reddy, M.L.C., was elected Vice-Chancellor in succession to Sir S. Radhakrishnan.

Mr. C. R. Reddy was Vice-Chancellor of Andhra University from 1926 to 1930 being the first to hold that office. After a brilliant academic career in Madras University and afterwards at Cambridge, Mr. C. R. Reddy served for a period as Vice-Principal of Baroda College. Later he was appointed Assistant to the Inspector-General of Education in Mysore, and after serving as a professor in the Maharaja's College, Mysore, for some years, became Inspector-General of Education. While in Mysore Educational Service, he went on an extensive tour in Europe, Canada and other countries to study the working of educational institutions. He resigned from the service in 1920 and entering politics, was elected to the Madras Legislative Council.

MR. K. P. JAYASWAL

The Patna University Senate has recommended to the Chancellor that the Honorary Degree of Doctor of Philosophy be conferred on Mr. K. P. Jayaswal for his educational work.

MR. SUBHAS CHANDRA BOSE

Mr. Subhas Chandra Bose, who arrived in Bombay on the morning of the 8th April by the *Conte Verde*, was arrested at Appolo Bunder by Khan Bahadur Patigara under Regulation III of 1918.

It will be remembered that a debate on Mr. Nilkantha Das's adjournment motion on the ban imposed on Mr. S. C. Bose's return to India was held in the Legislative Assembly on March 23 last, when Sir H. Craik, Sir N. N. Sircar and Mr. Hallett speaking on behalf of the Government said that there was ample evidence to show that the return of Mr. Bose to India as a free man would be a real danger to the country as he had definite terrorist connection and definite idea of violent revolution.

Mr. James Maxton, and Rev. C. Stephen, members of the Parliamentary group of the Independent Labour Party, saw Mr. R. A. Butler, Under-Secretary of State for India, in the House of Commons in connection with the deputation urging permission for Mr. Subash Bose to return to India.

Mr. Butler promised to communicate their representations to the Marquis of Zetland, Secretary of State for India, but indicated that there is no immediate likelihood of the Government's decision regarding Mr. Bose being varied.

This is hardly the way to create a favourable atmosphere for the working of the New Constitution.

RETIRING AGE FOR BRITISH JUDGES

The Royal Commission's report suggests that future appointments to the King's Bench Division should be subject to a fixed retiring age of 72.

THE INDIAN COMPANIES ACT

The Indian Companies Act Amending Bill has been referred to the Select Committee. While moving for the Bill, Sir N. N. Sircar, the Law Member, said that provision had been made in the Bill to prevent more effectively the flotation of mushroom companies and to prevent undue and misleading window-dressing in the case of new flotations.

The Bill also provides for better control by shareholders over managing agents of companies. Mr. Bhulabhai J. Desai, Leader of the Congress Party, said that, 'despite its various defects, the managing agency system had not been entirely a failure. He thought this system had served the country fairly well and its total condemnation would mean a set-back to Indian interests.

BRUNO HAUPTMANN

Bruno Hauptmann, the German Carpenter, convicted on February 13 last year of the murder of the baby son of Col. and Mrs. Lindbergh, was executed at Trenton, New Jersey, at eight o'clock on April 2, a last minute effort to save him from the electric chair failing.

Col. Lindbergh's son was kidnapped in March 1932 and some time later the dead body was found in a field near his parents' home. Hauptmann was arrested in September 1934 and sentenced on February 13 last year. Appeals were lodged and dismissed. His execution was first fixed for January this year, but he was granted a respite, and since then efforts were made to secure a reprieve.

INSURANCE LAW REVISION

At the Federation of Indian Chambers which met at Delhi, Mr. K. Saptanani moved a resolution expressing satisfaction with the appointment by the Government of a special officer, Mr. Sen, to enquire and report in the matter of revision of insurance law, expressing the opinion that this was insufficient and suggesting the appointment of a committee of officials and non-officials to consider Mr. Sen's report, take evidence, if necessary, of insurance companies and other interests concerned and report to the Government.

Messrs. Saptanani and J. C. Setalvad put forward the difficulties of Indian insurance companies in competing with foreign companies.

Mr. J. J. Kapadia mentioned the point of view of policy-holders. He said that the enquiry should specially prohibit certain speculative activities of insurance companies, particularly regulate the unfettered discretion of the Directors and stop taking of too much remuneration by Managing Agents.

Mr. Roy, supporting the motion, said that he would not mind placing Indian and foreign insurance companies on the same footing as long as the particular hardships operating against Indian companies were removed.

Mr. B. Aiyar wanted first publication of Mr. Sen's report and then its reference to a Committee. The resolution was passed.

ORIENTAL'S BUSINESS FOR 1935

The amount of New Life Assurance Business written by the Oriental last year was 48,858 Policies assuring Rs. 8,89,89,149 as compared with 42,378 Policies assuring Rs. 7,62,42,761 in 1934—an increase of 6,480 Policies assuring Rs. 1,27,46,388.

SENTINEL INSURANCE Co., Ltd.

The first Annual General Meeting of the Sentinel Assurance Co. Ltd. was held recently at Bombay, Sheth Ratilal Nathalal presiding. Reviewing the progress of the Company, the Chairman observed: "Despite keen competition and other difficulties which a new Company has to face, it has secured business of the total value of Rs. 14,05,500 and completed business of Rs. 11,40,000 during the year under report."

Dealing with the organisation of the Company, he said that during the period under report, the activities of the Company were confined to the Bombay Presidency and chiefly to the Province of Gujarat. The Company has now extended its activities in other parts of the country as well.

ASIA MUTUAL INSURANCE Co., Ltd.

We have received the Balance-Sheet and Revenue account of this Asia Mutual Insurance for the year ending 31st July 1935. During the year under report, the Company secured new business to the extent of over ten lakhs which is equivalent to 125 per cent. of the preceding year's new business. The Directors claim that this fact testifies to the increasing popularity and confidence inspired by its systematic, progressive and consistent method of working. The report shows a good record for a company that is barely four years' old.

THE UNITED INDIA

The United India Life Assurance Co. Ltd., of Madras, is one of the foremost life offices in India, says the Insurance World. A unique feature of this Company is a special trust arrangement by which it has secured the interest of the policy-holders an extent not generally reached by other insurance companies.

ZETLAND ON INDIA'S TRADE

Zetland, Secretary of State for India, speaking at the luncheon of the Manchester Constitutional Club, referred briefly to India's situation of the Ottawa Agreement and said that the Agreement would presumably terminate in six months' time. This, he pointed out, opened up important questions, but it must not be taken as involving a breach of economic relations between the two countries. The period of notice required under the Agreement afforded an opportunity for the negotiation of a new agreement which, they might hope, would serve the interests of both.

Referring to Indo-Japanese trade, Lord Zetland said that as Japan took large quantities of Indian raw cotton, she was in a strong position for bargaining when the time came for the reconsideration of her present commercial agreement with India.

Japan had certainly profited in the Indian market by her purchases of Indian raw cotton as her present quota of exports of cotton-manufactured goods to India was based on them and she was at present buying four times as much Indian raw cotton as Britain.

BRITISH BUDGET ESTIMATES

In a general examination of the civil estimates and revenue department's estimates for the current financial year, the Financial Secretary to the Treasury in a memorandum points out that Civil Estimates at £365,256,914 are £4,417,425 less than those of 1933 and the revenue department's estimates at £32,835,800 are £3,415,498 more, making a net decrease of £1,001,927. Increases over the original estimates for 1935 are due in the main to automatic causes or to the continuance and extension of the Government programme for improving social and industrial conditions,

FOREIGN CAPITAL FOR INDIA

"It is quite likely that the Indian nation will hand over many economically strategic positions to foreign investors, manufacturers, bankers, etc., etc., but the eyes of the nation should be opened to the risk of becoming highly organised in production in the future under an entirely foreign overlordship," says Mr. Asoke Chatterjee writing in the April issue of the Modern Review. Mr. Chatterjee is of opinion that unrestricted individual control whether foreign or indigenous over essential economical institutions can never result in true national prosperity. He continues:

We who are striving for Swaraj, should never lose sight of the ultimate implication of foreign economic enterprise in India. In the past such ventures have exploited our resources on a small scale. Any large scale development on similar lines must be avoided. Capital has its own true share of production. But that share is not whatever capital can grab.

THE OTTAWA AGREEMENT

The Assembly accepted by 70 to 65 votes Mr. Jinnah's amendment urging immediate termination of the Ottawa Pact and recommending to the Government to examine the trend of trade for entering into bilateral treaties with foreign countries including the United Kingdom.

The following is the text of the Amendment:

The Assembly recommends to the Governor-General in Council that the Ottawa Agreement dated 20th August 1932 be terminated without delay and notice of denunciation be given in terms of Article 14 thereof.

The Assembly further recommends that Government of India should immediately examine the trend of trade of India with various other important countries in United Kingdom and investigate the possibility entering into such bilateral trade treaties with them whenever and wherever possible, to about expansion of the export trade of India those markets and submit such treaty or to for the approval of the Assembly.

CRIMES AGAINST WOMEN

The urgent need for a special legislation of a stringent character to counteract crimes against women, that have assumed alarming proportions in Bengal is stressed by leaders of all schools of thought like Dr. Rabindranath Tagore, Acharya P. C. Ray, Mr. A. K. Fazlul Haq, Dr. B. C. Roy, Babu Ramananda Chatterjee, Mr. Thushar Kanti Ghosh and Mrs. Nellie Sen Gupta in the course of an appeal to the public commending the work of Matri Sadan, a Rescue Home. The appeal says:

Crimes against women have assumed such alarming proportions in Bengal that unless and until vigorous preventive and protective measures are adopted, the evil will go on increasing. The number of cases that come to public notice through newspapers are staggering. But they are regarded as only a small percentage of the actual number that occurs, as the majority of the cases are not reported by the parties from a sense of shame and a large number go undetected. It is, therefore, the duty of the nation to help in putting a stop to such unfortunate state of things.

THE EMPRESS'S APPEAL

With tears glistening in her eyes, the Empress of Abyssinia made an impassioned appeal to the World Press to state Ethiopia's case when she received Reuter's special correspondent. The Empress said:

"This is a most critical hour in Abyssinia's history, but there is still time for those desiring justice to take action and end the most unjust war, the most wicked aggression against an independent and non-aggressive people.

All those respecting principles designed to regulate relations between nations must be stung to shame and indignation by the unfairness and the inequality whereunder Abyssinia suffered."

The Empress appealed to France as emblem of liberty and equality, and Britain as the defender of freedom and justice of all races and also to the whole world to abandon delay in saving her poor country.

INDIAN WOMEN IN CONFERENCE

During the Congress week, the Indian women met in conference under the presidency of Mrs. Sarojini Naidu. The part that Indian women could and should play in India's fight for freedom was explained by several lady speakers.

"We are not mere children producing machinery but we have much greater and more useful part to play, namely, that we have to our contribution towards Indian struggle for freedom, because we are real force behind Indian freedom movement," said Mrs. Malji Manibenkara addressing the gathering. She added: "That every one of us can become Sarojini Naidu and Congress President provided we work for it and play our parts well. Indian womanhood was shy and backward, but the national movement for freedom in 1930 created history, because women came to the forefront, dared *lathi* charges and jails cheerfully. This was surprise to all and my appeal to you is to keep up this spirit of renaissance and revolt."

Mrs. Zutshi speaking next referred to Mahatma Gandhi's work in making Indian womanhood courageous and forward. She urged that they should give up *pardah* and child marriage and work for national emancipation.

WOMEN AND COUNCIL OF STATE

A regulation has been made that no woman, who is not by reason of her sex, disqualified for election as member of the Legislative Council of the Governor's Province shall, by reason only of her sex, be disqualified for election to the Council of State by any constituency in that Province.

THE SPALDING PROFESSORSHIP

The Spalding Professorship at Oxford, to which Sir Radhakrishnan has been appointed, was founded by Mr. and Mrs. Spalding. The following are some of the conditions attached to the Professorship:

1. The annual sum of £900 shall be paid to the Spalding Professor of Eastern Religions and Ethics, and the sum of £90 shall be applied to the payment of the University's share of contribution of the Professor to the Superannuation Scheme.
2. The Professor shall lecture and give instruction on the religious and ethical systems of the East.
3. The Professor shall be elected by an Electoral Board consisting of:
 - (a) The Vice-Chancellor;
 - (b) Mr. H. N. Spalding;
 - (c) Two persons appointed by the Board of the Faculty of Theology;
 - (e) One person appointed by the Board of the Faculty of *Literæ Humaniores*;
 - (f) One person appointed by the Faculty of Social Studies;
 - (g) One person appointed by the Board of the Faculty of Oriental Languages and Literature.
4. The Professor shall hold office for five years.
5. The Professor shall be subject to the General Regulations concerning the duties of Professors and to those particular regulations of the same Statute applicable to Professors enumerated in Schedule B of Tit. IV. Sect. i, 3, provided always (a) that in either the third or the fourth year from the date of his appointment he may be permitted by the Board of Electors to lecture or hold classes in one Term only in order that he may be enabled to study for an extended period in the East or elsewhere; (b) that he shall reside within the University during five months at least in each academical year including any year in which he is permitted to lecture or hold classes in one Term only.
6. If permission is granted by the Board of Electors under clause 6 to the Professor to be absent from Oxford for an extended period, he shall be paid in respect of travelling allowance such sum not exceeding £500 as the Board of the Faculty of Oriental Languages and Literature may recommend.

THE LATE MR. B. K. GHOSH

We are sorry to record the death, on April 3, of Sjt. Bimal Kanta Ghosh, Managing-Editor of *Amrita Bazaar Patrika* and son of the late Sjt. Golaplal Ghosh, Editor of the same paper. He was only 42 at the time of his death.

DR. KRISHNASWAMI IYENGAR

On the occasion of the 66th birthday of Rao Bahadur Dr. S. Krishnaswami Iyengar, a Commemoration Volume was presented to him by his friends and admirers at the



Dr. S. KRISHNASWAMI IYENGAR

Senate House, Madras, on April 15. Sir S. Radhakrishnan presided over the function. A portrait of Dr. Krishnaswami Iyengar was also unveiled. There was a large and distinguished gathering of educationists and scholars.

Prof. C. S. Srinivasachariar read the report of the Dr. Krishnaswami Iyengar Commemoration Committee.

The volume was intended to serve as an appropriate and fitting recognition of the long and excellent record of original work and direction of research which Prof. Krishnaswami Iyengar has to his credit and of the pioneer character of his labours in the field of South Indian Historical Research.

MR. E. RAGHAVENDRA RAO

The appointment of the Hon'ble Mr. Raghavendra Rao to act as Governor of the Central Provinces during the absence on leave of His Excellency Sir Hyde Gowan for four months, from May 16, 1936, has been warmly welcomed all over the Province.

MADRAS AYURVEDIC COLLEGE

The Founder's day of the Venkataramana Ayurvedic College and Dispensary and the Madras Sanskrit College at Mylapore, institutions founded by the late Mr. V. Krishnaswamy Ayyar, was celebrated on the 24th March last at the premises of the Madras Sanskrit College, Mylapore.

Sir Alladi Krishnaswamy Ayyar proposed the Hon. Mr. Justice Varadachariar to the chair. Rao Bahadur C. Ramanujachariar delivered the commemoration address.

TRAVELLING EYE DISPENSARY

A travelling eye dispensary, the first of its kind in Bengal, indeed, in the whole of India, left Calcutta on March 28 last on its initial tour in the mofussil. It is complete with necessary equipment for prevention and cure of diseases of the eye, together with propaganda for the spread of knowledge regarding the care and protection of the eye.

It will work in conjunction with every district and sub-divisional hospital as an adjunct to them.

AYURVEDA IN BENGAL

A scheme for establishing a State Faculty of Ayurved indigenous system of medicine has been prepared by the Government of Bengal and will be made public shortly. The announcement was made by the Hon. Sir Bejoy Prasad Singh Roy, Minister for Local Self-Government and Public Health, Bengal, at the opening of the new annexe of the Biswanath Ayurveda Mahavidyalaya Hospital at 94, Grey Street, Calcutta.

THE LATE DR. K. M. NADHKARNI

We regret to record the death, on March 14 last, of Dr. K. M. Nadhkarni, aged 78, at his residence in Mangalore. Dr. Nadhkarni was the author of "Indian Materia Medica", "Indian Plants and Drugs", and many other books on medicine. He was connected with several scientific societies in London and Paris.

THE INSTITUTE FOR MEDICAL RESEARCH

The Secretary, Indian Institute for Medical Research, Calcutta, announces that His Highness the Maharaja Holkar of Indore has been pleased to grant a sum of Rs. 1,000 to the institute for the furtherance of medical research.

DIET REFORM CONFERENCE

"Reform in the nutritional standards of the country should precede the demand for the Indianisation of the Army," said Dr. P. Kesava Pai, till recently Superintendent of the Government Tuberculosis Hospital, Madras, in his presidential address to the West Godavari District Medical Conference. Dr. Pai was of opinion that the diet of the average Madras is poor in vitamins. He said:

It is high time that the population of Madras learnt to copy the dietetic methods of the North Indian races and understand that though the brain is an important part of the body, it cannot work steadily on a weakened body. If this dietetic reform be accomplished in South India, a great part of our health problem will be solved and nutritional diseases like tuberculosis will be controlled. I do not wish to refer to the lack of martial elements in the races of South India.

The Army is loth to recruit from amongst a rice-eating, timid, and non-sustaining population, and if we wish to justify the demand to Indianise the Army, the sooner we set about to reform our nutritional standards, the better.

MICROBES AND MALNUTRITION

Professor Sir Frederick Keeble declared at a luncheon in London that since the gates of Paradise closed on our first parents, nobody had been able to enjoy the perfect meal. Nobody knew the recipe for it. Microbes, he said, were the agents or puppets of malnutrition. "Put people together in herds," he added, "set them in a sterile earth, obliterate the sun by smoke screens, feed them on buns in tea shops at midday and on tinned lobster in the evening and bring up the children on milk which is dead; let the microbe grow strong in weak bodies—in fact, go on with this cockney civilisation which has sprung up over the world and every medical officer of health will join in the tune *Microbia uber alles*."

Professor Henry Armstrong said that we did not know how to feed ourselves; still less did we know how to feed our children.

THE CLEANEST COUNTRY

England cannot claim to be the cleanest country in the world. The United States holds the world's championship for washing by using about 25lb. of soap per person per year.

THE MENACE OF MUSHROOM BANKS

Mr. C. S. Rangaswami, in the course of his speech at a garden party in Madras, uttered a note of warning that the South Indian banks should follow a cautious policy of dividends and not deplete their reserves by being too liberal in their dividend policies.

He further stated that as there existed a large number of mushroom banks in South India, any mishap that might happen to any one of these mushroom banks would occasion a crisis which would involve these sturdy banks.

Mr. Rangaswami stated that the Reserve Bank of India should be the godfather of the indigenous banks and they should extend increased long-term and short-term credit facilities to the agriculturists.

With a view to popularising the debentures of the Central Land Mortgage Banks, an efficient market in these debentures should be encouraged to help the proper utilisation of rural finance.

In a subsequent letter to the Press, Mr. Rangaswami explained:

By 'mushroom banks', I refer to those small institutions which are floated with very small and negligible capital by persons without any banking experience and without any strong and influential Board of Directors to control their affairs.

THE INDIAN BANK

The Board of Directors of the Indian Bank, Limited, Madras, at their meeting held on Friday, the 24th January, 1936, have recommended for payment free of income-tax to the shareholders out of the profits of the Bank for the year 1935, a final dividend of 12 per cent. per annum and a bonus of 3 per cent. per annum for the half-year ended 31st December 1935, thus making a dividend of 12 per cent. per annum and a bonus of 1½ per cent. per annum on the shares of the Bank for the whole year.

LAND MORTGAGE BANK

A plea for the establishment of a land mortgage bank for the benefit of zamindars of Bengal was put forward by Mr. Amar Nath Mukerji when speaking at the annual general meeting of the Hooghly District Landholders' Association held recently in Calcutta under the chairmanship of Mr. T. C. Goswami.

THE THIRD CLASS PASSENGERS

The hardships of third class passengers were voiced in the Assembly in connection with the consideration by it of the Railway Budget. They are as old as the Indian railways themselves and it cannot be that the railway administration is unfamiliar with them. They relate to overcrowding in trains, unsatisfactory and incommensurable latrines, lack of good drinking water and of facilities for eating and bathing, difficulty in getting tickets, etc. This catalogue is by no means exhaustive. But apart from these individual grievances, the complaint of this class of passengers is really speaking more fundamental. It has very much to do with the spirit in which the whole railway administration is conducted, says the *Servant of India*. If an improvement could be effected in that spirit, all these grievances would disappear as a matter of course.

MILEAGE COUPON TICKETS

The mercantile community will be glad to learn that the mileage coupon ticket system over all railways has been revived from April 1 last, and that it is also interchangeable between different railways.

The mercantile mileage coupon ticket system was suspended a few years ago on the B. B. C. I., G. I. P., N. W., E. I., N. S. and E. B. railways and was retained only on the M. and S. M. and S. I. railways, but there was no interchangeability between them.

Indian commercial bodies agitated for the revival of the system throughout the Indian railways and to make the coupon tickets interchangeable also.

The Southern India Chamber of Commerce has received intimation that the system has been revived with effect from April 1, the charges being Rs. 140 and Rs. 280 for 3,000 miles for second and first classes respectively.

FARE REDUCTION IN S. I. R.

In order to meet the competition of the Motor bus traffic on the Karaikal-Tranquebar-Mayavaram section, the South Indian Railway Company have, besides reducing the fares, arranged for the stopping of day trains at the Tranquebar level-crossing.

THE MODERN STAGE

Cigarette-lighting actors who coo like crooners; stalls with more make-up than the stage; scenery so factual as to be unnoticeable—such was the picture of the modern stage drawn by Sir Cedric Hardwicke, the actor, when he gave the Rede Lecture on "The Drama of To-morrow" at Cambridge.

"It is not," said Sir Cedric, "a comfortable experience watching the slow decline of an art which gave us Shakespeare."

"To-day there is more drama on the front page of a newspaper than in the whole of the West End of London. There is frequently more make-up in the stalls than on the stage."

"Actors have cut their hair, taken to patronising the best tailors and gone into society, and I may add, as quite possibly you have every reason to observe, they have not gained in intellectuality what they have lost in picturesqueness."

AN ALL-INDIA MUSIC CONFERENCE

An All-India Music Conference on a grand scale will be held in Ajmere in September of this year. A Committee consisting of Dewan Bahadur Har Bilas Sarda, ex-M.L.A., Dewan Bahadur K. L. Paonaskar, M.A. C.I.E., Principal Seshadri, and others has been appointed for the purpose. They will begin work in the direction of enrolment of patrons and members of the Reception Committee. The fees for these two were fixed at Rs. 50 and Rs. 10 respectively.

An appeal is being addressed to the ruling chiefs of India in general and of Rajputana in particular requesting them to promote the cause of Indian music by extending their patronage to the Conference.

Arrangements are being made to invite the best musical talent of the country in order to make the Conference well worth its name. The aim of the organisers is to see that the Conference is not merely a musical *jalsa*, but that it contributes something to the scientific aspect of the art of Indian music.

SPORTS GOODS INDUSTRY

Some 48 years ago, a young man watching the Military Garrison at Sialkot, playing their games of tennis, cricket, and polo, was himself imbued with the desire to participate therein, but lacking the necessary funds to purchase that which in those days were comparatively expensive luxuries, determined to find a method of manufacturing the necessary equipment himself.

From this small seed has sprung up in and around Sialkot an industry, which to-day employs some ten thousand workmen and supports an urban and rural population of approximately one hundred and fifty thousand souls.

The young man of 1888, from whose imagination and initiative has developed this hive of industry, is to-day Sirdar Ganda Singh Uberoi, the Founder of the Sports Goods Industry of India and the present Managing-Director of the well-known Firm of Uberoi Limited, Sialkot.

INDIAN CRICKET TEAM

Amidst scenes of great enthusiasm, the All-India Cricket team sailed by the *Viceroy of India* on April 4 for England. Prior to their departure, Mr. A. S. de Mello, Honorary Secretary of the Board of Control for Cricket in India, presented the team with a mascot (a toy elephant) which was covered with the touring team's colours and expressed the hope that the body would be as formidable as it looks and the trunk and tail would wag vigorously when in England. He wished the team a fine voyage and a successful tour in England. The team is as follows:

The Maharajkumar of Vizianagram (Captain), C. K. Nayudu, S. Wazir Ali, Mushtaq Ali, Mahomed Hussain, C. Ramaswamy, M. J. Gopalan, L. Amar Singh, Mahomed Nissar, L. Amar Nath, P. E. Palia, Baga Khan Jilani, Amir Elahi, K. R. Meherbhomi, D. D. Hindlekar, L. P. Jai and S. Bannerji.

As we write, the team has reached London and have been entertained to luncheon by the Royal Empire Society, the Rt. Hon. Viscount Hailsham, Lord Chancellor, presiding.

PETROL FROM PEAT

Petrol to be made out of peat is one of the latest discoveries claimed by German chemists, who are hard at work trying to make the country independent of foreign supplies. It has now definitely been proved by practical experience that a gallon of petrol can be produced from about 14 lb. of peat. With this petrol the performance of a motor car is some 20 per cent lower than that with mineral petrol.

As over 3 per cent. of Germany's surface is peat, it is calculated that the country could produce at once 7,000,000 tons of this material.

PROF. EINSTEIN

Professor Einstein has signed a "declaration of intention" to become a United States citizen. He will be eligible for citizenship in October 1938. He is at present at Princeton University. When questioned regarding his plans, he declined to make any comment. Einstein, who has been described as the greatest genius of the present day, was banished from Germany by the Nazis because of his being a Jew. When Einstein left Germany, he was offered shelter by many countries including England.

MR. K. V. SRINATH, M.Sc.

The Central State Scholarship which is awarded annually by the Government of India, has been awarded this year to Mr. K. V. Srinath, M.Sc., of the Civil and Military Station, Bangalore, to enable him to do research work in cytology and plant genetics at the University of London.

INDIAN ACADEMY OF SCIENCE

His Highness the Maharaja Holkar of Indore has given a donation of Rs. 1,000 to the Indian Academy of Sciences as a mark of appreciation of the great services Sir C. V. Raman, the President of the Academy, is rendering in the cause of scientific advance in India.

SIR C. V. RAMAN

Sir C. V. Raman, F.R.S., Director of the Indian Institute of Science, has been elected an honorary member of the Royal Irish Academy in the Department of Science.

INDIAN FILMS OF TO-DAY

"Producers of films in India mostly measured the success of their pictures not by the artistic or æsthetic standards but by the amount of money they got out of them" was the burden of a lecture delivered in Hindustani by Munshi Prem Chand under the auspices of the Punjab Motion Pictures Academy, Lahore.

Indian pictures mostly suffered from the producer's craze for introducing music and other crude stunts even at inopportune moments. This often reduced social, religious or even educational pictures to comic farce. Cheap sensationalism, he stressed, should be kept within limits.

Cinema ought to become a powerful corrector of social evils and should aim at wholesome instruction coupled with healthy entertainments.

COST OF BEAUTY IN HOLLYWOOD

According to news from Hollywood the cost of being beautiful is high. The average film star spends from £5 to £11 a week for keeping beautiful, says the manager of a fashionable beauty parlour in Hollywood. Most actresses have three face massages a week at 14s. a time, he says. If cold cream is imported from France or England, the price is doubled.

Once every three months at least a permanent wave is needed—£5 in Hollywood. Three manicures a week cost 3s. each. Artificial nails, which many use, cost 12s. a set and must be renewed every week. Then there is the cost of eyebrow shaping and dyeing of eyebrows and eyelashes, wave-sets, scalp-massages, shampoos and hair-dyeing.

All in all, most well-known actresses spend quite £500 a year on beauty alone.

FILMS FOR EDUCATION

"India has made commendable start in its own film production and the wealth of subjects, historical, science and artistic is inexhaustible. Can the film be used in India as an instrument of rapid education?" asks Principal W. Shuttleworth in the *Educational India* and adds:

"India's cultural problem is not merely that of bringing education to the masses but of bringing it at the quickest possible moment."

WESTERN INDIA AUTOMOBILES

At the Annual General Meeting of the Western India Automobile Association held at Bombay on 15th April, Mr. H. E. Ormerod, its President, proudly claimed that it had the largest membership of any automobile association in India, Burma and Ceylon. The claim is justified by the fact that the total number of members to-day is no less than 5,000—a sign of the increasing interest shown by members in the work of the association. Efforts are being made to increase the membership in mofusils also. Mr. Ormerod recounted at length the benefits of membership in the association and instanced the 10 per cent. reduction in premium given to members of the association in insuring their cars. Apart from this there are such items as Free Legal Advice and Defence, Road Service, License Renewal, Reminder Service, Touring in India and Abroad, and International relations. After stressing the advantages of membership to local members, Mr. Ormerod recounted the various proposals which the Association will have to tackle for the extension of its service to the mofussil and for the general improvement of motor touring facilities in India.

There are certainly facilities which cannot be obtained without organised effort, which the Association is endeavouring to promote in a country-wide scale.

MOTOR PHONE

Soon a business magnate touring on the Continent in his luxury car will be able, when seized with a sudden brainwave, to snatch a telephone at his elbow and communicate in a few seconds with his office in London or New York.

Recently, Mr. Henry Ford carried on a conversation in his car, while travelling through New York State, with his Argentine manager in Buenos Aires, 6,000 miles distant. The talk was relayed back to him, so Mr. Ford actually spoke over a range of 12,000 miles. Every word was audible. The car carried two aeriols, one jutting out at the back for transmission, the other protruding through the roof for reception while both transmitting and receiving sets were ingeniously concealed in the limousine's body.

AERO CLUB OF INDIA

The annual general meeting of the Aero Club of India and Burma was held in Delhi, on March 26 last, under the chairmanship of Mr. P. R. Pinhorn. After accounts were passed, the following were elected office-bearers:

President: H. E. the Commander-in-Chief.

Vice-President: Hon'ble Sir Maneckji Dadabhoy.

Managing Committee: Messrs. R. W. Targett, U. N. Send, R. S. Gopal Das, S. P. Varma, J. H. Blacknell, P. R. Pinhorn, A. Kirkesmith, B. Das, A. Duguid, Air Commodore Peck, Colonel M. A. R. Scott, R.A.F., Lord Ronaldshay and one representative each of Bombay, Delhi, Karachi, Jodhpur, Northern India, United Provinces, Bengal and Madras Flying Clubs.

MISSING GERMAN AIRMAN

Herr Von Stohrer, German Minister at Cairo, was found safe near the Oasis Baharia by the airforce 'planes. He was brought to Heliopolis in an aeroplane. A message from Cairo, dated April 21, stated that the Minister disappeared in a desert sandstorm on April 18 and that two squadrons of the British Airforce 'planes and five Egyptian 'planes were engaged in the search for the Minister.

CAPE TO INDIA FLIGHT

The Indian aviators, Pochkhanawalla and Dalal, accompanied by Man Mohan Singh, have arrived in Bombay from Basra, completing the journey from Cape Town to India in a Puss Moth for the first time and were greeted by Mr. Jamnadas Mehta, the Mayor of Bombay and Mr. K. F. Nariman.

AIR PORT FOR LONDON

The proposal to acquire 1,000 acres of land near Ilford, Essex, to be laid out at an estimated cost of £600,000 as a new airport for London is being considered by the Court of the Common Council of the City of London.

KING'S CUP AIR RACE

Mr. I. T. Misri Chand, winner of the Viceroy's Air Race Trophy, is likely to participate in the King's Cup Air Race in England to be held on July 10 and 11.

TEXTILE MANUFACTURES

"Whilst I preach no doctrine of self-sufficiency, I cannot come to any conclusion other than this: Whatever tariffs or agreements are made, we must supply more and more of the country's needs in the shape of textile manufactures," said Sir Joseph Kay, Chairman of the Millowners' Association of Bombay at its annual meeting. He entered a vigorous plea for expeditious inquiries into Tariff questions; a careful revision of the Indo-Japanese trade convention in order to prevent evasion and with a view to maintaining proper price levels; and for regulated control of Indian Textile Mill production with a view to stopping unremunerative competition.

ALL-INDIA EMPLOYERS' FEDERATION

The third annual session of the All-India Organisation of Industrial Employers was held at New Delhi on April 5, when Mr. Kasturbhai Lalbhai delivered his presidential address. After the adoption of the annual report and accounts, the following Committee was elected for 1936-1937:

President: Mr. Kasturbhai Lalbhai.

Vice-President: Mr. G. D. Birla representing general industrial interests.

Members: Rai Bahadur Ramsarandas representing general commercial interests, Mr. Walchand Hirachand representing shipping interests, Mr. Padampat Singhania representing the sugar industry, Mr. I. D. Varshnei representing the glass industry, Mr. A. L. Ojha representing coal mining, Mr. Jamal Mahomed representing the tanning industry, and Mr. Shriram representing the textile industry of Northern India.

MR. GANDHI ON VILLAGE INDUSTRIES

Speaking at the Khadi Exhibition at Lucknow, Mahatma Gandhi said:

"If you look about in this exhibition with my eyes and listen with my ears, your delight will not be that of a visitor to a dance party but the spiritual joy of a devotee and seeker after God. If you like me, bear in mind the dwellers in the villages and then see the exhibition. You will immensely benefit."

THE KISAN CONFERENCE

The All-India Kisan Conference was held at Lucknow in the Congress pandal Swami Sahajanand Saraswati presiding. Mr. Mohanlal Goutama, General Secretary of the Conference, in the course of an introductory speech described the events leading to the calling of an All-India Kisan Conference and detailed the difficulties and grievances of the peasants throughout the country.

