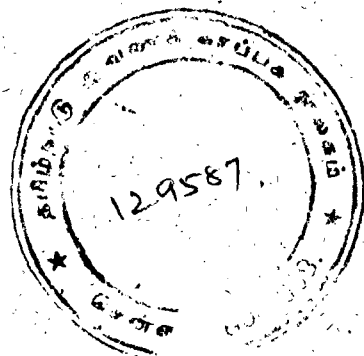




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FAMILY SETTLEMENTS AMONG MUSLIMS

BY NAWAB SIR AMIN JUNG BAHADUR, K.C.I.E., C.S.I., LL.D.

IN the course of a conversation with a lawyer friend of mine I said that Islam was a "Religion Made Easy" (Ad-deen-a-Yusur) in all departments of life. He smiled and said: "It does not appear to have been made so very easy in the department of law: the Muhammedan law of Succession is the most inequitable and complicated I have ever known." He instanced the inequality of shares of males and females and incapacity of a Muslim as regards the disposal of his self-acquired property in any way he liked either to his own heirs or to strangers. He meant that a Muslim could not will away more than a third of his property to any stranger and that he could not make a will at all in favour of his own heirs. My friend's greatest objection was that the operation of the Muslim Law tended to fragmentise estates within a generation or two so that it was impossible for Muslim families to hold large estates for any length of time unless by special rules, as in the case of Oudh Taluqdars, or by grants, as in case of Jaghirs, the Government itself make them permanent and "impartible estates". I answered and said: "All the difficulties and inequalities you mention arise not because of any real defect in the Sharaa (Muslim Law) but only because Muslims in general do not seem to know their own Law of Waqf and very rarely take advantage of it in a practical manner."

The following is the substance of what I explained to my friend:—

I

The Muslim Law of Waqf-alal-Awlad (family settlements in perpetuity) is contained in the British India Act No. VI of 1913 (Mussalman Waqf Validation Act). No such Act has yet been passed by the Hyderabad Legislature, but I am quite sure the High Court of Judicature at Hyderabad will unhesitatingly act on the principles enunciated and embodied in that Act. It is because they are principles binding alike on Shias and Sunnis throughout the world with but slight modifications in certain particulars. A great part of Muslim *corpus juris* is derived by analogical reasoning from the Quran and Traditions—a reasoning which easily lent itself to difference of opinion among the great jurists of early Islam.

I need not go behind the Anglo-Indian Act to explain why the Judicial Committee of the King's Privy Council in England long fought shy of the elements of *perpetuity* and *remoteness* embodied in the Family Waqf, how in the end it agreed to them but tacked on a proviso that the benefit to "the poor" or charity should be *substantial*, and how Legislation in British India validated the Waqf's other element, *viz.*, that the ultimate benefit to "the poor" or other religious and charitable objects, be it however "remote" and howsoever "unsubstantial", was a good charity according to

Muslim Law of all Schools. Thanks to the powerful advocacy of the law by the Rt. Hon. Syed Ameer Ali both as an author and judge in India and as a Member of the Privy Council in England, and the skilful piloting of the Bill by Mr. M. A. Jinnah in the old Imperial Legislative Council of India, the Waqf Validation Bill was passed for the preservation intact of the extensive estates of ancient or rich Muslim families which ran the risk of fragmentation and disappearance in the course of two to three generations by the inevitable operation of the Muhammedan Law of Testamentary and Intestate Succession. This great benefit was clearly pointed out by my old friend Mr. C. Vijiaraghavachariar of Salem who was a member of the Imperial Legislative Council when the third reading of the Bill was passed. It should be noted that this legislation did not *make* law but merely *declared* what had always been the law.

II

The law is there for the benefit of any Muslim who wishes to avoid the rigour of the temporal side of the Sharai-Sharif by taking advantage of its spiritual side, *viz.*, the dedication "in the way of God" (= *fi sabil-lil Lah*) of one's property to Charity in the widest sense of the word. It is based on the universally accepted principle "Charity begins at home". The Quranic injunction concerning it is:—

Ata-al mala ala Hubbihi, za-wil Qurba wal Yatama, wal Masakeena, wa ibnus-Sabeel, was Sai-illeena, wa fi-Regab.
—Quran 2 : 177.

Give property out of love for Him (God) to the near of kin, and the orphans, and the needy and the wayfarer and the beggars, and for the emancipation of the slaves.

Note, "the next of kin" comes first in the order of enumeration of beneficiaries. The Rt. Hon. Syed Ameer Ali in an appendix to his classic Muhammedan Law, Vol. I,

gives several authentic ahadis (traditions) which commend Waqf-alal-Awlad (Dedication for Descendants) which I would call *Family Settlements in Perpetuity*. Mr. Abdulla Yusuf-Ali has summed up those Traditions in these words: "In the view of the Prophet, to provide for the comfort and dignity of one's own family is quite as much an act of piety, quite as genuine a form of almsgiving, as to provide for the poor in general."

III

The best thing which a man of property among Muslims could and should do, is to take advantage of this branch of the Sharaa to waqf, *i.e.*, "to tie-up" his immovable and movable property (including Stocks and Securities) in his family till it becomes extinct *and* thereafter to leave it for the benefit of any public Charity implied in the phrase "the poor". I have included in waqf-able property "securities and stocks" on purpose to point out that the best opinion among jurists of modern days is that the so-called "interest" received from Stocks and Securities does not come within the prohibition of "riba", *i.e.*, usury. It is asserted that a constitutional Government of these days is a concern as good as any other business firm in the world and to take its stocks and securities is, as it were, taking small shares in it. Still whatever be the opinion as to stocks and securities being waqf-able, there is no question as to dividend-paying shares of Joint Stock Companies being properties that could be lawful subjects of waqfs of all kinds.

All that a Muslim in these days need do for a settlement of his property in his family, according to law, is to draw up a Declaration (a) giving particulars of his

property, (b) saying, as clearly as possible, that he has transferred his property *fi-Sabil-lil Lah* (in the way of God)* for the benefit of his descendants of all degrees and, in case of there being none of them at any time, for the benefit of the poor or any religious or charitable object. As a rule such a declaration is made as a Will to take effect after the death of the declarant called Wa-qif. But if he wishes that his declaration (= waqf) should take effect at once in his own lifetime (not after his death as usual) he should appoint a Manager or Trustee generally called "Mutawalli" and hand over the property to him and separate himself from it altogether. But if he happens to be a Sunni Mussalman of the Hanafi School (*hanafi-ul-mazhab*), he has the privilege of appointing himself as Mutawalli and of reserving for himself a life-interest in the

* It is necessary to put in the phrase "in the way of God" or "for the love of God" to show that the Wa-qif takes advantage of the spiritual side of the Sharaa.

property and of managing it himself during his lifetime. This privilege is peculiar to the Hanafi Muslims only and is expressly recognised by the Waqf Validation Act. It is not, however, allowed to the Sunnis of other three Schools or to the Shias generally. All other provisions of the Family Waqf Law are, however, common to all Muslims whether Shia or Sunni.

The Wa-qif, *i.e.*, the Declarant of the Waqf, may make any lawful condition or limitation as to the preservation of the *corpus* of the property and as to enjoyment and distribution of its *income* by the beneficiaries, *i.e.*, his descendants and the poor. On this point Ameer Ali quotes the Rad-dul-Muhtar which says that "the conditions laid down by the Wa-qif, if lawful (*i.e.*, if not illegal), are to be strictly carried out in the same way as if they were the commands of the Law-giver". The Courts are bound to give effect to the Wa-qif's wishes as if they are rules of law for his particular waqf.

THE DECAY OF THE HINDUS

BY MR. SHARAD TRIMBAK KARNIK, M.A.

SEX-ratio has acquired a certain amount of importance in the modern economic theories, and any enquiry into the problem of population is hardly complete without the study of this ratio. Recent writers on Sex take the view that "increase in masculinity is an indication of declining population". This, of course, is not true in the case of India as a whole but it has some correlation to the Hindu population which is increasing at a remarkably slow rate as compared with other religious bodies. The reason is the comparative paucity of females among the Hindus due to the ban on widow-remarriage and the rigid observance of the caste system which ultimately results

in the preponderance of masculinity. Westermarck is of the opinion that a "mixture of race produces an excess of female births."* He cites a number of observations from all over the world and quotes Dr. Nagel's experiments in the self-fertilisation of plants as producing an excess of male flowers; several cases of in-breeding herds of cattle in which bull calves exceed heifers; and Dr. Goehler's statistical investigations in the case of horses, the more the parent animals differ in colour, the more the foals outnumber the males. Among the Jews, many

* Westermarck: History of Human Marriage, Vol. III, pages 172-183.

of whom marry cousins there is a remarkable excess of male births. Similarly Heape, observing the tendency of the breeding of dogs, concludes that in-breeding increases masculinity. A good deal of evidence can be given to support this theory and it can be taken as definitely proved that femininity increases with hybridization. One of the reasons for the preponderance of masculinity among the Hindus is stated to be the ban on widow-remarriage and yet another reason, as the Sex writers would suggest, is the unfortunate legacy of endogamy. This deficiency of females is an important factor in determining the growth of the Hindu population. The total Hindu population is 239,195,000 and it might appear incongruous to say that such a huge population can ever be threatened with a decline. But the following comparative statistics should prove an eye-opener, as it presents the problem in its serious aspect.

TABLE I*

	INCREASE PER CENT.	FEMALES 15-45 PER 1000 MALES 20-50.
1921-1931		
Christians ..	32	1,080
Muslims ..	13	1,026
Hindus ..	10	897 (after excluding widows)

TABLE II†

	POPULATION IN 1931 (000's OMITTED)	VARIATION PER CENT.
		1921-31 1881-1931
Hindus ..	239,195	+10.4 +26.8
Muslims ..	77,678	+13.0 +55.0
Christians ..	6,297	+32.5 +238.1

The reasons for this slow rate are numerous, and we shall deal with them later on. There are in the Hindu population 54,473,448 females of reproductive age to 51,450,266 males, that is, an excess of 3 millions or 1,059 females to 1,000 males.

* Census Report 1931, Vol. I, Page 202.

† " " " " " " 387.

If what the Sex writers say is true, these figures should be favourable for the rapid growth of the Hindu population. But this enviable excess, which is so desirable and beneficial for the rapid growth of the race, is reduced to a deficiency by the horrifying number of widows. The following table tells a sad tale*.

WIDOWS AGED	1921	1931	VARIATION PER CENT.
0 - 1	597	1,081	81
1 - 2	494	1,342	172
2 - 3	1,257	2,695	114
3 - 4	2,837	7,078	150
4 - 5	6,707	11,471	71
WIDOWS AGED 15-40 (AGE OF REPRODUCTION)			
	1921	5,817,781	
	1931	5,981,096	

The number of old widows does not affect the population, for they are past the age of reproduction. But the numerous youthful widows who, under the strictures of society, cannot marry, accentuate the problem. Dr. Hutton, the Census Commissioner, estimates the number of widows at the reproductive age at 8,313,773, that is, the excellent surplus is reduced to a deficiency of no less a staggering figure than 5 millions

It would not be idle to indulge into a little divergence and probe into the causes that lead to the deficiency of females in the Hindu population. The Hindu scriptures lay down that a "Hindu must marry and beget children—sons, if you please—to perform his funeral rites, lest his spirit wander uneasily in the waste places of the earth".† So the sons are more welcome than the daughters and the female birth is, in many cases, deemed as divine displeasure; it has thus a religio-socio-economic aspect. Custom enjoins stricter rules in the case of females; thus "a Hindu maiden unmarried at puberty is a source of social obloquy to her family and of damnation to her ancestors."† The

* Census Report 1931, Vol. I, Page 228.

† Wattal: Population Problem in India. Page 3,

marriage of a daughter entails a drain on the parent's purse and many cases have been brought to light where families are financially crippled and reduced to penury on account of marriages of their daughters. Poverty precludes the payment of wedding dowry and the "family is traditionally haunted by the prospect of unmarried girls". Under such circumstances it is no wonder if the female birth is looked on as a curse. This detestation has developed a sense of disregard to an extent unimaginable so much so that abortion is reported to be sometimes practiced, if the child in the womb is foretold to be a girl. This prejudice against a female child is responsible for poor nourishment which ultimately impairs her health, and the poor girl succumbs before she reaches the age of reproduction. To be brief, our neglect of female life is becoming proverbial. Besides this our puerperal mortality is extremely high. The Census Superintendent of U. P. takes the view that most of the female deaths are due to "bearing too many and too frequent children. . . .". Sir John Megaw, the Director-General of Indian Medical Service, estimates that "100 out of every 1,000 girl wives are doomed to die in child birth before they have ceased to have babies and about 200,000 mothers die in giving birth to the children every year in India".*

If the dictum of the Sex writers is to be taken for all that it is worth, the preponderance of males would, according to them, lead to a decline in the population, and the maladjustment in the Sex-ratio needs to be corrected. The disparity will disappear by the removal of the ban on widow-remarriage; on the other hand, inter-caste-marriages would result in greater female births as hybridization has been

* Census Report 1931, Vol. 1, Page 97.

accepted to increase femininity. But inter-caste-marriages are rare and are likely to be so as long as the time-honoured caste system has a firm hold on the Hindu mind, which is further strengthened by the love of 'pure line' which essentially presupposes exogamous Gotra and endogamous caste. Further, the caste has incidentally helped the Hindu in his superlative anxiety for male children. In order that the inter-caste marriages should be frequent, the first thing that is needed is the complete disregard of the caste system. With the destruction of the caste barriers, free matrimonial alliances between the various sections of the one great Hindu race will be a common occurrence and at no distant date marriages, for instance, between Bengalees and Kayastas, Brahmans and Saraswats, Prabhus and Marathas will be the order of the day. This scheme of inter-caste marriages can be materialised only if the higher castes take the initiative and set the ball rolling in that direction. But to-day the progress is disheartening. Religious beliefs and superstitious fears are the mainstay of the endogamous marriages, which have resulted in proportionately less female births particularly among the higher castes. Thus, for instance, in C. P. there are 863 Brahman females to every 1,000 males, but 965 Sonars, 1,017 Kalar and 1,117 Ghasia females to 1,000 males. The need of the reform is greater at the top. The union of the castes is thus beneficial not only in increasing the numerical strength of the race but it will tend to create a community of interest and will ensure for all an equal *locus standi*.

The question of widow-remarriage is both a vital factor and an intricate problem in determining the Sex ratio among the Hindus. It has been mentioned above how

the excellent surplus of females is reduced to a poor deficiency by the number of the unfortunate widows and it needs hardly any comment to lay emphasis on it. If the inter-caste-marriages are rare, widow-remarriages are rarer still. Permission to remarry is the only logical inference of the abandonment of the practice of *Sati*. But the social ban still persists. A widow remarrying is regarded as impious; while a widower incurs no stigma in remarrying unless of course there be a marked disparity in the ages. The youthful widow is expected to lead a miserable and wretched life as though she is not amenable to the allurements of life. She has no place in the pale of human society. She is no more a human being than a stone is; while a widower is poorly human. The very basis of this differential treatment meted out to the same human being, made of the same flesh and blood, having the same sentiments, is founded on an utterly absurd hypothesis. A widow is as much a human being as a widower and perhaps more humane. The woeful widow is the victim of shockingly savage ceremonies and is condemned to lead a sadly solitary life. It indeed reflects discredit on the society not to be prepared to advance the cause of widow remarriage. However, it can safely be assumed that no reform, in this direction, can be pushed ahead unless the humanitarian idealism is further developed.