Prof. Ranga, M.L.A., proposing Swami Sahajanand Saraswati to the chair, said that Swami Sahajanand's agitation on behalf of Bihar peasants had led to the Government passing the Bihar Tenancy Act.

Swami Sahajanand, in the course of his address, described the condition of peasants in various parts of the country and said that in Bihar, for instance, out of every 100 rupees the Kisans had to pay 90 rupees to the zamindars and 10 to the Government ward with the result nothing was left for them. The zamindari system was thus the source of all trouble and he was not prepared to compromise with the same. Although the Kisans were the people who produced every thing the people at large needed, they themselves were left without even enough food to eat and clothes to cover their bodies. This was a state of affairs which could not be borne any longer. He concluded by asserting that the time had definitely arrived when Kisans should fight for their rights and he hoped to count on the help of leaders like Messrs. Jawaharlal and Vallabhbhai Patel.

The Conference adopted three resolutions. The first set forth the objects of the peasants' movement, namely, to secure complete economic and political freedom and the right to fight for immediate political and economic demands. The second urged the abolition of all kinds of zamindars, talukdars and *zamin* systems and the vesting of all rights in lands in the cultivators. The third demanded the abolition of the present system of land revenue and resettlement and their replacement with a graduated land tax system as recommended by the Taxation Enquiry Committee.

LABOUR

THE SHOP ASSISTANTS' BILL

The Bombay Legislative Council has fully ed up to its reputation as a reactionary dy, says the *Servant of India*, by throwing t Mr. Bakhale's Shop Assistants' Bill signed to prohibit the employment of ildren under 12 and limit the hours of employment of young persons under 18. The Bill was introduced last year in the oona session of the Council when it was ecided to invite expression of public opinion on it. The opinions were mostly i favour of the principle of the Bill. But i defiance of this consensus of opinion, ne Council thought fit to turn down Ir. Bakhale's motion for its reference to select committee.

The attitude of the Government towards his humanitarian piece of legislation which concerned the lives of nearly one lakh of eople, about one-tenth of whom are children of 12 or less, is very puzzling. While the Government professed all possible friendliness to its underlying principle, they saw to it that the Bill itself was throttled once for all at that stage so that nothing more was heard of it, their expression of sympathy in the circumstances being little better than a source of cold comfort to the mover or to those whose cause he so zealously espoused. If the Government were eventually to adopt an attitude of unbending opposition to the Bill, it is inexplicable to us why they at all put themselves to the trouble of collecting detailed information on the problem touched by the Bill."

GENEVA LABOUR CONFERENCE

The twentieth session of the International Labour Conference meets at Geneva on the 4th of June.

The following subjects are on the agenda of the Conference: (1) Regulation of certain special systems of recruiting workers; (2) holidays with pay; (3) reduction of hours of work on public works undertaken or subsidised by Governments; (4) reduction of hours of work in Building and Civil Engineering industry; (5) reduction of hours of work in iron and steel works; (6) reduction of hours of work in coal mines; (7) safety provisions for workers in building construction with reference to scaffolding and hoisting machinery.

GENERAL

KING'S MESSAGE TO ORISSA

His Excellency Sir John Hubback was installed as the first Governor of the newly constituted province of Orissa on April 1. Replying to the joint address presented after his installation, H. E. read the following message from H. M. the King:

It gave me great pleasure, as one of the earliest acts of my reign and the first outcome of the Government of India Act last year, to approve of the Order-in-Council creating Orissa as a separate province. Through my Viceroy and your first Governor, I send to the province of Orissa this message of greeting: The long cherished and natural desire of the Oriya people to be reunited after centuries of dependence upon other administrations is thus fulfilled. It is my hope and expectation that the new province will draw inspiration from the past and prove worthy of the historic tradition of the holy land of Orissa.

SIR LANCELOT GRAHAM AND SIND

The first public utterance of Sir Lancelot Graham on his assumption of office as Governor of Sind on April 1, was the reply to the Municipal Address. His Excellency declared:

By reason of natural resources of the country reinforced as they are by that magnificent enterprise, the Sukkur Barrage, our dream of Sind is no idle phantasy but a clear vision of our country as it might actually be. To the realisation of that vision, I stand dedicated not only for a term of five years, which is the allotted span of a Governor, but also for such further period of life as may be granted to me and I ask all people of Sind to join with me in this act of dedication because without the persistent and devoted co-operation of all sections of the people, the efforts of the Government cannot achieve the full measure of success.

INDUS CIVILISATION

'The so-called Indus civilisation, which was the civilisation of the whole of pre-Aryan India, is the most ancient civilisation of Asia, the originator of the Sumerian civilisation which afterwards developed into Babylonian and Assyrian, and the cause of the civilisation of China that afterwards spread to Corea and Japan.' This was one of the conclusions arrived at by the Rev. H. Heras, S.J., Professor of Indian history and Archaeology, St. Xavier's College, Bombay, at a lecture on the Mohenjo-Daro script given before the Bombay branch of the Royal Asiatic Society on Wednesday, March 18 last, with Sir John Beaumont, President of the Society, in the chair.

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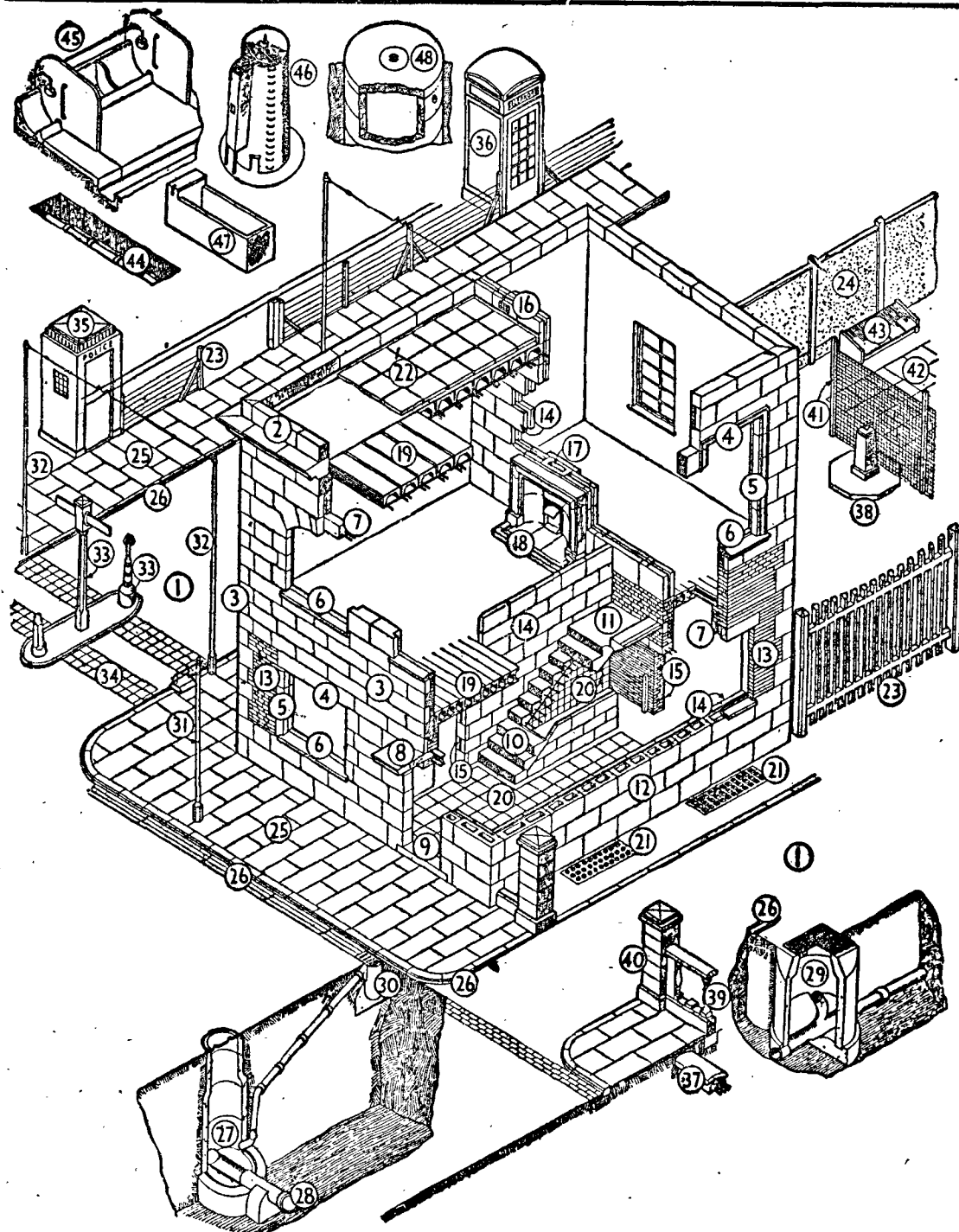
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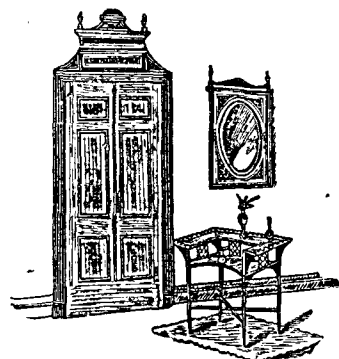
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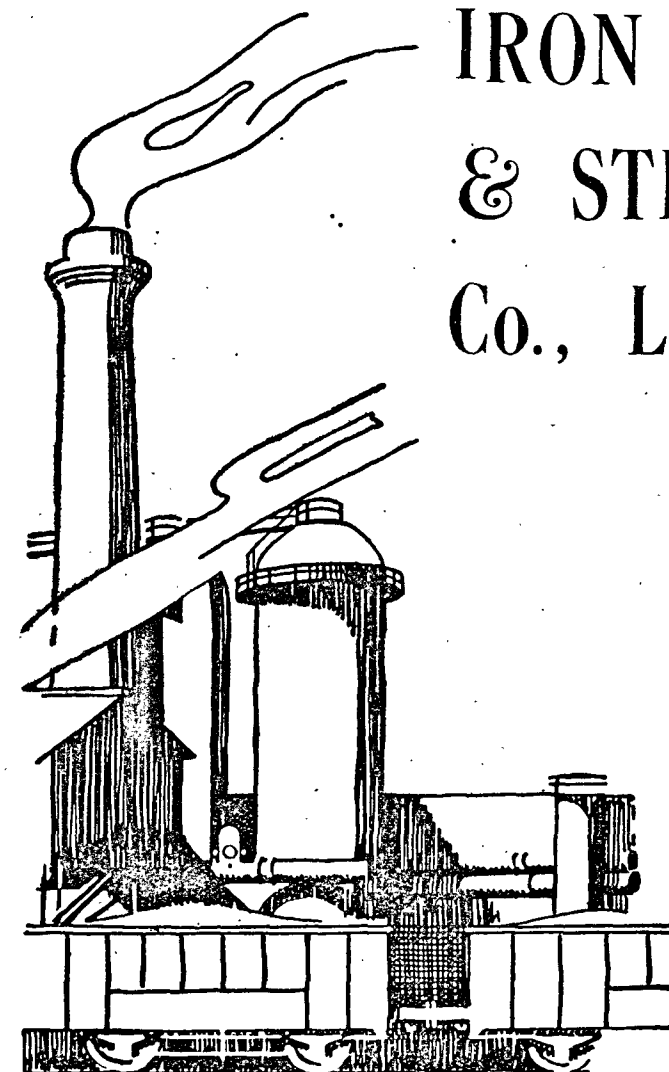
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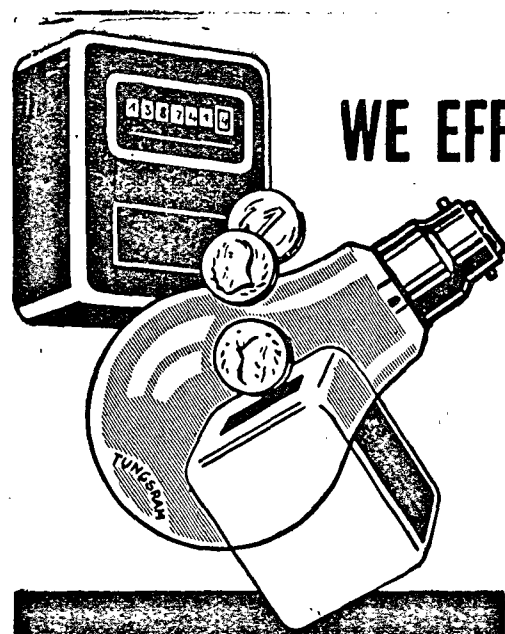
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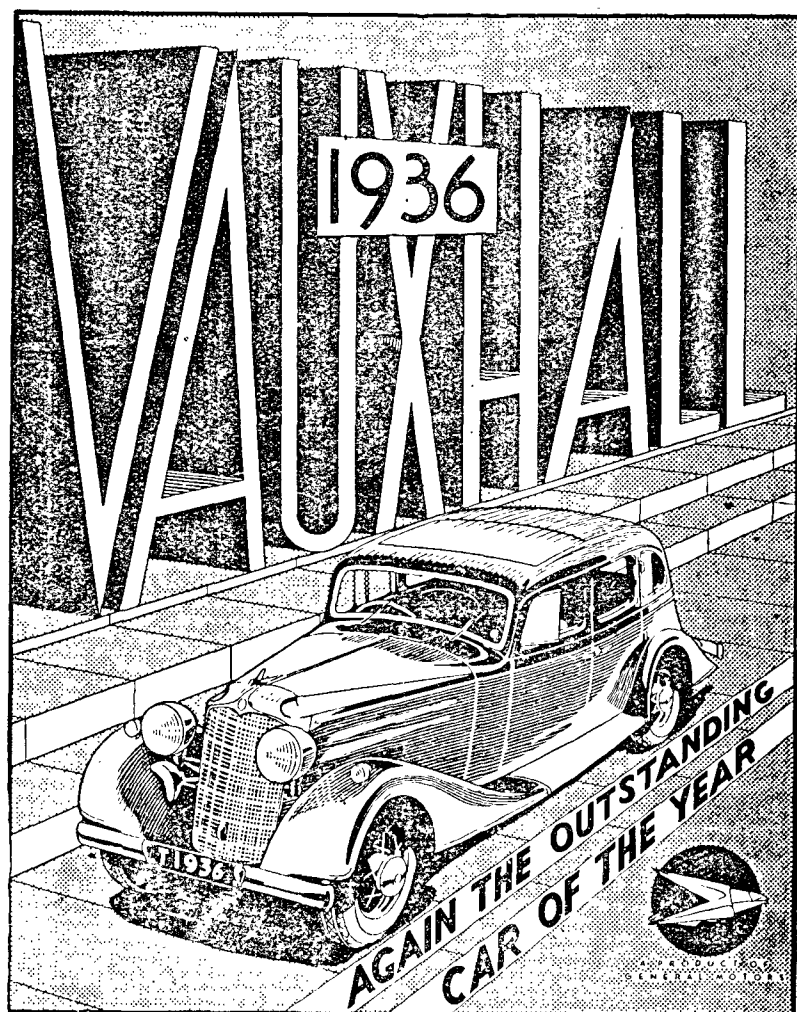
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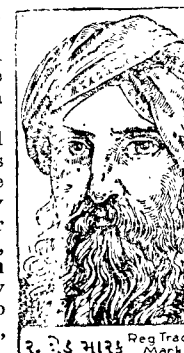
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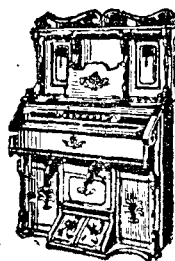
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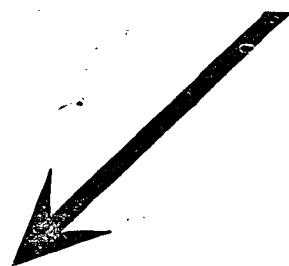
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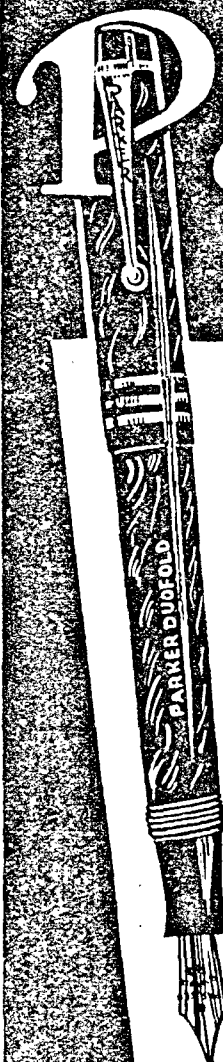
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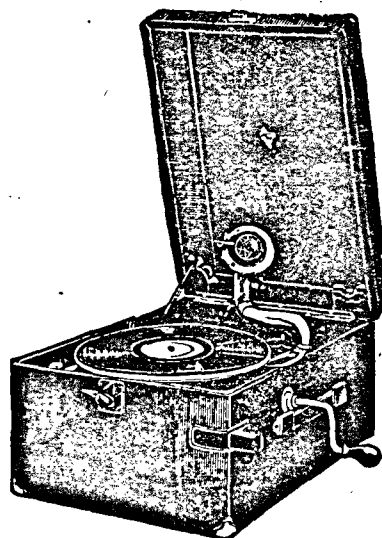
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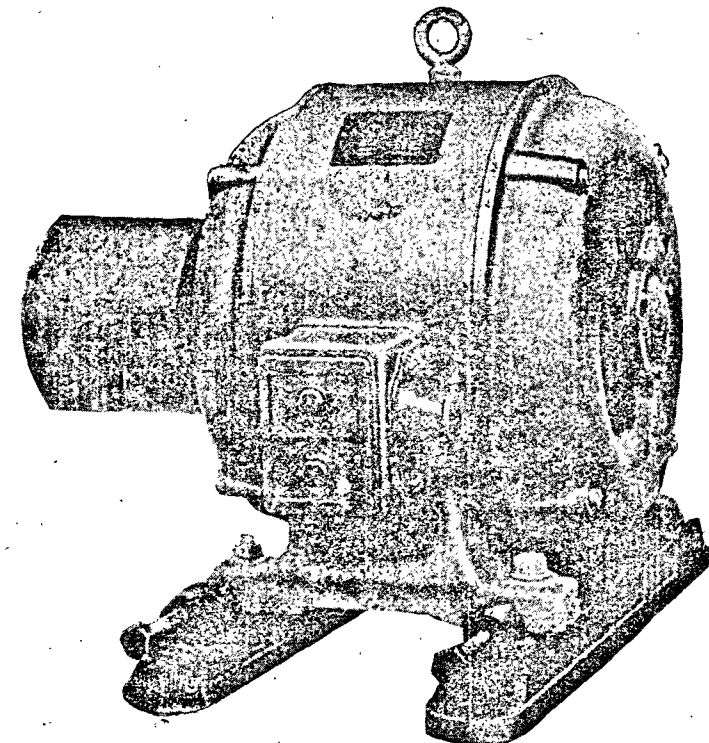
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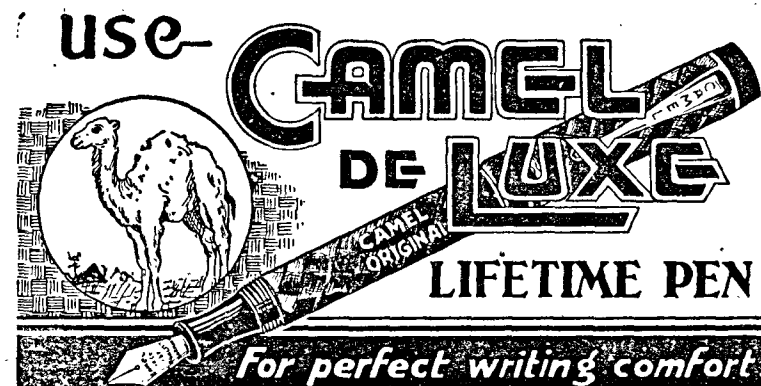
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JUNE 1936:—DETAILED CONTENTS.

[No. 6.]

	PAGE		PAGE
AN ALTERNATIVE TO BOMBING		INDIAN STATES	
By DR. C. DELISLE BURNS, M.A. ...	337	Education in Hyderabad ...	373
SIR OTTO NIEMEYER'S REPORT		Nizam and Forced Labour ...	373
By PROF. K. K. SHARMA, M.A. ...	340	Electric Supply in Mysore ...	373
PRINCE DWARKANATH & BANKING		Steel Industry in Mysore ...	373
By DR. J. K. MAJUMDAR, M.A. ...	345	The Mysore Railways ...	373
INDIA'S POSITION IN THE LEAGUE		Rural Uplift in Baroda ...	374
By MR. K. R. R. SASTRY, M.A. ...	347	Jainism and Baroda State ...	374
THE MIND OF JAPAN		Ayurvedic Dispensaries ...	374
By MR. S. S. GALATGEKAR, B.A. ...	349	Joint Stock Companies ...	374
ASSAM AND HER PROBLEMS		The States and the Congress ...	374
By MR. R. C. CHANGKAKTI, B.L. ...	351	INDIANS OVERSEAS	
THE INDIAN WOMAN		Indian Troops in Addis Ababa ...	375
By "A CONSERVATIVE" ...	354	Indians in Ethiopia ...	375
A DEWAN'S SPEECHES		Indian Settlement in Malaya ...	375
By MR. C. S. SUBRAHMANYAM ...	356	Indians in Mauritius ...	376
WHEN A WOMAN LOVES: A STORY		Indians in Ceylon ...	376
By MR. T. N. VISVANATHAN ...	358	TOPICS FROM PERIODICALS	
THE PRECIOUS TWO MINUTES		Indian Literature ...	377
By MR. S. GANAPATHISUBRAMANYAM ...	361	The Safeguards ...	377
INDIAN AFFAIRS		Gandhiji and Jawaharlal ...	378
By "AN INDIAN JOURNALIST" ...	363	Tolerance in India ...	378
FOREIGN AFFAIRS		Balinese Art ...	379
By "CHRONICLER" ...	366	The Crime against Abyssinia ...	380
DIARY OF THE MONTH		The World To-day ...	380
THE WORLD OF BOOKS		Parables of Buddha ...	381
Mohamed: The Man and His Faith ...	369	Labour Legislation in Japan ...	382
Through Fascism to World Power. ...	369	Economic Planning ...	382
The Father of Modern India ...	370	Asoka ...	383
Indian Constitutional Reform ...	370	The Theory of Reincarnation ...	383
Worship and Intercession ...	370	The Real Need of India ...	384
The Temple Not Made with Hands ...	370	Progressive Iran ...	384
Philosophy of the Village Movement ...	371	INDIA IN PERIODICALS	384
Tamil Shorthand ...	371	QUESTIONS OF IMPORTANCE	
Tales of Bengal ...	371	Congress and Socialism ...	385
Temples and Treasures ...	371	Red Cross and the League ...	385
The Indian Directory of Japan, 1936 ...	371	Peoples' Party ...	385
BOOKS RECEIVED ...	372	A Lingua Franca for India ...	385
		UTTERANCES OF THE DAY	
		Scourge of Civilisation ...	386
		The League and the War ...	386
		Imperialism ...	386
		Mahatma Gandhi's Dream ...	386
		Sir Radhakrishnan's Advice ...	386
		The New Constitution ...	386

(Contd. on page 6)

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MON.	... 6 13 20 27	... 3 10 17 24	2 9 16 23 30	... 6 13 20 27
TUES.	... 7 14 21 28	... 4 11 18 25	3 10 17 24 31	... 7 14 21 28
WED.	... 1 8 15 22 29	... 5 12 19 26	4 11 18 25	... 1 8 15 22 29
THU.	... 2 9 16 23 30	... 6 13 20 27	5 12 19 26	... 2 9 16 23 30
FRI.	... 3 10 17 24 31	... 7 14 21 28	6 13 20 27	... 3 10 17 24
SAT.	... 4 11 18 25	1 8 15 22 29	7 14 21 28	... 4 11 18 25
	MAY.	JUNE.	JULY.	AUGUST.
SUN.	... 31 3 10 17 24	... 7 14 21 28	... 5 12 19 26	... 2 9 16 23 30
MON.	... 4 11 18 25	... 1 8 15 22 29	... 6 13 20 27	... 3 10 17 24 31
TUES.	... 5 12 19 26	... 2 9 16 23 30	... 7 14 21 28	... 4 11 18 25
WED.	... 6 13 20 27	... 3 10 17 24	... 1 8 15 22 29	... 5 12 19 26
THU.	... 7 14 21 28	... 4 11 18 25	... 2 9 16 23 30	... 6 13 20 27
FRI.	... 1 8 15 22 29	... 5 12 19 26	... 3 10 17 24 31	... 7 14 21 28
SAT.	... 2 9 16 23 30	... 6 13 20 27	... 4 11 18 25	... 1 8 15 22 29
	SEPTEMBER.	OCTOBER.	NOVEMBER.	DECEMBER.
SUN.	... 6 13 20 27	... 4 11 18 25	1 8 15 22 29	... 6 13 20 27
MON.	... 7 14 21 28	... 5 12 19 26	2 9 16 23 30	... 7 14 21 28
TUES.	1 8 15 22 29	... 6 13 20 27	3 10 17 24	... 1 8 15 22 29
WED.	2 9 16 23 30	... 7 14 21 28	4 11 18 25	... 2 9 16 23 30
THU.	3 10 17 24	... 1 8 15 22 29	5 12 19 26	... 3 10 17 24 31
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(Contd. from page 2)

	PAGE		PAGE
POLITICAL		HEALTH	... 394
Congress Finances	... 387	CURRENCY AND BANKING	... 395
The Parliamentary Committee	... 387	RAILWAYS	... 395
EDUCATIONAL		ART AND DRAMA	... 396
Prof. Sir S. Radhakrishnan	... 388	SPORT	... 396
Vocational Training	... 388	SCIENCE	... 397
LEGAL		FILM WORLD	... 397
The Andamans	... 389	AUTOMOBILES	... 398
The Police and the Magistracy	... 389	AVIATION	... 398
INSURANCE		INDUSTRY	... 399
The National Insurance Company.	390	AGRICULTURE	... 399
Fire Insurance Law	... 390	LABOUR	... 400
TRADE AND FINANCE		GENERAL	... 400
The Niemeyer Report	... 391	PORTRAITS AND ILLUSTRATIONS	
Ceylon's Trade with India	... 391	The Late Sir R. N. Mookerjee	... 368
WOMEN'S PAGE		Dr. Lakshmanaswamy Mudaliar	... 388
The Indian Women	... 392	The Late Mr. Marmaduke Pickthall	393
Women as Excise Constables	... 392	The Late Dr. M. A. Ansari	... 393
LITERARY	... 393	Dr. T. S. Tirumurti	... 394
PERSONAL	... 393	Sir Sorabji Pochkhanawalla	... 395
MEDICAL	... 394	The Hon'ble Sir K. V. Reddi	... 400

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Index to Advertisers in the "Indian Review"

	PAGE		PAGE
Alembic Chemical Works Co., Ltd.		Muslim Review	... 21
INNER CONTENTS		Mysore Government Soap Factory	
All-India Occult & Astrological Studio,		INNER CONTENTS	
Bombay	... 17	Mysore, Superintendent of Sericulture	
Bakuly & Co.	... 15	INNER CONTENTS	
Batliboi's	READING MATTER 381	Natesan & Co., P.	... 6
Bengal Chemical & Pharmaceutial Works	11	National Call	... 28
Bhattacharya & Co.	... 20	National Indian Life Insurance Co.	... 21
Bombay Law Journal	... 19	National Insurance Co.	FACING CALENDAR
Calcutta Review	... 10	New Outlook, Ahmedabad	... 29
Central Bank of India.	READING MATTER 355	Okasa	INNER CONTENTS
Ceylon Review	... 18	Orient Observer	... 12
Chirological Society, Calcutta	... 20	Orient Gong, Singapore	... 21
City Bank Ltd.	READING MATTER ... 379	Oriental Government Security Life Assur-	
Concrete Association of India and Bombay		ance, Co.	FACING 1ST READING MATTER
INNER CONTENTS, 2 & 3		P. & O. and British India Companies	... 7
Cosmopolitan, Allahabad	... 19	Prabuddha Bharata, Calcutta	... 20
Curzon & Co., Madras	... 4	Punchinello	... 29
Empire of India Life Assurance Co.		Rane, Ltd., Madras	... 14
INNER CONTENTS		Roy & Co., Bombay	... 19
Federal Publishing Co.	... 12	Sakti Oushadhalaya, Dacca	... 9
Guardian	... 12	Sentinel Insurance Co., Bombay	... 15
Hindusthan Musical Products	... 14	Shaw, M. L.	... 12
Hornby Fountain Pen Depot	... 11	Shree Life Assurance Co.	INNER CONTENTS
Independent	... 28	Simpson & Co., Madras	... 8
India Monthly Magazine	... 18	South African Indian Review	... 31
Indian, Kuala Lumpur	... 28	Spencer & Co., Madras	4TH COVER
Indian Bank	READING MATTER 358	Tata Iron & Steel Co.	INNER CONTENTS
Indian Iron & Steel Co.	... 5	Texas Co.	31
Indo-Commercial Bank	READING MATTER 357	Times of India Press	... 26
John Dickinson & Co., Ltd.	INNER CONTENTS	Titaghur Paper Mills Co.	3RD COVER
Jupiter General Insurance Co.	... 10	Uberoi Ltd.	INNER CONTENTS
Madras Mail	... 16	Vale & Co., G. K.	INNER CONTENTS
Madras Type Foundry	... 12	Vedanta Kesari	... 24
Mahratta, Poona	... 15	Wilson & Co.	READING MATTER 348

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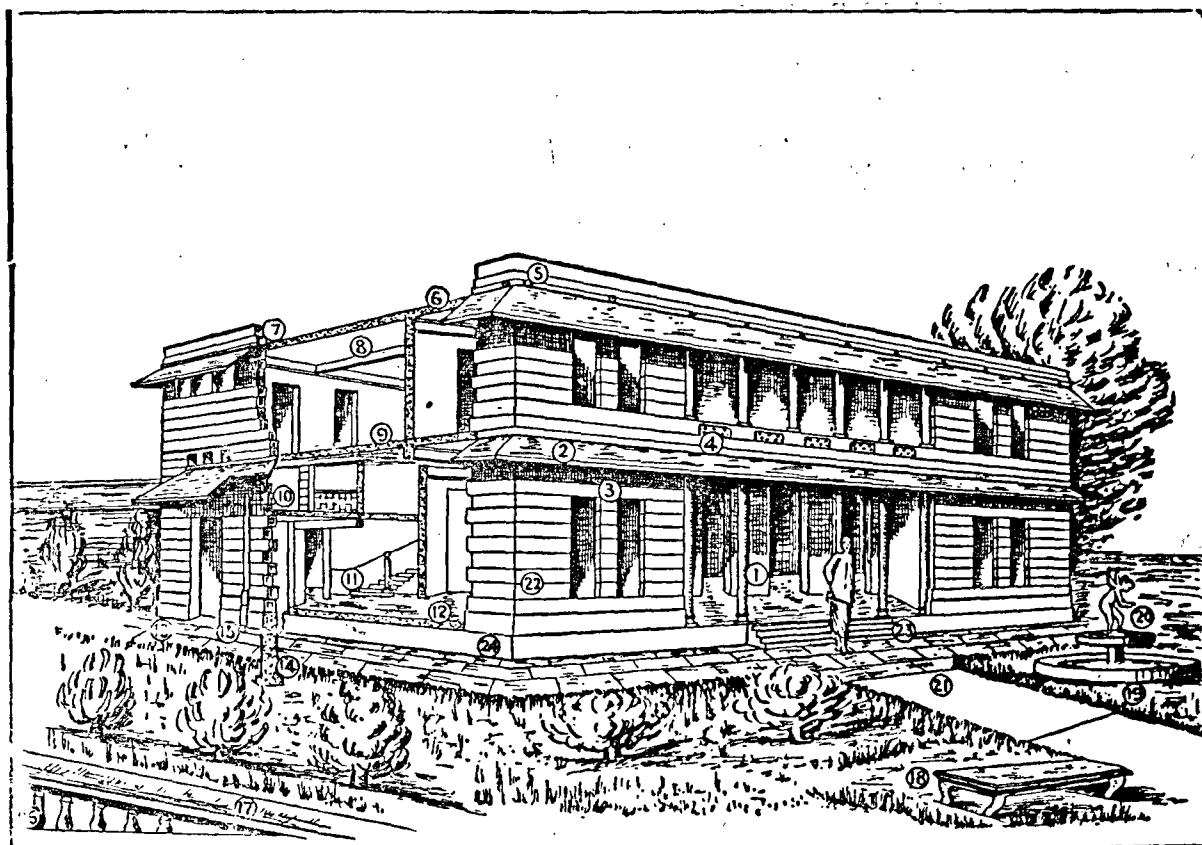
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The Rt. Hon. V. S. SRINIVASA SASTRI, P.C., C.H., LL.D.

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[No. 6.

An Alternative to Bombing on the N. W. F.

BY

DR. C. DELISLE BURNS, M.A., D.Lit.

A small but important Conference was held in London on April 7th for the discussion of "Bombing from Aeroplanes", as a "Police" measure, on the North-West Frontier. Many different views were expressed at the Conference, including the traditional and "official" view that such bombing is necessary. Those who spoke had personal knowledge and experience of the North-West Frontier and some apparently still believe that Pathans "like fighting" and do it "for fun". The same people seem to believe that bombing as a deterrent is both cheap and efficient. And, on the other hand, it was pointed out that the need for food and not any love of fighting has been the cause of all raids known to history. It was also said that bombing has had to be repeated and therefore it cannot have been "efficient", although it was unfortunately so "cheap" that any district officer who could not manage the local population could send for aeroplanes. The bombing method is less troublesome to the official mind than a "punitive expedition" of the old kind, and it is merely a continuance of the old policy with new instruments.

The more modern policy which was adopted by Sir John Sandeman in Baluchistan, and the experience of Dr. Pennell who made friends with the

tribesmen on the Frontier, were described; and the opposition of the Government of India to the work of Abdul Gaffar Khan—all these were discussed. The Conference ended with the establishment of a small committee for consideration of the whole problem.

The recent use of bombing by the Italians in Abyssinia has had no doubt some influence in calling attention in Great Britain to similar practices by the British Government. And the spreading of "civilisation" by the use of aeroplanes, to kill old men, women and children and to destroy their poor resources, is not now quite so complacently left to "the Authorities". British people are beginning to realise what bombing on the North-West Frontier really means, in terms of death and destruction—or in terms of complete futility! But the most important point is not a mere horror of slaughter. The fundamental issue is that *there is an alternative policy*. It is no longer believed that traditional policy is the only one possible, and it is generally recognised that "the official mind" is unable to see any alternative. We learnt during the Great War how slow "the official mind" is in understanding, not to speak of applying, a new idea. Indeed, it is even possible for "the official mind" to accept a new idea and apply it so wrongly

that it seems absurd. The alternative policy for "policing" the North-West Frontier, therefore, will have to be explained in very simple words, so as to counteract the unconscious prejudices of old gentlemen who were "men on the spot" half a century ago.

In general terms, the art of government has progressed during the past 50 years, as the methods of education have progressed. Hardly any one now believes that whipping is a good method for teaching children. The objection is not that it is cruel, but that it is futile. Knowledge cannot be inserted by force. And similarly, in the art of government, we organise prevention instead of inflicting punishment. Modern government is not mainly a matter of police and prisons, but of education and public health services. We do not now aim at keeping people apart but at bringing them together by new methods of transport and communication. The trouble in England and, still more obviously in India, is that the officials who carry out policy are so busy with daily routine that they have neither time nor energy to think out new methods. New inventions such as the aeroplane are used to carry out quite obsolete policies and no effort is made to use modern knowledge of anthropology, economics, transport or social development. But besides the tendency of a traditional system of government and policy to become a mere routine, there is an evil inheritance of past prejudices which still affects foreign policy. In questions relating to the North-West Frontier, the ghost of nineteenth-century "Russia" still haunts the minds of officials. Policy 50 years ago on the Indian Frontier was largely influenced by a fear of Russian influence; for Russia then meant a rival Empire seeking expansion.

Then, at the end of the Great War, the old ghost adopted a new dress. The Government of India was still frightened about "Russia"; but "Russia" was now called "Bolshevism". It is useless now to discuss why the Government of India had reasons to be afraid. No doubt the fear was justified. But at that time the same fear dominated the British Government in England. And now it seems as if the Government in England has recovered from its timidity and is on friendly terms with the Soviet Government; while the Government of India has not yet discovered that circumstances have changed! Policy on the North-West Frontier needs to be thoroughly reconsidered. We may omit for the present purpose the less excusable reasons for the old policy such as the opportunity it gave for large military expenditure and the usefulness of the Frontier as a recruiting-ground. Even the more reasonable excuses for the old policy are undermined by the obvious possibility of an alternative, less futile and less expensive.

The alternative policy is a carefully planned extension of medical and other social services, accompanied by improvement of the economic conditions—the supply of food and clothing for the tribes on the Frontier. For such a policy, first a survey is necessary of the existing conditions of life among these peoples, and a survey of this kind can be carried out only by men and women who are friendly and can "make friends" with the Frontier people. You may send a learned person to investigate a social problem, and he will bring back nothing but useless statistics if he has not the eye to see what really matters. The basis for a new policy of friendship instead of bombing can be established only by men and women, who know the local languages

and are sympathetic with the local customs. Such men and women will probably be Indians and not Europeans; for it is very difficult to find any Europeans who do not adopt a "superior air" in speaking to people of a non-European tradition. But the main point is to choose the right persons of whatever race or nationality. It is easy to imagine that a survey, which dealt with psychological as well as economic factors, would reveal what the people of the Frontier really need. It is ridiculous to wait until there is a raid of tribesmen in order to discover that these peoples are dissatisfied, and to "punish" villagers for the raid without even knowing why the raid occurred is quite futile. It is like treating the symptoms of a disease without regard to its causes. The first part, therefore, of the new policy ought to be a survey of the psychological, religious and economic conditions prevailing on the Frontier.

Even while a survey is being made, a change should take place in the policy of "pacification". The aim should be to improve economic conditions among the tribes by better agriculture, better water-supply, and more skilful treatment of flocks and birds based upon modern knowledge. A study of tribal customs and of local religions, not by proselytisers but by those who understand history, would probably reveal the existence of immoralities and of groups within the tribes themselves who could become the sources of peaceful development. Above all, policy should aim at arousing in those outside the jurisdiction of the Government of India a desire for friendly intercourse with the Indian people. Such a policy would require a special type of men and women as its instruments. The conventional type of

official is not likely to appreciate the true character of a change in policy, which breaks with the old-fashioned idea of "defence" and "primitive expeditions". A new policy is not likely to be easy to conceive or to apply. Imagination and initiation are needed for it. And the type of person who can best apply it, will probably be the intelligent and adventurous explorer rather than the administrator or the religious teacher. There is a place for both administrators and religious teachers in any approach to a new regime for the North-West Frontier. But clearly the first need is for men and women "of action", who have the ability to influence others and are trusted by them. In any case the time has now come for a thorough revision of the methods traditionally used in "policing" the Frontier. Any action taken in India for the creation of a new policy on the North-West Frontier will be heartily supported by influential groups in England, and it would be a good omen for the future friendship between the people of India and the British people, if both could show that bombing was no longer accepted as a method of government.

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Sir Otto Niemeyer's Report

BY

PROF. KRISHNA KUMAR SHARMA, M.A., B.Com.

(Sanatana Dharma College, Cawnpore)

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THE further constitutional advance of the country was made dependent upon a satisfactory financial position of the Provinces and the Centre, and accordingly Sir Otto Niemeyer was deputed to make this investigation. According to his findings, the budgetary prospects of India, if given a prudent management of her finances, justify the view that adequate arrangements can be made step by step to meet the financial implications of the new constitution. After dealing with the financial position of the Provinces and the Centre, he has proposed assistance for eight out of the eleven provinces, which will cost the Centre about two crores of rupees annually.

His Majesty's Government may safely propose to Parliament that Part three of the Government of India Act of 1935 should be brought into operation a year hence.

Further, income-tax amounting to six crores of rupees assignable to the provinces will be retained by the Centre, for the first five years, unless the railways are able to make a substantial contribution. The Centre should begin relinquishing it gradually during the second five years, so that within ten years of provincial autonomy, the provinces may hope to enjoy full share from this revenue head.

He has started on the assumption that at the inauguration of provincial autonomy, each of the provinces should be so equipped that it may enjoy a reasonable prospect of maintaining financial equilibrium and that the chronic state of deficit into which some of them have fallen should come to an end. His object was, therefore,

to examine the existing and prospective position of the provinces in matters of finance and to determine the extent to which special assistance would be needed for that end. He has also considered how far the Central Government would be able to render such assistance without jeopardising its own solvency. He also suggested to what extent and when it may be possible for the Centre to place additional resources at the disposal of the provinces out of the proceeds of taxes on income. From the provincial point of view, it is desirable to attain this end; but the question is to determine an equitable basis of distribution from the central point of view. He has also laid emphasis on the paramount consideration of maintaining the financial stability and credit of India as a whole.

According to him, expenditure on the Centre cannot be further reduced consistently with safety. Provincial expenditure could be advantageously increased as the provinces are in charge of nation-building departments like sanitation, education, public health, agriculture, etc. In his opinion some expansion may now be anticipated from the recovery of provincial revenues not all of which are, or need be, static. But the main hope of the provinces for future expansion lies in the allocation at an early date of a share in taxes on income under Section 188 of the Government of India Act, 1935.

Regarding the existing position of provincial budgets, he remarks that no

JUNE 1936]

SIR OTTO NIEMEYER'S REPORT

841

settlement can ensure freedom from the ordinary risk of a casual budgetary deficit to a province, whatever the course of its administration may be. He further observes that special assistance to certain provinces can only be given at the cost of the Central revenues in whatever form it may be. Further, it must operate to delay *pro tanto* the general transfer to all provinces of their share of taxes on income.

This consideration cannot be absent from the mind of any one endeavouring to deal fairly with the whole problem and sets one a limit to the amount of prior readjustment which can reasonably be admitted. At the same time it is equally clear that some provinces are intrinsically better off than others and at the moment less urgently in need of additional resources, and it is both fair and inevitable that a certain measure of correction should be applied even if it means that the provinces which have been able to attain higher standards of administration should now to slight extent have to progress more slowly.

The United Provinces are to get Rs. 25 lakhs per annum for the next five years and it is pointed out that while the ultimate future of the province gives less cause for anxiety, its immediate difficulties are considerable. It is recommended that Sind subvention should remain at Rs 105 lakhs for a period of ten years and should then be reduced by stages after 10 years. At the end of ten years it should diminish by 25 lakhs a year for 20 years, by 40 lakhs a year for the next five years, by 45 lakhs a year for the next succeeding five years and, thereafter until the whole barrage debt is repaid by 50 lakhs a year. When the debt has been repaid in about 40 years from funding in 1942, any remaining portion of the subvention will in any event cease. For Orissa an annual help of approximately Rs. 50 lakhs is recommended and further grant is to be made by the

Government of India to the Orissa Famine Fund so as to raise the total in the latter to the figure of 10 lakhs and for this purpose a further non-recurrent sum of 4 lakhs would be needed in view of the fact that Rs. 5 lakhs have already been provided for this purpose and a contribution of 1½ lakhs is included in the Orissa budget for 1936-37. Further, the provision in the Government of India Budget 1936-37 towards the cost of the buildings for the headquarters of the province, amounting to Rs. 27½ lakhs are regarded as insufficient, and a further sum of Rs. 15 lakhs at the rate of 3 lakhs per annum in each of the first five years is recommended. Thus the total help recommended to be given to Orissa comes to about Rs. 57 lakhs in the first year, 53 lakhs a year in the next four years and thereafter 50 lakhs a year.

The measure of the assistance for Assam is to depend partly on the prospective revenue of the province, allowing for a moderate amount of continued recovery, and partly on the degree to which the existing provincial deficit, about 47 lakhs in 1935-36, can be regarded as having been unavoidable. Allowance has further to be made for the cost of provincial autonomy and for certain adjustments of expenditure with the centre, including the cost of Assam Rifles, hitherto mainly borne by the Central Government. Thus Assam is to get 45 lakhs annually, and in addition, the proposal of the Central Government to bear 7 lakhs of the cost of the remaining Assam forces is endorsed as an equitable arrangement by Sir Otto Niemeyer. In view of this assistance, he does not endorse the special claim of the Assam Government in connection with the proceeds of the Excise duty on Assam oil.

Since 1932, the North-West Frontier Province has been receiving an annual subvention of rupees one crore, and Sir Otto has recommended that this annual subsidy of one crore should be supplemented by approximately 10 lakhs per annum and it should be fixed for a period of five years after which it should be subject to revision in the light of the then existing circumstances. By revision, he does not mean an increase, but a mere review of the position is contemplated in the light of five years' further financial administration.

The separation of Burma would involve a net loss to central revenues, amounting to about 2½ crores of rupees. These two items together would clearly present a budgetary problem of some magnitude, if they had to be faced at one blow in 1937-38. But according to Sir Otto, they need present no special difficulty in view of the possibility of expansion in central resources, which he anticipates with confidence. Owing to the Reserve Fund of about Rs. 2 crores, constituted out of the anticipated surplus of the year 1935-36, he does not see any reason why the grant of these additional resources to the provinces should not commence in 1937-38. He further remarks that the scope in the next five years for relaxation of revenue burdens is likely to be extremely small unless economic improvement takes place at a rate well in excess of what can now safely be assumed.

JUTE EXPORT DUTY

Sir Otto does not agree with the argument that the incidence of the jute export duty falls wholly on the producer, because no statistical proof of this contention has been produced. Even if

it could be produced for a specific date, it would not hold good in all circumstances of a changing market. Further, no source of revenue can in any country be derived equally from all parts of the country alike, rich and poor, industrial and agricultural. He, therefore, concludes that in so far as a claim may be put forward on the ground that the taxable capacity of Bengal is limited by the incidence of this duty, that is a claim not so much to this particular duty as to the financial assistance generally. It is part in fact of the case for a share in taxes on income or for such prior special treatment as it is the object of his recommendations to ensure.

It may be said that his conclusion in this respect is economically sound. 'A tax by its very definition is a compulsory contribution levied upon the members of a state without involving any *quid pro quo*.' Bengal or for the matter of that no province can have a special claim for an exclusive allotment of the proceeds of a tax to it raised within its borders. Further, whatever validity there may be in the argument has already been met by the surrender to the provinces concerned of 50 per cent. of the net produce of the duty. But Sir Otto has recommended that the percentage should be increased to 62½ on the estimated gross yield of the duty in 1936-37 at 380 lakhs. This would mean in round figures the following additions to the resources of the provinces concerned at a corresponding cost to the Central Government: Bengal 42 lakhs, Bihar 2½ lakhs, Assam 2¼ lakhs, Orissa rather over ¼ lakhs.

It may be mentioned at this stage that the United Provinces have not been given that consideration which is their due. The Government have resorted to special taxation

measures and to retrenchment and still there is a deficit budget, which does not augur well for the future of the province. In the matter of literacy our province is far behind others and there is a great scope and necessity too, for an expansion of the nation-building departments, if prosperity is to be secured for the people. Thus the U. P. deserves more help than has been recommended to the province.

He further makes two observations in connection with taxation measures. He says:

I wish to add two comments on these recommendations. After the abolition of tax on the smaller incomes and the two successive reductions in the rates imposed in 1931 the rates of income-tax and super-tax in India, especially on the higher incomes, are by no means excessive. The general scheme of Indian taxation (Central and Provincial) operates to relieve the wealthier commercial classes to an extent which is unusual in taxation schemes and there would be no justifiable ground of complaint if a slight correction of this anomaly were maintained. The assignment of taxes on income is the main method of assisting provincial finances contemplated by the Government of India Act and, if the remaining surcharge were maintained, it would materially contribute to the early receipt by the provinces of additional resources.

POSITION OF RAILWAYS

The early establishment of effective co-ordination between the various modes of transport and the thorough-going overhaul of railway expenditure in itself are considered to be the vital elements in the whole provincial problem. Each province advocates the basis of a division, population, residence, etc., which gives it the largest net dividend. Sir Otto does not regard any of the proposed bases as having any particular scientific validity. They do not satisfy in any appreciable degree the ideal, but practically unascertainable, test of the capacity to

pay. The mere accident of place of collection is an unsuitable guide. The residence of the individual too, though it may be a convenient dividing line for avoiding double taxation between separate political units, is not in itself a very scientific criterion, particularly in a federation. Finally, even supposing it were practicable to ascertain to what part of India particular fractions of income, and therefore the incidence of the taxation burden properly adhere, it is still arguable that in a federation other considerations also are involved, particularly if the benefits and incidence of other forms of common taxation are unequally divided as between the various partners.

It may thus be said that three forms of assistance to the provinces have been suggested: cash subventions, debt cancellation and the distribution of further 12½ per cent. of the jute tax. In the cases of Bengal, Bihar, Assam, the N. W. F. P. and Orissa, the entire net debt is to be cancelled; while in the case of the C. P. all pre-1936 deficit debt, plus approximately 2 crores of the pre-1921 debt is to be cancelled. Cash subventions have been recommended for all provinces except for Madras, Bombay and the Punjab. The reason given is that Madras benefits immediately to the extent of 20 lakhs through the separation of Ganjam district, and Bombay likewise benefits to the extent of 90 lakhs through the separation of Sind, and on the merits of the case the Punjab benefited long ago when its deficit districts of the frontier were constituted into a separate province. On merits, Sir Otto does not uphold the claim of Bengal to the whole of the jute export duty and proposes the enhancement of Bengal's share merely as a most convenient method of giving relief.

His findings are based on the consideration that the expenditure at the Centre cannot be expected consistently with safety to decrease much below the point to which it has now been reduced'. This has, however, been the pivotal point of dispute and Indian businessmen and economists have laid emphasis on a proper rationalisation of the Central expenditure with a view to reduce same on items like the Army, the Civil Services, etc., so that the same may be in keeping with the economic standards of the people of the country, consistently with efficiency.

A thorough overhauling of railway expenditure too has been recommended as a vital element in the whole provincial problem. He does not suggest any increase in the railway rates and fares. Indeed, the railway finances appear to be the crux of the problem in determining the speed of relief to the provinces. Taking the worst view, if the railways are unable to meet the deficit out of their own reserves and have to be subsidised from the Central Budget, the entire financial structure of the new constitution is liable to be completely upset. If the railways are able to pay their way, the Niemeyer scheme of help to the provinces would stand, otherwise the proposed devolution of income-tax share to the provinces during the second five year period may have to be interrupted by the Governor-General suspending the operation of the scheme owing to fall in other revenues not made good by contributions from the railways.

The Report suggests the retention of the remaining surcharge on income and super-tax as a permanent feature of taxation system in the country. An increase in or a high level of taxation is in itself

absolutely no indication of the burden on production and distribution. The distribution of the burden of taxation would depend upon the ways of spending the revenue. If they are spent on nation-building departments and if they provide increased opportunities of employment to people, they are economically justifiable; otherwise perhaps they are not. According to Prof. Marshall, an increased taxation and a reduction in inequality of incomes may be justifiable even if it reduces production immediately, provided ultimately, it implies the betterment of the efficiency of the producers. Judged from this test, the high level of taxation would be very burdensome to the businessmen and producers. There is to be no relief in the military and civil expenditure and the new constitution would not confer any economic advantage upon the masses. Provincial and Federal Ministers, perhaps, would not be in a position to formulate schemes of economic development as they would not have a free scope to do so. Under such circumstances, economists and businessmen cannot afford to be enthusiastic over the retention of the existing high level of taxation.

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Prince Dwarkanauth and Modern Banking

BY DR. J. K. MAJUMDAR, M.A., Ph.D., BAR.-AT-LAW

LIKE Raja Ram Mohun Roy, the name of Prince Dwarkanauth Tagore also is one to be conjured with. These two sons of Bengal have been the true makers of modern India. The advent of the British, together with the establishment of their government in this country, brought forces which were big with a great future and meant a great deal for the making of a New India. To raise India from her degraded position and make her take an honourable place among the nations was no less a burning passion with Dwarkanauth as it was with Ram Mohun, and this may be said to be the real cause which led the former to stand by unflinchingly and help the latter to the best of his abilities in all his noble efforts for India's regeneration. The two had practically the same ideas and ideals. But while Ram Mohun's efforts at reform of his countrymen in the mental, moral and religious spheres outshone those in other spheres of life, it may be similarly asserted of Dwarkanauth that his efforts at India's regeneration in the practical spheres of life outshone those in the other spheres. Since his early appointment as the Salt Dewan under the East India Company, he gave proof of his consummate ability, rare tact and capacity for sustained exertion, which very soon created for him a position and influence both among his own countrymen as well as among the Europeans. It has been truly said that there was "not a single public undertaking carried to a successful issue, that does not owe some, often the largest, portion of its existence and its success to Dwarkanauth Tagore". From his early career, Dwarkanauth cherished the idea and was on the look-out for availing himself of the opportunity to chalk out an independent career of his own, and thus to show the way and give a lead to his timid and unenterprising countrymen to India's regeneration and upliftment in the no less important material or practical sphere of life. And in this matter he also realised with the great Raja that the full co-operation and help of the Britishers were as necessary as indispensable. He was a staunch believer in the efficacy of British skill, capital and industry, for whose employment in the development of

India's material prosperity he had been early preaching. His honesty, integrity and business acumen so endeared him to the Europeans of the time that they were ever ready and willing to extend their helping hand, as well as seeking his, when necessity arose. This was the real cause of his phenomenal success in life and has left an example for his countrymen to follow and seek for all time. His success in this sphere of life led him to the coveted position of a Merchant Prince of the time, and raised the status of his countrymen in the business world. Dwarkanauth's activities in the practical sphere of life have been various, of which we propose to narrate here the story of only one of his most important undertakings, viz., banking on Western methods. This is not only a pioneer movement in this direction, so far as Indians are concerned, but occupies a most important part in the history of the development of modern banking in India, which regrettably is but known to very few people of this generation.

Indeed, banking is very ancient in India, but at the time of which we are speaking indigenous banking and banking houses had begun to fall and lose its past glory and had gradually begun to be superseded and replaced by the improved form of Western banking and banking houses. During the time of the Moguls, the house of Jugat Seth virtually came to occupy the position of the Rothschilds in India in banking, which position they were also able to maintain during the early days of the advent of the British in this country. But the gradual unification of currency under the East India Company and the substitution of a single sovereign power caused the importance of the indigenous bankers to dwindle away. Their business was further affected by the advent of joint-stock banks towards the end of the eighteenth century. By this time European banking houses were being established in India. It is said that after the fall of the house of Jugat Seth, the European merchants in Calcutta began to feel great difficulty due to lack of credit, and especially due to lack of proper facilities for financing of foreign trade. This led to the growth of banking departments in a great many of the Agency Houses of Calcutta,

Messrs. Alexander & Co., one of the leading Agency Houses of the time, was the first to start the Bank of Hindusthan in 1770, which is said to be the earliest European joint-stock bank in India. But the real impetus was given to this end by an Act of 1813 removing some of the disabilities of Europeans settling in this country. Several joint-stock banks came to be established after this, and one of these deserves special mention here. This was the Commercial Bank run by Messrs. Mackintosh & Co., of Calcutta. So long ago as 1828, when Dwarkanauth Tagore was acting as Dewan in the East India Company's Salt Department, he was made a partner of the said firm and also made a Director of the above bank. This was perhaps his first connection with European banking. But this seems not to have satisfied the ambition of this great man; for we find him soon afterwards to be one of the projectors of a bank to be run on modern Western lines. And the position he held at the time in the business world made his ambition more easy of fulfilment. His endeavours in this direction saw the birth of the famous Union Bank of Calcutta on 1st August 1829, which was destined to play a great and most important part in the then banking world.

The Union Bank is said to have commenced operation on 17th August 1829. Its projectors were Messrs. J. G. Gordon, J. Calder, John Palmer, Col. James Young and Dwarkanauth Tagore. Dwarkanauth's engagement as the Salt Dewan of the Company is said to have prevented his taking a direct and open part in the direction of the affairs of the bank at its inception, but nevertheless it was all along an open secret that he was its soul and animating spirit, nay he even came to be regarded as its real founder. He is said to have nursed it, as a mother nurses her child, and saved it from an untimely death on more than one occasion.

The Bank was started avowedly as a commercial bank for the purpose of affording pecuniary facilities to commerce and agriculture—facilities which were denied by the restrictions imposed on the then semi-Government Bank of Bengal. When the project was first known, great and confident hopes were entertained of its favourable effects upon the general state of trade and

commerce in Calcutta, and it really came to fulfil them. The time was also said to have been particularly auspicious for the commencement of its operations. The Charter of the East India Company was about to expire and great agitation was then going on for the breaking of the trading monopoly of the Company, and extension of commerce between England and India, which, if realised, would mean an increase in banking operations in a corresponding ratio. This would offer a good chance to the bank being carried on profitably for all concerned. The state of Scotland then was an example how much advantage a country may derive from banks judiciously conducted and broadly based, as the Union Bank was, as to credit and security, and it was a happy thing that this establishment also had the principles and *modus operandi* of the Scotch Banks very much in view.

The Deed of Copartnership shows that the capital of the bank was to be fifty lakhs of rupees, divided into 1,000 shares of Rs. 5,000 each. The capital might be increased at the pleasure of the shareholders, and business might be commenced when subscriptions had been received for 500 shares and twelve and half lakhs of rupees had been paid in respect of them. The bank is said to have commenced operations with a capital of 15 lakhs of rupees. Within about a month of its announcement to commence business, the required starting capital was nearly wholly subscribed, which testifies to the credit and confidence of the public enjoyed by those connected with its establishment. And this is more corroborated by the fact that within a decade the capital rose to the enormous sum of one crore of rupees. The Deed of Partnership further provided that the bank shall have 15 Directors, 8 Trustees, one Secretary and a native Treasurer, which is very significant as showing the great influence and hold Dwarkanauth had on it, and the still more significant fact is that his brother, Ramanath Tagore, was the first native to be appointed to that post. The Board of Trustees had one native on it, and the Board of Directors had three in the first instance. We find Dwarkanauth's name on the Board of Directors a few years later. The bank all along enjoyed a sound

financial position, paid good dividends throughout, and after weathering many a storm came to survive as the only private joint-stock bank in Calcutta in later times and holding the place next to the Bank of Bengal. It came to fill the void created by the failure of some of the chief Agency Houses of the time, and also came to occupy a leading position in the money market almost challenging the prestige of the Bank of Bengal. Its shares were held by members of all the communities, even by many Britishers at home. It had also its branches at Mirzapore and Singapore.

After being most successfully run for about two decades the bank came to a crash in 1848. We need not discuss here the cause of its failure, but it stands to the credit of Dwarkanauth Tagore that so long as he was alive and at its helm,

the bank enjoyed a sound position, and it is significant that just after a year or two of his death the establishment ceased to exist. His business acumen, integrity and exertion, as well as command over vast resources are said to have mainly contributed to the success of the bank and had been its mainstay, and it is no wonder that posterity came to regard the bank more as Dwarkanauth's. By thus conducting the bank to success, he showed his countrymen the way how to avail themselves of the new forces and catch hold of new opportunities. It is unfortunate that it took long years for his countrymen to follow his lead, but in any case Indians should ever cherish with gratitude the name of this great son of the motherland as being the pioneer in this particular field, as in many others.

India's Anomalous Position in the League

BY MR. K. R. R. SASTRY, M.A., M.L.

IN the list of members of the League compiled with care by Prof. M. O. Hudson, one reads that India was named in the Annex to the Covenant as an original member of the League of Nations. Its "membership resulted from the deposit at Paris of His Britannic Majesty's ratification of the Treaty of Versailles on behalf of the British Empire, on January 10th, 1920.

The anomalous position of a partially self-governing country as India had emerged at the Peace Conference itself. Lord Robert Cecil was at pains to give the assurance that "incontestably" British India was "democratically administered". At this, President Wilson remarked: "Nevertheless the impression of the whole world is that she is not self-governing, that the greater part is governed by the laws of Westminster and the lesser part is governed by Princes whose power is recognized and supported by the British Government within certain limits. Therefore, even though it may be hard to exclude India, still we ought to recognise that all governments derive their just powers from the consent of the governed."

The *de facto* intra-imperial and international status of India has been recognised

more particularly since 1917 when it was stated in Parliament that the Government of India was entitled to "full partnership in the Councils of the Empire".

The Indian Secretary of State's declaration in the House of Commons on December 18th, 1929, that there is "Dominion Status in action "with regard to India", India's right to separate negotiations with the Dominions, an Indian Agent in South Africa, an Indian High Commissioner in London, an Indian Trade Commissioner at Hamburg, India having been represented at several non-League Conferences, India being a member of the governing body of the International Labour organisation, an Indian presiding over the XII International Labour Conference, India having exercised her right of voting in the first Committee of the first Assembly as against Great Britain's view, India's ratification of the Protocol of the Permanent Court of International Justice, —these are instanced to substantiate the *de facto* international status of India. The trade negotiations of the Government of India with Japan serve only to reinforce the fiscal autonomy of India since 1922.

Yet, *de jure* the attitude of the Indian Government has been subject to the ultimate control of British Government. The

Indian Legislature is a subordinate law-making body and no Constitutional lawyer can possibly call India "a fully self-governing state" under Article 1 (2) of the League Covenant. In the Interpretation Act of 1889 Section 18 (5) India is defined as "British India together with any territories of any Native Prince or Chief under the suzerainty of Her Majesty". This anomalous position of India is further complicated by these Native States; as D. B. Somerwell put it: "Looked at internationally from the outside by foreign powers, these States are British, for the Crown has in addition to taking over the powers of external Sovereignty, undertaken to preserve the *internal* and external security of the States. Further, these Indian States are not 'controlled by the Paramount Power' in respect of the enforcement of international conventions."

These Indian States cannot be called Sovereign in its full sense. Sovereignty is divided between the Indian States and the Paramount Power. Though protected dependent States, they still retain some of the important rights which belong to separate political societies. It has thus been recognised that the States retain sufficient sovereignty that through only treaties with His Majesty they can be brought into the Federation. (Section 6 Government of India Act, Rule 25 and 26, Geo. V, Ch. 42).

Point is added to this anomalous status of India by the suggestion to refer this question to the League. The Indian question is the struggle of more than 300 million people to win the substance of freedom from alien rule. No doubt under Article X (2) of the League Covenant, it is declared "to be friendly right of each member of the League to bring to the attention of the Assembly or of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends". Surely, under both divisions of Article XI of the Covenant, it is open to a friendly Foreign Power to draw the attention of the Assembly or the Council to the State of the struggle in India.

The fact has to be kept in view that the members of the League are the *Governments* of the States. It is not expected that the present Government of India subordinate

as it is to H. M's Secretary of State for India, will ever make any such effort. But in no sense will a communal organisation as the Hindu Maha Sabha in India be permitted to refer the solution of certain minorities' disputes to the League. If the Indian Government were a party to any minorities' treaty as that of the Polish minorities' Treaty of January 10th, 1920, it would then be open to the aggrieved minority community in India to court the parallel of the League method of guaranteeing rights to the minorities.

How far the other members of the League will interest themselves in the anomalous *de jure* status of India is in the realm of possibilities. What interests an Indian student of international law is that the growing international *de facto* status of India is productive of corresponding advance towards "full Self-Government". The history of the growth of this inter-imperial and international status of India has shown that first-class international crises have hastened its pace. Was not India admitted a member of the League of Nations as a recognition of the services rendered by her to the allied cause in the Great War?

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The Mind of Japan

By MR. S. S. GALATGEKAR, B.A., S.T.C.

THE nineteenth-century attitude of the Western powers towards the Far East including Japan was one of joint exploitation. But Japan by her industry and ability soon changed sides and forced herself into the exploiting group. Ever since then she has learned to resent Western influence in China as a menace to her own safety and her policy has been directed against foreign control of the Far East. The aggressive design of Russia in Manchuria and Korea led to the Russo-Japanese War of 1905 which checkmated Russian advancement in the East. The World War brought about the doom of another Western power in the East and Japan quietly swallowed the German islands in the Pacific and also usurped Germany's rights in the Shantung Peninsula, the latter of which were restored to China in 1922. In 1915 a further obligation not to cede, sell or lease any territory to any power without the consent of Japan was imposed on China. The Japanese advance in Eastern Syberia which had to be withdrawn on account of diplomatic pressure, was another windfall of the War days. But the times have changed and are still changing. The apprehended European partition of China has been definitely abandoned and the integrity of China has been accepted as the basis of Western dealings with the East. The Nine Power Treaty (1922, Washington) to which Japan is one of the signatories, provides "the fullest and the most unembarrassed opportunity to China to develop and maintain for herself an effective and stable government". Why should Japan then develop, off and on, this grab spirit towards the Chinese Empire? The one reason, of course not the only reason, is that Japan has now begun to feel that she is not merely one of the powers interested in the Far East, but the sole power entitled to the leadership of that part of the world. She intensely resents the Western opposition to her encroachment on the Asiatic mainland. Western objection to her armaments or Western interference in the general advancement of China whom she considers as her special sphere of influence. The Japanese

delegate quoted the story of Mary Maud when the League of Nations was considering the justice of the Manchukuo affair. Mary was pelted by a crowd because she was a sinner; but all wind went out of their sails when Christ asked if any one of them were not a sinner. This modern Mary of the Far East felt aggrieved that a slight indiscretion on her part was unjustifiably magnified into a glaring enormity by her Western sisters none of whom is free from the taint of colonial imperialism. "The Japanese people declared to the Lytton Commission and most of them sincerely believe it that almost every other nation; Great Britain and the United States specially, have done exactly what Japan has done in Manchuria; seized foreign territory under the pretext of law and order. But the United States and Great Britain were not criticised by the other nations for so doing, as Japan has been. It is this so-called interference in a so-called domestic affair between cousins which has angered the Japanese." ("Japan wrapped in dynamite", by William G. Shepherd). Japan is not completely free from her distrust of the Western powers. They are fortifying their Naval stations in the Eastern waters; they are extending their sympathies with China; they are actively interfering in the development of China and not inclined to let Japan have her own way. The Soviet is planning an industrial state in Eastern Siberia and with its formidable air force constitutes a menace on the northern frontier of China. The daily press has yet to say something of the protracted campaigns of Changkai-Sheik against the Chinese Communists. These are forces, formidable enough to counteract the vital currents of Japan's foreign policy, which is to maintain her exclusive control over the Far Eastern countries. If the treaties of the past stand in her way, well, then, let the treaties go. If her policy cannot be enforced through diplomatic channels, then let there be armed intervention. The militarist of Japan is convinced of the justice and necessity of this strong policy, feels confidence in his ability to enforce it and will push on irrespective of what you say.

There is also another side of the question the moral aspect of the Far Eastern problem. Japan considers herself as the standard bearer of the idea of Pan-Asianism, the heroic redeemer of the down-trodden under-dog, the symbol of all that is best and noblest in the East. Long ago, Henry Dyer explained the aims and ideals of the Japanese in the following terms:

We are safe in assuming that if the foreign policy of Japan ever brings her into collision with a European power, the real (whatever the apparent) *causæ belli*—will be the control of China, and that not merely on account of the commercial and industrial interest involved (which, of course, are very great and more than sufficient to give the controlling power a preponderating influence on the Pacific) but probably ever to a greater extent because of the special mission which Japan believes herself to have in the rejuvenation of China. ("Dai Nippon" by Henry Dyer.)