Taking stock of all that has been said, we are now better equipped to scrutinise the problem. To say that the Hindu population will ever dwindle into extinction is to babble like a man in the moon; nevertheless we cannot turn a blind eye to the gravity of the situation. The high proportion of the Hindus to the total population is really a

matter of great pride; but we cannot afford to ignore the startling revelation that the Census Report makes about the comparative slow rate at which the Hindu population is increasing. It is disappointing to note that this rate is perhaps the slowest of all other important communities. The decade records an increase of only 10 per cent., while the number added during the last half a century hardly reaches the insignificant figure of 27 per cent; and all the prophecies, foretelling the gloomy future of the race, must be justified as based on reasonable apprehensions. If the present order of things is allowed to continue, the inevitable result will be that other communities will outnumber the Hindu community. The Hindus will thus be strangers in their own home. That such a state of affairs should ever come about betokens the need for a deeper enquiry and other reforms.

We have seen above that the root-cause of this decay is the deficiency of females. If the rigidity of the caste or the ban on widow remarriage were not so strictly observed, much if not all of the flood might have been stemmed. Widow remarriage and inter-caste marriage would, indeed, pave a long way towards narrowing the gulf between this disproportionate Sex ratio. But the odds against such reforms are numerous and it is no easy matter to disentangle every influence at work. The need of these reforms to-day is perhaps greater than ever, and all that is required to encounter the difficulties is that spirit of sacrifice, that sincerity of the purpose, determination of mind and the courage of conviction. But the greatest obstacle is the uncompromising attitude of the old generation which still prefers harping upon the benefits of the old traditions and customs. The youths,

however, are an indispensable factor in matters of social reforms. The orthodox element is an impediment and the higher interests demand that it should be neglected as absolutely non-entity so far as such reforms are concerned. It must be said with due reverence to our ancestors that the traditions and customs which they strove so hard to keep up are no longer in tune with the changed times and circumstances. Widow remarriage and inter-caste marriage may appear to the orthodox mind as revolutionary in the religious and social aspect of life; but it cannot be gainsaid that a crisis has come when the antiquated notions need to be revised. If the educated youths shoulder the task of advancing the social reforms, they can achieve much that is apparently impossible and impracticable. Thus, for instance, co-education affords excellent opportunities which can be availed of in lifting the veil between caste and caste and thereby bringing about more and more inter-caste marriages. Likewise the progress of widow-remarriage can be accelerated by the establishment of the Widow-Remarriage Societies in every nook and corner of the country. These social reforms, if vigorously pursued, will bring

about the proper adjustment in the Sex ratio, checking thereby the further deterioration of the race. It may further be noted that law provides no obstacle, for the validity of inter-caste marriage and widow-remarriage has been legally recognised by the inclusion in the jurisprudence of our legal system the laws like the Civil Marriage Act and Hindu Widows' Remarriage Act.

It is, however, certain that any such radical change must come only at a psychological moment when the fate of the widows will be pitied and the caste distinctions hated. What is needed is educated mind, broader outlook, liberal views and, above all, the love of the race. Every act towards the removal of the ban or the amalgamation of the castes will be acclaimed as a duty nobly performed. Action is the need of the hour and let not the talk of social reforms be a mere moon-shine. This threatened decline of the Hindu population should be of the utmost concern to every individual and should receive his serious consideration. It is through social reforms—widow-marriage and inter-caste marriage—that we can hope to cry halt to this downward trend of the Hindu population.

CURRENT ECONOMIC ISSUES

BY DR. P. S. LOKANATHAN, M.A.

"IF the final justification of his (the economist's) work is the fruit of practice, benefit through knowledge to human welfare, to find truth is not enough. Somehow the truth must be carried from the study to the market place. Somehow it must be brought to the mind and utilised in the work of those persons who guide affairs." These words uttered by Prof. Pigou at the end of his first lecture

furnish the keynote to the six lectures printed in this small volume.* They are full of interest, and being printed as they are delivered, they are enlivened by the Professor's humour and ribald remarks on politicians and ministers. The lectures are in the main addressed to the general public and the practical men of affairs, but they

* *ECONOMICS IN PRACTICE*. By A. C. Pigou, Professor of Political Economy in the University of Cambridge. Macmillan 4s. 6d.

are not without value to students of economics who will find in these six lectures if not a solution, at least an analysis, of a number of practical issues.

To them, indeed, the very first lecture entitled "An Economist's Apologia" is at once a guide and a warning. Their work must be fruit-bearing and not merely light-bearing. But if it be so, they should resist the temptation to yield to partisanship in their advocacy of causes. To do so would be "to sell his birthright in the household of truth for a mess of pottage" and an "intellectual crime".

The issues examined in the second chapter are of more than current interest. The babel of contradictory voices to which the public were treated during the present depression had bewildered them not a little. They were told by one set of persons that the way to end the depressions was for them to save as much as possible and with equal certitude by another set of persons that they must spend as much as possible. Prof. Pigou has clearly analysed the circumstances in which an economy stunt can be defended and those in which economy would only be foolish. A campaign of economising on the part of the municipal and public authorities in a period of depression would far from lifting it have the result of accentuating it.

Prof. Pigou has exposed a number of economic fallacies commonly held on the Balance of Trade, which should prove of great value to all those whose ideas are frankly mercantilist. He has examined the case for an import tax *plus* a general export duty as a remedy for the British adverse foreign balance advocated by J. M. Keynes two or three years ago. However useful it might have been if adopted by Great Britain in the circumstances prevailing

then, the case for it disappeared with the abandonment of the Gold Standard by Great Britain. Further, few can dispute the fact that a plan which, for any one country may yield good results, will only result in grave harm when sought to be adopted by all. Protection adopted by every country in the world must necessarily mean diminished economic prosperity for all.

After explaining the terms: inflation, deflation and reflation, Prof. Pigou defines the conditions under which reflation may be adopted with success; but his argument is so circumscribed and qualified that the practical man of action will perhaps nurse a grievance against the lameness of the conclusion arrived at.

The chapter on State Action and *laissez-faire* covers familiar ground, but the analysis of the reasons for and the sphere of State action is acute and penetrating, as indeed may be expected of the author of *Economics of Welfare*. Decisions about State action involve a choice of ends as well as of the means towards the end and the economist, qua economist, has no superior claim to be heard on the ends themselves. Advocates of planning have, it is true, but the vaguest notion of the end or ends towards which planning is to be directed. Some of the most serious difficulties in any scheme of planning arise as a result of a lack of agreement in the choice of ends.

The economics of various restrictive policies adopted by different countries in different garbs have been dealt with in the sixth and concluding chapter. The conclusion that is reached is that in nearly all such cases productive power is being deliberately wasted with no economic justification. A restrictive policy is justifiable only when it is so contrived that the superfluous resources cut out from one industry are transferred and set to work elsewhere. Most of the so-called valorisation schemes have no economic justification.

The book which is full of sound economic reasoning on a number of topical problems is most timely and valuable.

THE SCHOOL AS SOCIAL NURSERY

By DR. J. M. KUMARAPPA, M.A., S.T.B., Ph.D.

SINCE modern society is dominated by the spirit of capitalism, we have come to believe that competition is the spice of life, and to encourage without serious thought individual greed and ambition. It is little wonder, therefore, if our civic life is at its lowest. We have allowed even our class-rooms to be dominated by the same spirit of individualism and competition. We induce pupils to compete with each other by providing marks and grades of honour; when these fail to goad them, we offer prizes and stipends. Thus we try to keep their spirit of rivalry kindled in order to get them to do their best in school work. As a result, we find that the efforts of a large percentage of pupils, whether in the class-room or on the playground, are motivated by the desire to surpass their fellows, or avoid being beaten by them. At their tender age, they are encouraged and taught to outdo each other; by the time they reach the College stage, they have become completely self-centred and competitive. And now if modern youth demands rights and neglects its obligations, it is nothing extraordinary; for is this not the natural outcome of the type of training given him in school? Life is a continuous struggle for existence, and all life is a ceaseless warfare,—this is what the youth learns from his school life.

The present school system emphasizes the ideal of individual success rather than that of co-operative achievement, and much of its success has been obtained through egoistic motivations. We stress unduly personal attainments in competition, and ignore hopelessly the emphasis on the services and satisfactions which come from accomplishing the social objects of the group. Rightly does Prof. John Dewey, the outstanding leader of modern educational thought, observe that the tragic weakness of the present school is that it endeavours to prepare future members of the social order in a medium in which the conditions of the social spirit are eminently wanting. The mere absorption of facts and truths are so exclusively individual an affair that it tends very naturally to pass into selfishness. There is no obvious social motive for the acquirement of mere learning; there is no clear social gain in success

thereat. Indeed, almost the only measure for success is a competitive one in the bad sense of that term—a comparison of results in the recitation or in the examination to see which child has succeeded in getting ahead of others in storing up or in accumulating the maximum amount of information. So thoroughly is this the prevailing atmosphere that for one child to help another in his task has become a school crime. Where the school-work consists in simply learning lessons, mutual assistance, instead of being the most natural form of co-operation and association, becomes a clandestine effort to relieve one's neighbour of his proper duties.

DANGER OF MENTAL INHIBITION

Since rivalry and competition—which form the social side of self-assertive behaviour—manifest themselves in all departments of life, we have become blind to its evil effects on school boys and girls, on future citizens. To begin with, we may say that competitive school life develops in the pupil anti-social attitudes. While the spirit of rivalry is a tremendous driving power, it is opposed to many social qualities, such as kindness, sympathy, co-operation and the like. But this is not all. Its effect on the mental life of the child is even worse. Continued success, stimulated by the spirit of rivalry, develops over-confidence and selfishness and makes the child unappreciative of the attainments of others. On the other hand, continued failure may, and often does, have disastrous effects on the child's mind. If a sensitive child finds that he is unable to do certain things that other children perform easily in class contests, he soon becomes specially conscious of this deficiency, thinks about it, worries over it and, finally, exaggerates it until the mental inhibition that results turns out serious. Most psychiatrists will bear witness to the facts that such inhibitions produce, not infrequently, most unwholesome effects, and that a large number of school children are retarded in their school progress because of such conditions.

Repeated failure is liable to develop an unsocial attitude, the shut-in personality, and even cause mental disorder. Fear of the teacher's displeasure, of not passing examinations, the intense desire for good

marks, and the consequent worry over inability to achieve success give rise frequently to serious maladjustments. Such conditions are thoroughly artificial and positively harmful. The combined efforts of parents and teachers should be directed towards removing them, since the bad nervous condition of many children are due more to the conditions under which they work than to the amount of work they are expected to do. It may interest the reader to know that in view of the evil effects of this practice, several of the progressive schools and universities in the United States have already abandoned this competitive system and adopted more rational methods of gauging the pupil's rate of progress. For instance, the Corn Williams School in Berkeley, Cal., has given up keeping records of its pupils. In the schools of Bronxville, N. Y., each pupil is measured by standards adapted to his own capacity. The University of Chicago has dropped the marking system altogether. North-Western University now gives only two grades: B, which means Pass and F, Failure. In Hamline University promotions are made not on the basis of grades but on the basis of the student's intellectual maturity.

FROEBEL'S CONCEPTION

Froebel conceived of the school as a social nursery—a place where the children's faculties might be directed without violence into social channels. We cannot, of course, expect the home to offer suitable conditions to train the child for life in a society of equals. But with the school it is different. Here all the elements of a society of equals are given, and opportunities for common enterprise are abundant. Naturally, therefore, Froebel maintained that in the school it would be easy to establish an atmosphere of universal good-will; to develop and foster habits of sympathy, gratitude and helpfulness; to assist the pupil to grow surely and steadily into ever fuller appreciation of the value of social efforts to himself, and of his own value to society; to fill the soul of each one brimful of a generous self-assertion, and a rational self-sacrifice that shrink from no duty and yield no right. But unfortunately the modern school has fallen far short of Froebel's conception. No doubt, we preach good citizenship, but

the atmosphere of the school is such that it produces selfishness. Co-operation is a goal which we seek to achieve through competition, and it is not surprising if our results are most unsatisfactory.

Children must feel that they are at school primarily to learn, not to show off, and that a confession of failure, after an honest effort, is not a disgrace. The prevalent custom of offering prizes and marks of distinction for the best work must be abandoned. We have sinned altogether too long in exalting individual success as the most important achievement in education. Would it not be far better to offer a reward for all who succeed in reaching a certain standard of excellence? Should not honest effort be rewarded, whether a pupil stands first or last? It seems but right that the individual pupil should be allowed to set his own pace and be rated by a standard independent of other pupils' accomplishments. If competition is eliminated in school work, the pupil will learn to seek knowledge for knowledge's sake, learn for the sheer joy of learning. If emphasis on individual success is removed, the strain of intense effort will not be continued to the breaking point, and the pupil's health will be better maintained as there will be neither the need for overwork to achieve distinction nor the danger of mental inhibition owing to failure. Further, he will learn to take pleasure in the achievement of his fellow-students, and the class-room will cease to be an arena for contests and mental gymnastics and become a laboratory for co-operative efforts.

THE INDIVIDUAL AND SOCIETY

To many thinkers of the post-Reformation Europe, the individual life seemed not only self-contained but also self-sufficient. Extreme individualism was therefore championed by Hobbes. But later Hegel developed, in the spirit of the age in which he lived, his theory of absolutism of the State. The nature of the social and political conditions of every historical period give rise to the distinctive theory of the State of the age. Out of Hegelianism has arisen the philosophy of Fascism which holds that the individual citizen lives only for the State; individual life, according to this theory, must be so merged wholly in the life of the society that henceforward there will be neither thought

nor art which is not purely group expression. But those who believe in democracy maintain that the truth is not in individualism as such or in absolutism as such but somewhere between the two. The individual needs the State just as much as the State needs the individual. Both are interdependent. A society from this point of view is one in which a number of people are held together because they are working along common lines, in a common spirit and with reference to common aims and goods, and in which every individual has equal opportunities but no privileges.

Since the function of the school in such a society is to prepare pupils for citizenship, it should seek to develop the spirit of co-operation in them. But co-operation and competition are mutually exclusive. To the degree that we attain the one, we of necessity abandon the other. Co-operation means joining forces for mutual advantage. Competition, on the other hand, means a struggle for a prize which only one can win. Therefore, if the pupil is to be socialized, competition must be eliminated from the life of the school. Elimination of competition, however, does not mean suppression of individuality; for individuality develops only in a social atmosphere where it can feed on common interests and common activities. The strongest "self-regarding" impulses cannot fashion a life that would not fall to pieces if the social elements were withdrawn. Furthermore, the most original personality is unintelligible apart from the social medium in which it grows. What Mr. G. K. Chesterton has written about the artist is, in point of fact, true of every man: "His attitude to his age is his individuality; men are never individual when alone." To be sure, the individual life can develop only in terms of its own nature, but that nature is as truly social as it is "self-regarding". If the school is to be a creative force, it must not only secure for every one the conditions under which individuality could be most completely developed but also orient the individual to the society in which he lives.

THE SOCIALIZED SCHOOL

Therefore the primary business then of the socialized school is to train its pupils in co-operative and mutually helpful living, to foster in them the consciousness of

inter-dependence, and to help them in a practical way in making the adjustments that will carry this spirit into overt deeds. In the school, as Froebel tells us, future men and women should be helped to learn the arts of co-ordination and subordination, of creative and directive leadership, of intelligent and cheerful helpfulness in the attainment of common purposes. The socialized school would seek to strengthen the pupil's individuality, invigorate it through exercise, lead it to ever greater self-consciousness in practice, elevate its drift and character by giving the pupil a tendency to seek worthy objects for a generous activity, enable him to become a leader in matters in which he has the stuff for leadership, and a contented follower in all affairs in which his powers assign him a humbler station. It must now be clear that socializing the pupil is in no wise contradictory to the view that the true aim of the school is to cultivate individuality. While the school would seek to form its pupils in the tradition of brotherly kindness and co-operative living, it would also recognize that the true training for such life is one that favours individual growth, and that the highest form of society is that in which every person would be free to draw from the common medium what his nature needs, and to enrich the common medium with what is most characteristic of himself.

The socialized school would seek to organise and direct the individual tendencies and activities of children through the uses made of them in keeping up their co-operative living. It would seek to reproduce on the child's plane the typical doings and occupations of the larger, maturer, society into which he is finally to go forth. In such a school group-work would play a prominent part; for in it several children, or the whole little society, could unite their skill and energy in the use of the gifts and occupations for a common purpose. Here the individuality of each child would find full play, and yet would be exercised in the service of a common purpose, subordinating itself to the claims and needs of the little society with no loss and much gain. Every attempt would be made in the school to develop these social tendencies methodically and in harmony with individual development, since

the common needs and aims demand a growing interchange of thought and growing unity of sympathetic feeling. It is because this element of common and productive activity is lacking that the school of to-day cannot organise itself as a natural social unit.

A CHANGING CONCEPT

Instead of laying stress on common achievement, the present school system emphasizes individual success.

Social-mindedness cannot be developed by exalting self-glory. It can only be achieved by making the individual social in his outlook and broad in his sympathies. To help and guide the pupil in co-operative living, the teacher must also have special qualifications. Such finer qualities, as human interest, sympathy, and understanding must form just as important a part of the teacher's equipment as his academic and technical training, if not even more fundamental. In fact, the new type of teacher must be, in the best modern and democratic sense, a thorough-going humanist, regardless of the special field of his academic training. His function will be not so much to teach subjects as to mould the character of boys and girls. Only the teacher who realizes that children of all ages need help in co-operative living and in strengthening their resistance to "self-regarding" urges and impulses, will be able to act as a wise guide in enabling the child to sublimate his egoistic instincts and mobilize social impulses in order to arouse feelings of friendliness and the spirit of co-operation and thus train him to be other-centered rather than self-centred.

The aim in socializing the individual is not to make the school an isolated heaven of perfect social motives which would unfit its human products to live in an imperfect social world. The aim is a relative emphasis, the gradual displacement of a poor motive for a good one, the steady substitution of good citizenship for a bad or indifferent one. Inasmuch as the pursuit of school distinctions not only involves odious comparisons, but discourages many of the pupils who learn under such a system and leaves them all without adequate training in democratic co-operation, it is maintained that the school of the future should gradually get rid of the artificial

methods of egoistic motivation. They have had a long traditional use among us and now we must displace them one by one with better substitutes as we learn how to use motivations and rewards which are social rather than individual, and therefore more enduring and satisfying. The new social psychology gives us ground to believe that the thrill of doing one's part in a larger task may be made just as powerful a motive for work as doing the whole of a smaller job, better than some one else. In the school of the future, the altruistic thrill of participation should be used more frequently than the self-satisfactions of egoistic success. The need for cultivating the pupil's capacity for co-operation is made more imperative by the social conditions of our day. The revolution wrought by modern technology, the increasing complexity of life, the rapidity of change in an industrial civilization, the evils of our acquisitive society,—all these and other factors are compelling us to rethink the relation of the school to society, and the possibility of making it a dynamic social force.

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Japan and Naval Parity

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

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

It may be within the knowledge of readers of newspapers that the recent Naval Limitation Conference broke down mainly because Japan's demand for naval parity with the U. S. A. and Britain was not accepted. The question that naturally arises is: "Has Japan a good case for naval parity and can it be granted without jeopardising the interests of other countries, especially China?" To answer the question it is necessary to trace briefly the history of previous naval conferences and to place before the reading public certain outstanding facts in the Far Eastern situation.

At the outbreak of the World War in 1914, naval ratios were approximately as follows: Assuming Britain's then total naval tonnage comprised 5 units, France and the U. S. A. each had only 2.2, Japan had 1.3 and Italy .91. After the Great War, the various nations entered on a mad race of naval armaments and it was to put an end to it that the Washington Conference was summoned in December, 1922, by President Harding. The Conference provided for limitation of naval armament on a ratio of 5—5—3—1.75—1.75 in capital ships for Britain, U. S. A., Japan, France, and Italy respectively. The signatories of the Five Power Naval Treaty agreed to abandon all capital shipbuilding programmes either in actual construction or at the blue print stage and agreed also to scrap the older ships. The four Pacific Powers, namely, U. S. A., Britain, France and Japan agreed to maintain the *status quo* in respect to fortifications in the Pacific. The U. S. A. agreed not to increase the strength of its naval bases or fortifications in the Pacific, and Britain made a similar pledge as to her Pacific possessions with the exception of Singapore. Japan also agreed not to further fortify naval bases or island possessions separate from Japan proper.

Besides the Five Power Naval Treaty, a Four Power Treaty was concluded among the four Pacific Powers. This Four Power Treaty superseded the Anglo-Japanese Alliance of 1902 and the four nations agreed

to respect each other's position in the Pacific and to settle the problems of the Pacific by special conference. Finally, there was a Nine-Power Treaty to which Japan was a willing signatory, and she agreed to the Open Door Policy and guaranteed the independence and integrity of China. (Open Door Policy means that traders of all nations shall have equal opportunities to trade in China.)

The Washington Conference of 1922 was followed five years later by the Geneva Naval Conference. This was summoned by President Coolidge. France and Italy did not attend the Conference. The Geneva Three Power Conference met to decide the limitation of those classes of vessels that were not limited by the Washington Treaty. The Conference failed in its purpose, but its aims were largely affected by the Treaty of London of 1930. The London Pact was signed by Britain, U. S. A., and Japan and it extended the limitation of number and total tonnage to cruisers, submarines and destroyers. The treaty, however, left such other craft as torpedo boats, sloops, auxiliary and coastal motor boats, balloons, and air-planes open to unlimited construction. The military and naval clique dominating the Japanese Cabinet was opposed to limitation by categories or Qualitative Disarmament. They were in favour of only Quantitative Disarmament, so that within the total tonnage allotted to her she could increase small cruisers, submarines, destroyers and even invent new types of vessels which would give her naval superiority. It is a matter of history that though the military-naval clique opposed the London Pact, it was duly signed by Japan owing to the personal intervention of the Emperor and the Privy Council.

Four years later, in 1934, the military-naval clique succeeded in getting the approval of Emperor Hirohito to terminate the limitation ratios fixed by the Washington and London treaties. Even before terminating the Washington and

London ratios, Japan had violated the political provisions of the Washington Treaty by taking advantage of China's difficulties and establishing the puppet kingdom of Manchukuo in 1931. Thus owing to Japan's renouncing the Washington Treaty in 1934, the Treaty, according to one of the provisions, would terminate in December, 1936. The London Treaty of 1930 by a provision contained therein will automatically expire in December, 1936. Thus, the ground was open for fresh talks on naval limitation and in the recent naval talks carried on between Britain, U. S. A. and Japan, the last mentioned country demanded naval parity with the U. S. A. and Britain.

Is Japan right in demanding naval parity and can it be granted without jeopardising the interests of Asiatic countries, especially China? We are of opinion that to grant Japan's demand is to enable her to dominate the Far East and exploit China. This is the feeling in the U. S. A. and Britain and especially in the former country; for she has been closely watching Japanese policy since the outbreak of the Great War. Japan joined the Allies in the Great War to seize the peninsula of Shantung from the Germans and to strengthen her hold on China while the Allies were preoccupied elsewhere. In this she eminently succeeded; for she not merely reduced the Shantung peninsula but forced China to accept the Twenty-one Demands. According to M. J. Bau, author of 'The Foreign Relations of China', the five fold policy contained in the Twenty-one Demands was economic exploitation, territorial expansion, paramount influence, political control and the Asiatic-Munroe Doctrine. But owing to the opposition of the U. S. A., Japan had to give up her newly consolidated position resulting from the Twenty-one Demands at the end of the War. Again, when in 1931 Japan openly violated the Washington Treaty by setting up Manchukuo out of Manchuria and Jehol, it was the U. S. A. that took a leading part in protesting. Japanese actions have alarmed the U. S. A., and Japan finds in the U. S. A. a stumbling block to the realisation of her aims. Britain and France are inclined to give Japan a free hand in the Far East so long as she does not injure their interests.

For instance, Sir John Simon, British Foreign Secretary, failed to support Henry L. Stimson in 1932; for when as American Secretary of State, he warned Japan for her Manchurian adventure, Sir John Simon told the House of Commons that under no circumstances would his Government engage in the controversy in the Far East.

Japan is not afraid even of Soviet Russia, though between them there is a clash of interests in Manchuria and Mongolia. Japan knows fully well that Soviet Russia is not likely to be at war with her for two reasons. In the first place, Japan knows that since the inauguration of the Second Five Year Plan in 1933, Russia is concentrating her attention on industrial strength and will not entangle herself in any war. Secondly, Russia fears that if she were to entangle herself in a war in the Far East, Nazi Germany would feel it opportune to expand into Ukraine. Thus Japan sees only in the U. S. A. a Power which will thwart her ambitious plans in the Far East, and the Military-Naval Cabinet of Japan demands naval parity with the U. S. A. to prevent the latter country from frustrating her schemes.

We are of opinion that the ratio fixed by the Washington Treaty in capital ships 5—5—3—1'75—1'75—for Britain, U. S. A., Japan, France and Italy is not in any way disadvantageous to Japan. On the other hand, the 5:3 ratio gives her naval parity with the U. S. A. Naval experts agree that the fighting capacity of a navy is in direct relation to its basis, and the farther removed that the scene of battle is from naval bases, the greater will be the disadvantage to the fleet. The Washington ratio is really advantageous to Japan; for though her fleet was allowed to be only three-fifths of the U. S. A. Navy, it could be a match to the latter which has no naval bases in the Pacific and which would have to keep open the communicating lines over long distances. It may be pointed out that one of the main causes of the defeat of the Russian fleet in the battle of Tsushima in 1905 was the great distance that had to be covered by the Russian fleet and its lack of a base in the Far Eastern Waters. Thus without stations or bases, the American fleet, though numerically superior to the Japanese Navy, cannot successfully attack Japan.

A fact which is often overlooked by supporters of Japanese naval parity is that while the U. S. A. has to retain her fleet in the Atlantic and the Pacific, Japan is having her navy only in the Pacific. Besides, while the U. S. A. has to defend the Panama in case of War, Japan has no such responsibility.

Japanese spokesmen claim naval parity as a matter of right and honour. They also say that industrialised Japan depends for her very existence on international trade while nine-tenths of American commerce is domestic trade. Naval parity, according to Japanese spokesmen, is essential to protect Japanese commerce.

There is certainly some force in Japanese arguments. But Japan's record in the past has turned world opinion against her demand for parity. She violated the Nine-Power Treaty by establishing a Japanese protectorate over Manchukuo. She agreed at the Washington Conference not to further fortify naval bases outside Japan proper. But from the League of Nations' Mandates Commission Report of 1934, we find that Japan is spending large sums of money to fortify the mandated islands in the Pacific formerly owned by Germany, but which the League of Nations entrusted to Japan in 1919. What is more, Japan is financing the construction of a canal "a sort of Kiel Canal" through the Isthmus of Kra, about 600 miles north of the Singapore Naval base. The Kra Canal, when built, will be about 50 miles in length. The Canal will revolutionise lines of traffic, and if Japan succeeds in establishing a Naval base at Kra—a rival to Singapore—owing to the friendly relations between her Government and Siam, her supremacy in the Far Eastern Waters will be unquestioned.

Japanese policy has always been against the interests of China and other Asiatic countries. Eiji Amano, of the Intelligence Division of the Foreign Office, declared on April 17, 1934, that Japan is in favour of an Asiatic-Munroe doctrine and wants other nations to leave the responsibility of the Far East to her. In other words, Japan wants freedom to expand into the Asiatic mainland. Expansion into Asia is a matter of vital need for Japan. According to the 'Scripps Foundation for Research in Population Problems', Japan has a population

of 70 millions and the rate of increase in 1933 was more than twice as great as it was for the U. S. A. during the year. But while there is an overcrowded population, five-sixths of Japan is mountainous with more than one hundred active volcanoes and the island is frequently subject to disastrous earthquakes, tidal waves, floods and so on. The cultivable area of Japan is therefore only half the total area of California. Consequently, industrialisation of Japan is the only solution for her overcrowded population and for this she wants sources of raw materials and dependable markets. China with its confused political conditions offers an excellent field for Japan to establish a sort of protectorate, so that she could draw raw materials from, and dump her manufactured goods into, that country. But the U. S. A. has been opposing consistently Japan's plans for Asiatic domination. Hence Japan wants parity with her, so that she could prevent American interference in the Far East. Can such a country be given naval parity so that she may aggrandise China!

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THE RADIO IN THE INDIAN VILLAGE

By DR. P. P. PILLAI

(Director, I. L. O., Indian Branch)

THESE is a singular appropriateness in the inauguration of a State Broadcasting Service in this country almost on the eve of the coming into force of the new constitution. The extension of the franchise, which is one of the significant advances made in the new constitution, will endow nearly 80 per cent. of the adult population with political rights and privileges, and will, in particular, throw responsibility on a large and untried class of rural voters. This increase in the number of voters will everywhere be welcomed as a move in the direction of democracy, but it is well to remember that real democracy requires, as the first condition of its existence, a large body of enlightened public opinion. It is thus that every civilised government based on a democratic system has, as a necessary corollary, recognised the provision of ample facilities for popular education as one of its primary duties. If every citizen is to have some share in determining the destinies of his fellows, the State must see to it that, so far as possible, he is equipped for the task. Popular education in the democratic state is thus not a mere fad, but an imperative necessity. Education for citizenship, however, does not merely mean the rules of arithmetic and the ability to read and write. It goes much further and includes suitable provision for continuous self-education throughout the entire period of the working life of the citizen. It is only then that the citizen will be able to realise the importance of his own role in the governance of his country. Where that possibility does not exist, it is only the outer husk of democracy that will survive; and the way will be clear for the triumph of autocracy in its modern forms.