Shortly after the outbreak of the Russo-Japanese War, a young Japanese pastor delivered a sermon on the significance of the struggle, which explains the role of Japan in Asia. He compared the conflict to that between Greece and Persia in the fifth century B.C. and declared "that just as the victory of Greece had saved all Europe from the curse of Persian despotism so the victory of Japan would save all Asia from the crushing exploitation and blighting control of the West". Similarly he argued on the victory of Russia or of Japan turns the history of Asia for a thousand years to come. . . . The results of the Japanese victory, he declared, would affect all Asia, liberating its various peoples to work out its respective destinies under the guidance of their own genius and inspired by the new ideas, insights and achievements made possible by grafting the best of the West, on the best of the East. Dr. Gulick, General Araki, declared some time back in his book "Toward Understanding Japan" that "Japan should not let the impertinence (the Western domination of the East) go unpunished". It must be noted that the General is the idol of the army. The rumoured proposal of Japan-China-Manchukuo pact was reported to have contained amongst others such terms as the elimination of European military and political advisers and industrial technicians from China and the substitution of Japanese experts in their place. This sense of Asiatic solidarity

and consciousness of the mission of the revival of Asian glory have their share in feeding the flame of Japan's burning militarism.

But bewildered China might exclaim that this is Satan quoting bible, for it is difficult to see how this altruistic idealism of an Asiatic rejuvenation fits with the recent Japanese methods adopted in dealing with China. Chinese legitimate claim to political integrity has been flagrantly violated, province after province is being mulcted from her, and her national pride is treated with brutal disregard. One explanation of this apparent paradox is that the consciousness of the Pan-Asiatic feeling is not the sole cause, but one of the causes of Japan's reactions to world forces. When multifarious psychic factors mutually inconsistent go to make up the motive power for human action, it is difficult to show any logical consistency between the effects and any one cause singled out from amongst the many. If one of the many colours of the variegated rainbow is taken singly, it would be preposterous to believe that the poor thing is responsible for the vision beatific. The causes are so inextricably mingled together that none of them can independently tally with the resultant phenomenon.

The economic aspect of the Far Eastern question is too well known to need any restatement. The post-War age of high tariffs must have hit hard Japan which must necessarily depend on foreign markets as she has neither a big home market like the U. S. nor vast colonies like the European powers. Her population is growing at the rate of 900,000 a year. A very small part of her area is arable. The doors of foreign countries are slammed in the face of her emigrants, and the world's markets are protected by tariffs from her goods.

Under these circumstances the need of pushing her manufactured products by all possible means—especially low prices and technical improvements—must have acted as an urge to secure some guaranteed customers for her commodities. The general trade depression, the prohibitive tariffs, the consequent poverty of her masses cast a thick pall of pessimism over the country. The consciousness of the economic crisis coupled with the various latent forces

brought the national mind to the verge of desperation. Extreme pessimism is sometimes the precursor of a dangerously violent movement of uncontrollable potentiality. Now appeared the young militarists on the scene and enacted the drama of Manchukuo. Ever since then Japan has been branded as the international outlaw. The League of Nations Lytton Commission deprecated her high-handed policy and ultimately she ceased to be a member of the League, conscious of international isolation. Confident of her own military strength, her mind is gripped by the young militarist who is carrying on a sweeping propaganda to make the nation war-minded. The annual appropriations for defence purposes have been reported by the press from time to time. Last year a newspaper report stated that Peasant Soldiers' Schools were being established in the rural districts, one of the functions of these institutions being to instil patriotism in the minds of the country people. An appeal entitled "Fundamental principles of national defence and a plea for its intensification" exhorted the people to support the policy of the army. A hundred and sixty thousand

copies of this pamphlet were distributed amongst people. The national mind is being thus charged with the gravity of the apprehended world opposition and it must be remembered that the militarist is not merely ballyhooing but recent events in North China constitute a further proof of his earnestness. The armaments' race is in full swing. Japan feels that any attempts on the part of the outside world to challenge her policy is unjust and uncalled for. She is convinced of her own case. She will try to explain her position to the world at large. If she is allowed to have her way, then it is well and good; if not, here is her answer, the Creed of her various patriotic societies as summarised by Mr. Mathews:

We back the army because we believe that it will dominate the future. We neither desire the ideal of the world peace nor believe in its power. We do not recognise the authority of the League of Nations; we have no thought of accepting its decision. It has no power even to make us withdraw from our Pacific Islands mandates or to organise an economic blockade. If any nation whatever is prepared to intervene, we await her without dismay. Japan never has been and never will be vanquished." ("Toward understanding Japan" by Dr. Culick).

Assam and Her Problems

BY

MR. ROMESH C. CHANGKAKTI, B.L.

THE New Constitution which is now looming large before the country is a 'boon' to some but a 'curse' to others. Notwithstanding this a supreme national effort to mend or even end this 'unwanted constitution' must be made to create an atmosphere of peace and goodwill in the country so that our birthright is achieved in the near future. India cannot rest until she has been able to establish her own National Government based on the peace and prosperity of her people. With the passing of the Government of India Act, a political situation of momentous and far-reaching importance has arisen in India.

The All-India Federation, which is the foundation of the new constitution, cannot prove to be successful in the long run and is a great obstacle to the realisation of hopes and

aspirations, because our central responsibility will be difficult if not unworkable, and without central responsibility provincial autonomy is a denial, so to say, of responsible Government.

The serious problems with which India is faced now has touched Assam very deeply. For example, the Premier's Award has very unjustly favoured the Europeans at the cost of the Hindus and the Moslems of the province.

The New Constitution has brought in its train the unwanted Second Chamber at a huge cost and in the teeth of opposition from the general public, to satisfy only a microscopic minority of certain aristocrats and businessmen including a few Tea planters. This is the last straw on the camel's back, inasmuch as the

province is being run at a huge deficit every year.

The next problem is the separation of the district of Sylhet which is now in the forefront. People of Sylhet themselves wanted to go to Bengal some time back but they have resiled since. Sylhet is a permanently deficit district amounting to from 10 to 19 lakhs of rupees a year during the last few years. The area of Assam is 67,334 square miles with a population of 8,260,510. The united demand for separation of this district from Assam has been voiced in all political organisations in the Assam Valley. A few years back, the Assam Legislative Council passed a resolution to this effect but later another resolution in the same Council decided the contrary owing to the fear that Assam's Moslem community would be very small without Sylhet. But now the Assam Valley Moslems are in favour of separation provided adequate safeguards are granted to them in the legislatures and in the public services. Their demand is 32 per cent. in the event of Sylhet separation. This problem is not easily soluble unless Assam and Bengal legislatures of the new constitution pass resolutions in favour of separation and in which case territorial transfer and readjustment can be made by the Governor-General-in-Council.

The next outstanding problems are the demands for a High Court and a University in Assam. The case of the latter has been recognised by the Government and practical difficulties have been tried to be solved. A special officer in the person of Mr. J. R. Cunningham, C.I.E., I.E.S. (Retired Director of Public Instruction of Assam) has been appointed since November 9 last, to collect necessary data and prepare a scheme for consideration of Government. He has been making tours in the Assam Valley and the Surma Valley. At Gauhati, a number of prominent gentlemen and deputations of the Assam Association, the Assam University League, the Asomiya Sangrakshini Sabha and a few others waited upon him and impressed upon him the united demands of the people of Assam. They were unanimous in these points: (1) the proposed University for Assam must be unitary and residential with

the Cotton College as its nucleus; (2) its seat must be Gauhati as it has been the cultural centre and has the easiest means of communication from all parts of the province; and (3) there should be a Board of Secondary Education.

The people of the Surma Valley, however, have opposed its establishment on certain grounds. But they want the University to be located at Sylhet if at all it is established.

Another demand is for the establishment of a High Court in Assam. A province cannot be completely autonomous without a High Court and a University of its own. Without a supreme court of appeal in the province, recourse to the highest justice will be denied and very few can afford to pay the cost of preferring an appeal to the Calcutta High Court as at present, when the people of Assam will be faced with additional taxation in future though her economic depression is not removed. But the establishment of a High Court in Assam, it is expected, will make its use larger and wider, which again will double the income from Court fees and the large grant hitherto made by Assam to the Calcutta High Court will soon cease. Financial difficulty will not stand in the way of its establishment and running if suitable grants and particularly the province's contributions in shape of duties on petrol given largely from the province and the income-tax are appropriated for the purpose. Further, this will to a certain extent be on the way to solve the growing unemployment problem among the educated middle class people and help the masses in their economic regeneration. The Assam Association, one of the oldest political body in Assam and the Assam Valley Lawyers' Association have been busy drawing up suitable schemes for a High Court.

Assam with its slender income of about two crores and the estimated deficit of about 60 lakhs of rupees next year will have to carry the burden of the new constitution with all the paraphernalia coming in its train. Subvention from the Central Government has been the cry and little has been done for Assam's financial readjustment. Under the Reforms there will be a Public Service Commission of three members and a Secretary. There will be 4 ministers and

one chief with their Secretaries, one President and a Deputy President in the Lower House and the same in the Upper Chamber.

The condition of the taxpayers and the raiyats are highly deplorable and the less is said about the poor agriculturists the better. About 97 per cent. of the population of Assam are agriculturists and markets are not at all encouraging.

Rural indebtedness has been the order of the day and nothing substantial has been done for the general welfare of the masses.

The present plight of Assam is on the whole anything but satisfactory. The opium evil in Assam is a matter of deep concern. The present opium policy here is a disgrace to the authorities. It is curious that inspite of the resolutions passed in the Assam Legislative Council in 1926, recommending total prohibition of opium from the province within 10 years, the Minister-in-charge of Excise and the Legislature failed to carry out the said policy consistently inasmuch as new opium has been issued.

The fact remains, however, that the League of Nations have effectively stopped import of opium to any other country of the world from India with effect from 1935, and yet no steps have been taken to eradicate this evil from Assam. The Government of India should stop its poppy cultivation and totally stop import of this poison except for medical purposes. Opium has undermined the vitality and sapped all energy of the poor raiyat and has made him lazy. Stories of selling all his belongings and even his own children by the Assamese opium consumer to procure money for opium are not rare. The districts of Lakhimpur and Sibsagar are notorious for the largest quantity of opium consumed every year. In the former alone about eighty-nine maunds are consumed every year. Assam's consumption of ganja and country liquor is also not negligible. Thus the people of the province are being drugged.

Consequent on the stringent rules and defective system of co-operative banks entrusted to designing and selfish persons in the rural areas, the poor

raiya is the victim of unscrupulous money-lenders who are mostly from the Marwari and the Kabuli communities. The exorbitant rate of their interest cannot be controlled by the newly introduced Assam Money Lenders Act.

The produce of village industries and agriculture do not find direct and good market, the middleman who advances loans to them reaps the largest share in profits, and Village Co-operative Industrial and Agricultural Societies are unknown in Assam.

In the recent settlement and reassessment, land revenue in urban and rural areas has been very highly enhanced and the classification of lands on which the rate is based, according to their fertility, has been quite unsatisfactory. Permanent settlement as in Bengal is unknown in the Assam Valley. Who knows when Assam will be ushered into an era of prosperity?

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354 THE INDIAN WOMAN

BY "A CONSERVATIVE"

I DESIRE to invite the attention of the advocates of the women's movements as well as of the general public to certain facts which appear to me of fundamental importance.

Shorn of all shibboleths, the cry for the emancipation of woman reduces itself to her being made independent of her husband. This means an equality of status in the home and abroad. Status must be translated as position. Each position carries with it certain obligations. If woman adopts the position of equality and works it out in the oft-repeated form of availing of opportunities for work in the world, it will mean her incurring obligations attached to the work that she undertakes. It will necessarily mean competition with her fellow-workers, men or women. As a competitor she will not be entitled to ask for any concessions.

The word "woman" cannot mean only society or upper class women. It must necessarily include the whole mankind. It has to be remembered that the vast majority of human beings are "hewers of wood and drawers of water", and that applies to men as well as women. The opportunities demanded for women are, it is presumed, open to men. In spite of that they remain steeped in poverty and are ignorant to an appalling extent, at least in India. I think no champion of the women's cause honestly believes that a mere "change in outlook" is likely to result in placing wealth within the reach of women. All that can be argued is that they will get the same opportunities as men. In other words, it will still mean that the vast multitude of women, in spite of the newly-created opportunities, will still remain on the same level as men. Is it seriously contended that such opportunities, as are open to the vast multitude of men, are denied to women? Any such contention will be against practical facts.

Coming to the case of Indian woman in particular, I do not think there is any material difference between the life of a

Hindu and a Muslim woman. There may be differences of detail here and there owing to customs and religious beliefs but on the whole the position is more or less uniform. To say that women are treated as "chattel" or "property" is nothing short of a travesty of facts. Practical facts of life may be contested by individuals on their personal experiences. But take Hindu religion. Can it be seriously contended that a civilisation which deifies woman in the form of all that is best in life and thought, as is apparent from the fact that it is a Goddess, not a God, that represents learning, beauty, music, art, wealth, wisdom and even war, in any way slanders that symbolic deity? What greater tribute could man pay to woman.

As regards right to property, it is a matter of common experience that a Hindu husband works all through his life with an ulterior eye to the provision of his family. It cannot be denied that family, as understood in India in respect to this particular aspect, consists merely of the women-folk rather than men, for the simple reason that the latter are expected somehow or other to struggle through and provide for themselves even in direst circumstances. This concern is further enhanced by the constant realisation of the fact that according to his religion a Hindu must remember that his wife is his companion not only in this life but also hereafter.

In every-day life it is difficult to contend that in any society, Western or Eastern, or under any religion, two partners can pull on for any length of time except by mutual understanding and consultation. The closer the interdependence of the two, the longer can they work out their destinies together. It is a matter of common sense that in commercial matters two partners in a business can only put in their best if both of them regard the concern as belonging to themselves. Applying this principle to family life, I wonder what greater rights a woman would like to possess than

JUNE 1936]

THE INDIAN WOMAN

355

these? And these she undoubtedly does at present. Of course, after the death of the husband the position materially changes. But there again, the duties assigned to a son mitigate the evil. I, however, do not want to suggest that thus far no reform is called for.

One fundamental aspect of freedom of woman is contended to be her right not only to choose her partner but also to leave him at her will and pleasure. This is more related to the discussion of the institution of marriage itself than to the rights of woman alone. It may, however, be pointed out that this right is a double-edged sword.

But, if it is to be like the safeguards provided for in the new Indian Constitution, about which the British argue that there will hardly be an occasion to put them into practice, it is a meaningless affair in life. If it is intended to be exercised by any large majority of women, it will degenerate into a licence and strike at the very root of happy family life. In fact, to say that a large majority of women are not likely to exercise this right is to admit that it is not required by the community as a whole.

I maintain that in practical life even man does not possess this right. He cannot forsake his wife at his will and pleasure. The laws of divorce provide equal safeguards for both partners. In Hindu religion, divorce is not permissible, but social and caste restrictions secure a particular level of conduct of man towards his wife. There may be instances of flagrant breaches of these restrictions, but that can be said of both sexes. Even the husband cannot divorce his wife on any grounds. Only he can marry another. But his religious and social obligations to the previous wife make his life miserable and more often than not, a second marriage is not contracted for fear of them. It must, however, be remembered that I am referring to the masses and not to the classes.

In the opening part of this article, I have referred to the practical side of the so-called freedom for woman to compete on terms of equality with man. I have deliberately left out of consideration the

case when woman will not be handicapped by children, because I cannot imagine any such state being applicable to any appreciable number of women. It will be against the laws of Nature and will seriously affect the perpetuation of the race and must, therefore, be ruled out.

In the end I would like to make it clear once more that, while I admit that the present state of affairs calls for considerable reform in matters of detail, I feel that any attempt to reorganise the whole conception of society and of man *vis-a-vis* woman is nothing short of trying to cause an upheaval which will strike at the very foundation of all order and progress and will usher in chaos and uncertainty into life. Need I say that any such attempt is foredoomed to failure for the simple reason that it will be against the laws of Nature. The present relative positions of man and woman are merely an equitable division of labour, which can be transgressed in individual cases according to the potentialities of the lady concerned.

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E. Dec. '36. Rajan.

A Dewan's Speeches

BY RAO BAHADUR C. S. SUBRAHMANYAM

EVERY newspaper reader is familiar with the speeches of the heads of administrations and in recent years the number has increased as ministers and members of Council receive addresses and reply at length in their too frequent tours. The two volumes* before me containing the speeches of Sir Mirza M. Ismail, Dewan of Mysore, possess matter fashioned on a different model. They are not platitudinous nor blandly complimentary. Sir Mirza goes to the core of a subject and has his say. In most cases he points in the most genial manner the besetting defects and errors of those who have approached him with welcome addresses. His speeches to the Representative Assembly are direct and brief, not omitting any of the salient points of administration. They are not secretariat minutes overloaded with figures and details which scare away the ordinary reader who wants to know something of the administration of Mysore. Born with a silver spoon in his mouth and becoming Dewan of the foremost Indian State without passing through the toil and turmoil of secretariat or district work, he brings to bear a considerable amount of detachment and freshness on administrative problems. From the commencement of his regime he appears to have fixed his mind on the deplorable conditions amidst which the rural population live and die. In meeting officials of various departments on public occasions, he does not hesitate to lay his finger on the canker that is eating into the moral vitals of some of the departments. He comes down to the level of his audience just as he rises to his height amidst "gorgeous dames and statesmen old".

He has used his persuasiveness with telling effect by inducing people with money to endow or support charitable or public institutions from reading rooms to dispensaries to attend on man and beast. And during his decade of office a larger number of private benefactions have been made than at any other similar period. He follows up by publicly complimenting the donor at the most suitable opportunity.

* SPEECHES BY SIR MIRZA M. ISMAIL, Dewan of Mysore. 2 Volumes 1926-1935. Mysore Government Press, Bangalore.

On all appropriate occasions, he preaches unity and nationalism and condemns communalism.

I think I shall do best by giving a few illustrations showing how he clothes his thoughts in velvet and coats his words in sugar when he wants to rub in an unpleasant point. Meeting religious societies, he lays down the most catholic doctrine that ought to be agreeable to all unbiased votaries of respective religious persuasions. It must be said to his credit that he practises in a very high degree what he preaches. He has no side, no consciousness that he is the big boss.

Meeting the Amildars (Tahsildars) at a conference, he quotes an edict issued by the Honan Government:

It is not necessary that every member of the Provincial staff should be a clever person. It is necessary that they should have good character, faithfulness and trustworthiness.

Our Collectors and Revenue Members might take a leaf from this book.

Speaking to the Mysore Engineers, he quotes what Sir Harcourt Butler said to Engineer Officers in Burma:

"Keep your hands clean of anything like corruption. We look to you who have received a good University education to fight and expel the demon of corruption." "I feel you will not take it amiss if I make a similar appeal to you."

How adroitly he has said what every one feels but hesitates to say in public?

Addressing the Mysore Judicial Conference, he says:

The reputation of your department for integrity stands very high and I believe deservedly so.

Having taken them up to the summit, he coolly lets them down saying:

It is, however, not sufficient that you yourselves are honest, but it is your duty to see that your ministerial staff, too, is honest.

Wise and true words these!

At the opening of a new Ayurvedic College to which he has promised encouragement, he says:

The question naturally arises whether we are justified in spending public money in resuscitating or keeping alive a system which is to-day what

JUNE 1936]

A DEWAN'S SPEECHES

357

it was centuries ago, and which has made no progress.

A balanced view of things is very essential in heads of States and Departments of Government, and we find it in him in a remarkable degree. A passionate advocacy of a cause loses weight. He adds:

Our people (medical) prefer to take their secrets to the other world. What they intend to do with them there Heaven alone knows.

This is a humorous hit on the secretiveness observed by Vaidyans and Hakims.

About the slogan "Mysore for Mysoreans" he parries it with another "Mysoreans for Mysore" and then soars up:

How despicable would it be for a man to think more of himself, or of those akin to himself than of such a beautiful country like Mysore.

He cannot do more; the tide is too strong for him.

About rural conditions, he is explicit and emphasises "the utter lack of rural sanitation in the State":

Everywhere one sees pools of stagnant water, roads unmended and unswept, houses in a tumbling condition, backyards overgrown with noxious vegetation, manure heaps lying in front of houses and men and cattle living side by side.

What a motto for our Chairmen of local boards and councils and even Ministers of Health and Local Self-Government!

Addressing a sericultural conference, he tells them all that Government has been doing and is prepared to do for the industry and also gives certain points to be noted by it and winds up with the words:

You know the homely Kannada proverb that it is not possible for a man to be pushed the whole way up a coconut tree and if he cannot climb to the top by his own strength of arm, he must abandon all hope of the fruit.

In using homely sayings to adorn a tale or point a moral and in pointing out well-known defects and blemishes, he and the Right Honourable Srinivasa Sastriar are alike.

At the Ramakrishna Ashram on the Birthday Anniversary of Swami Vivekananda, he said:

The feeling that we alone are eligible for salvation and are entitled to enter the Kingdom of God and those professing other religions are doomed to perdition, temporary or eternal, seems ingrained in human nature. It cannot make the slightest difference to an omnipotent and omniscient being

where and how we pray, whether we pray in church or synagogue, in temple or mosque, so long as we pray in the right spirit.

These words appear in a setting so adroitly built up that professors of doctrinal religion cannot complain. It may be noted Sri Krishna gives a similar message in the Gita.

He has addressed on several occasions university, college and school gatherings of young men in general. His speech to young Muslims is noteworthy. He prefaces by saying his remarks are addressed to youths of all communities:

The country is tired of men with narrow vision who can only think of their own religion or their own community. Just as no man becomes really great by selfish effort, no community becomes great or maintains greatness by separateness or a sense of superiority.

I have not quoted from the addresses on big State occasions. I have called at random from comparatively less important ones. But what I have quoted surely proclaims the man. Every public man may do worse than read the two volumes and fashion a model for himself.

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E. Dec. '36.

WHEN A WOMAN LOVES: A STORY

BY MR. T. N. VISVANATHAN

A few bones and a few handful of ashes were all that was left of Kamala. Yet, how different things were just a year back. Kamala—dancing, laughing, singing and chatting. Twelve months have made all the difference.

We were waiting very eagerly for the paper boy. I pretended to be indifferent, but my heart was thumping fast and I knew I was no less excited than Kamala. At last he came and I rushed for the news. I scanned through the paper with trembling hands and found his name there! He has passed the I. C. S. Examination in the fourth rank.

"He has passed," I muttered huskily.

When things around me became clearer, I found that Kamala had fainted. She recovered soon enough, responding to my first aid.

"Silly, what do you mean? You have started these swoonings so soon as if you are already a civilian's wife," I chided.

She rose, laughed and ran upstairs. Soon her voice was audible from above. She was singing "he has passed".

A week of anticipation and no letter from Ramesh to confirm the paper news. I was rather worried inwardly. England changes people, they say. When I told my fears to Kamala, she just laughed and said: "You Solomon! as if he will have time just now to write letters. Don't be foolish." Again there was that silvery laughter.

As days went on, I knew Kamala was getting apprehensive in spite of her outward calm. She used to sit long at the drawing-room window staring at the blue sea. Her humming had stopped and I missed that silvery laughter.

At last when my patience had almost exhausted, the news came:

Mr. Ramesh who passed in the Indian Civil Service examination held recently at London, is returning to India. He will be arriving at Madras by S. S. *Arula* and after staying there for a few days, he will be proceeding to Central Provinces, where he has been posted.

It was the identical paper, which a few weeks back had brought his successful name. Kamala saw it too. She seemed to recover her usual self and went about with a light step. I recollect I even caught her singing. Later in the evening while we were sitting on the beach, she asked me all of a sudden:

"Suchi! You will be going to see him—won't you?"

"Do you think it essential?" I asked.

"Suchi, how can you be so foolish? You must go and see him. Tell him, how everybody in the village is proud of him. Oh! tell him, how I or rather, how we——"

Here she burst into tears. We never talked of that afterwards. The next day saw my sudden departure to Madras.

He was staying in the Grand Hotel, Esplanade. I sent my visiting card and was showed in. Yes—there was Ramesh, the chum of my boyhood! That meeting after all those months dispelled all feelings of anger and my heart warmed towards him. He was looking a trifle ruddier, the sign of robust health. Foreign travel had really improved his complexion and he looked quite cheerful.

"Hullo Suchi! Good of you to come. How is everybody at home?"

"Quite well, dear chap. Thanks awfully. When do you propose joining duty? Will you be visiting the old place before joining duty?" I almost jumped into my mission.

"I would love to, but I am afraid I can't manage that. I have got barely a week and for that period I have got plenty of work in hand. Please convey my compliments to all," he replied.

I remembered he was a Civilian; still I was hopeful.

"Awfully sorry, you can't come. Everybody will be so disappointed. Particularly Kamala, who sends you her best compliments." I killed myself to say the last sentence.

"Bless me! I forgot all about that kid. How is she—still fooling about the Beach?" he looked apologetic.

JUNE 1936]

WHEN A WOMAN LOVES: A STORY

859

After that nonchalant remark, there was nothing to keep me there. The conversation was becoming constrained and under a pretext of some urgent business, I left the place. I believe he was only too glad of my exit.

At the front door she was waiting and greeted me with one of her rare smiles:

"Hullo—Suchi, welcome. What did he when you saw him? What said he? How looked he? Did he ask for me? Where remains he? How parted he with thee? and when shalt thou see him again? Answer me in one word."

"You must borrow me Gargantua's mouth first; it is a word too great for any mouth of this age's size. He looked the very picture of health; only he was a bit tired after the sea voyage. He pleaded inability to go over here. Too much work, he complained."

Kamala looked hurt. She was biting her lip and it was evident that she was struggling to hide her emotions. It was then I uttered those cruel words which I have never ceased to regret. Heaven knows whether I will ever be able to expiate that sin.

"Dear Sis, I think it is no use your mooning over him. He has forgotten." She looked at me one moment as if she was dazed and unable to comprehend my meaning. Then she was gone.

Days passed by and I knew Kamala was sinking. She was becoming paler every day and a peculiar restlessness marked her movements. She used to sit at the drawing-room window, vacantly staring at the sea, long into the night. I scolded; I remonstrated, I pleaded, I wept—but in vain. She was there dying lingeringly, slowly dwindling into nothingness. Oh God! the agony of it. My orphan sister, my only relation in this world was dying and I was there staring, fretting and fuming helplessly. Doctors despaired, unable to find any symptoms of disease. To my tearful entreaties, she simply smiled wanly and pretended happiness.

She was dying, my only sister——
Oh God! she was there slowly and steadily dying while I wept, cursed, starved

and beat myself, chafing at my impotence to save her; while that ungrateful wretch was probably laughing and gloating over his success.

The end came slowly but steadily. It was hastened by a piece of shocking news. It was the same paper again, which swiftly snapped the thread of her existence. When the news came, I was in the Local Reading Room. I was scanning through the "Daily" absent-mindedly, when the following news in bold letters startled me out of my reverie:

'SOCIETY WEDDING'

"The marriage of Mr. Ramesh, I.C.S. and Miss Leila, daughter of Mr. R. K. Iyer, Commissioner of Police, New Nagar, took place last Sunday at the 'Angel Dreams', the bride's residence. The elite of the city were present and blessed the couple with long life and prosperity."

Something choked me and I could read no further. I mechanically strolled out, walking as if in a dream. My head was in a whirl, but still there was one clear thought in the midst of so much muddle and that was to prevent Kamala seeing the news at all costs. I ran homewards, probably shocking many of the local people. When I reached the house and saw her I knew it was too late. She was standing there in the middle of the Hall, deathly pale with an yellow envelope in her hand, which was apparently the wedding invitation. Subsequently I knew that the fatal invitation had come delayed in transit.

"He has married," both of us uttered simultaneously.

That snuffed out the last spark of life and hastened a lingering end. She was fast fading like a flower in a vase. I watched the child dying and every day she was becoming milder and more beautiful. Oh God! those days were terrible and steeped into more terrible nights. We used to sit together for hours, watching the ever-rolling ocean with but one thought. We never spoke those days.

One morning, she was frightfully calm. She even smiled and talked about a journey we had planned for the coming week. We were enthusiastically talking about it all the day and I never knew that the end was very near. That evening, we were

sitting as usual at the drawing-room window looking at the sea. That had become our usual seat in the evenings during these weeks. Only a few rays of the sun were lingering making the sea one vast sheet of 'golden blue'; a refreshing breeze was blowing from the sea, smelling of salt and fish. Suddenly she coughed and spat. There was a drop of blood in it. It has come.

"My dear Suchi! please—please no tears. My end has come and let it be tranquil. Yes—it is the beginning of the end. Oh! forgive me, dear brother; I know I have not been a good sister to you. I was always weeping, fretting and pining, with never a thought of you." She paused to recover breath.

"Do you remember mother—how she faded away in a month's time after father's death. We must all die—it is only a question of time. Suchi, darling Suchi, you don't understand. I have tried to forget, but I could not. Men forget easily they say, but women—white or black—remember for ever and for ever. You men are so clever; you have your books, your education and your culture. We have nothing but our love and when that is foiled, we die. Oh Suchi! how deeply I loved him. Will you ever forgive me, dear brother, for being so selfish?" she stopped abruptly. I knew she was undergoing considerable pain.

"But Kamala! how can you say such things? It is rather you that must forgive me. How little I understood your Great Love. Fool as I am. I was all the time remonstrating with you—"

I could not speak any further. Tears choked my utterance.

She again spoke, but her voice was sinking.

"Tut—tut, don't be silly. You were such an angel and were everything to me. But Suchi, I must tell you everything. There is no time for tears, it is nearing. Yes—it was just like this evening and we were on the sea-shore alone. It was the day previous to his departure and he was wonderful. We were exchanging meaningless words and he was saying wonderful things about Love. That light-house there was going on its usual nocturnal rounds.

"Suddenly he told me; 'darling Kamala! what a wonderful message that light gives to the world. It is the message of

immortality. That light above and these billows at our feet defy Time and Distance, Death and Disease. Darling! do you know that there is only one thing else that is immortal?"

"What is that?" I asked ecstatically.

"'It is Great Love,' he whispered, 'love, that knows no death. The physical selves may suffer death and destruction but Great Love glows with time, as gold shines even in the midst of all consuming fire. It is the beacon light, standing through centuries, beckoning people to all that is noble and beautiful.'

"How wonderful he was! I was drinking him and his words. Suddenly I asked him: 'But darling, they say that England is a strange country and changes even the most strong-willed?'

"He just laughed at my fears: 'You child, you fear my fidelity. Wait and see, what I am.'

"I waited and saw."

She was still for a while, coughed and spat blood once more. She painfully raised herself with an effort and continued:

"My dear child, please restrain yourself. I have got only a few minutes more of life. Kindly remember me to him. It is only a passing phantasy and his eyes will open. He is noble and one day he will remember. Did he not tell me that Great Love never dies—"

The simple faith of the child crushed me. I could hear no more. When I opened my eyes, she was still and silent. "Great Love never dies," the breeze whispered.

* * * *

It was all a few months back. I am not sure whether I am right or wrong, but I never fulfilled the last wish of the dead woman. I am too much of the Earth to be so divinely forgiving.

That lonely light in the middle of the sea still moves giving its message of immortal love. The billows continue to rise and fall. The saltish breeze still blows. Only, she is dead and gone.

The Precious Two Minutes

OR

THE TOTAL SOLAR ECLIPSE ON 19TH JUNE 1936

BY MR. S. GANAPATHISUBRAMANYAM, M.A.

(Physics Department, Presidency College, Madras)

ON June 19, 1936, a total solar eclipse is due to take place. This is of great scientific importance. The path of totality lies from Greece through Asiatic Russia and Japan. But it is not visible in any part of India.

Dr. Royds, Director of the Kodaikanal Observatory, has been deputed to observe the eclipse at Japan where he will join other scientists.

In order to understand the scientific importance of a total solar eclipse, some preliminary knowledge of spectroscopy is necessary.

When sunlight is made to pass through a glass prism, the white light is split up into sevenfold band of coloured lights. This is called the solar spectrum. When radiations from a luminous source are separated into constituent parts by a prism or other means, the appearances observed are called by the name spectrum. The rainbow is the spectrum seen in nature when the sun shines out after a shower of rain and its light falls on the atmosphere laden with minute particles of moisture. Spectroscopy has for its province the investigation of spectra. Appliances used therein are called spectrographs. This work came into prominence in 1859 through the work of Bunsen and Kirchhoff and a new method of investigation of the nature of chemical substances came into being. A number of elements were discovered by this method. At the beginning, it was thought that each element had a spectrum which was peculiar to itself. But as investigations were extended, it was found that elements gave different spectra according to the

physical conditions under which they were excited. Spectroscopy has gradually paved the way to reveal the structure of atoms and molecules. The application of spectroscopic methods to the study of celestial bodies is called Astrophysics.

In 1814, Fraunhofer found a number of dark lines in the solar spectrum. Their true explanation was given 30 years later by Kirchhoff. A glowing gas gives a characteristic spectrum consisting of bright lines. But if a more intense light which gives all the colours of the spectrum is placed behind the glowing gas, dark lines are obtained, and these dark lines are found to lie exactly in the same place in which the bright lines of the luminous gas occur when seen alone. This enabled Kirchhoff to formulate a theory of the Sun. His experiment proved that a luminous vapour has the property of absorbing exactly the same kind of light that it gives out at the same temperature; if such a vapour lies in front of a source at a higher temperature and giving a continuous spectrum, the result is that the continuous spectrum is crossed by dark bands.