This danger is a very real one in this country. Only 8 per cent. of our population are able to read and write in their own language; and the prevailing ignorance threatens to make democracy a mockery unless efficient arrangements could at once be taken in hand to educate the people. It is not possible, however, to devise schemes for sending the whole nation to school at a moment's notice. Even if we could find the men and money needed for

so colossal an undertaking, the time factor would be against us as we cannot afford to wait. The only speedy way of interesting the average citizen in his political duties is to get at him through the radio. It is true that the masses are illiterate; but illiteracy by no means implies that the individual is wanting in wisdom, character or political ability. The Indian villager is a fairly shrewd person and is quite capable of casting an intelligent vote on matters within the range of his own knowledge and experience. But his illiteracy does restrict the range of his knowledge and his power of access to knowledge. He can read neither books nor newspapers, and his knowledge of matters outside his own narrow experience is usually derived from persons as illiterate as himself or from canvassing and public meetings held by candidates at times of election. It is therefore very difficult for him to decide public questions on their merits and to cast his vote accordingly. It is here that broadcasting will be of help. By making it possible for political leaders of all persuasions to speak direct to the electors, broadcasting will become one of the most important agencies for political mass education. The breaking down of illiteracy through universal primary education will be a matter of slow process, but the effectiveness of broadcasting is not lessened by illiteracy, and it will at least enable the villager to hear all sides of a question and guide him to a right decision on political issues. His natural shrewdness will enable him to pick out the candidate who can do the most for him, and when the rural voter begins to take greater interest in politics, any tendency to exploit the country-side for the benefit of the town-dweller will gradually disappear.

It is not only in the political sphere that the radio can exercise its beneficent influence. The problem of getting into effective touch with the enormous masses of our population has always confronted reformers in almost every sphere of Indian life and thought. The social and economic evils from which the villages are suffering have been investigated and analysed by a great many competent

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authorities, but the difficulty has always been to obtain the willing co-operation of the villager in any schemes for improvement. There are over half a million villages widely scattered throughout the country, holding more than 90 per cent. of its population. Most of these have not yet been touched by metal roads or railways; post offices are many miles apart, and telegraph offices even rarer. The small holdings do not provide occupation for more than half the year, and no satisfactory arrangements have been made for filling in these long periods of enforced leisure. The younger people find the village so dull a spot that they are resorting in increasing numbers to the towns, both for employment and for recreation. In a society so primitively organised, there is nothing to provide any stimulus for betterment and circumstances have only deepened the villager's pathetic belief in destiny and his distrust in all untried experiments. He has been so long used to poverty and suffering that he does not find it in him to put forth the necessary endeavour for attaining a better standard of life. There may be a certain measure of discontent, but this feeling, where it exists, is not shot with the colours of hope. It is this outlook of apathy that has first to be attacked if any lasting changes are to be effected in the country-side. The Linlithgow Commission has observed that no substantial improvement can be accomplished unless the cultivator has the will to achieve a higher standard of living, and the capacity, in terms of mental equipment and physical health, to take advantage of the opportunities which science, wise laws, and good administration may place at his disposal.

There could be no better medium than the radio for bringing about this change of outlook in the villager. Our rural population is in urgent need both of instruction and of amusement, so that life in the village may be made more joyous and colourful, and the villager may be induced to pay greater attention to the teachers of better living as exemplified by the departments of agriculture, co-operation and public health. Already much has been done to woo him from his lethargy and shiftlessness to more purposeful methods of living, but the

propaganda that has been hitherto resorted to for this purpose has suffered from certain grave limitations. The printed word is next to useless; ocular demonstration or the touring lecturer can influence, at best, only very small numbers of the people. Again, these agencies, for their successful functioning, entail enormous expenditure and the maintenance of a small army of trained staff. But broadcasting will enable us to reach the villager and influence him for the better with greater efficiency and at a fraction of the cost. On this point there could be no more convincing testimony than that of Mr. F. L. Brayne, one of the pioneers of the village uplift movement in this country. He is of opinion that "the knowledge necessary for a campaign of rural reconstruction can be disseminated throughout the village by broadcasting more cheaply, more quickly and more certainly than by any other means yet devised. It is the ideal method of producing both the stimulus and the knowledge necessary to move the villager to carry out those simple changes in his habits and methods that will make all the difference to his health, wealth and happiness".

It is interesting in this connection to note the attempts made in Soviet Russia to reach the masses through the wireless. The cultural, economic and geographical conditions of that country resemble those in India in several respects, and the problems to be tackled are more or less the same. There, a sustained course of education and propaganda has been given to peasants and factory workers by means of the communal receiving set. The Soviet Plan of 1932 aimed at establishing 800,000 receiving points in villages and factories, and the programme consisted of entertainment, agricultural and general information, and instruction of every kind with a strong communist bias. There is no doubt that the Soviet authorities have grasped the idea of mass education by radio and are making a very effective use of the instrument. Similar experiments have been tried in Egypt, Palestine, and Ceylon, and even in our own country rural broadcasting has already passed the experimental stage. In the North-West Frontier Province, a system of broadcasting has been in existence for some time and the results obtained are said

to be most gratifying. The subject is receiving the attention of many other Provincial Governments, and at least one Indian State—Hyderabad—has launched an ambitious programme for mass education through the radio. There is no reason why, under proper guidance and direction, the system should not win as much popularity in the Indian village as among the peasants of Russia.

Broadcasting will have a special field of endeavour in this country where women and men do not mix freely. Any scheme of adult education which leaves the women out of account is bound, in the long run, to prove a failure. It is a commonplace of Indian experience that it is the woman who has the ultimate say in all matters relating to social life. A communal radio with one or more loud speakers in suitable places where women as well as men may listen without undue publicity should prove an effective solvent of this problem.

The Implication of the Economic Crisis

BY DR. J. D. S. PAUL, M.A., Ph.D. (LOND.)

ECONOMIC thought has oscillated considerably since the last War, so that the welter of conflicting opinions amongst economists has left them as unsafe guides for practical policy. The development of the various phases of the depression in India reveal certain marked features—the incalculable character of human behaviour subjected to economic strain and stress as well as social and political oscillations. The growth of socialism in India and the rise also of communism is very significant as to the lack of imagination that prevails with reference to the seriousness of the state of agriculture and industry, and the flabbiness of their remedies proposed. It is futile to expect that by tinkering with administrative machinery and use of coercion that the present position can be maintained indefinitely. Neither the present depression nor the succession of slump in trade is going to be accepted as a Divine dispensation, whereas the cool system of pronouncement that we have weathered the storm better than other countries will be adding only insult to injury.

It is clear that the village radio as a means of instructing, informing and amusing the public, in a multitude of ways, has a great future before it. But in the initial stages, the informative part of the programme is likely to be regarded with a certain amount of mistrust. The word propaganda has unfortunately acquired an evil reputation, but propaganda only means education with a bias. The only bias of the programmes of the State Broadcasting Service is for improving the understanding and broadening the sympathies of its clientele and for creating in them a sense of curiosity and a livelier appreciation of the possibilities of life. Curiosity and culture are, in effect, convertible expressions: for the desire to know is the first condition of knowing. The radio, therefore, will be a powerful agent for introducing sweetness and light into the village, and its ministry of service can in the long run only meet with universal approbation.

The nature of the capitalist crisis is misunderstood by the prolific description of the measures adopted by the State in Italy, Britain, Germany, U. S. A. and Russia. In the face of repeated slumps are we facing a new development in our world civilisation or destruction, security or destitution, war or peace?

The crisis is simply the inability of the producer to make both ends meet in money and that on a world-wide scale. When goods are very cheap for the people to buy them, there is no profit for the capitalist to produce and sell them. Wages are high in our monetary economy if technical efficiency creates a reduction in the number of workers employed, that is by creating unemployment or by keeping a large "industrial or agricultural reserve army" in a state of semi-starvation. Such a position obviously reduces demand for products and forces down prices. It is this vicious circle that has to be broken if capitalism, as we know it, has to survive at all. It is in the nature of capitalism to have unemployment and thrive on low wages. When the progress of convention

and rationalisation makes production more and more efficient which is only another way of stating, goods are produced in mass at very low prices, profits are steadily reduced and the machinery comes to a standstill. We have now the spectacle of one set of Governments stimulating production while maintaining tariffs, another giving a subvention for destruction of what has been produced and for reduction of output. This restriction all around, while large masses of population are underfed and ill-clothed, is the paradox of capitalism.

Practically capitalist economists have at the bottom of their hearts the central idea of re-starting the machinery with ways and means for increasing the rate of profits (1) by increasing the purchasing power of the masses through such means as gigantic schemes of public works by the State, or as Mr. Webb of Karachi suggests, introducing an abundance of silver money, i.e., cheap money without considering whether it would lead to speculation or reach the masses through high wages, or as Sir Arthur Salter would suggest—maintain a series of index number of wholesale prices of commodities of internal and external trade and adjust the contrasts in money by reduction or increase according to the rise or fall in price level. The idea that by seeking stability in the monetary medium so as to maintain equity between debtors and creditors, buyers and sellers, sport and long term investors, we can succeed in keeping up the business ship afloat on its keel is rooted well enough in a type of mind, trembling before the power of vested interests in all sphere, seeking for security in economic sphere where there is none. Briefly, the capitalist would cut wages to bring down the increasing costs while others seek ways and means of raising prices to set the wheel in motion. But the one hard nut to crack in this system is that—is it possible to combine a profit-making machine with that of production for human need. In our economic system, high prices and low wages are the only way to increase use and consumption of goods. If you restore profits, you reduce consumption and lower the standard of living. To the capitalist abundance is a curse and he can only thrive on scarcity whether the

commodity happen to be diamonds or motor cars, figs or groundnuts. So long as the means of production are privately owned, there can be no production without profits. So cotton is burnt, wheat is used as coal, herrings thrown into the sea because of a glut in the market. The capitalist is not governed by any limit on the useful means of acquiring wealth or by moral criteria in the economic sphere. If he is efficient and successful, he drives out the pre-capitalist according to the law of the jungle.

These factors have led to wide-spread adherence to communism as the way out. It is extraordinary Marx foresaw a period of abundant wealth with incomparably less labour. The superlative efficiency of modern machinery and organisation, if we so desire it, is the positive proof that we are now facing that era and refusing to face the adjustment so long as we are safe from mass coercion. Italy sought through Fascism the maintenance of high wages in the capitalist system. She is now faced with Imperialism, the necessity for expansion by her attempt to swallow Abyssinia precisely as Japan digested Korea and is on the royal road to absorb Manchuria. The dilemma of the capitalist is the impossibility of combining profit with a high level of consumption. Acute crisis and a succession of wars is the inevitable outcome of the search for markets. It is in this desperate struggle for markets, trade agreements, tariff reprisals, quota system, one finds the seed of war to adjust the economic malaise. War becomes part of the inevitable misery of the economic lunacy of the human race. Economists somehow fight shy of presenting clearly the full trend of the crisis, feeling that what has endured for centuries will go on for ever so long as there is sufficient statesmanship to cast bones among snarling dogs. Prof. Robbins in a lucid analysis of "the Great Depression" is driven to the inevitable conclusion that the tendencies are towards socialism and war. With nine crores unemployed and underfed in India, with window dressing in various departments, is it any wonder that socialism has gripped the youth on account of the callousness displayed to human suffering. Economic planning, instead of being an invitation to the State "to hold the baby", is a sound suggestion to nourish the baby and save our civilisation.

A Novel of Turkish Life

By MR. P. R. KRISHNASWAMI, M.A.

It is now ten years since John Murray published the memories of Halide Edib. It was an autobiography full of picturesque and romantic narrative. A woman with such sensibility and such experiences was bound to turn her hand to other creative work. It was in her, one would have inferred, to write first-rate novels of contemporary life. Madame Halide Edib has played no insignificant part in modern Turkey. She is the finest product of Turkish culture. She is the most radical of social reformers and yet is essentially conservative and idealistic in temperament. She came to India about a year ago and delivered lectures at the Hyderabad Osmania University on Turkish literature and Turkish culture. Modern Turkey is a Turkey in which men's clothes have been standardised to be of European style; the *purdah* for woman has been abolished, and with this, polygamy; and the Roman alphabet has been adopted for the Turkish language.

We have before us a novel of Turkish life* of about thirty years ago. The chief characters are of poor origin; they are a clown or mimic and his daughter who develops an extraordinary musical charm. Tewfik, the clown, marries Emineh, the daughter of the Imam in Istanbul. But they are so contrary in temperament that they separate quickly, but not before a daughter is accounted for by the marriage. The clown is banished the country because he has satirised his own wife in the shadow pictures which he exhibits. This is probably reminiscent of Abdi who was prohibited to play in public by Sultan Abdul Hamid the Second. The Imam's religion implies an austere view of life according to which all pleasure is sinful. The daughter inherits the father's quality and proves a nagging wife to her happy-go-lucky husband. After the husband escapes, the daughter becomes her victim. Rabia the daughter feels therefore an irresistible fascination for her exiled father; and when he is permitted to return home, she deserts her mother in favour of the father. Father and daughter set up and run successfully a grocer's shop. Rabia's gift

* THE CLOWN AND HIS DAUGHTER. By Halide Edib. George Allen & Unwin Ltd., Price 7sh. 6d. net.

for chanting the Koran has already attracted the notice of the wife of Selim Pasha, the Minister of Security for the Interior. She is given a regular musical training under Vehbi Effendi, a member of the Order of the Dancing Dervishes. She also comes across an Italian teacher of music, with whom she falls in love, though the emotion is at the beginning completely suppressed. There is seditious propaganda at the time in Turkey, and Hilmi, the son of the Pasha, is involved in it. Tewfik is Hilmi's confidant and gets arrested when incriminating letters are found on him. And Tewfik is too heroic to betray his friends:

"And Hilmi's voice, that brotherly voice which said: 'Destroy the address, and don't tell anyone I sent you to the French Post Office.' That was the only voice which had adopted him as his brother, had trusted in his courage, in his loyalty. Other people had laughed, had enjoyed his comedies. In the days of his success they had courted and run after him. When he had got into troubles they had helped to kick him while he was down."

But Hilmi's propensities are discovered, and the father in whom loyalty to the Sultan is stronger than even his affection for the son, decides to order the son's extermination to Damascus.

The latter part of the book is occupied with the marriage of Rabia with Peregrini. It is a marriage of profound significance, of the East with the West. The couple come together induced by their comradeship in music. Peregrini is an aristocrat and Rabia of poor family. Peregrini is little attached to religious feeling, having given up monkhood. Rabia is religious by habit and induces Peregrini to embrace her own faith before marrying her. Peregrini assumes the Moslem name Osman, is also gradually absorbed in the different aspects of the life of the community to which Rabia belongs. Rabia's pregnancy dominates the last pages of the book. Motherhood is sacred to woman in the East, and Rabia insists on getting through the travail even if it imperils her life, necessitating the Caesarian operation. The psychological details of Rabia's growth are so minutely

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A NOVEL OF TURKISH LIFE

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and intimately delineated that one is tempted to think the novel autobiographical.

The author has the power of investing the commonest details of life with romantic charm. The influence on her of the idealism of the Turkish writers of the nineteenth century is seen in the idealistic portraits found in the novel. Selim Pasha and his wife, Pembet the gipsy woman, Rakim the dwarf, Vehbi Effendi and Peregrini, all are idealised portraits and even for that reason, enjoyable. She knows to present all the characteristic features of Turkish life, which must strike a foreigner. East is East and West is West, and East, we must remember, begins in Turkey. There is a strange bond of oneness between Turkey and India. We may quote here a passage which an Indian might have spoken about European music:

"... 'Do you call the studied screech of those promiscuous, half naked, spectacular women good music? They do nothing but vie with each other to reach the topmost note in the scale. Their men are no better. They bellow like bulls. Good music indeed... nothing but a concert of yells and howls in a lunatic asylum.'"

Young Turkey holds the opposite view and condemns Eastern music:

"I should say the contentment of the masses, the idle luxury of the rich, are both due to the sleepy, moaning, insinuating melodies of the East. The rottenness of our social structure, the degradation of our women."