Luminous gases or vapours give out or emit special kinds of light by which they can be identified. These special kinds of lights or spectra consist of a number of bright lines of different colours on a dark background. These kinds of spectra are called 'emission spectra'. There is another class of spectra called 'absorption spectra'. A red piece of glass appears red as it has the property of transmitting red light and of absorbing other coloured lights. Some gases and vapours even at

low temperatures give absorption spectra. They are also given by gases and vapours in a luminous state when they are placed in the path of the light from an intensely white hot source.

The sun consists of an intensely hot central shell or core called the photosphere. Just outside the photosphere is the layer of the sun's atmosphere and was named the chromosphere by Lockyer—meaning the sphere of colours. Now, the solar spectrum, as seen, is the spectrum of the photosphere viewed through the surrounding gases in the chromosphere. Hence, the spectrum is interrupted by dark lines due to their absorption. It should not be thought that the chromosphere is dark and so cannot give 'emission spectra'.

The photosphere cannot be seen free from the absorption of the luminous gases surrounding it. But, on occasions the chromosphere can be seen apart from the photosphere and such occasions arise during total solar eclipses of the sun.

The sun as seen from the earth is a disc surrounded by a narrow ring of atmosphere a little over 1/200 of a solar diameter in thickness. Its spectrum can be obtained by a slitless prism spectrocope.

Total eclipses had revealed that when the Sun is hidden by the dark disc of the Moon, a narrow crescent of crimson light surrounds the Moon. The spectrum of the light from the chromosphere was expected to correspond to respective dark lines in the solar spectrum. This was first verified by Young in 1870 and he gave the name 'flash spectrum'. Young has beautifully described the effect as follows: "The moment the Sun is hidden, through the whole length of the spectrum, in the red, the green, the violet, the bright lines flash out by hundreds and

thousands, almost startlingly; as suddenly as stars from a bursting rocket-head, and as evanescent, for the whole thing is over within two or three seconds."

Among the various problems that may be investigated as the result of the forthcoming observations, one or two may be mentioned. The wavelengths of the chromospheric lines may be exactly determined. The heights reached by the various vapours over the solar surface can be studied.

In this precious two minutes—the period of totality in Japan—much scientific information is expected.

The Late Sir Mocherla Ramachandra Rao

Death has of late been busy taking its toll in India, and in the course of a single week we have had to mourn the loss of two such illustrious men as Dr. Ansari and Sir R. N. Mookerjee. Sir Mocherla who has also gone to his rest, was an unpretentious but zealous worker. He was one of the shining lights of the Liberal Party and a public servant of the true Gokhale tradition. Sir Mocherla's interests were varied, and he took a quiet though persistent and unwearied interest in such diverse fields of public work as co-operation, banking and temperance. Problems of local Self-Government, public finance and land revenue were his forte. In fact, it was his mastery of administrative problems that drew for him the respect of the bureaucracy and it was his unstinted devotion to public work that won for him the warm appreciation of his colleagues in national work. Public life in South India is all the poorer for his death. And we cannot do better than quote the words of Sir Sivaswami Aiyar whose warm tribute to Sir Mocherla's high character and sterling worth aptly expresses the sense of the loss sustained by the public:

He was one of the most selfless public workers I have known in my lifetime. He devoted himself to public service for over 30 years. A great and sober patriot with due sense of responsibility, he set an example to the younger generation. Men of his stamp are an invaluable asset to public life, and the country can ill-afford to lose men of such high character and sterling worth.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

India and Abyssinia

ONE of the most embarrassing features of the Italian conquest of Abyssinia is that Italy claims to follow the lead of Britain as an Imperial power. She justified the use of bombs in Abyssinia on the plea that British troops did not scruple to bomb the Afridis from the air. One wonders if it is merely to discredit a nation so eloquent in its expression of self-righteousness.

Take Mussolini's latest stunt. Flushed with the victory of his poison gas over the defenceless Ethiopia, he announced that by official decree the Empire of Abyssinia was under the full and entire sovereignty of Italy. King Victor Emmanuel would assume the title of Emperor of Abyssinia.

Abyssinia would be ruled by a Governor-General with the title of Viceroy, and the Governors of Eritrea and Italian Somaliland would be under him. Marshal Badoglio would be Viceroy of Abyssinia.

How close the analogy and how identical the aims of all imperialist powers! By its own violence imperialism of this kind is digging its own grave. No wonder subject countries in other lands are viewing with alarm and dismay the growth of this obnoxious weed.

The demonstrations throughout India on the Abyssinia day are an indication of the intense disgust and horror with which ruthless exploitation in the guise of civilisation is being carried on by European powers. In a spirited rejoinder to the Italian Consul-General's criticism of Pandit Jawaharlal's appeal to observe the Abyssinia day, the President of the Congress observes:

I repudiate utterly the suggestion that Imperialism has gone to Abyssinia with a humanitarian motive or to spread civilisation. Imperialism goes to exploit and remains to exploit, and the people under its heel sink materially and spiritually. Its true messengers in Abyssinia have been poison and liquid fire and they reveal its nature more than any argument.

That is a foretaste of the civilisation it brings, and we in India cannot permit this spiritual degradation, remaining silent when Imperialism spreads its cruel wings and crushes other people.

The Late Dr. Ansari

The sudden death of Dr. Ansari has removed from our midst a leader of high character and a great force for good. Dr. Ansari had played a conspicuous part in the national movement and filled a large place in the public life of the country for over two decades. Among Indian Mussulmans, he belonged to the group, perhaps small in number, but dynamic in their outlook and work, who regard India as their motherland and themselves as Indian citizens first and foremost. Indeed, his outstanding characteristic was his intense nationalism leavened by a spirit of tolerance and goodwill to all. A pillar of Hindu-Muslim unity, he stood four square to all the winds of communalism that blew around him and it was his statesmanship that always helped to smoothen differences in the Congress—either between Hindus and Muslims or between the Moderate and Extremist elements in our ranks. Dr. Ansari presided over a session of the Congress at Madras in 1927. He played the role of the moderator on many a critical occasion and not once or twice has his statesmanship made for peace in our ranks and rescued the Congress from unprofitable adventures.

Above all, Dr. Ansari, says "*Evesdropper*" in *Indian Finance*, was a sincere friend and true guide to every one who came to him.

A great doctor by calling, he was a great healer by instinct. Puissant princes came to him with their ailments; perplexed politicians sought his advice to set right communal or other tangles; struggling students and suffering poor made incessant calls on his generosity. To one and all, to rich and poor, to all castes and communities and sections, his advice and help was a healing balm. In all her many ailments, India had in Dr. Ansari the trustiest physician. And in his death, which occurred recently, India, still ailing, has lost a consultant, the need for whom will be felt even more in the coming difficult years than in the past.

Civil Liberties Union

Jawaharlal Nehru has circularised explaining his proposal to start an Civil Liberties Union, "the sole of which will be the protection of ties in all departments of national and which "should be open to all ls who believe in this fundamental on". He trusts it will be possible to a non-party and non-sectarian union. s a welcome sign of the Pandit's n of the need for co-operation people and parties of different f political opinion. Civil liberties ed, the very breath of political life e can be no settled Government e citizens are assured of those y rights of person and property. exactly are these rights? Do they he right of freedom of speech and s well as the sanctity of private ? There is need for clarifying the of civil liberty. Nor is it less to find a programme of common against violation of civil liberties authorities. Every one agrees that against fundamental rights should d, but it will be difficult to find a measure of agreement in regard mits of such resistance. Differences arp character in the approach of questions are bound to arise, as tion of restrictive laws cannot, in s of the Rt. Hon. Sir Tej Bahadur e approached in isolation ound to involve consideration of of work of some parties, their beliefs political aims and objects. this "fundamental divergence of between Congress and the Liberals ds in the way of Sir Sivaswami d the Liberals joining hands with men in any attempt at co-operation defence of so vital a thing as berties".

Sir K. V. Reddi

The appointment of Sir K. V. Reddi to the acting Governorship of Madras during the absence of Lord Erskine on leave, has been welcomed in all quarters as a most proper and fitting recognition of the services of one whose record of public life has been long and distinguished. As senior member and Vice-President of the Executive Council, Sir Kurma is entitled to this preference. But he has merits other than those of mere precedent. Though he has played a prominent part in the party politics of this Province, he has not been known to be of the "aggressive type". As Agent-General in South Africa, his services to our countrymen over there have given wide-spread satisfaction. In felicitating him on the high honour that has been conferred on him, we have no doubt that Sir Kurma will acquit himself in his exalted office of trust and responsibility with equal distinction.

Mr. Pothan Joseph

We must confess that the announcement of Mr. Pothan Joseph's abrupt severance from the *Hindustan Times* came upon us quite as a surprise. It is certainly a great relief to know that his services are now made available to an even wider public. For, the Director of Broadcasting could not have pitched upon a more competent person for the news editorship of the Delhi station than this seasoned journalist. Mr. Pothan is perhaps the most brilliant paragraphist in India to-day. A shrewd observer of men and things, his trenchant comments on current events have commanded the widest appeal with just that touch of personal bite which made G. K. C.'s

tes in the old *Illustrated London ews* so entertaining. A brilliant penman, othan's playful and vivacious paragraphs ve served as a tonic to thousands of s admiring readers. The writer of these tes could think of only one other person hose delightful causeries had the same ogue, the charm and vigour of "Over cup of tea" in the *Hindustan Times*— ax in *Capital*. P. J. like Max could ake his topical tit-bits delicious and gnificant. Mr. Pothan's day to day rformance in the *Hindustan Times* is us a miracle of genius and versatility. ill be a sad day when he ceases o give those nuggets of gold.

The I. C. S. Recruitment

There has of late been a decided shortage of European recruitment to the Indian Civil Service. It is unnecessary to pry to the many causes that have led to the fall of the fifty-fifty ratio which was sought imperative for the maintenance of European standard of efficiency, whatever it may mean. The simple fact is that the "heaven-born service" has been stripped of its charm and its pretensions exposed by successful competition from India. Indians have proved more than a match for Englishmen in all such trials. The splendid opportunities open to British youth thus slipping from them, British opinion is naturally perturbed and methods are devised to assuage that opinion. Stripped of official erbiage, the method proposed is nothing but a system of unabashed nomination by the Secretary of State in virtue of the powers vested in him under Section 244 of the new India Act.

The trouble has been officially diagnosed to be due to the fact that Indians continue to compete for the I. C. S. in unexpectedly large numbers in the examination held in London, and what is even more to the point, occupy a surprisingly large number of higher places in the list of successful candidates.

The Late Sir R. N. Mookerjee

One of the foremost commercial magnates of Bengal and a captain of industry in India, remarkable alike for his enterprise and achievements, has passed away in the death of Sir Rajendranath Mookerjee. Sir Rajendranath lived to the great age of four score years and two. His life's work as "Ditcher" says in *Capital* "was a living refutation of the theory that the Bengali is unfitted for the rigours of trade and commerce. Hard work and integrity combined with a lively opportunism brought him to the top rung of the ladder." He had carved out for himself a career and a distinction second to none among the leading businessmen of the country. His business career was romance in itself. In a sense, Sir Rajendranath continued the great work of the illustrious Tata and helped forward the industrialisation of the country by opening out commercial careers for educated young men. Like many other successful men, he rose from modest beginnings, "but success never changed his unfailing charm or accessibility"; and his brilliant career will long be remembered as an example of success achieved through plucky enterprise and determined effort.

A Khaddar-Clad Governor

It must have been a very unusual sight for the spectators when the Hon. Mr. Rao, clad in his usual Khaddar dress and a Gandhi cap, took the oath of allegiance as Acting Governor of C. P., on May 16. Indeed, Mr. Rao is the first Indian to act as Governor of the Province under the Royal Sign Manual. His Excellency Mr. Raghavendra Rao has considerable administrative experience. He held at one time or another every portfolio of the Transferred Departments as Minister before serving as Home Member during the last few years.

FOREIGN AFFAIRS

By "CHRONICLER"

The Tragedy of Ethiopia

AFTER a heroic struggle lasting over eight months, Abyssinia has succumbed to the inevitable. Finding it impossible to fight against the overwhelmingly superior Italian forces and realising that he could expect no help from the League of Nations, the Emperor of Abyssinia took the only step open to him and left the Capital with the Empress, the Crown Prince and other members of the Royal family on the 3rd of last month. From Djibouti, where he sought the help of the French Government, he embarked for Jerusalem on a British warship. Thus with the conquest of Ethiopia by the Italians, an ancient empire vanishes from history.

Italy's conduct in the affair, says an astute contemporary, has made Western civilisation stink in the nostrils of every decent-minded person. The League of Nations' part in the affair can only be described as despicable. The League has proved a veritable death-trap to Ethiopia. Relying on its high flown claims to provide collective security, Ethiopia had cast herself into this struggle only to find herself betrayed by the Powers whom she trusted. There is talk of reconstructing the League. But we trust that India will make it clear beyond the possibility of doubt that, whatever the Government of India may do in her name, her people are absolutely averse to having anything more to do with this imposture. Of the part of the British Government in this tragedy, no one has any reason to be proud.

A straight word at the right time would have averted all the tragedy. But Britain's incorrigible vacillation and the treachery of France have brought about the fall of Abyssinia and the collapse of the League. Mussolini has gone on adding fresh affronts to the League and the nations of Europe. His declaration that "what had been won by the sword would be defended by the sword" is a direct challenge to the other powers. Obviously he finds that aggression pays and he is determined to take full advantage

of the situation. Though Mr. Baldwin, the British Premier, finds the situation "bitterly humiliating", he will probably be forced to accept Italian "annexation" of Ethiopia as a *fait accompli*.

It will be remembered that not long ago they made a scapegoat of Sir Samuel for the Hoare-Laval proposals and cried themselves hoarse in pious horror for a much smaller injury to Abyssinia. And now they have practically handed over the whole of the country to the daring bandit. The jungle law has prevailed and they are mum!

All the tall talk of the rights of small nations "and the chivalrous championship of weaker powers have gone the way of "scraps of paper". Indeed, the moral prestige of England has never been so low for a hundred years as now. After the shameful betrayal of Abyssinia, she cannot with any pretensions to decency lecture to other nations on the sanctity of treaties and collective security. Already we see British statesmen are trimming their sails to another tune—regional security—which is the antithesis of collective security and the League system.

Britain and Germany

The British questionnaire to Germany emphasises that it is desirable to clear up whether Germany regards herself as now in a position to conclude "genuine treaties". Britain will welcome a clear declaration by Germany on this point.

Britain feels that a general settlement would be greatly facilitated if Germany interprets the words "States on Germany's south-eastern and north-eastern frontiers" so as to cover at least the Soviet Union, Latvia and Estonia.

JUNE 1936]

FOREIGN AFFAIRS

367

Egypt

The death of King Fuad of Egypt has removed a ruler beloved of his subjects and a faithful ally of Britain. Though he was a man of strong and autocratic temperament, he had to restrain himself within the limits of the constitution. King Fuad respected the wishes and opinions of Britain and was supported by her through various changes, social and constitutional. The complete independence of Egypt is a subject of consultations between an Egyptian and an English delegation which started work some time ago. The new King was receiving his education in England when his father died. The general elections that took place in Egypt soon after the King's death registered victory for the nationalists.

Nahas Pasha has formed an entirely Wafdist (National Extremist) Cabinet with himself as Premier and Minister of the Interior.

Japan and the Soviet

A warning to the Soviet was sounded by General Terachi, Minister of War, in the course of a private report in the Diet on the tense Japanese-Soviet relations.

He said the construction of forts on the Manchukuo-Soviet border by the Soviet was regarded as aggressive from the Japanese viewpoint. The Soviet's Far-Eastern forces exceeded 200,000 men with the possibility of a further increase in the future.

Simultaneously there were 50 submarines at Vladivostock with an air fleet capable of raiding Japanese cities. Moreover, Outer Mongolia was under perfect Soviet control, which tends to the encirclement of Manchukuo.

The situation, therefore, was such that Japan was compelled to station a considerable military force in Manchukuo,

Russian Preparedness

Three thousand five hundred reserve pilots were trained last year by amateur air clubs in Soviet Russia, declared M. Kossarev, General Secretary of the Young Communist League, in a fighting speech at Moscow last month. He added that it was planned to train a further 8,000 such pilots in the present year. He declared that if the Soviet were attacked, their aeroplanes and tanks, aided by the workers of Japan, Germany and Poland would crush their enemies.

Mr. Thomas' Resignation

Mr. J. H. Thomas's name came to be so frequently fastened on the alleged Budget leakage that there could be no alternative to his resignation. His voluntary resignation, therefore, before the Tribunal of Enquiry has had its say is quite in the best traditions of British public life. For whatever may be the findings of the Enquiry in regard to Mr. Thomas's part in the leakage, his continuance in the Cabinet must be embarrassing to his colleagues. In a letter to Mr. Baldwin, the Prime Minister, Mr. Thomas says:

I have come to this decision because the way in which my name and my private affairs have been bandied about renders my continuation as a member of Government impossible.

Mr. Baldwin, in a cordially worded reply, addressed "My dear Jim," says:

You have acted as I should have done in your place.

The exit of Mr. Thomas is yet another nail on the coffin of the National Government. No tear will, however, be shed over the resignation. Mr. Thomas was not a conspicuous success as Minister for Dominions and had to be shifted to the Colonial office. His resignation marks the fall of one who deserted the ranks of Labour to find his place in the so-called "National Government".

DIARY OF THE MONTH

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April 29. The Congress Working Committee appoints a Parliamentary Committee to organise elections to the Legislatures.
—The Indian cricketers play their first Match at Gravesend.

April 30. Gandhiji makes Segaoon, five miles from Wardha, his headquarters.

May 1. Rs. 10,000 is received from an anonymous donor for the creation of the Foreign Department of the Congress.

May 2. Herr Hitler in a speech emphasises Germany's desire for peace.

May 3. The Emperor of Abyssinia and his family leave Addis Ababa.

May 4. Sir K. V. Reddi is appointed to act as Governor of Madras when Lord Erskine goes on leave for 4 months from June 18.

May 5. Italian troops enter Addis Ababa.

May 6. Labour motion in the Commons *re.* the Abyssinian dispute.

May 7. Sir Malik Feroze Khan Noon is appointed High Commissioner for India in London.

—Mrs. Amy Johnson breaks the England-South Africa flying record.

May 8. The Emperor of Ethiopia arrives in Palestine

May 9. The British Memorandum on German Peace Plan is released.

May 10. Dr. M. A. Ansari is dead.

May 11. Don Manuel Azana is elected President of Spain.

May 12. His Majesty King Edward grants audience to Sir B. N. Mitra, the retiring High Commissioner for India.

—A Marquisate is conferred on the Earl of Willingdon.

May 13. The House of Lords approve the abolition of the Bill of Lords by Peers.

May 14. H. M. the King receives H. H. the Aga Khan in audience.

—Field Marshal Lord Allenby is dead.

May 15. Sir R. N. Mookerjee is dead.



THE LATE SIR R. N. MOOKERJEE

May 16. Diwan Bahadur Sir M. Ramachandra Rao is dead.

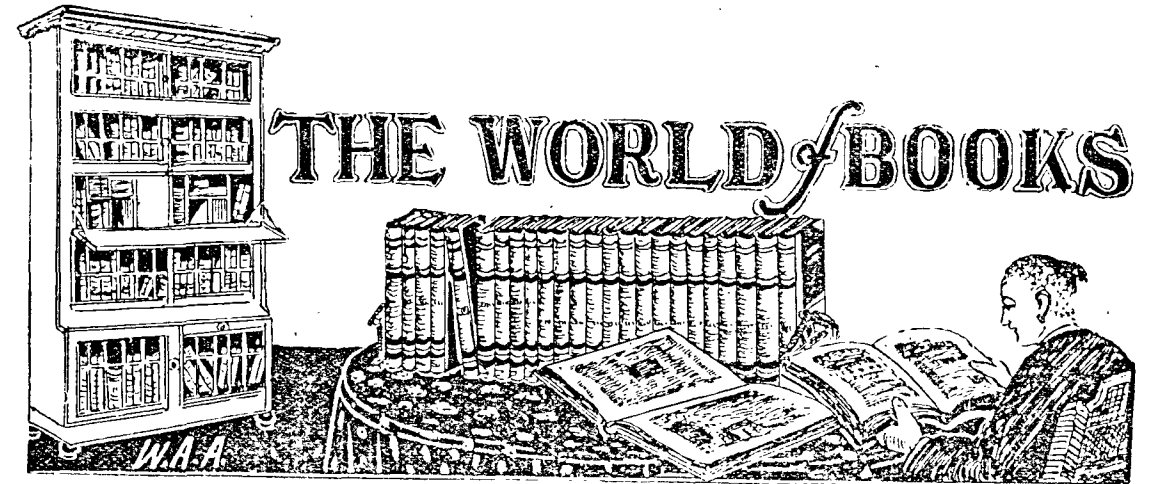
May 17. All-India Trade Union Congress meets at Bombay.

May 18. Italian Court-martial in Addis Ababa order mass shooting of pillagers.

May 19. Mr. Marmaduke Pickthall is dead.

May 20. The Report of the Zanzibar Riot Enquiry Commission is published.

May 21. Twenty-one members of the Bombay Business Community issue a manifesto opposing Mr. Nehru's Socialistic views and propaganda.



MOHAMED: THE MAN AND HIS FAITH. By Tor Andrae. George Allen & Unwin Ltd., London. 8sh. 6d.

The author places before us a critical and yet sympathetic account of Mohamed and His message. This book is particularly helpful for us to understand what really Islam stands for. The events of the life of the Prophet are stated without any exaggeration. His early boyhood, his prophetic call, his suffering and his unconventional marriage with a widow are all narrated without the missionary zeal of a religious fanatic. As all spiritual fanatics, the fanatics of Mohamed's day equated disagreement with sin. He was persecuted and even threatened with murder. It is these non-Conformists (in non-technical sense of the term) that are responsible for great religions. Buddha disagreed with the existing Brahminical ritualism and inaugurated the age of Ahimsa. Christ disagreed with the Pharisees of his time and got crucified. All great religionists were non-conforming with existing religions of their times.

Mohamed's philosophy is mono-theistic in its outlook. True Islam stands for Peace. Tor Andrae gives a refreshing and a true interpretation of Islam. Such attempts are the only ways that can bring about a perfect understanding and lead to universal harmony.

THROUGH FASCISM TO WORLD POWER. By Ion S. Munro. Alexander Maclehose & Co., 58 Bloomsbury St., London.

In view of the latest developments in Italian policy, this engrossing story of Mussolini's rise to power is an opportune publication. In a rapid but exhaustive survey of the Fascist revolution, the author lays bare the principles and doctrines of Italian Fascism and reveals the methods and mechanism of its working. Fascism, contends the author, is not merely a counterblast to communism. The seeds and roots of Fascism, as the book shows, "are to be found in a political terrain much deeper than that marked by any communist menace". Mr. Munro is evidently an enthusiast with a great deal of admiration for the Italian dictator, but he has taken care to present his facts in an historical sequence of cause and effect, as if to prove the inevitability of the latest developments. World power is certainly Mussolini's objective and the author shows the steps, which in the light of subsequent history, have led up to the present climax in Italian adventure. His description of the political and economic development of Italy under Mussolini is an instructive chapter in nation-building.

THE FATHER OF MODERN INDIA. Commemoration Volume of the Ram Mohun Roy Centenary Celebrations of 1933. Office of the Ram Mohun Roy Centenary 210-6, Cornwallis Street, Calcutta. Rs. 5. (Can be had of G. A. Natesan & Co., Madras.)

The hundred years that have passed since the death of Raja Ram Mohun Roy in Bristol have been years of momentous changes in the history of the world. India too has changed with the changing times and the Raja's own share in shaping the social, political and religious thought of the country was at once profound and far-reaching. It is significant that the direction and pace of these changes were foreseen by pioneers like Ram Mohun who is rightly acclaimed "The Father of Modern India".

The Commemoration Volume is an attempt to present the many-sided achievements of this great pioneer of social, political and religious reform. There are tributes to his genius from the pen of distinguished men of our time, coupled with accounts of the celebrations in different centres throughout the country and abroad. Articles and addresses on different aspects of the Raja's genius appear with detailed biographical accounts of his life and activities. It is altogether a volume worthy of the occasion.

INDIAN CONSTITUTIONAL REFORM: A Symposium. Edited by K. Iswara Dutt. "Twentieth Century." Office, Allahabad.

This is a reprint of important articles that had appeared in the pages of the *Twentieth Century* from the time of the publication of the Joint Parliamentary Committee's Report to the passing of the Government of India Act. It includes the views of the Marquis of Lothian, Sir Tej Bahadur Sapru, Sir Kailas Haksar and others.

WORSHIP AND INTERCESSION By Ruth Hardy, M.R.C.S. (Eng.) L.R.C.P., (Lond.) With a Foreword by the Bishop of Bradford. Published by Longmans, Green & Co., London, New York, Toronto. 3s. 6d. net.

"An individualistic religion can find no place for real intercession, for it is only when a man experiences himself as a part of a great whole, that intercessory prayer becomes a vital necessity," writes Ruth Hardy in this interesting little book which deals with worship and prayer and with the importance of intercessory prayer in worship. Though emphasising the necessity for the intercessory portion of prayer, the book contains many illuminating thoughts on prayer in general. An elevating and spiritual atmosphere pervades the book and it should help in enabling the reader to understand more fully the significance of prayer and to make intercessory prayer a real part of worship.

THE TEMPLE NOT MADE WITH HANDS. By Walter Clemow Lanyon. L. N. Fowler & Co., London. 6sh.

The author has made a convincing attempt in this book to explain the true meaning and significance of the words and deeds of Jesus Christ, and has tried to show how they contain all the rules necessary for the conduct of the spiritual life of man. From his interpretation we learn that extension of one's senses must take place before light can come to one; that all the evils of one's life are accountable to one's conscious thinking; and that the only true way of life is for one to be in a state of constant awareness of the Christ or God within one. Though primarily addressed to Christians, this book is not without interest to readers of other religious beliefs.

THE PHILOSOPHY OF THE VILLAGE MOVEMENT. By J. C. Kumarappa. Published by S. Subba Rao, Kovvur P.O. As. 8.

A very interesting and stimulating booklet, being a collection of speeches and articles on the Rural Reconstruction Movement by an ardent social worker. The pendulum has been swinging from capitalism to socialism and back. But the evils of over-production, economic inequalities, mass slavery and starvation continues. The remedy suggested is decentralisation of production except in certain major utility services. The ideal sought is to give every individual his economic freedom and his opportunity for public service. In a country where 90 per cent. of the population is rural, there is urgent need for such a gospel of Rural Life—to avoid cut-throat competition and abolish the profit motive while preserving the individual incentive for work.

TAMIL SHORTHAND. By N. Subramaniam, Reporter, Corporation of Madras. Rs. 3-8.

In the future of this country the scope for stenography will be found to be in the application of the art to Indian vernaculars more than to the English language. Tamil is the principal mother-tongue of Madras; and a system of Tamil shorthand which will be workable and which can become popular is a real need of the hour. The author of the book under review is a reporter with many years of useful experience, first on a daily newspaper and later in the service of the Madras Corporation. To the preparation of the system outlined in the book he has brought his long practical experience as a speed writer of English shorthand, a study of different systems of shorthand practised in the West and a good understanding of the Tamil language in its modern style. He has written his book in Tamil and explained his system in a manner which will be of great help to self-teaching students.

TALES OF BENGAL. By Santa and Sita Chatterjee. Published by R. Chatterjee, Calcutta, 1936. Rs. 2.

We have in this small volume six stories—three by Santa, three by Sita, daughters of the well-known publicist and editor of the *Modern Review*, Mr. Ramanand Chatterjee. The stories deal with life in Bengali households but may be said to represent not merely provincial but Indian life and thought. There is much quaint humour as well as deep pathos in them. The English is chaste and simple and the incidents are cleverly constructed.

TEMPLES AND TREASURES. By Helen Wodehouse. Published by George Allen and Unwin Ltd., London. Price 5s. net.

This is a collection of eleven lay sermons delivered in the years from 1920 to 1935 at the Bingley Training College, Whitsuntide Reunions and at the Girlin College Chapel. It is full of much inspiring thought and aid to meditation. We are all, each one of us, in varying degrees building or helping to build temples or portions of it and laying every moment of our lives stones in its walls and storing jewels in its treasures.

THE INDIAN DIRECTORY OF JAPAN, 1936. The Kobe & Osaka Press Ltd., Kobe, Japan.

We welcome this handy and useful Directory of Indian residents and business firms in Japan. Now that commercial relations between India and Japan have every prospect of increase in the coming years, a Directory of this kind must be invaluable to businessmen in this country. Besides the addresses of private residents, firms and associations, we have copious information regarding trade, tariffs and particulars of freight and routes.

BOOKS RECEIVED

- THE PASSING OF THE GODS. By V. F. Calverton. George Allen & Unwin, Ltd., London.
- GENERAL THEORY OF UNEMPLOYMENT, INTEREST AND MONEY. By J. M. Keynes. Macmillan & Co.
- SONGS OF THE FOREST. By Shamrao Hirale and Vervier Elwin. Allen & Unwin Ltd., London.
- THE NATURAL HISTORY OF MIND. By A. D. Ritchie, M.A. Longmans, Green & Co., London.
- NEOPLATONISM OF THE ITALIAN RENAISSANCE. By Nesca A. Roble. George Allen & Unwin Ltd.
- ART AND MORALITY AND OTHER ESSAYS. By F. C. Davar. Taraporewala Sons & Co., Bombay.
- SMALL SCALE PRODUCTION IN INDIA. By V. G. Ramakrishna Aiyar. Williams and Norgate, London.
- THE LIGHTS OF BHAGWAD GITA. By B. N. Khanna. S. Chand & Company, Chandni Chowk, Delhi.
- WATERS OF LIFE AND DEATH. By A. Voronsky. Translated by L. Zarine. George Allen and Unwin Ltd., London.
- MODERN TRANSLATION. By E. Stuart Bates. Oxford University Press, London.
- CONFESSIONS OF A GHOST-HUNTER. By Harry Price. Putnams, Covent Garden, London.
- WAYWARD YOUTH. By August Aichhon. Putnams, Covent Garden, London.
- OLD KING COLE. By Edward Shanks. Macmillan & Co., Ltd., London.
- DOSTOIEVSKY: An Interpretation. By Nicholas Berdyaer. Translated by Donald Attwater, Sheod and Ward, London.
- CYCLING MANUAL AND YEAR BOOK, 1936. Compiled and illustrated by the Staff of "Cycling." Temple Press Ltd., London.
- SELVES AND THEIR GOOD. By Helen Wodehouse. George Allen & Unwin, Ltd., London.
- WHAT GOD MEANS TO ME. By Upton Sinclair. T. Werner Laurie, London. 5s.
- THE PROBLEM OF RURAL INDEBTEDNESS. By Dr. B. V. Narayanaswamy Naidu, M.A. and V. Venkataraman, B.A. Annamalai University, Annamalai Nagar.
- SHRI BHAGAVAD-GITA-RAHASYA or Karma Yoga Sastra. Volume 2. By Bal Gangadhar Tilak. Translated by B. S. Sukthankar. Tilak Bros. 568, Narayan Peth, Poona City.
- MUHAMMAD'S QUORAN AND THE MUSLIMS. By Syed M. H. Zaidi, Calcutta.
- THE BATTLES OF GURU GOBIND SINGH. By Sunder Singh, M.A. Khalsa College, Amritsar.
- GUIDE TO AMERICAN STUDIES. By R. C. Malhotra. Students' Own Agency, Lahore.
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- HINDUSTAN YEAR BOOK AND WHO'S WHO, 1936. By S. C. Sarkar. M. C. Sarkar & Sons., Ltd. 15, College Square, Calcutta.
- INDIAN ECONOMIC PROBLEMS OR THE WAY TO PROSPERITY. By S. Lakshminarasiah, B.A. Vizianagram.
- HINDU CONCEPTION OF GOD AND RELIGION. By K. M. Das Gupta, B.L., Kulna.
- THE CATUS-SATRI BHASYA OF SRI MADHWACHARYA. By B. N. Krishnamurti Sarma. Madras Law Journal Press, Mylapore, Madras.
- AN IDEAL HAPPY LIFE. By Khushi Ram. Baluja Press, Delhi.
- STATISTICAL ABSTRACT FOR BRITISH INDIA. From 1923-24 to 1932-33. Manager of Publications, Delhi.
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- OTHELLO THRO' INDIAN EYES. By Krishna Kumar, M.A. Published by Saralit Singh, Pleader, Calcutta.
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- BHAGAVAD GITA: Abridged and Explained. By C. Rajagopalachari. Hindustan Times. Ltd., Delhi.
- SOVIET SIDE-LIGHTS. By M. R. Masani. With a Foreword by Jawaharlal Nehru. The Congress Socialist Publishing Co., Ltd., Bombay.
- UMAR KHAYYAM (Tamil). Translated by V. M. Shamsudin Sahib and V. S. Arulanandam, Sri Vaikuntam.
- ECONOMIC CONDITIONS IN SOUTHERN INDIA (1000-1500 A.D.) By Dr. A. Appadorai, M.A., Ph.D. University of Madras.
- KAPILAR. By Vidvan V. Venkatarajulu Reddiar. University of Madras. Rs. 2.
- BRITAIN'S GIFT OF AUTONOMY TO INDIA. By Dula Chandra Mitra. R. P. Mitra & Son., Calcutta.
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- THE NEW EVOLUTION. By Narayana Kausika. Scholar Press, Palghat.
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- SWAMI RAMA: HIS LIFE AND LEGACY. By P. B. Sharga. Ramatirtha. Publication League, Lucknow.
- SQUARE. By Lalita Kenand Press, Leaguna Beach, California.
- PILGRIMAGE TO GREATER India. By Swami Sadananda. Bartakkhana Road, Calcutta.
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- SOCIOLOGY OF POPULATION. By Benoy Kumar Sarkar, Roy Chowdhury & Co., Calcutta.

INDIAN STATES

Hyderabad

EDUCATION IN HYDERABAD

Important changes in the educational system of the State have been suggested by the Pro-Vice-Chancellor's Committee, which has submitted its Report to H. E. the Nizam's Executive Council.

The Committee are of the opinion that rural schools should have an agricultural bias in their curriculum and urban schools an industrial and commercial bias.

The Hyderabad City College, they recommend, should be converted into a fully equipped polytechnical institute. Other Arts Colleges in the districts should be converted into Industrial and Agricultural Colleges.

The Nizam's College at Hyderabad should be disaffiliated from the Madras University and conducted as an English branch of the Osmania University.

Lastly, a sum of Rs. 1 crore should be earmarked annually for the expansion of primary education.

NIZAM AND FORCED LABOUR

H. E. H. the Nizam has made the Jubilee year memorable by issuing the regulation on the Bhagela system in his dominions. For by it he abolishes a peculiarly pernicious system of money lending, a system which has hitherto bound not merely the borrower but all his family and his heirs. "The regulation does not, it is true, put an immediate end to all forms of repayment by labour, but it severely restricts the limits of such repayment, and in doing so will cause its eventual disappearance. The limitation of the period of contract to one year, the annulment of the contract on the death of the debtor, and the limits imposed on interest chargeable are all certain to make the system unpopular with creditors".

Mysore

ELECTRIC SUPPLY IN MYSORE

To ensure greater regularity in the supply of electric power and to increase somewhat the total power output, Mysore is putting through an 8 lakhs scheme for the improvement of the electric power station on Cauvery at Sivasamudram. Under this scheme a balancing tank will be constructed about the falls to conserve water and regulate the flow, and the existing two penstock lines of 2,000 h.p. capacity will be replaced by a single penstock line with a capacity of 6,000 h.p. and a correspondingly larger turbine.

STEEL INDUSTRY IN MYSORE

At the Mysore Legislative Council three cut motions on a supplementary demand for Rs. 3,80,170 for the installation of a new steel plant at the Mysore State Iron Works at Bhadravati were withdrawn after the explanation given by the Secretary to the Development Department, and the demand was granted.

During the last five years, the Government have spent about Rs. 19,00,000 in connection with the manufacture of steel.

THE MYSORE RAILWAYS

The Mysore Railways have taken up a programme of improvements in signalling and interlocking arrangements in several stations on the Mysore Railways.

Improvements were effected at Mandya, Maddur, and Chennapatna stations in 1933-34. This year Rs. 20,000 has been allotted for improvements in Mysore Railway Station.

Two alternative proposals are under consideration, a two-cabin arrangement, one at each end of the station yard and a single cabin one. The former scheme is recommended by the Railway Board.

Baroda**RURAL UPLIFT IN BARODA**

Important decisions with regard to the final arrangements for utilising the proceeds of the balance of the Memorial Fund, collected by the people of the State on the occasion of the Diamond Jubilee of His Highness the Maharaja Gaekwar, were reached at the meeting of the Diamond Jubilee Central Committee held in May presided over by Sir V. T. Krishnamachariar, the Dewan. Explaining the object of the meeting, the Dewan suggested in broad outlines two methods for utilising in the best manner possible the annual proceeds which were estimated at about Rs. 22,000 per annum, viz., firstly, undertaking any one of the many lines of village uplift work as may be decided upon by the Committee; and (2) making an automatic contribution to every village *panchayat* in the State in rotation in 10 years, provided the body raised a certain amount of their own to augment the grant and utilised the whole for setting up some tangible work of public utility of a permanent nature approved by the Board.

The consensus of opinion being in favour of the second alternative, the Dewan elaborated the scheme. It consisted in dividing the total number of village *panchayats* in each of the four districts into 10 groups, one group from each district being taken up one after the other in order each year for distribution of the grant.

JAINISM AND BARODA STATE

Sir V. T. Krishnamachariar, Dewan of Baroda, opened an exhibition of the Jain literature and art of ancient times arranged in the central hall of Shree Atmaramji Gnana Mandir at Baroda in honour of the birthday centenary celebration of the great sage Mahavira.

Travancore**AYURVEDIC DISPENSARIES**

The Travancore Government have published a review of the administration of Ayurvedic institutions in the State during the year. A new botanical garden was opened during the year in the Veli Puliyanarkotta Reserve for the cultivation of plants. The Vaidyasalas (dispensaries) in the State were re-allocated with a view to ensuring a more even distribution of medical aid to the rural population. There were 128 grant-in-aid Ayurvedic Vaidyasalas besides 3 aided hospitals and 131 Vaidyasalas, including the 17 institutions subsidised by the Municipalities.

JOINT STOCK COMPANIES

The Travancore Government have passed orders on the report of the working of Joint Stock Companies and Provident Insurance Societies for the year 1110 M.E.

The number of Joint Stock Companies registered this year (1110) was 9 as against 20 in 1109. Of these, 7 were limited by share and the other two by guarantee. The fall in the number of new companies registered during the year is attributed to the prevailing economic depression.

General**THE STATES AND THE CONGRESS**

The following resolution of the Working Committee with regard to the Indian States which was moved by Babu Rejendra Prasad, was adopted by the Lucknow Congress:

This Congress, while re-affirming the resolution regarding Indian States passed in the Calcutta session in 1928 and expressing its approval of the policy laid down in the statement issued by the A.I.C.C. at Madras in October 1935, desires to make it clear that in its opinion the people of States should have the same right of self-determination as those of the rest of India and that the Congress stands for the same political, civil and democratic liberties for every part of India. The Congress, however, desires to point out that the struggle for liberty within the States has in the very nature of things to be carried out by the people of the States themselves.

Abyssinia**INDIAN TROOPS IN ADDIS ABABA**

One aspect of the developments in Addis Ababa which has pleased the Simla authorities, says a correspondent, is that they foresaw an emergency and provided for it by sending two companies of Sikhs with the result that the British Legation was the haven of safety in the Ethiopian capital and that other legations also sought shelter there.

Mr. Anthony Eden, Foreign Secretary, speaking in the House of Commons, referred to the great satisfaction of Government with the splendid work of the British Legation Guard at Addis Ababa, composed of Indian infantry. These are men of the 5th Battalion, 14th Punjab Regiment.

It was not too much to say that these troops saved a large number of foreign lives. They not only protected 2,000 refugees, repelling at least one attack, but sent detachments to the aid of foreign missions imperilled by the mob.

Sir Archibald Sinclair (Liberal), referring to the shame all felt at the ravages of which Abyssinia was the victim, said that there was one white spot in a black chapter—the magnificent conduct of the detachment of the Indian troops guarding the British Legation.

INDIANS IN ETHIOPIA

Mr. Satya Narain Sinha, the Indian journalist, who was in Addis Ababa till very recently, gives the following graphic account of the Indians settled in Ethiopia.

The most prominent section of the foreign population of Ethiopia is the Indian community. A considerable number of Indians first came to the country at the end of the last century; they came as traders and pioneers. It is natural, therefore, that their successors should play the most important part in the social, political and economic life of the country.

Many of the Indian refugees, who were forced to evacuate from the interior on account of Italian bombing and subsequently left Ethiopia, could not leave the land of their adoption without tears. One saw at the railway station of Addis Ababa evidence of the great affection and love with which many Ethiopian friends bade good-bye to their Indian friends.

I have had the privilege of interviewing the Negus on several occasions. I am absolutely convinced that Emperor Haile Selassie has got one of the most arresting personalities. He is a ruler in a class of his own. And he has the greatest sympathy for the Indian people. On the last occasion, when I interviewed him and informed him that the people of India were praying for the triumph of Ethiopia, he was extremely pleased and stated that the news of a great nation's sympathy was a great encouragement for Ethiopia. The friendly attitude of India and the Indian Press towards Ethiopia was greatly appreciated by political circles in Addis Ababa.

Malaya**INDIAN SETTLEMENT IN MALAYA**

An earnest plea for setting aside plots of land for cultivation by Indian estate labourers was recently put forward by the Hon'ble Mr. S. B. Palmer as President of the U. P. Association in Malaya. According to the report of his speech in the *Indian* (Malaya), he said:

Experience here and elsewhere has demonstrated that labourers owning land for growing crops or live stock are much more stable and less inclined to wander than those without such property, and the best way of settling labourers on an estate is to provide them with land to grow, produce or raise stock.

Allotments are, of course, available on many estates; but except in slump time, when they proved invaluable, nothing like sufficient use is made of them. We should make every effort to provide adequate land suitable for gardens and should encourage labourers to cultivate them.

Also, although there is no State land available for the purpose, village settlements can be encouraged by having portions of estate reserves cleared and prepared for use. Compact areas can be readily surveyed and excised from the main grant and Government is prepared to reduce the rent charged on such lands.

In ordinary times they might be used for grazing or growing fodder, but in times of depression, they would have to support all those for whom there was no work on the estate. This is a matter of the greatest importance and it demands immediate attention.

Mauritius

INDIANS IN MAURITIUS

It is just over a hundred years since Indians came in contact with Mauritius. During these hundred years, Indian emigrants have not only prospered themselves but have contributed greatly to the prosperity of the colony. In a lecture on the occasion of the centenary celebrations of the Indian Settlement in Mauritius, Mr. K. Hazare Singh, Secretary of the Indian Cultural Association, Port Louis, drew attention to the extent and value of India's contribution to the progress of Mauritius.

The history of the Indian immigration starts from the early years of the nineteenth century when feeble attempts were made to secure labourers for Mauritius; but it was only after 1834, when the slaves were set free in the British Colonies, that the movement entered into its more important phase. England's humanitarian move gave rise to economic difficulties, particularly in this Island, which was mainly dependent on her agriculture.

In these circumstances, the Island suddenly found itself on the verge of economic collapse.

Almost in despair, the planters appealed to India and they met with a ready response. Between 1834 and 1838 more than twenty-four thousand immigrants had come to Mauritius. At the outset the immigrant had only to appear before a magistrate in India and state his acceptance of the terms proposed. They were engaged for 5 years and provisions were made for appropriate rations and clothing. Soon after, the Indian Government framed regulations for the welfare of the emigrants. The Imperial Parliament showed considerable interest in the matter, and, after 1837 recommended the appointment of a Protector of Immigrants and responsible recruiting agents in India. In 1851, the privilege of a free return passage to India was abolished, and in foregoing this claim, the immigrant was admitted to all the rights and immunities of citizenship.

In 1874, the Home Government found it necessary to enquire once more into the

condition of Indian immigrants and a labour law introducing several reforms was passed. Until 1908 no great changes had taken place in the history of the Indian immigration. By that time the Indian population had increased considerably and the necessity for recruiting labour in India was no more felt, and accordingly the Royal Commission of 1909 recommended its discontinuance. Mr. Hazare Singh quotes the opinion of the Commissioners as it is a just and fair estimate of the work Indians had done during the three quarters of a century:

There can be no doubt that a consideration of the facts will show conclusively that Mauritius owes to the importation of Indian labour her escape from impending financial ruin, and, in the subsequent years, whatever measure of prosperity she had enjoyed.

In 1922, the indentured system came to an end. Mr. Hazare Singh goes on to add:

By virtue of honest labour, the Indians have risen from a low position in life to a status that deserves all-round admiration. In the later half of the last century, their economic condition was not very enviable but after 1900, they had made a decided advance in material comfort.

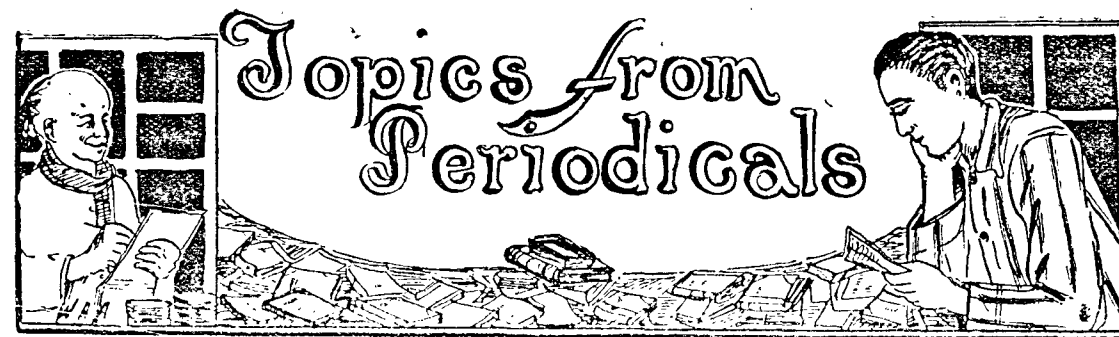
When they came here in 1835, they were in receipt of a liberal ration, and the monthly wages varied from Rs. 5 to Rs. 6. Thrifty by nature, they always found means to acquire some livestock in spite of their scanty resources; and as time went on, they became proprietors of small portions of land as well. At the close of the last century, they had deposit in the Savings Bank to the amount of Rs. 24,159,945.

Ceylon

INDIANS IN CEYLON

During the debate in the State Council on May 13, the supplementary estimate to provide for the cost of fare on the Ceylon Government railways, of Indian labourers repatriated under the 1924 scheme, Mr. A. E. Goonesinha, Labour leader, inquired what steps the Chief Secretary had taken in connection with the resolution unanimously passed by the last State Council for restriction of immigration.

Sir Greame Tyrell, Chief Secretary, replied that His Excellency the Governor had the matter in hand and he hoped that very shortly an announcement would be made of the appointment of a Commission on Immigration.



INDIAN LITERATURE

The greatness of a literature, observes Sri Aurobindo Ghose in the *Calcutta Review*,

lies first in the greatness and worth of its substance, the value of its thought and the beauty of its forms, but also in the degree to which, satisfying the highest conditions of the art of speech, it avails to bring out and raise the soul and life or the living and the ideal mind of a people, an age, a culture, through the genius of some of its greatest or most sensitive representative spirits.

Judged by this test, Indian literature stands unassailed. In literature at least the Indian mind has achieved a triumph of which any nation may be justly proud.

The people and the civilisation that count among their great works and their great names the Veda and the Upanishads, the mighty structures of the Mahabharata and the Ramayana, Kalidasa and Bhavabhuti and Bhartrihari and Jayadeva and the other rich creations of classical Indian drama and poetry and romance, the Dhammapada, and the Jatakas, the Panchatantras, Tulsidas, Bidyapati and Chandidas and Ramprasad, Ramdas, and Tukaram, Tiruvalluvar and Kamban and the songs of Nanak and Kabir and Mirabai and the southern Shaiva saints and the Alvars—to name only the best known writers and the most characteristic productions, though there is a very large body of other work in the different tongues of both the first and the second excellence—must surely be counted among the greatest civilisations and the world's most developed and creative peoples. A mental activity so great and of so fine a quality commencing more than three thousand years ago and still not exhausted, is unique and the best and most undeniable witness to something extraordinarily sound and vital in the culture.

The early mind of India in the magnificent youth of the nation is represented by four of the supreme productions of her genius—the Veda, the Upanishads, and the two vast Epics, “and each of them is of a kind, a form and an intuition not easily paralleled in any other literature”.

The two first are the visible foundation for her spiritual and religious being, the others, a large creative interpretation of her greatest period of life, of the ideas that informed and the ideals that governed it and the figures in which she saw man and Nature and God and powers of universe.

The Vedas and the Upanishads are not only sufficient fountain-head of Indian philosophy and religion, but of all Indian art, poetry and literature.

It was the soul, the temperament, the ideal mind formed and expressed in them which later carved out the great philosophies, built the structure of Dharma, recorded its heroic youth in the Mahabharata and Ramayana, intellectualised indefatigably in the classical times of the ripeness of its manhood, threw out so many original intuitions in science, created so rich a glow of æsthetic and vital sensuous experience, renewed its spiritual and psychic experience in Tantra and Purana, flung itself into new channels of self-expression in the later tongues and now, after eclipse, re-emerges always the same in difference and ready for a new life and a new creation.

THE SAFEGUARDS

A writer in the *Modern Review* points out that the British Mercantile community reap the utmost advantage of their political power in India.

They come out to India to make money and the money they make would have been the money of Indians if India had been politically and economically independent.

Can a body of as many British merchants and men of business as those engaged in commerce and industry in India make as much money in politically and economically independent countries like Germany, France, Japan, or even the Dominions of Canada and Australia as in India? They cannot, because the citizens of those countries will not allow them to.

No. If the interests of both had been the same, there would not have been so many safeguards in the Government of India Act, 1935—particularly there would not have been Chapter III, Part V. in that Act, containing Provisions with respect to Discrimination, etc.

GANDHIJI AND JAWAHARLAL

"I D." writing in the *Twentieth Century* for May on 'the Tragedy of the Congress' draws attention to the reversal of the Congress programme and ideals brought about by the new President, Mr. Jawaharlal. Jawaharlal, he says, is the very antithesis of Gandhiji; and the blunders of the British Government have given him "a fair field to sow his wild oats".

The old leader of yesterday and the young hero of to-day don't compliment each other, they contradict each other. To sum up briefly: Gandhi is essentially a reformer, Jawaharlal is a revolutionary; Gandhi hates industrialism, Jawaharlal wants it; Gandhi derives inspiration from his own Motherland, Jawaharlal from alien acres; Gandhi derives his sustenance and strength from religion, Jawaharlal considers religion to be the opium of the people; Gandhi stands for Satyagraha, Jawaharlal for Durgara; Gandhi is a saint and a Mahatma, Jawaharlal a "soldier" and a "comrade". Between Gandhi's "Rama Rajya" and Nehru's "Russian Paradise" there are barren wastes and endless Saharas which the Congressmen are invited to traverse. It is amazing and absurd that Congressmen who ought to know better, should simultaneously seek to owe allegiance to the leadership of two men who are diametrically opposite to each other and who are poles apart. Lucknow has blessed the two-faced Janus of the Congress. It is, indeed, the tragedy of the Congress. And it is a grim paradox that the Mahatma should have foisted Mr. Jawaharlal on the Congress as its President and then have chosen to remain silent without telling the country whether he approves or disapproves of his "philosophy of life" and action.

From personalities let us turn to policies. The difficulty of reconciling the two wings, already so apparent in the Congress, will be felt more and more in the months to come.

If there are to be dissensions and divisions, nobody need be surprised. Either Jawaharlal and his Socialist comrades will capture the Congress machinery and purge it or the Gandhites will assert themselves and carry the day at Poona. This does not, however, mean that either party will leave the Congress—at least in the near future. The chances, however, are that in practical Poona, under the leadership of practical Rajagopalachariar, the Congressmen will decide to accept office and turn into practical politicians. The elder politicians in the Congress seem to have a deeper understanding of the realities of the situation. They know that the country is not prepared for civil disobedience, much less for revolution and is even sick of heroics, and that the interests of the country will be served best by fighting the reactionaries as well as the revolutionaries on all fronts.

TOLERANCE IN INDIA

"The historical background of Indian tolerance" is the subject of an interesting article in the May number of the *Prabuddha Bharata* by Prof. Stanislaw Schayer, who says that India is the only country of nearly absolute toleration, which is literally a religious one and constitutes in itself, contrary to Western indifferentism, a purely religious phenomenon. It is undoubtedly a matter of faith and is grounded, as pointed out by Vivekananda, upon the conviction that "in all religions, from the most primitive idolatry to the most sublime mysticism, the same Truth, the same Divinity and the same Absolute is expressed. The writer quotes the following from Swami Vivekananda's Chicago address in support of his contention:

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal toleration, but we accept all religions as true. . . . To the Hindu, then, the whole world of religions is a travelling, a coming up, of different men and women, through various conditions and circumstances to the same goal. Every religion is only an evolving God out of the material man, and the same God is the inspirer of all of them.

The writer rightly points out that Hinduism never treated cults and myths, even in their most primitive forms, as superstitions of no value.

Sankara, one of the most philosophical brains of India, was at the same time an ardent Saivite and worshipper of the Mother Goddess, and this combination, curious though it may be, is rather the rule than the exception in Hinduism.

The Indian ideology of tolerance is without precedence in the Western world, concludes the writer. In spite of attempts made by theologians, it has no chance of being assimilated anywhere in Europe. For, the Professor says that European religiosity is always intolerant and European tolerance is always irreligious.

BALINESE ART

Mr. Martin Birnbaum, writing in a recent issue of the *Asia*, points out how easily art is inborn among the Balinese. For

almost everybody is an artist in Bali, where life is still a communal artistic festival, and boys who can carve life-sized temple guardians from the living rock without a drawing to guide them are not honoured as they would be in Europe, any more than those maidens who make particularly good votive offerings to the rice goddess from palm leaves, or those who can arrange orchids, mangosteens and sweet-smelling frangipani blossoms in wonderful pyramids before the altars of the divine destroyer Siva.

Here art is simple and harmoniously blended with religion and nature. The man you see working with his buffalo knee-deep in the mud of a rice *sawah*, may be a sculptor and a good draughtsman, a weaver of beautiful stuffs, a remarkable dancer, a good musician, a carver of masks or a fine penman.

The writer gives some interesting points about sculpture and drawing as practised by the Balinese to-day.

Since the soft stone decorations cannot resist percolating waters and the wear and tear of age, the villagers erect even more elaborate structures when Nature threatens to efface old buildings. Some of the most imposing temples are of recent date. Everywhere you will come upon men and boys carving decorative stone figures to embellish the sacred grounds, balustrades of *nagas* or elephants, richly ornamented split entrance gates, low reliefs on wood to serve as doorways for shrines, and spouts to convey water to the holy bathing pools. The volcanic tufa is so soft that only simple tools are needed. Formerly they carved many statues of deified kings and royal personages who were regarded as incarnations of the gods. Now the work is more purely decorative, and imaginary animal forms like harpies and the sphinx are created. Occasionally, as in the sacred grove at Sangeh, one comes upon an avenue of realistic stone statues of crouching men and boys, holding jars and laughing—each squatting figure like the portrait of a genial Balinese. While the men hew stones, the artistic womenfolk are making the votive offerings and lamaks without which no altar is complete.

Stories from the *Ramayana* and *Mahabharata* with variations of existing temple motifs are the material which usually engage the talents of these men.

But the praying native vigorously carved from the gnarled root of a tree, and the more exquisite Arjuna preventing the suicide of the Princess show the range of their subject-matter. Sweet-smelling sandalwood, ivory and ebony—highly prized

for *kris* handles—are sought for by the artists, but when these are not available they utilize coconut shells or other cheap material at hand. In one village I found a dozen boys carving low reliefs on old buffalo bones which they found in the fields. The action of the figures—Legong dancers with floating scarfs, seated divinities, the climbing monkey god Hanuman—was always cleverly determined by the contour of the raw material.

Happily many of the artists devote themselves entirely to existing motifs. They make pictures of boys guiding ducks along the lanes, fishermen catching eels, excited crowds at a cockfight, the mad frenzy of the *kris* dancers, teachers with their diminutive dancing pupils, venders of pottery in the busy markets, the *gamelan* players and all the infinite artistic activity of this island paradise. Even modern European inventions are not neglected. Old wall panels, showing episodes from the *Ramayana*, are often replaced by carved airplanes and motor cars framed in gay Balinese arabesques.

In fine, the writer observes that the most interesting thing about all this art is that

it is a vital part of the social structure and in a measure shows along what lines the art of India might have developed had it remained charged only with the ancient Hindu religion, free from Islamic and other cultural influences. How long Balinese art will flourish so amazingly no one knows.

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THE CRIME AGAINST ABYSSINIA

Mr. H. J. Kloosterman, Holland, writes in the *Manchester Guardian* about the Italian violation of Abyssinia and Europe's duty:

Is this fair play? Is all our civilisation, all our Christianity, all our League of Nations only a humbug, a joke, a mask? Must help and effective sanctions be postponed till this poor, brave badly armed nation is altogether murdered, poisoned, annihilated? Must the white man take everything from the black man; must more thousands be killed and blinded by the forbidden gas; must there be made more thousands of widows and orphans so that the white men with their wives and daughters can enjoy more luxury? Is all this in tune with the doctrine that Christ brought to mankind? Can all those deeds be wiped out by illuminating towns and Churches, by the singing of Easter hymns, and the thanking of God for His help in the bloody massacres?

If Europe allows this to go on, must the white man not blush and hide for shame when he meets a coloured "brother". If a State, a nation, a Power could and would stop this awful lawless murdering and poisoning, this thieving of somebody else's goods, would not that Power show by such action that, after all, after centuries of 'civilisation' after two thousand years of Christianity, there at last had been born in reality such a thing as honesty in politics, a feeling of humanity, a sense of responsibility, and obligation by treaties, signatories, Leagues, etc? Would it not show that after all a solemn treaty is not just a scrap of paper?

Would not all the world, the good willing world, feel like being delivered from an obsession? Can we let things like this Ethiopian murder and robbery go on and excuse ourselves by saying: "Well, we and our institutions are not yet perfect, but we are progressing and the coming generations will do better and in the meantime, during our own lifetime, sanction the biggest crimes by inaction in spite of our very good intentions and very eloquent speeches and very solemn treaties?"

Why am I writing all this to an English paper? I write as I feel, because what is happening in far away and dark Africa is so utterly below what our civilisation and humanity is, or pretends to be, or even pretends to be aspiring to, and because I am aware that the final issue of this Ethiopian adventure at this special epoch will be of unfathomable importance for the world in a political as well as in a moral sense. I write because I feel that everybody who stands by and looks at this horror and does not do the little which is in his power to help and stop it stands guilty himself; and I write to an English paper because I know that England is powerful, that England is a fellow-member of Ethiopia in the League of Nations, and that the English nation is the congregation of Englishmen and women, and everybody knows that every Englishman wants to see fair play.

THE WORLD TO-DAY

Dr. L. P. Jacks, Editor of the *Hibbert Journal*, writing in the May number of the *Aryan Path*, suggests a remedy for the ills with which humanity is cursed at present. Dr. Jacks sees the possibility of the emancipation of our civilisation through a new orientation of politics and propaganda, that is, through direct action on the mass mind. He says:

In her efforts to reform the world, we have trusted far too exclusively to two agencies which neither singly nor together are adequate for the work of human reformation. These are propaganda and politics—propaganda, the process of telling people how they ought to live and act without considering their ability to respond; politics, the process of arranging the world in patterns without asking ourselves how long the pattern is likely to last. I am not going to say that either propaganda or politics are unnecessary, certainly not propaganda, for am I not propagating something in this very article? Both are needed, but secondary in the great task of human reformation. The primary need is what I have said—effort to improve the quality of the human material which effort, though it involves both propaganda and politics at certain stages, is primarily and essentially a work of education of long, assiduous and patient training. Hitherto in our blind faith in propaganda and politics (it seems to me blind or very nearly so) we idealists have been like architects obsessed with the beauty and stateliness of the place we were building, but inattentive to the quality of the bricks, the stones, the mortar and timber which compose the edifice and by which it must be supported and sustained.

With the human quality on the down grade, or even stationary at its present stage of development, says Dr. Jacks, his hopes for the peace of the world would be nil. He concludes:

I should then look forward to a future of recurrent war, all peace pacts notwithstanding with total disaster as the final issue. The same with the arts, the sciences and whatever else gives value to human life. With human quality in a down grade or even a stationary condition, I despair of them all and see nothing in store for humanity but an ignominious end. Under the contrary conditions I should be full of hope. The hidden resources of humanity, waiting for the moment when we shall find it worth while to bring them to light, are inexhaustible. Of all the undeveloped assets now awaiting development on this troubled planet with its imperfectly humanised population, man himself is unquestionably the most precious.

PARABLES OF BUDDHA

Swami Vibidishanda observes in the *Vedanta Kesari* for May, that the parables of Buddha are simple, drawn from common life, but direct, appealing and meaningful. The writer presents here a few of these parables out of the many in order to show their beauty and simplicity and not to expound Buddha's philosophy systematically:

Once upon a time there lived a man born blind, who moved in his own world without knowing anything of the visible universe of light, colour, etc. . . . A physician of unusual experience and wisdom fortunately dropped in and diagnosed the disease. . . . He mixed four simples . . . and brought sight to the man born blind.

Buddha is the physician and the four simples are the four Noble Truths, namely, Sorrow, Sorrow's cause, Sorrow's cessation and the Way.

Again:

A certain man inherited immense wealth from his parents and lived a comfortable life. But in spite of his riches he knew not what happiness was, for he was suffering from obesity, excessive drowsiness and other annoying ailments. The man out of desperation came to Buddha and begged him for a remedy. The Blessed One said:

It is luxurious living that is the cause of your disease and corpulency, drowsiness and pain are its symptoms. Exercise self-control when you eat avoiding rich food. Give up love of sleep and hankering after pleasure . . . take upon yourself an honest occupation that will exercise your talents and make you useful to your fellow-men.

The man took the words of the Enlightened One and followed his sayings.

When Buddha was living at Rajagriha practising austerities and struggling hard for the realisation of Truth, it was noised abroad that a holy man had come, whose equal very few had seen. A simple woman lost her only dear child. The disconsolate mother went from place to place carrying her darling on her shoulder, but nobody could bring the child back to life. At last she came to Buddha and narrated her tale and begged the Master that the child, the only joy of her life, be revived.

Buddha did not know how to console the aggrieved mother. Full of the milk of human kindness, he was touched, and instead of telling the blunt truth, he adopted an ingenious way and said: "Mother, my heart goes out to you in your bereavement. Your child would live again if you could bring some white mustard seeds—just a handful. But mind, you have to get them from a family which has never known death." Full of hope the poor woman travelled from house to house, begging for the required mustard seeds. All, in sympathy, wanted to help her if they could, but nobody could fulfil the condition. Everywhere she got one answer: "Alas! The living are few, but the dead are many. Please do not remind us of our past grief. Where would you find a house that had no death?"

Weary and broken-hearted, the woman sat down on the wayside and began to watch the city lights flicker up and go down till at last there was nothing but darkness. This phenomenon brought to her mind a picture of the fate of man. "The life of man also flickers up and extinguishes. In this valley of destruction nobody can escape death. How selfish am I in my grief to think that I am the only sufferer!" she thought within herself. It was a great revelation. She forgot her grief and coming to Buddha took refuge in him.

Buddha while accepting her as a disciple said: "The life of every creature is brief and painful. He who is born must die. Death is inevitable. The way out is righteous living and spiritual understanding, which alone can insure peace and rest."

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LABOUR LEGISLATION IN JAPAN

Writing about the problems of labour legislation in Japan, Mr. Y. Kamii gives a short review of the social history of Japan in the pages of the current issue of the *Asiatic Review*. He observes that it was only in the third quarter of the nineteenth century that Japan emerged from the feudal regime into the modern capitalist system. Soon after model factories were set up in the State to be turned over to private ownership, they were placed on a self-supporting basis. The big development, however, came during the world war, when Japan seized the opportunity of capturing the Eastern markets vacated by the Europeans.

While promoting industry, the Government did not lose sight of the need for framing a labour code at the same time.

As early as in 1887, without demand from the people, as in many other lines of legislation in Japan, the Government drew up a Bill regulating the conditions of work in factories. This project, however, did not make headway on the grounds that it would nip industry in the bud. In 1897, the Government undertook the task of drafting a more complete law, and after an arduous effort, a law was finally proclaimed in 1911 under the name of the Factory Act. In the domain of mining, the Mining Act was issued in 1890, which included provisions concerning safety of miners. Later, in 1916, the Miners' Regulations were issued along lines similar to the provisions of the Factory Act and were put into operation in the same year simultaneously with the Factory Act. This was the situation with regard to labour legislation before the creation of the International Labour Organisation in 1919.

The workers' participation in the activities of the International Labour Organisation served as a strong impetus to the development of trade unions. The number of organised labour increased from 103,000 in 1921 to 388,000 in 1934.

Writing about the social life of the Japanese people, the author says that they are strongly influenced by traditional forces typified by the family system. The spirit of the family system is manifested not

only within the family groups, but also in every sphere of organised activities including Governmental affairs and industrial enterprises.

The family system in industry is expressed in various forms such as in the method of recruitment of labour, payment of remuneration to workers, the dormitory system and, above all, in the welfare provisions in industry. Industrial welfare work is so well developed in Japan that it is considered as an integral part of the industrial enterprise. It is believed that during the period of economic depression, the unemployment situation was relieved to a large extent by the mutual assistance rendered between the members of the family.

According to the *Oriental Economist*, the index number of real wages in Japan rose from 100 in 1914 to 160 in 1934, as compared with 130 in Great Britain and 120 in the United States.

ECONOMIC PLANNING

"Economic myopia" is the heading of an article by Prof. K. S. Srikantan in the March issue of the *Hindustan Review*. The writer says "that those who are fanatic about economic planning in India are really under economic myopia". He is of opinion that such planning is sure to bring disaster to India. He continues:

The time has not arrived not to alter the constitution but to permit business to solve its own problems, as it has in the past depressions, with considerable success, free from political domination that has spread uncertainty, undermined confidence and brought discouragement.

It has, however, to be recognised in fine that there would be interests which would stand to gain from the immediate effects of the transition to close national economy. But even they will be disappointed. Later on, owing to reduction of the purchasing power of the community, exporting industries and trades, shipping and transport in general and branches of internal finance will also suffer. In fact, the balance of these opposing interests is so exactly adjusted that choice between planned economy and competitive economy is made difficult. In the midst of instability, stability in economic matters is an impossibility. To efface competition from modern economic organisation is well-nigh impossible.