Though intensely a reformer and on the side of modern progress, she is too good an artist to miss the humour of the conflict between East and West in Turkey. Here is a conversation between the wife of a Pasha and her son who represents Young Turkey:

"There is something essentially wrong with the women of our country," he murmured softly after a time.

The wrinkles around her eyes deepened with laughter. "What is wrong with women, my dear?" she asked sweetly. "Everything. They are being used for nothing but pleasure and the propagation of the race—they are all slaves, although

the chains they wear are sometimes golden."

"Who should propagate the race, Hilmi? Do your European men make their own babies? It must be either their wives or their mistresses. When did you hear of cocks hatching eggs?"

Turkey has of course its own peculiarities of social customs. Slavery holds, but apparently presents no harsh features. On the contrary, it is remarkable how little the Turks set a value on distinctions of birth. The meanest slave can rise to the highest position in the State. Turkish society rests on a perfectly democratic basis.

The book is in effect an account of Turkey in transition, of the mingling of East and West. The attraction felt by an aristocrat like Peregrini for the girl of poor origin, Rabia, stands for the idealising sympathy with which the author pictures Turkish life. Each character in the book reveals the depth of the author's understanding. The book is bound to draw wide appreciation.

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Constitutional Reform in the Soviet Union

BY MR. V. K. N. MENON, B.A., (Oxon.)

(Lucknow University)

THE changes introduced from time to time in the economic policy of the Soviet Union are well known the world over. From the early Communism to the Nep, from the Nep to the First Five Year Plan and so to the Collectivisation of Agriculture and the Second Five Year Plan, the stages are well marked and well known. Even in the political field, the periodical forward and backward moves in the international sphere—and recently it has been on the whole of the latter kind, symbolised by Trotsky's expulsion from the country, the policy of 'socialism in one country', and the entry into the League of Nations—as well as the gradual moderation of the regime seen in the diminishing number of political prosecutions and the dissolution of OGPU as such—are also equally well known. But sufficient attention has not yet been paid nor interest evoked by certain most fundamental constitutional reforms now being considered in the Union. In fact, these proposals have to be regarded as part and parcel of recent economic and political tendencies of the Union.

The changes proposed were first referred to by M. Molotov, President of the Union Council of People's Commissars—the Cabinet of the Union—at the All Union Congress of Soviets which met in Moscow a year ago in February, 1935. This Congress is, of course, the highest legislative body in the Union; but, as comprising of over 2,200 delegates, it is more a demonstration and cheering corps than a legislature; and provided by law to meet every two years, it has recently met only once in three or four years, the previous one having met in 1931. At this great assembly, Molotov, speaking both for the Government and the Communist Party, announced that, as the capitalist and bourgeois elements had practically been now finally suppressed, the Government proposed to introduce three great constitutional reforms—direct elections, secret voting, and proportionately equal voting strength for rural peasants and urban workers. The proposal was unanimously approved by the Congress; and referred to the Central Executive Committee of the

Congress. That body at once appointed a Committee with Stalin as Chairman and other leading members of the Party and Government like Kaganovitch—Stalin's right hand man and also possibly his successor—V. M. Molotov, Chairman of the Council of People's Commissars (or Prime Minister of the Union, in bourgeois phraseology) K. Radek, the Party's leading journalist, and N. Bukharin, its foremost theoretician as members. A dozen Sub-Committees were appointed at once to enquire into specific problems, and one recent report has it that after a year's intensive and rapid work, the Committee is ready to propose the enactment of the reforms into law and proposes to call the Union Congress in 1936 to do so.* In any case, when the reform has been effected, it will undoubtedly form a most far-reaching one from the point of view of Russia and a remarkably interesting one from that of other countries.

For the essentials of the present Constitutional system are unique in the world. They have been maintained to be both an improvement upon the normal bourgeois system of representation and also essential for the Dictatorship of the Proletariat in the present period of the Union's transition from Capitalism to Communism. Undoubtedly also it has been most useful to the retention of all real power in the hands of the Communist Party. Its outlines are simple. At the bottom are about 75,000 Soviets of villages, of townships in predominantly rural areas and of cities. The rural areas are in all the seven constituent republics of the Union grouped in Districts (Rayons) and the Rayons are grouped in Russia proper and the Ukraine (which between them have 140 millions out of the 160 millions of the population of the Union) in Provinces (Oblasts). Above the Oblasts, and directly above the Rayons where there are no Oblasts, are the Congresses of Soviets

* The Stalin report, which is to be considered by the All Union Congress Soviet Party, proposes a Constitution providing for a President and a Parliament composed of Upper and Lower Houses, all the three being elected by direct secret ballot.—[Ed. I. R.]

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CONSTITUTIONAL REFORM IN THE SOVIET UNION

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of the seven constituent republics. To the Rayon Congress of Soviets, the village Soviets send delegates on the basis of one delegate to 300 inhabitants and the township Soviets on that of 1 to 60 electors; in the Rayon Congress are also some delegates from the Soviets of a number of adjoining smaller cities, (usually under 50,000) on the same basis of representation as for the township Soviets. To an Oblast Congress of Soviets, the Rayon Congress elects on the basis of 1: 12,500 of population in its villages, and also the Soviets of a number of townships, smaller cities and larger ones on the basis of 1: 2,500 electors in them. The Republican Congress of Soviets is composed of delegates from the Oblast Congresses (or Rayon Congresses as the case may be) on the basis of 1: 125,000 of population in their villages; the larger cities in the republic also send delegates on the basis of 1 to 25,000 of their electors. Finally, the Union Congress of Soviets, now composed of about 2,200 delegates and about 800 alternates, is composed of delegates from the Oblast or Republican Congresses and from the Soviets of the larger cities on the basis of 1: 125,000 inhabitants of their villages in the case of the former, and 1: 25,000 electors in the case of the latter. In addition to the rayons, oblasts and republics, there are certain areas known as autonomous republics and autonomous areas, but they introduce no important qualifications in the main outlines of the scheme.

It will be seen from the above that the electoral system has certain unique peculiarities. First of all, it is a pyramid. Substantially, local Soviets elect to the Rayon Congress of Soviets, the latter to the Oblast Congress, and the Oblast or Republican Congress to the All Union Congress of Soviets. But, secondly, the townships and cities also elect directly to these Congresses, and more, at each level, one urban elector is counted as equal to five rural inhabitants. Thus the urban parts enjoy more than double representation. And, thirdly, a fact which we have not mentioned, all elections are by open show of hands.

It is in these respects that reform is now promised. The system of indirect elections to the Rayon, Oblast, Republican and Union Congresses is to be abolished and substituted by direct elections from their areas. The

rural and urban inhabitants are to be given equal representations. And the secret ballot is to be introduced.

It is impossible to underestimate the importance or predict the result of such far-reaching reforms. The Union Congress under the new system will be elected from an average area of 4,000 square miles per delegate and an average population of 80,000. Under the present weightage in representation for the urban inhabitants, approximately 55 per cent. are industrial workers in the Union Congress, and only 25 per cent. peasants, the remaining 20 per cent. being employees and intellectuals. The first category is bound to diminish and the second to increase if that weightage is abolished. The result must be an increased conservatism in that body, as well as in others, elected by it or subordinate to it. And secret voting will diminish the influence which the Communist Party can exercise over all the elections now—an influence which will be already diminished by the abolition of indirect elections and the urban weightage. Under the present system, it is able to convert a 20 per cent. minority of communists in village Soviets into a 75 per cent. majority in the All Union Congress and a cent per cent. majority in the Union Cabinet and Central Executive Committee.

And yet the changes may not be so great as one imagines. Much larger constituencies, both in area and population, than those which may be necessary, already exist elsewhere. The average area of a constituency to the House of Representatives in the U. S. A. is about 7,000 square miles and its average population nearly 300,000. For the Senate, the average is four or five times these figures. And, of course, in both cases, some are larger than this average. In Australia, the constituencies for the Senate range from 26,000 square miles to 975,000 square miles in area, and from 260,000 to 2,600,000 in population. In India, there are constituencies with 60,000 and 80,000 square miles in area, though their number of electors is comparatively small. But even apart from this, the new constituencies will not be properly geographical or territorial. Within the territorial constituencies, the occupational group in factory, farm or office will still be the main electoral base, not

the atomistic individual, a constituency always in being, with definite interests and enjoying the power of recall. Sovietism remains. With the increasing mechanisation and collectivisation of agriculture, the distinction between peasants and workers is also disappearing. Especially is this true from the point of view of the influence the Government and the Party will be able to exercise over the population of the 5,00 State farms. And as for the influence of that Party itself, it is doubtful if, considering its organisation, achievements and

the abolition of open voting will be substantial and unwilling reduction of its influence. And there is no doubt yet that an Opposition Party as such are going to be by law, even though non-party may soon be allowed to make moves.

is not merely the Communist at will remain when Democraticism is relaxed with the abolition of elections and the Dictatorship of the State is relaxed with the abolition of class and inequality of rural and urban representation. What the Webbs called the system of Administrative centralisation or Interlocking Directorates, a unique federal system, by which, for instance, the membership of the Central Executive Committees of the Union and the Provincial Committees overlap partially, and the Union Executive Committees can and do send delegates to members of the body of Republican Councils—that also remains and will remain.

The lower legislative bodies may exercise control over the higher legislature; the higher executive bodies are exercising control over the lower executive. But that is not all. Communist theory discards the rigid distinction between Legislative and Executive (as well as judicial) and the unification of the Union as well as of the Republics is riddled with the idea of a combination. Thus mainly legislative bodies have executive powers, and mainly executive bodies have legislative powers. Under such a system, the legislative bodies of executive bodies may be expected to be more important than the executive bodies of legislative bodies; for the former ways in being and the latter meet

only periodically. The penetration of the higher executive bodies into the lower assumes the character more of superpenetration than interpenetration. There is no change indicated in this either.

For all that, the proposed reforms are most interesting. In proposing the new reforms at the All Union Congress last year, M. Molotov is reported to have said that with this reform Soviet Democracy in Russia will take a step forward while Parliamentary Democracy is going back elsewhere. But he is also reported to have added that this reform was an incorporation in the Soviet Union of all that was best in parliamentary democracy. Now, Parliamentary democracy is not a static concept and Soviet democracy alone a dynamic one. The former too is capable of evolution, is being evolved under the pressure of new strains, and will and must evolve further. If that is so, the Soviet Union after all seems to be only following up its policy of 'Socialism in one Land' with another of 'Democracy as in Other Lands'. But the future is in the womb of time—or is it in the brain of Joseph Stalin?

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INDIAN COMPANY LAW REFORM

By MR. N. GOPALA IYER, B.A.

(Assistant Secretary, The Indian Bank Ltd., Madras)

THE Government of India introduced in the last session of the Legislative Assembly a Bill to amend the Indian Companies Act of 1913. The Bill has been referred to a Select Committee for consideration and it is expected that the Bill with the report of the Select Committee will come before the Legislative Assembly at its next session. The statement of objects and reasons accompanying the Bill sets out in brief the reasons which compelled the Government to propose amendment to the present company law. The Indian Companies Act of 1913 followed mainly the principles of the English Consolidation Act of 1908. While the English Company Law has undergone further changes since the Consolidation Act of 1908 by the passing of another Consolidation Act of 1929, the Indian Company Law has remained the same since the passing of the Indian Companies Act VII of 1913.

There has been agitation for some years past in the press and representations by public bodies and Chambers of Commerce to the Government that the Indian Companies Act does not adequately protect the public from being defrauded by dishonest and fraudulent company promoters who are, under the present Companies Act, found to be beyond the reach of the law so long as they conform to the provisions of the law in the formation and the registration of companies. Many companies have been formed solely with a view to defraud the public and the law has been powerless to bring to book such fraudulent persons who have been responsible for the formation of companies conceived in fraud. Besides, the present Companies Act as it is does not prevent the formation of mushroom companies which are started with insufficient working capital and are intended solely to benefit the promoters at the expense of the public, who are not intelligent enough to discriminate between good and bad companies. The immediate reason which urged the Government of India to think of overhauling the Company Law is the abuse by the managing agents of their power of control over, and management of the joint stock

companies under their management to the detriment of the companies of which they are the managing agents of the managing agency system. To prevent the abuses, the Government has proposed in its amending Bill that the appointment of managing agents shall not in future be for a term of more than 20 years, that the appointment of managing agents shall be subject to the approval of the general meeting, that managing agents shall not be entitled to any commission by way of remuneration of more than a fixed percentage on the profits besides office allowance, that the managing agents shall not borrow monies except when the company has surplus funds and that only with the sanction of the Board of Directors, that the managing agents shall not borrow monies out of the borrowed funds of the company, that the managing agents shall not use the money of one company in lending to other companies of which they are managing agents and that the managing agents shall not have the power to invest the surplus funds of the company of which they are the managing agents. These provisions go a long way in correcting the present abuses and the objectionable features of the Managing Agency system.

To prevent the formation of mushroom companies, that is, companies started with big authorised capital but working with inadequate paid-up capital, the amending Bill provides that no company in future shall be started which has not subscribed a working capital of 93½ per cent. of the share capital offered to the public for subscription and of which 25 per cent. at least has not been paid in cash. This provision is sufficient to discourage the floatation of companies with insufficient capital.

With the object of putting a stop to the activities of fraudulent companies, the Bill contains provisions which confer power on the Registrar of Joint Stock companies to investigate into the affairs of companies which in his opinion are carried on in fraud of its creditors or of persons dealing with the company or for fraudulent purposes and to deal with them. It is doubtful whether the additional powers

conferred on the Registrar are really sufficient to check the formation and functioning of fraudulent companies.

The Bill also contains provisions which make the duties and responsibilities of the directors more onerous. It is usual with most of the companies to provide in their articles of association that the Directors shall be free from liability for acts not arising from wilful neglect or fraud and that they shall be indemnified against all loss arising from all acts of theirs otherwise than by wilful neglect or fraud and the directors have been escaping liability under the protection afforded by such article in the articles of association; and it has been difficult to bring home to the directors their liability on account of their acts, as it is very seldom possible to prove any wilfulness on their part in the case of their neglect or default. Now the Amending Bill provides that the directors of companies shall have no such protection and that any article in the Articles of Association of a company giving protection to the directors from liability arising from their acts as directors shall not be valid and binding on the company. The Bill also provides that the directors of a company can be removed by the shareholders at a general meeting even before the expiry of their term if they are not wanted by the shareholders. Under the present law if the articles of association of a company do not contain a provision empowering the shareholders to remove a director before the term of his office, the shareholders are powerless in removing him. To remedy this defect and to give greater control to the shareholders over the directors who are the nominees of the shareholders, it is provided in the Amending Bill that the shareholders at a general meeting can remove the directors who are not wanted by them. The Bill also provides for delinquent directors being brought to book. It further provides that the directors should not borrow monies from companies out of the borrowed funds of the company and that the directors should not borrow from a company when the company has surplus funds except with the sanction of three-fourths of the directors of such company. Though this does not absolutely protect the mis-application of the monies of

the company by the directors for their own purpose, yet, to some extent it guards against the mis-appropriation by directors of the monies of the companies to themselves, as the consent of three-fourths of the number of directors is necessary before a loan to a director can be given. But, if all the directors join together and choose to defraud the company by lending the monies to themselves, it can't be prevented. Then the shareholders have the power to remove the directors and appoint fresh directors. The Bill has been so amended as to ensure proper discharge by the directors of their duties and to secure the greater responsibility of the directors to the shareholders.

With a view to help the public in deciding about taking up shares in companies who publish prospectus offering shares for subscription, the Bill provides for disclosure of more information by the companies inviting applications for shares and offering shares for subscription. Severe penalty is imposed upon the officers of a company for publishing misleading statements or half-truths or for suppression of truths in the prospectus. Notwithstanding all the safeguards provided in the Act in the interest of the investing public, prospectuses may still be issued by companies which, while conforming strictly to the requirements of a prospectus under the Act and appearing to be very honest and straightforward in its statements may be misleading in effect. Anyhow, it is a step in the right direction that companies are required to give more information and particulars in the prospectus.

The Amending Bill legislates for banking companies also. There is no legislation in regard to banking companies obtaining in India so far. The Central Banking Enquiry Committee recommended that there should be a legislation governing Banking companies, but as the Government of India does not seem to intend at present to pass a separate Legislation touching banking companies, it has taken the opportunity to include certain provisions in the Amending Bill to govern banking companies also. The Act defines what a banking company is and to prevent the formation of banking companies with inadequate capital it is enacted in the Bill that banking companies which have not a working capital of at least fifty thousand

rupees should not commence business. There is also a provision that banking companies who are not in the list of Banks scheduled to the Reserve Bank of India should have always at least a cash reserve fixed in proportion to their demand and time liabilities. The Bill makes it now obligatory on banks to build up and keep a reserve and to set apart out of their profits a sum equivalent to not less than $2\frac{1}{2}$ per cent. of their paid up capital every year. Many banking companies of doubtful character have been started of late and they advertise for staff, demanding cash security for the posts. The Banks come to grief very soon and the employees wake up too late to find that their security deposit has been swallowed up by the Company. As a matter of fact such banking companies secure capital from out of the security deposits of the too credulous employees who in their anxiety to get employment in these days of unemployment fall into the net cast by the sinister bankers offering appointments on deposit of security and use it in the business. To prevent the security deposits of employees from being utilised in the business and to protect them from being misappropriated by the companies, it is provided in the Bill that the security deposits of employees should be invested separately in an account with the Imperial Bank of India to be opened for the purpose and should not be utilised for any purpose other than the purpose for which they are taken. The Bill as affecting the banking companies cannot be said to be very thorough and it needs substantial amendment and improvement. It is hoped that, when the Bill emerges from the Select Committee, it will come out with important additions and improvements made to it by the Select Committee.

Mr. Susil C. Sen, Attorney-at-Law, who was appointed by the Government of India on special duty to make his recommendations on the amendments to be made in the Indian Companies Act deserves congratulation for the thoroughness with which he has discharged his duties, the exhaustiveness of his report and the soundness of the recommendations he has made.

There are several other minor amendments to the provisions of the Indian

Companies Act and as they are too many it is not possible to detail them in the short space of this article. With the passing of the Amending Bill into Act it is to be hoped that the public dealing with companies will have greater protection afforded to them against capital being seduced by shady companies and that shareholders of companies will exercise more control over the management and take more interest in the affairs of companies of which they are members and not continue to be apathetic towards the affairs of companies as they have generally been.

Mr. Sen has not suggested any amendment to Section 282 of the Indian Companies Act. By this section any officer of a company who knowingly and wilfully makes a statement false in any material particular in any return statement, balance sheet or other document of the company is punishable with imprisonment and is also liable to a fine and any person can launch criminal proceedings against any officer of a company. To prevent frivolous complaints being instituted against officers of companies it is advisable that a provision is made in the Act to the effect that no criminal proceedings can be launched against officers of companies under Section 282 of the Act except with the sanction of the Advocate-General. In this connection I cannot do better than quote from the judgement of Mr. C. J. Marten, Chief Justice, Bombay in *Re Shamdasani* (A. I. R. 1929 Bombay 443). Mr. Marten C. J. observes as follows: "I wish to add, speaking for myself that I think it might be considered whether Section 282 Companies Act should be amended by requiring the sanction of the Advocate-General before any prosecution is launched under that section. The present company happens to be an iron and steel company but we can imagine cases of banking companies, for instance, where their credit is a more tender plant than that of an iron and steel company. There are certain provisions in England which impose a check on persons desiring to put the Criminal Law in motion in certain respects and it may be that a similar check might be usefully imposed as regards Section 282, at any rate as regards banking companies in India."

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

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The South African Delegation

WE welcome the Parliamentary Delegation from South Africa, that is to visit India during the coming Autumn. It is ten years since a similar delegation came to this country at the invitation of the Government of India. It had a warm and friendly reception from all sections of the people and it paved the way for mutual understanding and friendship and an interchange of visits resulting in the dropping of the vexatious Class Areas Bill. The situation with which our countrymen in South Africa are confronted to-day is admittedly difficult. While some attention has been paid to the social and educational improvement of Indians in South Africa, the uplift promised in the Cape Town Agreement remains unfulfilled. A certain amount of ill-feeling has sprung up in the working of laws prejudicial to Indian interests. Nothing but mutual goodwill and proper understanding of the position of the parties affected can secure peace. It is on this ground that the Rt. Hon. Sastriar and Kunwar Sir Maharaj Singh, ex-Agents-General in South Africa, urge their countrymen to show their wonted hospitality to the delegation.

A Muslim Benefactor

The late Sir Sultan Ahmad had distinguished himself as a statesman and educationist. The record of his benefactions, as revealed in his will, shows alike his discernment and generosity. Education and the relief of suffering claim the largest share of his bequests. The beneficiaries are the Aligarh Muslim University; the Benares Hindu University, the Delhi University and the Blind Asylum at Gwalior—to all of which he has bequeathed no less than a lakh and fifty thousand rupees. Sir Sultan had set an excellent example of well-directed charity.

A Great Missionary Educationist

Among Missionary educationists in South India, no name has been more popular than that of Rev. Father Bertram whose death at Kodaikanal at the age of 66 removes a veteran educationist from a field in which for over 20 years he had held an honoured place. Father Bertram was at once a teacher and an administrator. As Principal of the St. Joseph's College, Trichinopoly, for over 16 years, he established a reputation which the business instinct of the Jesuit Mission turned to the best advantage in furtherance of Missionary education. The result was the founding of the Loyola College at Madras of which Fr. Bertram continued to be the guiding spirit to the end. Apart from being an efficient administrator, Father Bertram was most popular with his students, and he had an uncanny knack of eliciting their affection and regard for the "old rector". In him the world of education in South India has lost a picturesque and forceful personality, type of the shrewd yet kind-hearted and genial Missionary, with his unfailing smile and indomitable energy.

The Mysore Budget

In his address at the Budget Session of the Representative Assembly, Sir Mirza Ismail, Dewan of Mysore, described various schemes to develop industries, to provide more employment and to increase the amenities of life in towns and villages in the State.

New works for which provision is made in the budget include manufacture of cement and paper at Bhadravati; the establishment of a silk-waste spinning factory; extension of electricity supply and the telephone service; extension of the Shimoga-Anandapur railway; expansion of irrigation under the Irwin Canal; and improvement of water supply and the opening of more dispensaries.

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The Budget Leakage and India

The budget leakage in England has occasioned the resignation of a Cabinet Minister; and now that some unsavoury things have been washed out in public the affair is practically over. But suppose such a thing happened in India; what a lot of homily will have been preached to the so-called novices in democratic rule in this country? One can fancy individual instances scourged as national characteristics and the whole race of Indians denounced as destitute of these rare virtues which are the monopoly of the impeccable nations of the West! And yet to our knowledge no such leakage has occurred in India. A correspondent reminds us of the tribute that a British Finance Member paid to Indians in connection with their work on the Budget. Sir Fleetwood Wilson in one of his speeches bore this testimony to Indian character:

Three years ago when it fell to my lot to impose new taxes, it was imperative that their nature should remain secret. Everybody in the department had to be entrusted with the secret. And one of them, from high paid officials to low paid compositors of the Government Press would have become a millionaire by using that secret improperly. So well was the secret kept that a ship laden with silver in Bombay delayed unnecessarily its loading for three days and was consequently caught by the new tax.

The Muslim League's Manifesto

The manifesto issued by the Central Parliamentary Board of the All-India Muslim League represents the views of Mr. Jinnah and reiterates the resolution passed by the Legislative Assembly last year on the Government of India Act. The important feature of the manifesto is that the League is going to work the constitution for what it is worth. An additional point on which stress is laid is due to the prominence given to Pandit Jawaharlal's socialistic views. The League, declares the manifesto, will have nothing to do with any movement that aims at expropriation of private property.

Convictions under Terrorist Act

It is bad enough to suffer from the effects of an unpopular piece of legislation like the Bengal Suppression of Terrorist Outrages Act; add to it the perversity of magistrates who happen to administer it; the result must be disastrous to the people concerned. We, therefore, welcome the judgments of the Calcutta Bench in two recent cases setting aside in one instance the sentence of 7 years and 6 years on two Bengali youths by the Midnapore Magistrate and in the other, reducing the sentence of 6 months' rigorous imprisonment to a fine of Rs. 25. In the former, their Lordships "were asked to uphold the conviction practically on the evidence which was abandoned or discredited before a full Bench in another case". The latter was a simple case of a pleader who failed to report himself to the Police as ordered. For this technical offence, he was awarded a sentence of 6 months' rigorous imprisonment. In reducing the sentence to a fine, their Lordships truly observed:

That it was of no benefit to anybody that in administering this necessary though "unpopular" legislation, Magistrates and Judges should be wanting in ordinary common sense.

Simla Milk Supply Scheme

There is no doubt the experiment launched by the Simla Municipality of free distribution of milk to indigent school children will be watched with keen interest all over the country. For, the value of milk as an article of diet for children can hardly be over-emphasised. For years past there has been a persistent demand for free primary education. While admitting the value of education, free and compulsory, one would think that even such education could be purchased at too high a price. If it comes to a choice, health is relatively more important than education, and it is evident that the attempt to feed the brain of starving children must prove wasteful in the end. We, therefore, welcome the experiment and heartily commend the wise orders of the Viceroy, when he declared:

It is a scientific fact beyond dispute that a liberal supply of milk is an essential constituent of diet for growing children, nor can there be the slightest doubt but that good nourishment in the earlier years of life is essential to the building up of a strong constitution.

FOREIGN AFFAIRS

BY "CHRONICLER"

British Foreign Policy

EUROPE is passing through very exciting times—by the action of two dictators—Hitler and Mussolini. Hitler defied the League by remilitarising the Rhineland, Mussolini in conquering Abyssinia defied the 50 members of the League who sought to bring him down by means of the sanctions. The sanctions, tardy and ineffective, have failed. And the Italian Dictator, like one flushed with the victory of his arms, is making the League "drink the cup of dishonour and humiliation to the dregs." Geneva is now perturbed by the reports of war-like preparations on the part of Italy. These reports, coupled with Marshal Badoglio's triumphal return to Italy, are interpreted either as a warning against further intensification of sanctions against Italy, or as a prelude to the restoration of monarchy in Austria. The *Little Entente*, hemmed in between the two dictators, are in terror of losing their hard won freedom. France dare not oppose Italy for fear of losing her African possessions, and England, weak and vacillating, is yet unable to make up her mind. It is a sad commentary on British statesmanship that on this question England's attitude is neither straight nor convincing. Indeed, it would appear she has no definite policy but that she would drift towards the line of least resistance. The "National Government" is hampered by divided counsels. Eden, the Foreign Minister, is sitting on the fence eager to wound but afraid to strike. His righteous indignation against Germany seems to be cooling down, and he is even toying with the idea of a pact of non-aggression in Western Europe. While he had reserved his judgment on the Sanctions issue, another Minister, Neville Chamberlain, went out of his way to deride the very idea of the continuance of the sanctions as "midsummer madness". This naturally shocked French and Belgian opinion. The Prime Minister has been in an unenviable position. He explained to the House that his Cabinet had not decided yet, that the Chancellor of the Exchequer was voicing his own opinion but that he himself had no complaint to make of what his Chancellor

has said! To crown all, we have Sir Samuel Hoare back again in the Cabinet—that Samuel whose supposed anti-Eden policy over the League question led to his fall barely 6 months ago. How long can a Government of such Ministers stand and with what credit or effectiveness for piloting the affairs of this Empire at a time of great international crisis?

Lifting the Sanction

Since the above paragraph was in the press, Mr. Eden has made his long expected statement in the Commons urging the lifting of the sanctions. This is a curious "lead" from one who proposed the sanctions not long ago in the League.

Answering the question as to what the League should do, Mr. Eden said:

We have to admit that the purpose wherefor the sanctions were imposed has not been realised. The Government, after mature consideration and on the advice which I, as Foreign Secretary, have thought it my duty to give, have come to the conclusion that they have no longer any utility in continuing the sanctions as a means of pressure against Italy.

Mr. Eden's announcement was followed by loud cries and Opposition shouts of "shame" and "resign" though subsequently the House rejected the Labour motion of censure by 384 to 170.

The New Soviet Constitution

Reuter has cabled from Moscow that the Communist Party and the Central Executive Committee of the Union have approved of the Stalin Commission's Report and that the All-Union Congress is being called on November 25 to approve of the same. The main recommendations of the Report are the secret ballot, equality of rural and urban worker representation, and direct election of the President and of the whole body of the Central Executive Committee of two Chambers. The Upper House is to have 200 members, elected 10 from each Federal Republic, 5 from each autonomous republic and 2 from each autonomous region. The Lower House is to consist of 600 members, on the basis of one member to 300,000 of the population. Nothing is so far known about the future of the All-Union Congress, but in another respect there was the remarkable statement that all citizens over 18, regardless of social origin or former employment, is to have the vote.

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The Sino-Japanese Tangle

Japan's encroachments on North China and its brusque manner of dealing out demands on the weaker Provinces may make the proverbial worm turn. There is a similarity between the Ual Ual incident which led to the Italian conquest of Abyssinia and the bombing incident in North China, which has been quickly followed by the strengthening of the Japanese forces in the frontier. The Mayor of a Chinese city, whose resignation was demanded by the Japanese military authorities, has stuck to his guns and declined to oblige. But that is not the last word in this act. For the Nanking Government is on the horns of a dilemma. Messages from Canton are variously interpreted. They may mean a tactical move to discredit the Central Government or a trap to weaken the North by engaging it in a futile war with Japan. In any event, Nanking will think twice before embarking on an adventure, the result of which can hardly be in doubt. For Japan is far too powerful to fear Chinese aggression and the fact of Chinese domestic quarrels will make her task all the easier. The position of Nanking is most unenviable. For

it cannot fight Japan with the slightest hope of success, but if it acquiesces in Japanese aggression, its moral authority may be so undermined as to render its position impossible.

European Politics

The bewildering changes which have taken place in European politics in the course of 12 months are thus summarised by Mr. George Glasgow in his comments on foreign affairs in the *Contemporary Review* for April:

In the course of one short year we have seen France and Britain bound harmoniously together (February 1935) and bitterly estranged (March 1935) and united (June 1935); Britain and Italy united (April 1935) and divided to the very brink of war (October 1935-March 1936). Italy and Germany estranged (April 1935) and reunited unintentionally by the League of Nations (October 1935-March 1936).

What quick change artists we have among European statesmen is revealed by the sudden passion for regional pacts in preference to the collective security of the League which was the fashion not long ago.