ASOKA

In the course of an interesting study of Asoka and his reign, Prof. Radhakumud Mookerji observes in the *New Review* for May that Asoka was the greatest king in all history. The greatness that he achieved in the sphere of morality is a landmark in the annals of royalty. He was the first in the world to proclaim the outlawry of War and to stand for what he calls *dharma-vijaya* (moral conquest), a term which he invented and introduced into politics. He thus takes his place in history as the pioneer of World Peace. All military displays and demonstrations, incentives to violence were banned and replaced by religious shows and exhibitions. He also forbade some of the practices and institutions that had been handed down from earlier times:

Thus he abolished the slaughter of animals even for sacrifices or other religious purposes. He banned all public festivities, amusements and sports which were connected with the infliction of pain on animals or which in any way violated the principle of the sanctity of life. He prohibited the slaughter of animals for the royal table

He set up a separate administrative machinery for promoting the spiritual and moral uplift of his people irrespective of caste and creed, a regular Ministry of Morals run by special officers called *dharma-mahamatras* to push forward his scheme of *dharma-vijaya*. These officers were quartered on all classes and communities including the royal relations and also on the different sects of the country: Brahmanical, Buddhist, Nirgrantha or Jain, and Ajivika to look after their spiritual welfare.

As emperor, Asoka was democratic in outlook and policy. Considering the vastness of his territory, he at once introduced a scheme of decentralisation, creating many centres of authority in the different provinces into which his empire was divided, to serve as convenient units of administration.

Thus what was unwieldy for purposes of administration was cut up into manageable administrative areas. He created a number of deputy kings, called *Uparajas* to help him at headquarters. According to the *Mahavamsa* (v. 33), he first appointed his younger brother, Tissa, *Uparaja* for four years (270-266 B.C.) and then his eldest son, prince Mahendra. He was also assisted in his

administration by a Privy Council or *Parishat* whose members were called *Mahamatras*. He also had a Prime Minister (*Agramatya*) called Radhagupta to advise him, and a preceptor named Upagupta.

He depended on his Viceroys and Governors for provincial government and local administration. The viceroyalty was recruited from the princes of the blood royal called *Kumaras* or *Aryaputras*.

Asoka's history has fortunately been written in his own words on slabs or pillars of stone. "They are graven with an iron pen and live in the rock for ever."

In fine, the writer points out:

Asoka ruled over an empire which was more extensive than modern British India. Towards the north-west it extended to the borders of Persia, while towards the south it extended roughly up to Mysore with Sravana Belgola as its southernmost town. This extensive kingdom was, however, Asoka's inheritance. He was spared the task of winning an empire by the sword.

THE THEORY OF REINCARNATION

It has been declared, says Eva Martin in the *Spectator*, that all the great minds throughout human history have subscribed to some form of belief in Reincarnation, though its prevalence in the West and in Western literature seems scarcely to have been given due consideration by those who have studied Hinduism, Buddhism and other kindred religions. The writer continues:

Among scientists and philosophers we find Gustave Geley, who treats of it in detail in his remarkable work "From the Unconscious to the Conscious"; Carl du Prel, the German author of "The Philosophy of Mysticism"; and Sir Oliver Lodge, who expresses his views on the point in very interesting fashion in "The Making of Man". Dr. McTaggart also deals with it very fully and with a wealth of interesting and suggestive detail in "Some Dogmas of Religion", a most valuable contribution to modern thought on the subject.

The writer alludes to British belief in reincarnation by quoting Shakespeare, Browning, Tennyson, Wordsworth and John Masfield. The last mentioned has expressed his conviction of truth both forcibly and beautifully in his poem entitled *A creed*:

I hold that when a person dies
His soul returns again to earth.

THE REAL NEED OF INDIA

The latest number of *Contemporary India* contains an article on "The political future before us" by Mr. A. Yusuf Ali. If financial well-being and financial security are to be attained for each individual in the nation, says Mr. Yusuf Ali, we shall have to do much more than reform our Constitution or our public administration. He says:

Our social divisions will require drastic changes. Our family system is almost being disintegrated by the impact of new forces, and if our social divisions take a new alignment, our family customs will need further adjustments. This will need an almost complete revision in the position of our women and in the upbringing of our children. Such far-reaching reforms require the sustained attention of our women; without their assistance the reforms will be unreal. 'Homely youths have ever homely wits.' Homely women may be charming in the household and may save a great deal of awkwardness and inconvenience to their men-folk, but their wits will remain homely and unsuited to the larger work required in the nation.

The writer says that Indians have not been able to adjust the relations between centralised economics and individual economics. He continues:

The tremendous impetus given by the Industrial Revolution to the centralisation of economics—sometimes stigmatised as the Capitalist System—has engulfed the upper strata of our collective or national life in the waves of international finance. As you descend lower among the lives of the people, you find placid pools or troughs or "Pockets" of localised economics. These are subject to violent fluctuations on account of forces of suction or disturbing currents which are not locally intelligible and for which no local remedies can possibly suffice. There is therefore no economic stability of any kind—either for the individual, the family, or the groups that are closest to our every-day experience. We are puzzled and we attribute our misfortunes to all sorts of wrong causes. We are attracted to all sorts of foolish theories and quack schemes which are offered to us. Our first need is economic well-being and security. Without it we shall continue to grovel in a mass of chronic poverty, unemployment, misery and despair, which is preventable and which in any efficient State should be prevented.

Few problems of our immediate future, concludes the writer, are of such vital importance as our economic problems. It is the duty of educated India to give a lead and produce the proper atmosphere for the study and solution of these problems.

PROGRESSIVE IRAN

Reviewing the rapid transformation of Iran during the ten years of H. M. Reza Shah's rule, a writer in the *Contemporary Review* observes thus of the position of women:—

In 1909, when a Westernised Iranian wrote an article on the emancipation of women in a Tabriz paper, the people of that city were so enraged that they would have killed the writer of that article had not the Government intervened and saved his life. But now things are different. In 1921, there were three girls who passed the primary school examinations while in 1933 there were 1,455. All the girls in the Government schools learn French or English as a second language. Women are becoming qualified teachers, midwives, nurses and bank clerks and some have even taken to shop-keeping. Those women who wear Western dress are not obliged to wear a veil. They can also go by themselves to theatres and cinemas, and ride in buses and tram-cars. The marriage age of girls has been raised from nine to 16 and polygamy is likely to be abolished soon. Women's clubs such as 'Union des Femmes Patriotes' are being established in Teheran and other big towns, and a women's paper called *Zehan* is published in the capital. Delegates from Iran went to the Pan-Asiatic Women's Congress, which was held at Lahore in 1931, and in the following year an Oriental Women's Conference was called at Teheran.

INDIA IN PERIODICALS

CHRIST IN A PURANA. By I. C. Chacko. [The New Review, May 1936.]

THE VALUE OF SHAKESPEARE TO MODERN INDIA. By Faiz B. Tyabji. [The Aryan Path, May 1936.]

HINDU CONTRIBUTION TO MUSLIM ARTS AND SCIENCES. By Prof. M. A. Shustery. [Vedanta Kesari, May 1936.]

THE GEOLOGICAL FORMATIONS OF SOUTH INDIA. By Mr. P. Sridhara Rao, M.A. [The Journal of the Madras Geographical Association, Vol. 10. No. 4.]

THE INDIAN SCENE IN 1935. By Miss Rosie Newman. [The Asiatic Review, April 1936.]

SRIRANGAPATAM AND THE DEATH OF TIPPOO SULTAN. By Lt.-Col. H. W. Wagstaff, M.C., R.E. [Indian State Railways Magazine, April 1936.]

HINDI IN THE COLLEGE OF FORT WILLIAM. By Priya Raiyan Sen. [The Calcutta Review, May 1936.]

ALEXANDER AND ALEXANDRIA IN INDIAN LITERATURE. By Prof. Sylvia Levi. [Indian Historical Quarterly, March 1936.]

THE INDIAN PEASANT AND HIS ENVIRONMENT. By M. S. Randhawa. [The Contemporary India, March 1936.]

THE HINDU VIEW OF HISTORY. By S. Srikantha Sastri. [The Twentieth Century, May 1936.]

MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

CONGRESS AND SOCIALISM

"The inculcation of any such ideas into the minds of the unthinking millions in this country would lead to a situation in which not only the institution of private property but the peaceful observance of religion and even personal safety are likely to be jeopardised." This is an extract from a joint manifesto issued by 21 leading business men of Bombay criticising the Socialistic views of Pundit Jawaharlal Nehru, as expressed in his Presidential Address to the open session of the Indian National Congress at Lucknow.

Mr. A. D. Shroff, Vice-President of the Indian Merchants' Chamber, who was challenged by Pundit Jawaharlal to take the public platform and convince the people that the Pundit's advocacy of Socialism was wrong, has issued another statement saying he is pleased to note that Pundit Nehru's lieutenants—Sardar Vallabhai Patel, Mr. Gandhi, Babu Rajendra Prasad and men of their type—are emphatically opposed to Pundit Nehru's philosophy. He asks the Pundit to convert his colleagues before attempting to challenge outsiders.

RED CROSS AND THE LEAGUE

The International Red Cross is obliged to hold aloof from any action which might have a political character, declares the President of the International Red Cross, replying to the League's protest against the Red Cross's refusal to supply information regarding the alleged atrocities in Abyssinia. The reply stresses the neutrality of the Red Cross, which, he states, they must always maintain for relations of mutual confidence in both belligerents.

PEOPLES' PARTY

A manifesto issued by the 'Peoples' Party' a new organisation to contest the forthcoming elections in Madras concludes with the words:

There is a great necessity for a well organised constitutional party, which, though it realises that the constitution which has been granted is far from being perfect will make all legitimate attempts to improve it, and will yet work the constitution for what it is worth and for the good of the people with the object of deriving the maximum benefit out of it, to increase the happiness and prosperity of the masses and at the same time strive for greater constitutional advances.

To the manifesto is added the following:

We the undersigned do constitute ourselves into a party called 'The Peoples' Party' and cordially invite all those who may approve of its objects to join this party. The programme will be settled at the first formal meeting of the party.

The manifesto is signed by the Maharajah of Pithapuram, Sir R. Venkataratnam (former Vice-Chancellor of Madras University) and others.

A LINGUA FRANCA FOR INDIA

Dr. Syed Mahmud in a message to Mahatma Gandhi, who presided over the All-India Literary Conference at Nagpur, urged:

Hindi, Urdu or Hindustani, whatever name one gave to the language, was mainly the outcome of a medieval Indian ruler's policy to cement the differences between Hindu and Muslim communities.

Poets Rahiman and Nasim and the Taj at Agra are good illustrations of common medieval culture. Modern India is not content with creating new points of difference alone but finds new differences even in once accepted points of contact.

I humbly appeal to the Nagpur Hindi Conference, which is being held under the presidentship of our common leader, to take definite practical steps to build up a common spoken and written language. If India to-day cannot be isolated from world culture and politics, how then can we isolate each other—our kith and kin—in the all-important matter of language?

SCOURGE OF CIVILISATION

The belief that Jesus Christ would be murdered again to-day was expressed by the Bishop of London (Dr. Winnington Ingram) at St. Paul's Cathedral.

"Let Him stand up in Italy and denounce the use of poison gas upon defenceless barbarians," and He would be at once imprisoned and probably shot as a traitor. Let Him stand in the Rhine country and denounce hatred and suspicion between nations and He would probably be shot at by both sides.

I preached from this pulpit on Easter Day, 1918, when the British army had been forced to retire and defeat seemed more than possible. The present Easter is the gloomiest outlook in all the eighteen years since.

Judging from the human point of view, he declared, he would have no hope for the world, which was working up into a cataclysm which threatened to be the end of civilisation.

THE LEAGUE AND THE WAR

"If Britain wanted to stop the war, she could have done so. She had only to tell Mussolini, 'Thou shalt not' and he would not have dared. The destruction of Abyssinia by Italy means the beginning of the end of European civilisation. The League of Nations is dead and we are glad of it. The League has done nothing to justify its existence, and, therefore, it is time it were wound up."—*Mr. Satyamurthi.*

IMPERIALISM

"To-day we look to another part of the world far from India, and to another imperialism, and we meet sorrowfully to consider a tragedy that has befallen our brethren in Abyssinia. They are not our brothers by race or country, but a common bond holds us together; for we both are victims of the imperialist greed and exploitation."—*Pandit Jawaharlal Nehru.*

MAHATMA GANDHI'S DREAM

Addressing the All-India Literary Conference at Nagpur on April 24, Mahatma Gandhi who presided over the session, said:

In a conference of literateurs, I am out of place. But you seem to have dragged me from Wardha, because literateurs are like roaring lions safe only in their respective cages and you thought that I being a Mahatma, could perform a magic trick for bringing them together for common good. I have come, indeed, but my heart is not here, neither at Wardha. It is in that little village near Wardha called Segaoon where after much unsuccessful argument with a Sardar who is still striving with me, I have decided to go and settle. That is a dream I have long cherished, but it will be fulfilled, God willing only now. That does not mean, however, that I will cut myself off from the outer world. Far from it. I shall be as much available as before for consultation by friends and advice to those who will seek it. But the best of my time will be given to village-folk.

SIR RADHAKRISHNAN'S ADVICE

Replying to the address presented by the students of Madras at the Gokhale Hall, on April 25, Sir Radhakrishnan said:

I believe that youth has a purpose. It does not matter very much if you are unemployed. Don't think that I am indifferent to the perils of unemployment. If you have any aim in this life, that matters much more than lack of employment. Lack of purpose is a greater tragedy than lack of employment. Do your very best for the purpose of lifting the country from the condition of slavery which happens to be in every direction and every side of life.

THE NEW CONSTITUTION

"The new constitution is more dangerous to India than the treaty of Versailles was to Germany. The only issue is how Indians should break the Indian Treaty of Versailles. Those who want to solve the issue should simply obey the Congress mandate and return Congressmen in the elections".—*Mr. C. Rajagopalachariar.*

CONGRESS FINANCES

Pandit Jawaharlal Nehru, President of the Indian National Congress, has written a spirited letter to the *Times of India*, Bombay, replying to some criticisms by a correspondent who wrote in that paper an article on, "Congress Finances". Panditji characterises the allegations of the correspondent as 'reckless and malicious statements'.

We have, I believe, always met all our liabilities unlike rich and powerful countries like England which refused to pay its international debt. I do not know who the people are who are said to be 'clamouring' for an enquiry into the Tilak Swaraj Fund. I have not heard of them. I know something about that fund owing to my long association with the office of the A. I. C. C., and knowing something also about public and party funds in England and other foreign countries, I can say with confidence that the Tilak Swaraj Fund has been more carefully accounted for and audited at every stage than such funds are elsewhere. The fullest publicity has been given to it in the newspapers and in our monthly and annual audited accounts.

It is remarkable that in spite of years of conflict with the Government, when our books and papers were largely in Government possession, we have succeeded in keeping proper accounts and treating the funds entrusted to us by our friends with the care that public funds deserve. The Congress has thousands of committees; it is a vast organisation. It has had to face terrible repression and the opposition of a powerful Government. It may be that in some local committee there have been errors and some waste during abnormal times. But as a whole, and in so far as the Central headquarters are concerned, there has been astonishingly little waste.

THE PARLIAMENTARY COMMITTEE

The following resolution was passed by Congress Working Committee at Wardha on April 29:

That a Parliamentary Committee consisting of Messrs. Rajendra Prasad, Vallabhai Patel, C. Rajagopalachariar, Naradra Dev, Bhulabhai Desai, Abul Kalam Azad and Govinda Ballabh Pant, convener, as well as Presidents of all Provincial Congress Committees (excluding Burma) and Dr. Khan Saheb from Frontier be constituted to take steps for the organisation of election to legislatures. This Committee shall report to the Working Committee from time to time and shall be guided by the Working Committee.

POLITICAL PARTIES IN THE PUNJAB

Political parties in the Punjab are the order of the day. A number of them are already in the field, the most important being the Unionist Party of Sir Fazl-i-Husain.

Raja Narendranath has now taken the field as the head of the Punjab Nationalist Progressive Party, with a manifesto which covers a wide field. After claiming to be national in its aim and outlook, the document sets out the policy and programme of the party in the following terms:

Harmony among all classes; abolition of communal electorates; prevention of domination of the province by any oligarchy based on communal forces; amelioration of the conditions of the poor; economy and efficiency in the working of the administration; protection of Punjab products; removal of untouchability; and uplift of the untouchables.

MR. JINNAH'S LEAD

Addressing a large congregation of Muslims in the Badshahi Mosque at Lucknow on May 1, Mr. M. A. Jinnah said:

"We do not accept the reforms which have been forced upon us but at the same time we can not remain outside the Assembly and the Councils. We will try inside as well as outside to fulfil our work, i.e., to achieve independence for our country. The object of the Muslim League is not to split but to unite Muslims on one platform."

THE NEGUS' STATEMENT

"The nation, which placed complete faith in the League, of which Ethiopia is still a member, cannot believe that the League will not seek reparation against another member which it condemned as the aggressor," said the Emperor of Abyssinia in a statement to Press men issued from Jerusalem on May 9. He continued: "We ask that justice be done to protect a weak nation against a stronger one."

PROF. SIR S. RADHAKRISHNAN

The appointment of Sir S. Radhakrishnan, Spalding Professor of Eastern Religions and Ethics at Oxford University, on the International Committee of Intellectual Co-operation, has been renewed for a period of three years.

The International Committee of Intellectual Co-operation acts as the advisory organ of the Council and Assembly of the League of Nations.

It consists of 17 members appointed by the Council and is the supreme organ of intellectual co-operation whose work and activities it directs and superintends.

This Committee began its work in 1922 under the chairmanship of M. Bergson. The present Chairman is Professor Gilbert Murray.

VOCATIONAL TRAINING

Presiding over the 27th Provincial Educational Conference held at Salem on May 7, Dewan Bahadur S. E. Ranganatham said that it is absolutely essential that Government should steadily pursue a vigorous programme of expansion and compulsion in regard to primary education in addition to improving the quality of existing schools.

He also said that Elementary schools, situated as they are mostly in villages, should have a rural bias and pleaded for co-ordination of the various Government departments working in villages.

Mr. Ranganatham also touched upon the need for vocational training and provision of a number of technical and crafts schools with an appeal for encouragement of indigenous crafts that had fallen into decay.

REFORM OF EDUCATION

The Government of India have sent a circular letter to the Provincial Governments asking the authorities in charge of education to consider seriously and formulate their views on the proposals made by the Central Advisory Board of Education, the Sapru Report and the Inter-University Conference to reform the system of education in India.

The circular also refers to the impending visit of two British experts who, after conducting an inquiry in India, will make recommendations regarding vocational training.

DR. V. S. RAM'S NEW APPOINTMENT

Dr. Vangala Shiva Ram, M.A., Ph.D. (Harvard), Head of the Department of Political Science, Lucknow University, has been offered an appointment in the Political Section of the League of Nations Secretariat, Geneva, on 21,000 Swiss francs per annum and has accepted the same. He will join duty on or about September 1.



DR. LAKSHMANASWAMY MUDALIAR

Rao Bahadur Dr. A. Lakshmanaswamy Mudaliar has been elected by the Syndicate of the Madras University to act as Vice-Chancellor of the University during the absence on leave of Mr. R. Littlehales for two months and twenty days from June 4.

THE ANDAMANS

"Far from being a hell on earth, it is a prisoners' paradise," said Sir Henry Craik, the Home Member of the Government of India, in his talk to a number of journalists to whom he described his recent visit to the Andamans. The last Home Member to the Government of India to have visited the islands was the late Sir Alexander Muddiman, who went there in 1925.

Sir Henry described the extraordinary beauty of the island, how an enlightened and progressive community lived there consisting of ex-convicts who had settled there and of others who have gone there for business. The only permanent prisoners were about 300 Bengalees convicted of terrorist crimes.

These convicts petitioned to him urging repatriation to their homes and release, but the Home Member opined that the condition of living of these in the islands was better than that of any jail in India and these prisoners would not have so many amenities in a Presidency Jail.

THE POLICE AND THE MAGISTRACY

"It is the duty of the Magistrate to take good care not to pass any orders which may lend themselves open to the imputations of their identifying themselves with the police or may give a reasonable apprehension in the mind of the accused that he will not receive a fair and impartial trial. It is of the greatest importance that nothing should be done which might engender suspicion and distrust of the tribunal or impair the feeling of confidence in the administration of justice which is so essential." With these remarks Mr. Justice Bisheshwar Nath Srivastava of Oudh Chief Court directed that the three cases in which Maqsud Ali the applicant is an accused person be transferred to the District Magistrate, Kheri.

COMING OF NEW LAWS

The following Acts passed during the budget session of the Central Legislature have been assented to by the Governor-General:

An Act to amend the law relating to marriage and divorce among Parsis.

An Act to remove certain doubts and to establish the validity of certain proceedings in the High Courts of Judicature in British India.

An Act to make special provision for the administration of the port of Cochin.

An Act to amend the Indian Aircraft Act, 1934.

An Act further to amend the Factories Act, 1934.

An Act to further amend the Indian Lac Cess Act, 1930.

An Act further to amend the Tariff Act, 1934.

An Act further to amend the Indian Mines Act, 1923.

An Act further to amend the Indian Tariff Act, 1934.

REFORM OF LEGAL EDUCATION

We understand that the attention of the Government of India is drawn to some changes and reorganisation of legal education in India.

This has been considered necessary in view of the growing number of Law Graduates who are not able to absorb themselves in the legal profession. The ranks of unemployed law graduates are swelling as pointed out by the Sapru Committee Report.

It appears that Sir Tej Bahadur Sapru will be invited to preside over the Committee to be appointed to go into the question of reorganisation of Legal education.

THE NATIONAL INSURANCE COMPANY

The new building of the Madras branch of the National Insurance Company Ltd. was opened on the 1st of last month by Sir P. S. Sivaswami Aiyar in the presence of a large and distinguished gathering. The construction was entrusted to Mr. L. M. Chitale, the leading architect, who completed the work in 7 months.

Several speakers addressed the audience. Mr. K. M. Naik, General Manager of the Company, stated that

the Company had been able to accumulate assets worth more than Rs. 2,70,00,000, while its annual income was now in the neighbourhood of Rs. 60,00,00. They had already paid claims totalling over Rs. 1,45,00,000. Side by side with the development of the business in all its departments the Company had kept before itself the all-important need for stability. On the 1st of January 1936 new and increased rates of premium were introduced. The completed new business exceeding Rs. 1,73,00,000 for 1935 proved conclusively that the public recognised the stability of the Company. With a view to expanding the scope of their activities, they had started a subsidiary concern: the National Fire and General Insurance Company Ltd.

Mr. G. A. Natesan said that the National Insurance Company was one of the most flourishing companies and it was a matter for congratulation that it should occupy one of the tallest buildings in Madras. He wished the company all success.

Sir P. S. Sivaswami Aiyar, in declaring the new building open, said that while the insurance companies

had made progress in life assurance, they had made very little progress in regard to insurance in other lines such as fire, marine, motor-car, etc. Of course foreign companies had a tremendous monetary reserve and carried high prestige and were able to keep out Indian companies from these fields, but he was not sure that the backwardness of Indian companies in those lines was due to foreign competition. If it was decided that a protective policy should be followed generally in regard to insurance, that was a different matter. But with regard to these special forms of insurance, he was not aware that there was a stronger ground for protection than in regard to life insurance.

Finally, Sir P. S. Sivaswami Aiyar wished the company steady increase of prosperity and declared the building open.

FIRE INSURANCE LAW

A Bill to codify the law relating to fire insurance was presented to the House of Commons on 17th March last by Mr. Dingle Foot, M.P. The Bill consists of 37 clauses and brings together the existing law relating to fire insurance without proposing any substantial amendment to it. The Bill is on the lines of the Marine Insurance Act which codified marine insurance law of Great Britain in 1906. The present Bill, if passed into an Act, is to come into operation on January 1, 1937.

LIFE INSURANCE IN CANADA

Life insurance in force to-day in Canadian companies amounts to something like \$7,000,000,000. Sixty per cent. of this is on lives of persons living in Canada. The remaining 40 per cent. is on the lives of persons residing elsewhere and may be termed "export business". Additionally, of course, there is the Life insurance of people residing in Canada taken out mainly in British and American companies which have established branch offices in Canada.

THE UNITED INDIA

The total assurance in force of the United India Life Assurance Co., Madras, now aggregate to nearly Rs. 3 crores. The total premiums of the Company in 1934 exceeded Rs. 16 lakhs, the income from interest on investments exceeding Rs. 2 lakhs annually.

THREE NEW COMPANIES

The following three Life Assurance Companies have been newly formed at Lahore, namely, (1) Indian Universal Insurance Co., Ltd.; (2) Good Luck Insurance Company, Ltd.; and (3) the Central Life and General Assurance Co., Ltd.

THE NIEMEYER REPORT

Sir Otto Niemeyer, who was appointed to inquire into the Centre and the Provinces prior to the coming into operation of Provincial Autonomy and the Federation, in his report, states: "The budgetary prospects of India given prudent management of her finances justify the view that adequate arrangements can be made step by step to meet the financial implications of the new constitution."

Assistance costing the centre about 2 crores annually is proposed for 8 out of 11 Provinces. Sir Otto Niemeyer adds:

"His Majesty's Government may safely propose to Parliament that Part Three of the Government of India Act, 1935 should be brought into operation a year hence."

Income-tax amounting to 6 crores, assignable to the Provinces will be retained by the Centre for the first 5 years unless Railways resume substantial contributions.

The Centre should begin relinquishing gradually during the second 5 years, so that within 10 years of Provincial Autonomy, the Provinces may hope to enjoy a full share of this revenue head.

Financial and business circles are generally dissatisfied with the treatment meted out to Bombay by the Niemeyer Committee regarding the allocation of income-tax and other reliefs.

Sir Purushotamdas is not satisfied that the Report has allayed the doubts and misapprehensions the people had regarding the ability of India to advance under such a defective scheme.

In his opinion the report frankly laid bare its greatest weakness namely,

- (1) taxation cannot be reduced;
- (2) railway finances have deteriorated steadily and would require substantial efforts to set them right;
- (3) Military expenditure could not be reduced,

CEYLON'S TRADE WITH INDIA

Speaking at the annual general meeting of the Indian Merchants' Chamber of Ceylon, Mr. Peri Sundaram, former Minister for Labour, Industry and Commerce, declared that two factors recently emerged which have important bearing on the success of Indo-Ceylon trade talks. One was the decision of the Indian Legislative Assembly not to renew the Ottawa Pact and the other the separation of Burma.

By denouncing the Ottawa Pact, India would be free to enter into any trade agreements with any country she chose, and Ceylon could not afford to lose the opportunity of concluding an agreement satisfactory to both countries. He thought that separation of Burma would make the task easier, because the present Ceylon import duty on rice chiefly affected Burma rice, which formed the bulk of the Island's rice imports.

INDIAN MERCHANTS IN CONFERENCE

Presiding over the first quarterly meeting of the Indian Merchants' Chamber at Bombay on April 28, Mr. Rahimtoolah M. Chinoy reviewed the work of the Chamber during the first quarter and asserted that India could not afford to be a cat's-paw in the hands of amateur free traders for the pleasure of witnessing her trade and industries curtailed and her markets flooded with foreign articles.

WORLD TRADE

The gold value of world trade rose by 66 per cent. during the last quarter of 1935, compared to the corresponding quarter in 1934, says the League of Nations statistical bulletin. The quantum of trade during the last quarter of the past year reached 84.1 per cent. of its 1929 level and the highest recorded since 1921.

THE INDIAN WOMEN

"My Indian sisters have something to study from Japanese women, who fought persistently for their legal rights for full 20 years and brought many legislations passed, but these legal changes come so slowly while women's talents are spent in solving practical problems of every-day life," writes Dr. Kohra Tonika of the Tokio Women's University in the *Orient Gong*. She continues:

"We have a strong wave over Japanese organisations not to talk very much but to go straight at our problems to be solved. So what we women in Japan can contribute to our sisters in India is to advise them to be quite practical just like in home life without speaking much.

Indian women should come down to the level of the poor people to work hand in hand with them, and then only they would be able to fulfil their mission. It is not always wise to depend upon the legal solution of all their problems, but the women should face the real conditions of life and work directly at it and thus bring about the success of their work."

WOMEN AS EXCISE CONSTABLES

Six women, aged about 35 each, who have shown promise in the past as informers, have been appointed by the Excise Department of the Central Provinces as constables, as an experimental measure for assisting in detection work, as many women smugglers have been suspected to be evading men constables.

The new women constables have been stationed at important railway stations where smugglers have been found to be active.

WOMEN'S FELLOWSHIP OF SERVI

A feminine counterpart for the Servants of India Society has been started in Bombay known as "The Indian Women's Fellowship of Service (The Women's Servants of India Society). In the preamble, Miss Godavari Gokhale and Miss Shanta Bhalerao, the organizers, say:

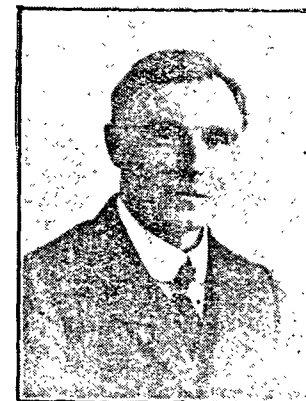
In practice our purpose is to form a women's fellowship of service on the lines of the Servants of India Society. The constitution and organisation of the Women's Society must inevitably have its own distinguishing features, though it is evident that these two bodies would have many opportunities of working together in a spirit of mutual helpfulness and co-operation. The first opportunity for such helpfulness arises while as yet few women are available for full membership under the rules and tests which we propose in the constitution of the new Society. Until women are eligible for membership and are able to assume the responsibility of senior members, the Council of the Servants of India Society is willing to give the newly growing women's Society the necessary control, oversight and guidance. The period and extent of this control shall be determined according to the needs of the situation by the Council of the Servants of India Society in consultation with the first two members of the Women's Fellowship of Service.

WOMEN IN WORKING COMMITTEE

Mr. Jawaharlal Nehru addressing a ladies' meeting in Bombay said that he was asked in several places why he had not included women in the Congress Working Committee. He was surprised that no such question was forthcoming from women. He continued: "The responsibility of choosing the Working Committee members rests with the President, and you all know what the situation was at Lucknow. You know the price I had to pay for my views and I will have to continue to pay such price. Choosing the Working Committee members was not so easy. You are also aware, I, as President, encountered many odds at Lucknow and my wishes were not carried out. Possibly another man in my place would have resigned, but I propose to do my utmost."

THE FUNCTION OF LITERATURE

Presiding over the All-India Literary Conference at Nagpur on April 24 last, Mahatma Gandhi emphasised the necessity of leading literary men of every province speaking different languages meeting together and serving India through sharing with one another the best in all the rich languages of our country. Mahatmaji strongly denounced the plethora of obscene and semi-obscene literature that flooded every province and made a strong plea for tabooing it from everywhere. Erotic sentiment was at best the lowest of sentiments and vulgarest when mixed with obscene. Alike to be tabooed and shunned like poison was all literature calculated to promote communalism, fanaticism and ill-will.



THE LATE MR. MARMADUKE PICKTHALL

The death has occurred of Mr. Marmaduke Pickthall, the English Muslim and novelist, while holidaying at St. Ives in Cornwall.

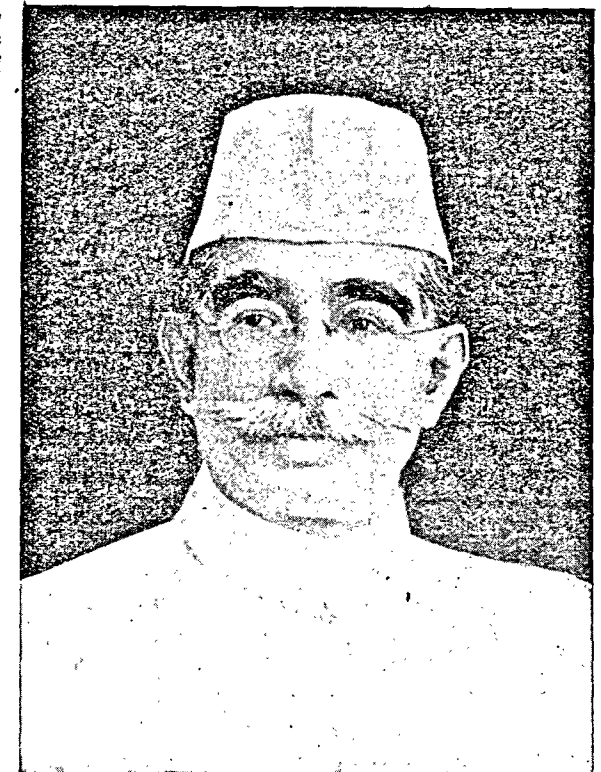
In 1920, Mr. Pickthall came to India and until 1924 was editor of the *Bombay Chronicle*. He then entered the service of the Nizam of Hyderabad as adviser on education. By that time he had been converted to Islam and had become editor of *Islamic Culture*, a scholarly and well-produced Muslim publication.

MR. POTHAN JOSEPH

Mr. Pothan Joseph, editor of the *Hindustan Times*, was offered and has accepted the News Editorship of the Delhi Broadcasting Station. He took charge of his new office from May 15,

THE LATE LORD ALLENBY

Lord Allenby who died in his 75th year, commanded the British troops in Palestine in 1918 and was responsible for the capture of Jerusalem and the overwhelming defeat of the Turks in that country. Lord Allenby's victory in Palestine and the capitulation of Turkey rang down the curtain on a brief and dazzling campaign.



THE LATE DR. M. A. ANSARI

"Dr. Ansari's death," says Mahatma Gandhi, "is a stunning blow. He was one of the best among Mussalmans, as also Hindus. For me his death is a personal loss. He was my infallible guide on Hindu-Muslim questions."

THE LATE MR. S. N. MALLIK

We are sorry to record the death of Mr. S. N. Mallik which took place on the 11th of April last. Mr. Mallik was the first non-official chairman of the Calcutta Corporation and a former member of the India Council.

MEDICAL CERTIFICATE FOR MARRIAGE

The movement to have medical examination prior to marriage is gaining increasing support in Western countries. Writing in the *Indian Journal of Venereal Diseases*, a quarterly journal published at Bombay, Dr. H. Gougerot of the Paris Faculty of Medicine, says:

Is it not odious that a young man who believes himself cured of an urethral gonorrhœa, apparently negligible but wherein its unradicated vestige is latent, marries, infects his young wife, which jeopardises her life. For two or three weary years she drags on stretched on a long chair—a most mournful existence.

Wearied of the disease, she yields to the inevitable operation and is cured but with sterility for the rest of her life. Hence the need for those indispensable laws of social hygiene which will render this medical examination obligatory.



DR. T. S. TIRUMURTI

Rao Bahadur Dr. T. S. Tirumurti, B.A., M.B. & C.M., D.T.M. & H. (Lond.), Professor of Pathology, Medical College, Vizagapatam, has been appointed as Ag. Principal, Medical College, Vizagapatam, during the absence on leave of Major J. A. W. Ebdon. Thus Dr. Tirumurti will act as principal again for the 4th time. He has acted also on many occasions as the Vice-Chancellor of the Andhra University. He will also act for a second time as the Chief Medical Officer of the Harbour, Vizagapatam. He is the first Indian among Provincial Medical Servicemen to have the honour of being appointed to such posts.

BRITISH AND INDIAN DIETS

Comparisons between the diet of the poorer British classes and that of the worst-fed Indian natives were given by Sir Robert McCarrison, one of the authorities on nutrition, at the Royal Society of Arts in London. Sir Robert illustrated how these two diets had a lot in common as the cause of disease and ill-health. He described experiments which he had carried out with the diets of the various Indian races. The best was that of the Sikhs and the worst that of the Madras.

He fed one group of animals with the Sikh diet and another group with that of the poorer classes in Britain—with white bread, Margarine, over-sweetened tea with very little milk, boiled cabbage and boiled potatoes, tinned meat and cheaper sorts of jam.

The animals did not increase in weight; the growth was stunted; they were badly proportioned; they were nervous and unhappy and developed chest and internal troubles, which are the most common complaints affecting the poorer classes in Britain.

"Indeed," said Sir Robert, "while the group fed on Sikh diet had resistance to disease, those fed on the poorer British diet fared little or no better than those on the diet of the worst-fed Indian natives."

WALKING BAREFOOT

A call to youth organisations in Germany to train their members to walk barefoot in order to make them into hardy soldiers was recently made by Professor Fanz Schede, of Leipzig, in an article in the *Public Health Service*. A strong, hard foot is an essential condition for military service, he writes. Youth organisations should take account of this and introduce the necessary measures.

ONION AND GARLIC

Fumes from freshly ground onions or garlic may prove valuable in the treatment of tuberculosis. In recent experiments conducted by Dr. C. C. Lindegren of the University of Southern California, germs which cause the disease were killed three times faster when exposed to strong garlic vapor than when submerged in boiling water.

THE INDIAN MONEY MARKET

"It will be almost erroneous to say that there is such a thing as the Indian Money Market. It is only by courtesy that one can talk of such a Market if the Indian Government can be described as an offshoot of the London Money market. But that kind of situation will tend less and less to exist as the Reserve Bank gets into its proper working," declared Mr. C. S. Rangaswami, Editor *Indian Finance*, Calcutta, delivering a lecture last month at the Senate House, Madras.



SIR SORABJI POCHKHANAWALLA

Glowing tributes were paid on 9th May last at Bombay to Sir Sorabji Pochkhanawalla, Managing Director of the Central Bank of India, when Sir Phiroze Sethna unveiled a bust of Sir Sorabji Pochkhanawalla on the occasion of the commemoration of the silver jubilee of the Bank. The bust was presented by the shareholders of the Bank.

BRITAIN'S WEALTH

An increase in Britain's wealth of £110 million in the year 1934-35 is shown in the report of the Commissioner of Inland Revenue issued recently. The report estimates the total taxable income for the year at £1,200 million compared with £115,854,150 in 1933-34.

THE NIEMEYER REPORT & RY. FINANCE

The Niemeyer Report, observes a Contemporary, presents two propositions with regard to the improvement of Railway Finance.

The first is in effect that if the Railways continue not to pay their way, the consequence will be either to place on the general taxpayer an additional impost for the specific benefit of the user of the railways or in the alternative to jeopardise the financial stability of the centre so far as to render it impracticable for it to relinquish to the provinces the aid anticipated by Sir Otto Niemeyer or at any rate to render it according to the programme.

Sir Niemeyer's other proposition which he has incorporated as a substantive part of his recommendations is to the effect that that the provinces can, to some extent, aid in the process of restoring the solvency of railways by co-operating in the road-rail competition. They have now a financial interest in so doing. None can allege that it is to the eventual advantage of the country for the two alternative modes of transport to run in cut-throat competition with one another. This is a field in which Sir Otto evidently considers that planning of some sort is essential.

SIR JAMES WILLIAMSON

After 38 years' service in India, Sir James Williamson, Agent of the Bengal and North-Western and Rohilkund and Kumaon Railways, has retired. Sir James arrived in India in October 1898 and after service in different capacities was appointed in 1920 as Chief Engineer to the Bengal and North-Western Railway. In 1928, he was appointed Agent of the combined railways. Sir James was President of the 1934-35 session of the Indian Railway Conference Association and was also Chairman of the Hardinge Bridge Committee appointed by the Government of India to advise and devise measures for the safety of that bridge.

RAILWAY EARNINGS

Following the somewhat hopeful upward trend of railway earnings in April due to increased movement of raw cotton, the latest figures for May indicate a drop back into the position of last year, says a Correspondent,

TONE AND MUSIC

Perfect patterns of music waves, patterns which can be seen, are helping musicians to develop a finer tone. An accurate visual record of any vocal or instrumental number is obtained by using the oscillograph, which traces the exact wave pattern of any sound on a glass plate. As the oscillograph operates, strips of cardboard on a frame are used to mark off and cut out the sound pattern as the waves appear on the glass plate. A draftsman marks out the pattern and workmen make cut-outs of it. Projectors and other equipments are employed in making from the first pattern a music-wave record which is perfect for that voice or instrument, harmonies and other voice shapes being added. Then the musician places the perfect pattern beside the oscillograph and tries to make his voice or instrument exactly like the perfect record.

TWO GREAT PICTURES

Queen Mary has acquired the picture "The Princes' Vigil" by Mr. Frank Beresford, which records an incident when King Edward and his three brothers came to Westminster Abbey after midnight and remained on guard at King George's lying-in-state. "The Heart of the Empire," Mr. Frank Salisbury's picture of the Silver Jubilee Thanksgiving Service in St. Paul's Cathedral, has also become Her Majesty's property. Both paintings will hang in the next Royal Academy Exhibition.

ALL-INDIA FINE ARTS SOCIETY

Opening the Annual Exhibition of the All-India Fine Arts and Crafts Society, H. H. the Maharaja of Patiala said:

"The decay of Indian Art was no more than a reflection of the decay of Indian Society; and it is the new life now pervading India of which we have many evidences, that is to my mind responsible for the renaissance in our Art."

THE LATE SIR PHILIP BEN GREET

The death has occurred of Sir Philip Ben Greet, the well-known Shakespearean actor and theatre manager, at the age of 79.

INDIA AND OLYMPIC GAMES

The Indian Olympic athletes will be housed during the games in bungalows in the best part of the Olympic village which is situated in the midst of a miniature forest.

A special English-speaking Reichswehr officer has been attached to the Indian quarters, while staff guides and interpreters are available. Private motor coaches have been reserved for the Indians and also a number of fast touring cars, so that they would be able to visit all parts of Berlin. Provision has been made for the observance of rites of six religions.

The Indian team will have their own kitchen.

CYCLING RECORD

The breaking of the India record in non-stop cycling was witnessed recently by a large number of people including State officials, when Ramchandra Hanumant Kumbhoje of Ichhalkaranji concluded his demonstration after 80 hours 25 minutes as against the known record of 74 hours.

INTER-VARSITY-BOAT RACE

Cambridge won the annual Inter-Varsity Boat-Race beating Oxford by five lengths. This is the Light Blues' thirteenth consecutive win.

The present one was the eighty-eighth Boat Race of the series, the course being from over Putney to Mortlake on the Thames.

CHOTA GAMA'S VICTORY

In the wrestling Match held in Rangoon on the 10th of last month, Chota Gama, a Front Rank Indian wrestler, defeated in six minutes his rival Arnold Kocsis, the Rumanian Wrestler, who had won the world Olympic Championship at Los Angeles in 1932.

INDIA SKIPPER HONOURED

At the conclusion of the dinner given to the Indian team by the Marylebone Cricket Club, it was announced that the Maharaj Kumar of Vizianagaram has been elected a member of the Marylebone Club.

The other members of the team have been made honorary members during their stay in England.

FUTURE OF SCIENCE IN INDIA

Sir James Irvine, who left for England on March 28, interviewed said that he came to India to report on the progress made by the Indian Institute of Science at Bangalore. A report on the progress of the Institute is made every five years in accordance with the terms of the constitution of the Institute which was run by a council. He had submitted his report and was now returning to England.

Asked what he thought of India's progress in the matter of science, Sir James Irvine said that science in India had made very rapid progress during the last 30 years, particularly in the last 15 years. In all forms of scientific education, including scientific research, equipment of Indian universities was improving and therefore he believed India had a great future in the matter of science.

THE FUTURE OF THE SUN

That the sun will one day without even a preliminary warning put forth all possible heat and will turn the whole universe into vapour, is prophesied by the Astronomer Royal Dr. Spencer Jones in his new book "World Without End".

That relentless grilling, though not in the near future, he says, is bound to come. It will be caused by a kind of explosion in the sun which is part of the history of every star. It is called the *novae* stage.

The sun has not yet passed through that stage, he says, but when it does, everything on the earth would be quickly turned up, and in the course of a few hours the world becomes merely a cloud of hot gases.

WORLD'S BIGGEST TELESCOPE

Work on the biggest telescope mirror in the world has been completed at the Corning Glass Works and sent to its destination, Mount Wilson Laboratory.

The glass piece weighed nearly 20 tons and the packing 15 tons. A specially built rail truck was necessary for its conveyance and it took nearly 30 hours to convey it to the rail truck, a distance of quarter of a mile.

FINANCE FOR INDIAN FILMS

The crying need of our film industry is finance, writes *Film India*. For this is the great 1936 problem which our well-established banks should tackle.

The producers have to go to fleecing 'tin-gods' and borrow at choking rates of interest. And in addition to this handicap there is the keen foreign competition.

The very fact that our industry has lived and progressed through terrible times is an argument for the stability of the industry. Our financiers should take note of that.

Our banks have millions lying idle. It is a pity that all this idle money is in the hands of unenterprising idlers.

INVESTMENTS IN INDIAN FILMS

While India's investment in the film industry amounts to only Rs. 3 crores that of the United States is over Rs. 50 crores, observed Mr. M. R. Jayakar, addressing a large gathering at the Film City, Bombay.

"In India, the industry gives occupation to 20,000 people, the number of people employed in the industry in the United States is 200,000. The number of cinema theatres in India is 675 as against 15,000 in the United States."

A NEW SYNDICATE IN BOMBAY

To bring closer relations between producers, distributors and exhibitors, some of the Bombay financiers are organising a syndicate: The International Photoplay Syndicate. Mr. Purnamaljee Lahooti, merchant prince of Bombay, is starting on an organising tour. Many ruling Princes are reported to have promised their patronage.

INDIA'S FIRST WOMAN DIRECTOR

Miss Jaddan Bai, the well known singer, will be India's first woman film director. Her first assignment is "Call of the Soul" in which she herself portrays the principal role to be produced by the Sange Movietone.

MOTOR INDUSTRY IN INDIA

In the course of a talk to businessmen in Bombay on April 25 last, Sir M. Visveswaraya explained in regard to the starting of an automobile factory in India, that 150 lakhs of rupees of capital would be ample.

The capacity of the factory would be 1,000 cars and 5,000 trucks per year. The local manufacture would lead to a saving of Rs. 500 per car. India commanded a good home market. Plenty of skilled labour, cheap iron and steel and other raw materials are available. There was no mystery or inherent difficulty associated with the manufacture of modern vehicles. A great majority of the foreign experts consulted had stated that India was favourably situated at present in this respect and that the industry could be run at a profit.

The factory should be located in Bombay. To make the industry a great success, Government support was needed. National Governments in the West help industries by high tariff duties against foreign competition. At least the present duty against motor accessories would be a necessity. Government should purchase from the new factory supply of cars and lorries ordinarily required for army and railways.

Sir M. Visveswaraya concluded that the automobile factory, if successfully established, would also pave the way in due course to the manufacture of aeroplanes and armaments for the country's defence.

INDO-MOBILE LTD.

With a capital of a crore of rupees, a joint stock company styled "Indo-mobile Ltd." has been registered in Calcutta for the purposes of manufacturing motor cars and aeroplanes in India.

It is understood that the company has already acquired about 100 bighas of land near Dum Dum to establish a factory and set up manufacturing plants there. It is pointed out that so far as this industry is concerned, India provides a vast and unexplored field.

A strong board of directors has been formed and it is the ambition of the company to bring out the first motor car made in India in December 1936.

NEW PLANE FOR MADRAS

The Madras Flying Club will have an addition to their fleet of aeroplanes with the arrival of the British Aircraft 'Swallow' this month. The parts of the machine, it is gathered, have already been shipped by the manufacturers. The parts will be assembled at the workshop of the Club by the Clubs' own mechanics.

Mr. Vaughan-Fowler, the Agent for the manufacturers, recently gave a demonstration at the aerodrome in a machine of this type and the authorities of the Club were very favourably impressed by many of its features, for instance, the 'plane, it is stated, has an easy take-off, good climbing angle, low landing speed, and excellent control at low speeds. Besides, it is fitted with a well-designed wind screen which leaves the cockpit draughtless obviating the need for wearing goggles or helmets, while at the same time enabling excellent vision all round.

Several Flying Clubs in England, it is stated, are using this type of machine for training purposes and recently the Bombay Flying Club purchased one.

MRS. AMY MOLLISON'S FLIGHT

Mrs. Mollison has established a new record in her recent England to the Cape flight which she undertook in the last week of last month. She completed the flight, from Gravesend in a total time of 3 days, 6 hours, 26 minutes as compared with Flight-Lieut. Tommy Rose's record of 3 days, 17 hours, 35 minutes.

Mrs. Mollison, formerly Miss Amy Johnson, came into prominence in May 1930, when she achieved the distinction of being the first woman to fly solo from England to Australia. She has also flown to Japan, the United States with Mr. Mollison and to India. In the flight to India she broke the late Capt. Bert Hinkler's record.

In November 1932, she flew from Lympne to Cape Town, about 6,250 miles, in 4 days, 6 hours, 54 minutes, breaking Mr. Mollison's record. Later in the same year she flew from Cape Town to Croydon, about 6,200 miles, in 7 days, 7 hours, 5 minutes.

THE A. I. V. I. A

The All-India Village Industries Association is a great experiment and its first annual report describes the earnest efforts put forth by the Association. It is too early to expect far-reaching results but some interesting conclusions follow from a perusal of the work already attempted.

The striking fact that emerges from this report is that rural uplift is a composite affair and does not permit of too much specialisation and departmentalisation. At the first glance it might appear strange that the main work of the A. I. V. I. A. should be village sanitation and nutrition investigations but those who have had experience of village work will recognise that work in these two directions offers greater scope for a central All-India Institution than the minor village industries which have strictly limited local significance. The two cottage industries which have country-wide applications are weaving and spinning, and we shall not be surprised, says a Contemporary, if, on grounds of economy as well as efficiency, it is soon found desirable to combine the A. I. S. A. and the A. I. V. I. A.

INDUSTRIALISATION

Sir Joseph Kay, presiding over the annual meeting of the Bombay Millowners' Association, emphasised the imperative necessity of the industrialisation of the country. He said: "Industrialisation is profoundly important for this country and must not be judged by the embarrassments which it may occasion to Western interests and Western industries. It provides more work for the people and relieves the pressure on land and must lead to—what is so necessary in India—a better and higher standard of living for the agriculturists."

Sir Joseph Kay remarked that the price of Indian-made cloth was lower than what it had been during the last 20 years.

HAND-SPINNING

Pandit Jawaharlal Nehru, when he visited the Khadi Bunder recently, expressed doubts whether hand-spinning and weaving has been an economic proposition. From his experience in U. P. he could say that it was not. He therefore favoured the development of machinery.

RURAL DEVELOPMENT IN DARBHANGA

The Maharajadhiraja of Darbhanga has granted 5 lakhs of rupees for improvement of rural areas within his Raj and the managers of the various circles who assembled here for conference have been asked to submit schemes for the area under their charge.

Besides this, he has sanctioned discretionary grants to circle managers for giving immediate relief to Raj tenants in cases of such unexpected calamities as fire and flood and asked the managers promptly to report about them to him in order that he may further help the tenants in their distress if necessary.

INDIAN FAMINE TRUST

A meeting of the Board of Management of the Indian Peoples' Famine Trust was held on May 8 last under the presidentship of Kunwar Sir Jagdish Prasad. It decided to make an immediate grant of Rs. 25,000 towards the relief of distress caused by drought and floods in parts of Bengal and authorised a further grant of a similar amount after three months, if developments in the situation were found to justify it.

RICE AND WHEAT

In accordance with the recommendations of the Crop Planning Conference held in June 1934 and in consultation with the Local Governments and the Constituent States, the Imperial Council of Agricultural Research have constituted two Standing Committees on rice and wheat, which will consider all matters pertaining to the production, marketing and general improvement of the two crops respectively.

NEW VICEROY ON VALUE OF CATTLE

"My anxiety is not to talk about agricultural improvement but bring it about," declared H. E. Lord Linlithgow in a brief address at the Viceregal Stables, where he inspected, on April 22, two pedigree bulls purchased for stud purposes in Delhi district.

The Viceroy wished others would follow his example and promised to write a personal letter to anyone who would do so.

ALL-INDIA TRADE UNION CONGRESS

The 15th Session of the All-India Trade Union Congress opened at Bombay, on May 17 last, in the presence of a large gathering of workers and trade union leaders. Pandit Jawaharlal Nehru, Congress President, and other local Congressites and Socialists were present.

Mrs. Mulji (Mani Ben Kara) President, and Mr. S. H. Jabwalla, Chairman, Reception Committee, in the course of their addresses, laid stress on the necessity for immediate unity in labour ranks and for forming an anti-imperialist front of all elements in the country for fighting for independence.

Both urged closer contact between Trade Unions and the Indian National Congress and welcomed Pandit Jawaharlal's efforts in this direction.

Pandit Jawaharlal Nehru addressing the gathering, said:

You claim to be revolutionaries and raise revolutionary slogans, but they won't bring freedom. Although there is a fundamental difference in ideology and the methods of working of the Indian National Congress and the Trade Union Congress, I firmly believe these two bodies can still work in union in regard to many matters.

The Congress passed several resolutions. The most important among them is the one expressing the All-India Trade Union Congress's unqualified readiness to accommodate in a spirit of conciliation the demands of the National Trade Union Federation on all such issues as would not hamper the growth and struggle of the working classes and accepted Mr. Giri's compromise proposal for a merger as a basis of unity subject to the following provisions, namely, the constitution of the National Trade Union Federation would be accepted with such modification as may be necessary by the Executive Committee of the T. U. C. later on provided where it would not be possible to take any decisions on a political issue or strike for want of a three-fourth majority. The Trade Union Congress would be free to act according to its bare majority opinions in case the Federation insists on taking independent action in connection with such political questions or strikes.

PARLIAMENT OF RELIGIONS

A Parliament of Religions was held at Sir Cowasjee Jehangir Hall, Bombay, on May 7 last, Sir S. Radhakrishnan presiding. The meeting was held in connection with the Sree Ramakrishna Centenary celebrations.

Sir S. Radhakrishnan, in the course of an inspiring address, said that all religions were one as far as the fundamentals were concerned, even though they were clothed in different styles. He emphasised that toleration should be the bed-rock of all religions. What hygiene was to the body religion was to the soul. God had not given the monopoly of truth to any particular religion. The different religions were different ways of approach to one and the same God who after all was indefinable.

Mr. M. R. Jayakar, Chairman of the Reception Committee, welcoming Sir S. Radhakrishnan described how all religions were one in their ultimate end.



THE HON'BLE SIR K. V. REDDI

Law Member to the Government of Madras, who has been appointed to act as the Governor of Madras during the absence of Lord Erskine, who goes on leave for 4 months from the 18th of this month.

THE RAMAKRISHNA CENTENARY

Mission of Our Master

ESSAYS AND DISCOURSES

BY

THE EASTERN AND WESTERN DISCIPLES OF RAMAKRISHNA AND VIVEKANANDA

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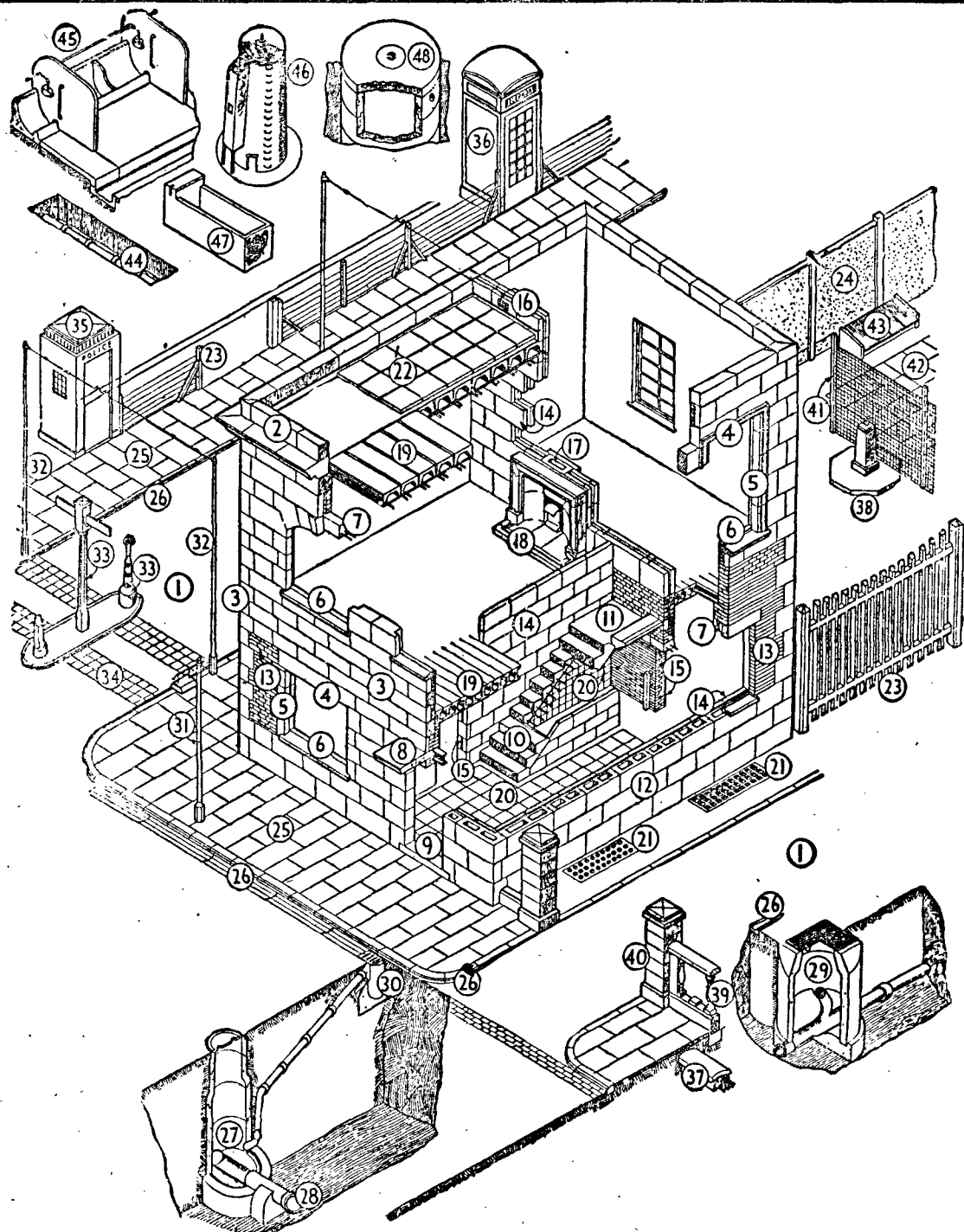
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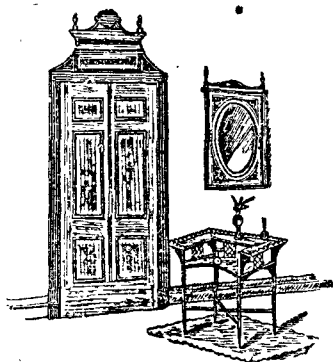
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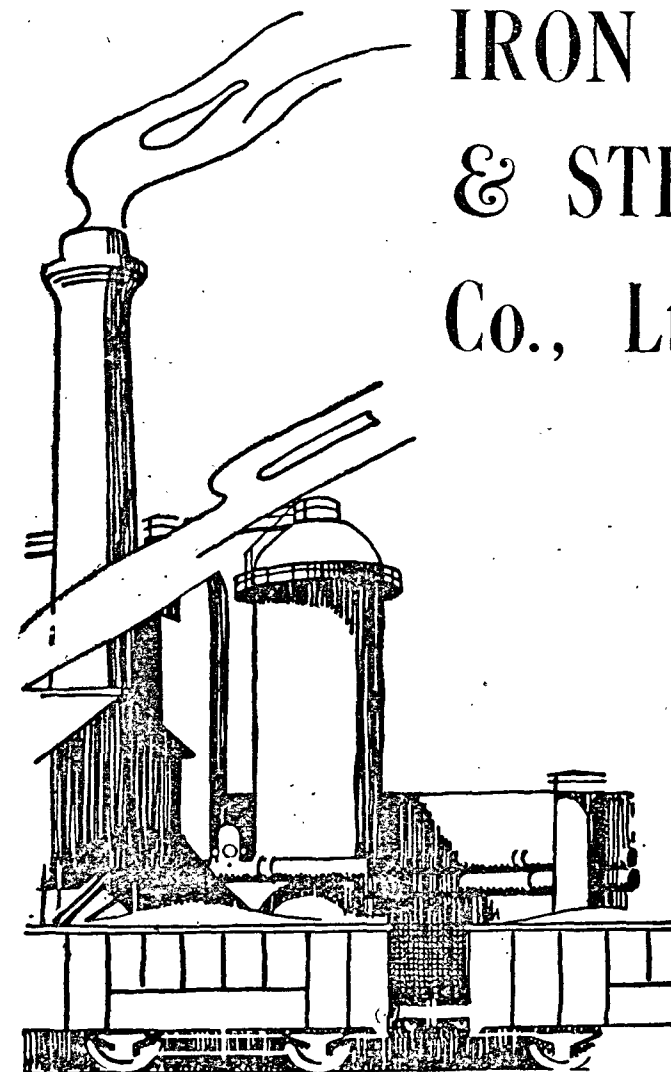
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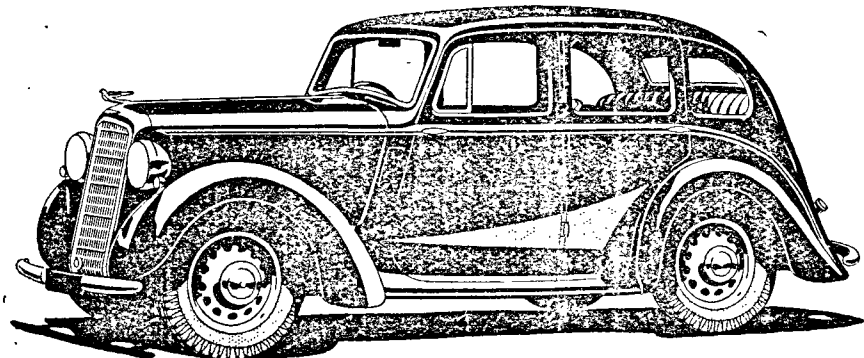
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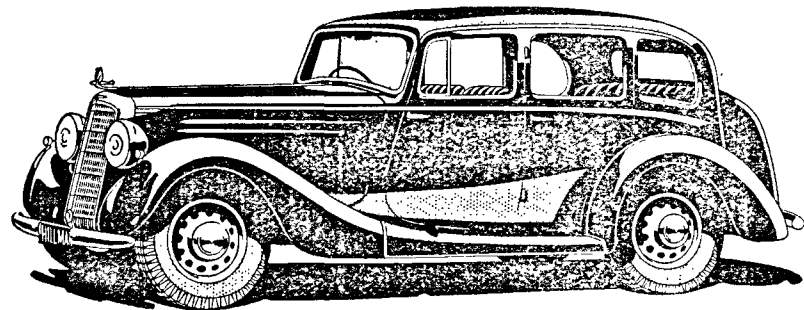
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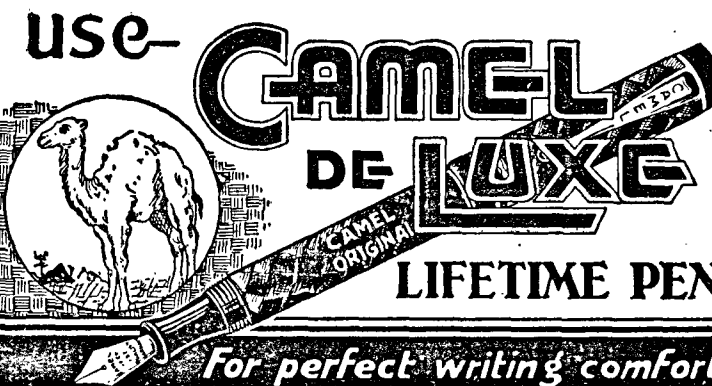
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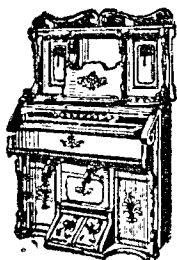
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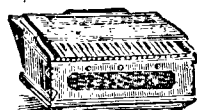
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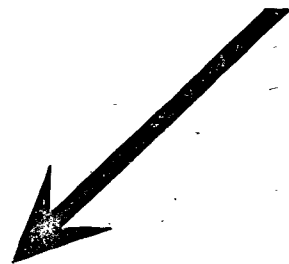
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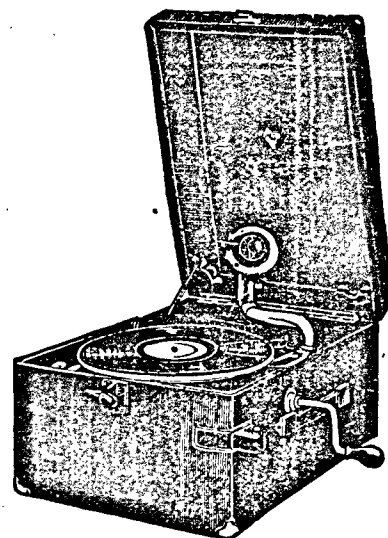
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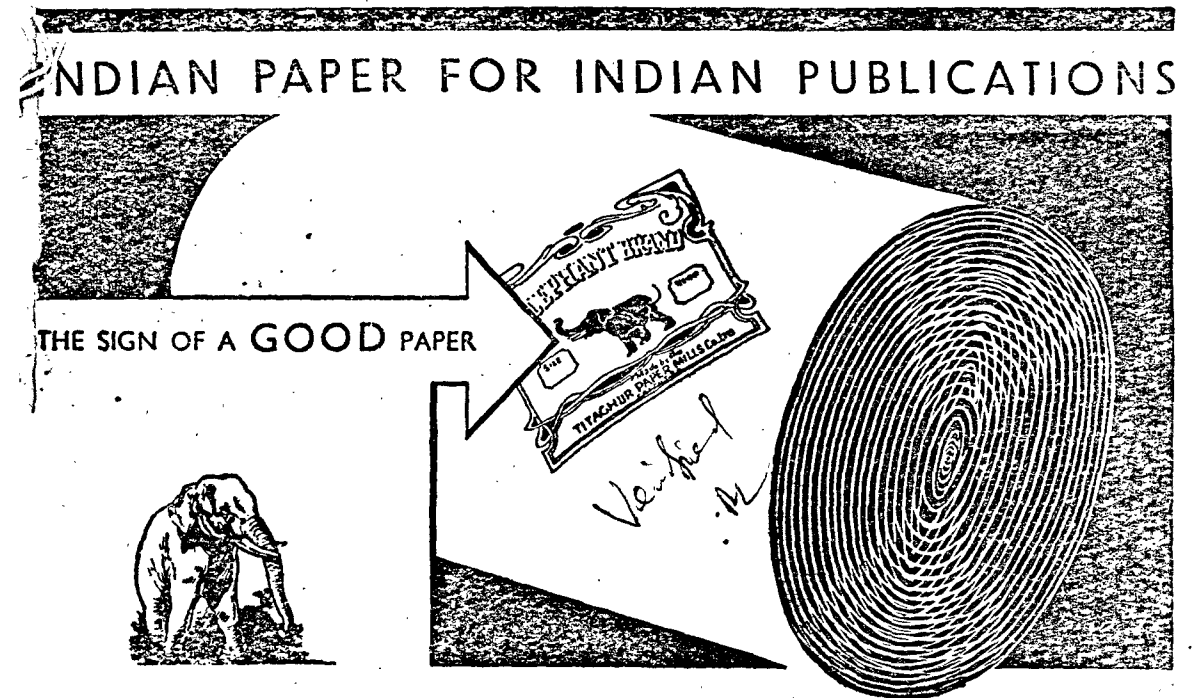
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