Russia and Italy

One would have thought there is hardly anything in common between Communist Russia and Fascist Italy. In the League discussion on the Italo-Abyssinian dispute, Russia took a determined stand against Italian brigandage in Africa. It is therefore not a little surprising to read of the negotiations for a pact between the two countries. According to the Moscow correspondent of the *Daily News*, such negotiations which will eventually complete the encirclement of Germany have been opened. It is evident the problem of security dominates the Russian mind. He says:

Foreign Office officials indicate that menaced by German aggression, Russia would not be averse from the establishment of accord with Italy, unless Britain undertakes to lead, before it is too late, a movement towards a degree of collective security that would stop all future aggression.

The Kremlin point of view regarding Italy is based on the conviction that the chief danger to world peace now is Germany, and unless she be made aware that the leading European powers will oppose any aggressive action on her part, she is certain to embroil Europe in the greatest catastrophe of history.

Evidently fear is at the bottom of national policy in almost all countries in Europe, and it will be a miracle if in their feverish anxiety for security they do not actually stumble into a war.

The Neutrality of the Suez

The permanent absolute neutrality of the Suez Canal was emphasised by the Marquis De Vogue, Chairman at the Annual General Meeting of the Compagnie Universelle du Canal Maritime de Suez.

The Marquis said that recent fantastic reports were answered by the International Convention providing that any Power forbidding entry into the Canal to another Power would be guilty of an act of war.

Mr. De Valera's Triumph

The existing constitution of the Irish Free State is to be scrapped by President De Valera, who hopes to introduce a measure to this effect this autumn.

The Dail carried the President's motion for the abolition of the Senate, which the Upper House had failed to pass, and the Bill was declared to have been passed by both Houses.

DIARY OF THE MONTH

May 22. J. H. Thomas, the Colonial Secretary, resigns due to the Budget Leakage scandal.

May 23. The Anglo-Soviet Naval talks begin.

May 24. The Negus leaves Palestine for England.

May 25. Sir K. V. Reddy opens the Collectors' Conference at Ooty.

May 26. Britain's wonder liner, *Queen Mary*, sets out on her maiden voyage across the Atlantic.

May 27. H. H. the Aga Khan wins his Third Derby victory with Mahmoud.

May 28. Orders-in-Council on the Niemeyer Report have been published.

—Mr. De Valera's motion to abolish the Senate is carried in the Dail by 74 votes to 52.

May 29. Mr. W. G. Ormsby-Gore is appointed Colonial Secretary.

May 30. Lord Darling is dead.

May 31. Italy sets up a new constitution for Ethiopia.

June 1. Sino-Japanese tension is increasing, Canton demanding a war to defend China.

June 2. The British Budget Leakage Tribunal finds that there was an authorised disclosure of information by Mr. J. H. Thomas.

June 3. Indians present an address to the Negus at London.

June 4. The Calcutta University approves the scheme for introducing Military Science in the University course.

June 5. Sir Samuel Hoare returns to the Cabinet as the first Lord of the Admiralty.

June 6. The Railway Workers' Conference meets at Perambur under the presidency of Mr. Jamnadas Mehta.

June 7. *Lamatin* announces an Italo-German Non-aggression Pact.

June 8. The Empire Press Union Conference meets in London under the presidency of Lord Astor.

June 9. Mr. Abbas Tyabjee is dead.

June 10. The Muslim League meets in Lahore and passes a vote of confidence in the Muslim Parliamentary Board.

June 11. Mr. J. H. Thomas and Sir Alfred Britt resign their seats in the House of Commons.

June 12. The Muslim League Central Parliamentary Board issues its election manifesto.

June 13. A *communiqué* announces that a South African delegation will visit India this year.

June 14. Death has occurred of G. K. Chesterton at his country home at Beaconfield.

June 15. The Conservative Party at a meeting of their Committee in the Commons favour discontinuance of the Sanctions.

June 16. The Government of India decide to dispense with the Tariff Board.

June 17. The restoration of Monarchy in Austria is forecast by Archduke Eugene at a mass meeting of ex-soldiers at Lienz in East Tyrol.

June 18. Mr. Anthony Eden, Foreign Secretary, announces British Government's decision to lift the Sanctions against Italy.

—Sir K. V. Reddi is sworn in at Ootacamund as acting Governor of Madras.

June 19. Dewan Bahadur A. Ramaswami Mudaliar is appointed to succeed Sir Atul Chatterjee as a Member of the India Council.

June 20. Mr. Stanley Baldwin, speaking at Wishaw, defends the abandonment of Sanctions by the Government.

June 21. An Italo-German Commercial Agreement has been reached.

June 22. The International Conference on the Dardanelles Question is opened at Montreux.

June 23. Sir Firoz Khan Noon, High-Commissioner-Designate, leaves Karachi for London by air.

—King's birthday is celebrated throughout the Empire.

June 24. The House of Commons reject the Labour motion of censure by 384 votes to 170.

June 25. The Cotton Tariff Board's recommendations and the Government's order have been published.



CONFESSIONS OF A GHOST-HUNTER. By Harry Price. Putnam. (G. A. Natesan & Co., Madras. Rs. 7-14.)

This is a fascinating book giving a very full account of the phenomena of psychism by one of the leading investigators of the subject. The title misleads to certain extent, in that the major part of the book is not concerned with ghosts or spirits but with such varied phenomena as fire-walking, muscle-reading, eyeless sight, vaudeville phenomena and psychometry among others. The scientific spirit dominates throughout and the author is able to expose successfully the methods and devices adopted by fraudulent seekers of livelihood posing as mediums and miracle workers. The frankness of the author in admitting the inexplicable and unquestionable phenomena is refreshing. That there are genuine phenomena which baffle all rational explanation is admitted. That there is a sufficient modicum of inexplicable occurrences clear of all suspicions of trickery is attested by the author. He is even prepared to go to the extent of admitting "that the spirit hypothesis can be made to explain many of those mysteries, both in and out of the seance-room", though he is doubtful if that is the real answer to the question.

The most interesting chapters of the book are those where he deals with brilliant experiments in clairvoyance and psychometry of Madame X, the muscle reading of Marion and Dr. McIvor Tyndall? and the fire-walking of Kuda Bux. In these cases under set conditions and strict control, phenomena were produced for which no explanation is possible on strictly scientific lines.

Mr. Price is a sane and reliable guide to the study of the psychic phenomena.

The general reader can wish for no better handbook to introduce him to the whole subject in a genuine, impartial, and scientific spirit. If anything, he errs on the side of over-cautiousness.

THE ARMS OF LOVE AND WINGS OF FAITH. By Evelyn Whitell. L. N. Fowler & Co.

In this neat little book the author with remarkable charm points out the influence and the strength of Faith and Divine Love. "The Arms of Love and Wings of Faith" helps man to crusade successfully through *Samsara*. The Christian doctrine of Love and its efficacy is illustrated in a number of stories by the author. Such Divine Love is not unknown to Indian theism. The function of Love and its incomparable solace is illustrated in the lives of India's devotees, e.g., Prahalada, Droupadi, Sudhama, etc.

CREATIVE SEX. E. D. Hutchinson. With an Introduction by Canon C. E. Raven, D.D. George Allen and Unwin Ltd. 3 sh. 6d.

In modern civilisation our attitude to sex has become as disastrously distorted as our attitude to property. Our taboos about sex are so powerful that those who have liberated themselves from them most successfully, still remain uncomfortably self-conscious, and no one, however uninhibited, can write about sex in the tone they would use to the object of the other basic appetite, food.

Mrs. Hutchinson, in this neat little book, puts forward the thesis that the sexual impulse has its own ends apart from procreation and leads us on through her extremely interesting and readable pages to the conclusions which result from her deep study and discussion. She starts with some general considerations about the vital need for a revaluation in matters of sex and proceeds to examine in six clear and lucid chapters about other allied topics connected with it. The final chapters on choice and engagement, marriage, and the wider sphere of creative sex, discuss in a thoughtful and informed way many present-day problems. She writes not only with knowledge of recent scientific work, but from the experience of a full and active life.

THE STORY OF RAMA AND SITA. By Stella Mead. Oxford University Press, Bombay.

The story of the great Indian Epic—the Ramayana—is retold in these pages by this well-known journalist in language as simple as it is attractive. Miss Mead's book is intended for the youngsters, and Mr. Steward Hardy's illustrations add to its attractiveness. The Epic is condensed in 200 pages, and we are told that the book is also available in two parts at half the price each.

WHAT GOD MEANS TO MR. UPTON SINCLAIR. T. Werner Laurie Ltd. 5sh. "

Upton Sinclair, the popular American novelist and politician, attempts (in this 54th work of his) a study of God. Sinclair's God is not the God of the theologians, but He is humanity itself. The creative principle in man's life which sustains the sense of the "worthwhileness" of life is the divine in man. A detailed refutation of the creed of the atheists is undertaken. Life is banquet to which we have a standing invitation which is our birthright, and it is stupid to be sturdy and deny ourselves the feast. Every human being at every moment of the conscious life feels the divine in him. The divine in us is the impulse that makes us respond to the great crises of life. Prayer is the habitual struggle to be good. To be godly is to seize the sorry scheme of things entire and remould it to humanity's heart's desire.

The author believes in the divine as a potent factor in curing certain incurable diseases. He insists on the necessity of faith and the destruction of sham knowledge. But his own God, like Wells', is an experimental God who needs man's co-operation to perfect himself.

FINANCE AND ECONOMICS: The World Chaos and the Way Out Series. By Ernest Kirk. St. Johns Road, Bangalore.

This book is one of a series written and published by the author at Bangalore. The author begins by describing the present financial and economic chaos in the world, proceeds to criticise existing economic theories and then finally suggests what he thinks is the only solution of the problem.

Those who are interested in ingenious and far-fetched ideas, may spend a pleasant half-hour with the author,

THE TASK BEFORE THE INCOME-TAX ENQUIRY COMMITTEE. By Mr. Dindayal R. Mahadeshwar. Published by the Federal Journals Ltd., Chaopathy, Bombay.

This may be said to be a timely publication in view of the fact that the Government of India have recently appointed the Income-Tax Enquiry Committee in order to be able to overhaul completely the existing income-tax system. The author, Mr. Mahadeshwar, who is a brilliant post-Graduate scholar of the Bombay University, has made certain original suggestions to reform the existing structure which, if carried out, will add to the central revenue more than Rs. 5 crores by way of income-tax alone. Though from the taxpayers' point of view we cannot see eye to eye with the author in some of his recommendations, we cannot help saying that his ingenious scheme to add to the Government revenue to an enormous extent, without overburdening the taxpayers, bears testimony to his wide knowledge of the various foreign income-tax systems.

THE SNAKES OF INDIA. By Lieut-Col. K. G. Gharpurey, B.A., F.R.G.S., F.Z.S., I.M.S. Popular Book Depot, Bombay. (Available of G. A. Natesan & Co., Madras. Price Rs. 3.)

This is a popular book giving general knowledge about the various snakes found in India without being too technical. The object of the book is to enable common people to distinguish between poisonous snakes and non-poisonous ones. Even though the bite is due to a harmless snake, there have been many instances where persons have died merely out of fright or fear, and hence if knowledge on this subject is made widely known, the mortality from snake-bite can be reduced.

PHYSICAL PRINCIPLES AND APPLICATIONS OF MAGNETO-CHEMISTRY. By S. S. Bhatnagar, M.Sc., D.Sc., F.INST.P., and K. N. Mathur, M.Sc., D.Sc., A.R.P.S. Macmillan & Co., London. 21s.

Professor Bhatnagar is the head of a band of active workers in the field of magnetism at Lahore and has made a number of contributions on the subject.

The first three chapters of this book are devoted to definitions and magnetic measurements. Chapter V gives a brief account of the subject of spectroscopy and atomic structure in order to make the book self-contained. Chapters VI, VII and VIII deal with diamagnetism, paramagnetism and ferromagnetism. The next three chapters treat about magnetism and valency, magneto-optical properties in chemical investigations and some important magnetic effects.

The book contains various tables of data pertaining to the subject and a list of references and a good index.

BOOKS RECEIVED

THE GREEK LANGUAGE IN ITS EVOLUTION. An introduction to its scientific study by Anatol F. Semenov. George Allen and Unwin Ltd., London.

THE UNLIMITED COMMUNITY. A study of the possibility of social science by Julius W. Friend and James Feibleman. George Allen and Unwin.

PANKH. By Subho Tagore. Futurist Publishing House, 6-1 A, Dwarkanath Tagore Lane, Calcutta.

THE INDIAN SUGAR INDUSTRY 1936 Annual. By M. P. Gandhi. 135, Canning Street, Calcutta.

PLANNED ECONOMY FOR INDIA. (Popular Edition. By Sir M. Visvesvaraya. Bangalore Printing Press. (Available of G. A. Natesan & Co., Madras. Rs. 4.)

MESSAGE OF SHRIMAD-BHAGAVAD GITA. By R. V. Shah. Re. 1. Purohit Press, Ahmedabad.

MODERN MYSORE. By A. Padmanabha Iyer. Karamanai, Trivandrum.

SPIRITUAL TALKS. By the first disciples of Sri Rama Krishna. Advaita Ashrama, Almora.

THE MESSAGE OF OUR MASTER. By the first disciples of Sri Ramakrishna. Advaita Ashrama.

DR. S. KRISHNASWAMI AYYANGAR COMMEMORATION VOLUME. G. S. Press, Madras.

Hyderabad

PLEADERS IN HYDERABAD

Mr. Mir Akbar Ali Khan, Barrister, one of the two representatives of the lawyers' constituency in the Hyderabad Legislative Council, proposes to introduce a Bill in the next session of that Council in order to remove an anomaly consequent upon the amendment of the Civil Procedure Code. Third class pleaders who could, prior to that amendment, raising the pecuniary jurisdiction of the Munsiffs from Rs. 1,000 to Rs. 2,000, appear in all courts of District Munsiffs, can at present appear only in cases which do not involve an amount in excess of Rs. 1,000. Mir Akbar Ali Khan seeks to restore to the pleaders their former privilege.

RURAL RECONSTRUCTION

The Central Board for Rural Reconstruction provisionally appointed by the Government to go into the whole question of rural reconstruction in the States has, it is understood, completed its work and formulated a scheme for the whole of the Nizam's Dominions, involving the creation of an organisation with a permanent Central Board with a number of District and Taluka Councils.

MENTAL HOSPITAL FOR HYDERABAD

Hyderabad is going to spend some 19 lakhs of rupees for establishing a mental hospital, thus supplying a long-felt need. The plans have been so designed as to meet the demands for segregating the different classes of mental patients with provision for special treatment.

HYDERABAD JUDICIARY

Nawab Jewan Yar Jung Bahadur, a senior Judge of the Hyderabad High Court, is to officiate as Chief Justice in place of Nawab Mirza Yar Jung Bahadur, who is in Europe on leave.

Mysore

THE MYSORE SPUN SILK MILLS, LTD.

The Government of Mysore have sponsored the Mysore Spun Silk Mills Ltd., and the prospectus has already appeared in some of the leading papers. The immediate object of the Mills is to prepare spun silk yarn from silk waste. India is importing very large quantities of spun silk yarn from foreign countries. The proposed mills are capable of handling about $8\frac{1}{2}$ to 5 lakhs lbs. of silk waste giving between 85 to 120 thousands of lbs. of spun yarn and an equal quantity of coarse yarn, which would also be used for preparing coatings. The experiments conducted on a large scale in European countries and Japan have shown that the silk yarn manufactured out of the indigenous silk waste is superior in strength, colour, lustre, tenacity and such other qualities. The Government of Mysore have foreseen the full success of this company and have therefore retained control with sufficient safeguards for its proper working. The Directorate consists of able men, who are equally known for their public influence and for their capacity for business.

H. H. THE MAHARAJA OF MYSORE

Proposing the toast to H. H. The Maharajah's health during the birthday celebration in Mysore, H. E. Lord Erskine said in the course of his speech:

The fair name of His Highness and of the State of Mysore has spread far beyond the portals of India. Some two years ago when I was appointed to an Indian Governorship, I hoped that I might some day visit Mysore, and I would like to thank His Highness for having so early in my time asked me to witness his birthday celebrations. I was much struck by the pageantry, and not only by the pageantry, but by the obvious delight of the crowds in the street at seeing His Highness so near to them. There is no doubt that the Maharaja is loved and adored by the people in his State. I would, therefore, ask you to rise and wish him many happy returns of the day.

Baroda

SOCIAL LEGISLATION IN BARODA

The Baroda Assembly considered the Caste Tyranny Removal Act Amendment recently. This Act was passed in 1933 and the amendment proposed relates to social sanctions from the orthodox against social reformers. It proposes to add two more categories to the tyrannous customs made punishable by the Act by declaring that any prohibition or restriction imposed in respect of widow remarriage held legal in the State for the last several years and marriages contracted between parties belonging to the same caste but different sub-castes among the Hindus were illegal and the person imposing such restriction by way of excommunication or fines was liable to punishment as provided by the Act. The Dewan agreed on behalf of Government to consider the Bill, but pointed out that in all social reforms the pioneers should be prepared to bear the consequences of their actions for achieving the desired results.

JOURNALISM IN BARODA

On behalf of the Provisional Committee appointed for propagating the need of journalists' Association at Baroda, Mr. Bhikhalal Kapasi has issued a general circular to about 30 journalists asking their opinion about the proposed Constitution. The Committee consists of (1) Mr. Dhirubhai Desai, (2) Mr. Kaptan, (3) Mr. Chunilal Shah, (4) Mr. Nagjibhai Arya, and (5) Mr. Bhikhalal Kapasi.

LOCAL BODIES IN BARODA

The Baroda Government have exempted all the panchayats, A and B class municipalities and other public institutions from making pension and leave contributions to the State in respect of the services of persons lent by Government.

Travancore

EDUCATION IN TRAVANCORE

For the third time within a comparatively few years, says the *Madras Mail*, the Government of Travancore are experimenting with the formation of school committees with a view to bring all children of school-going age in the State into the schools. This time greater care is being taken to make the committees effective by limiting the selection of members to those likely to perform the work efficiently, and who have the leisure to devote to it. The Education Reforms Committee, whose report has produced this new experiment, commented on the fact that there were no statistics available of the number of school-going children in the State. It is proposed that teachers and headmasters should be required to carry out house-to-house investigations to discover the number of such children. The Government have accepted this proposal. "But nothing is said about extra remuneration for teachers and headmasters engaged in this work, yet it is obvious that the obtaining of these statistics will involve considerable labour and much inconvenience. We have here another example of the growing tendency to impose additional tasks upon what is undoubtedly the worst paid and least appreciated of the public services without attempting to compensate its members."

Bhopal

SIR JOSEPH BHORE IN BHOPAL

We are glad to learn that Sir Joseph Bhore, who, since his return from England, has been staying with H. H. the Ruler of Bhopal, has been appointed Adviser to His Highness' Government in matters relating to economic, industrial and agricultural development of the State.

Cochin**APPOINTMENTS IN COCHIN**

The Cochin Government had appointed some time ago a Committee consisting of Messrs. T. S. Narayana Aiyar, Secretary to the Government, K. Atchyutha Menon, Dewan Peishkar, M. P. Cheriyan, Joint Secretary to Government, and Rao Sahib I. N. Menon, Director of Public Instruction, to frame rules for the creation of a Staff Selection Board that will deal with all cases of recruitment for the Public Service and see that adequate representation is given to all communities. It is understood that the rules have been framed already and that the Board will be constituted shortly.

THE COCHIN HARBOUR

The formalities with regard to the agreement between the Governments of India and Cochin and Travancore on the Cochin Harbour question are expected to be finished shortly.

The Government of India, it may be recalled, have assumed powers under the Act passed by the Central Legislature at the last session of declaring Cochin a major port. As soon as the agreement is through, this power will be exercised and the construction of the fourth stage will be taken on hand. This construction will involve building a bridge about a mile long between the main land and the island for railway and road traffic.

Udaipur**UDAIPUR'S MUNIFICENCE**

His Highness the Maharana Sahib has been pleased to donate Rs. 10,000 to the Rajasthan Kanya Mahavidyalaya of Udaipur. His Highness has, since his accession to the *gadi*, evinced a keen interest in the education of girls.

Indore**RELIGIOUS ENDOWMENTS IN INDORE**

It is understood that the Religious Endowment and Charitable Department, Indore State, will henceforth be placed under the control of Her Highness the Maharani. It will be directly in charge of the Dewan Khangi, who will submit for orders to Her Highness cases which are at present submitted to His Highness the Maharaja and the Cabinet, as also other important cases.

INDORE POSTAGE STAMPS

The Indore Government will use only the State Stamps for all correspondence within the State, confining the use of British Service Stamps solely to correspondence carried on with places outside the Holkar State.

INDORE MEDICAL ACT

The Indore Medical Act has come into effect since the 1st of April. Under this Act, none will be allowed to practise in Indore City unless he proves his eligibility and gets his name registered with the Registrar of the Indore Medical Council.

Mayurbhanj**MAYURBHANJ STATE SECRETARIAT**

Rai Bahadur U. M. Sen, B.A., retired officer of the Bihar and Orissa Government Secretariat, is appointed Chief Secretary of the Mayurbhanj State Secretariat. Rai Bahadur Sen has a long experience of the Government Secretariat work, and he served for some time as the officiating Assistant Secretary. Reorganised in last April, the Mayurbhanj State Secretariat has now become a full-fledged Secretariat to serve as a foundation of the constitutional and administrative reforms.

INDIANS OVERSEAS**South Africa****A SOUTH AFRICAN DELEGATION**

The Government of the Union of South Africa have decided to accept the very cordial invitation extended by the Government of India for a Parliamentary Delegation to visit that country this year as their guests.

Such a delegation visited India in 1926 and since then two delegations from India have visited South Africa. The Government of India urged that the time was now opportune for a return of the courtesies, and the Government of the Union have gladly agreed.

The delegation, like their predecessor, will be of a non-party character and all parties have indicated their desire to participate in it. The delegation will consist of two Ministers and four or five other Parliamentarians, and each of the three Opposition parties has been invited to nominate one of these members.

The Rt. Hon. Sastri and Sir Kunwar Maharaj Singh, ex-Agents-General in South Africa, welcome the announcement and appeal to their countrymen to show every mark of hospitality to the delegation.

INDIAN SCOUTS IN S. A.

The establishment of a Boy Scout organisation for Indians in South Africa was decided on at a meeting of the Boy Scouts' Council recently held in London. In an interview, Lord Baden-Powell, who returned from a tour in South Africa, declared that "the Scout movement in that country seemed to be hesitating whether to admit coloured boys and there was a sort of feeling among the coloured people, who were now becoming race conscious that they would like to be Scouts." Hence,

three Scout organisations had been established, first natives, secondly half-castes, and thirdly South African Indians.

Asked whether caste distinctions prejudiced the working on the Scout movement in India, Lord Baden-Powell told *Reuter's* correspondent that it was quite the other way. "Indian Scouts are some of the best in the world." He described the work of Indian Scouts at Ardh Kumbh Mela, when 3,000 of them were on duty and saved hundreds of pilgrims from drowning in the Ganges by means of rafts on which they paddled to the pilgrims and brought them to the first aid station which they had erected on the bank.

To instance the breaking down of caste barriers, thanks to the Scouts, he recalled how when he was last in India, he saw "a Sikh—of the proudest type—carrying a basket of mud on his head to build a bridge". Lord Baden-Powell added that the Boy Scout ideal of helping others appealed to the Indian's sense of religion.

East Africa**TRADE COMMISSIONER FOR E. A.**

The Simla correspondent of the *Hindu* announced some time ago that the Government of India have decided to appoint a Trade Commissioner for India in East Africa. Such an appointment had been urged by Indian trade interests, and the demand had the support of both the houses of the Indian legislature. India's business connections with East Africa are well known. The Indian textile industry hopes to develop a good market in that land, but it has increasingly to meet Japanese competition. With a Trade Commissioner stationed in East Africa, it should be possible for trade between the two lands to develop more and more.

England

INDIANS IN LONDON

A number of Indian students must now find new lodgings in London. This is the result of an order from the Office of the High Commissioner for India ordering the Indian Students' Hostel at Cromwell Road to be closed down. Until recently hopes had been entertained that when the new High Commissioner takes office, something might be done to save the hostel but the final order has been received. The hostel costs the Government of India approximately two thousand sterling yearly and it was hoped that when the new Constitution comes into force, the sum may be divided among the various provinces thereby enabling the Government of India to continue the grant. During 26 years of its existence, the hostel housed many students who made names for themselves in their after-life, among whom were Doctors P. O. Sarbadhicary and B. K. Das, both winners of the Huxley Medal—the highest award of the London University given to Science students. Dr. Sarbadhicary who won the medal for Botany, is now Professor of Botany in the Colombo University, while Dr. Das specialised in Zoology and is now Professor in the University of Hyderabad.

NEW COLONIAL SECRETARY

The appointment of Mr. Ormsby-Gore as Colonial Secretary, says the *Hindustan Times*, must cause a certain amount of anxiety among our nationals settled in the various colonies of the Empire. Mr. Ormsby-Gore has been in one way or another associated with the Colonial Office for more than a dozen years now. Between 1922-24, he was under-Secretary of State for the Colonies, at the end of which period he went out to East Africa to enquire into the question of closer co-ordination of Kenya, Tanganyika and Uganda.

Zanzibar

CLOVE LAWS IN ZANZIBAR

It is doubtful, says the London correspondent of the *Leader*, whether the representations of the Indian community in Zanzibar, backed though they have been by the Government of India, would have brought the matter to an issue in this manner but for the fact that the East African section of the London Chamber of Commerce is known to have strongly criticised the working of this legislation and the principles underlying it. "I have reason to know on very good authority that the East African section of the Chamber has taken a very strong line in the matter from the beginning, and that the Secretary of State is under no illusion as to the seriousness of the opposition from various quarters to the policy of the present regime in Zanzibar."

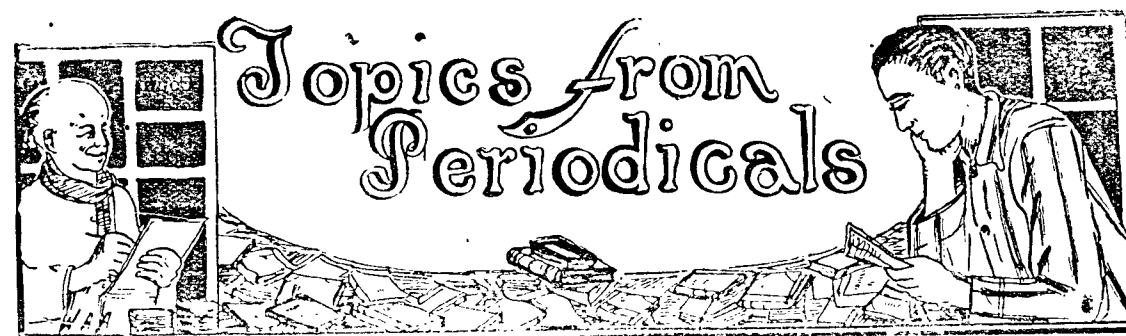
The correspondent foreshadows an early end of this hated legislation as a result of Mr. Binder's investigation.

Iraq

INDIAN DIFFICULTIES IN IRAQ

In a letter from an Indian resident in Iraq recently received in this country, it is pointed out that the Iraq Government's policy of combing out Indians, far from being put a stop to, is in full swing and that their total extermination is only a matter of time.

That our countrymen are no longer welcome in Iraq is proved by the fact, that if an Indian wishes to return to Iraq after visiting his mother country, he is discouraged from doing so and a return visa is generally refused to him. So that even when he wants to absent himself from Iraq for a short period, he has to face the possibility of his never being allowed to return to it,



THE FUTURE OF AUSTRIA

There is talk of the restoration of the Hapsburgs through Italian intervention. In view of this possibility, the following from the pen of an Austrian correspondent in the *Spectator* is of particular interest at this juncture.

The state of mind of Austria in these times is like that of the man who tried to shoot Niagara in a barrel. She has the breathless consciousness of being tossed hither and thither by savage elemental forces, never quite knows whether she is right way up or not, but meanwhile continues to breathe in the padded interior of her barrel and to hope that she will eventually pass unscathed into smooth water.

The decision about Austria will not be reached inside Austria. The Government can only be shaken from outside—either from Germany or from Italy.

The seizure of the Rhineland gave a foretaste of the might and implacability of Hitlerist Germany, which boldly accepted the risk of a European war on that day. It sent the temperature of the Austrian Nazis rocketing far beyond fever-point. They had after the unsuccessful rising of 1934 come to realise that they were helpless within Austria, that only armed intervention from Germany could subjugate Austria, and now they thought to see the prospect of this intervention much nearer at hand. Italy, they thought, was deeply bogged in the Abyssinian mire. A few weeks later the Italian adventure developed into a triumph. The thought of Italian opposition to any German incursion into Austria, which the Nazis had come contemptuously to dismiss as illusory or, in any case, unimportant, took on a different complexion.

What does the future hold? The Rhineland *coup* and the Abyssinian collapse have given Europe a last warning, "which is as unlikely to be taken as all previous warnings".

These events have shown how strong the dictators are and how ruthless—and Germany is infinitely stronger than Italy. Austria and with her Europe is caught between two Fascist dictatorships.

That Germany has modified or will modify her ambitions in Austria no man, woman or child in Austria will believe. The overwhelming belief is that when she has fortified the re-occupied Rhineland against French intervention, she will descend on Austria and or (as the business letters say) Czechoslovakia. By that time Signor Mussolini might have done a deal with Herr Hitler, in which case Austria might conceivably be clasped peacefully to the bosom of national socialism; but the German and Hungarian minorities in Czechoslovakia might well be so stirred by this development near at hand that they would rise like one man and war would become inevitable. Most observers, however, think the Mussolini-Hitler deal unlikely on grounds not of ethics but of self-interest, so that a German descent on Austria would bring immediate Italian intervention, and between dawn and dusk a European war would have begun.

These are the prospects for Austria and for Europe?

THE NEW CONSTITUTION

Mr. J. N. Gupta, Editor, *Sisu Bharati*, Calcutta, contributes an article under the above caption to the June number of the *Modern Student*. He is of opinion that India, at the inauguration of the new constitution, has two advantages of great value. They are:

One is that being part of the British Empire, she is protected from fears of attack by an external power. Everywhere in the world such apprehensions have disorganised finances and have kept nations in a panic of terror. India may grudge the money she pays on the maintenance of the army but until pacific principles are followed such expenditure is unavoidable. The other advantage is her financial soundness.

The writer emphasises the need for constitutional co-operation as a necessary corollary for India's political salvation.

The surrender of primary responsibility to India by Great Britain has been accompanied by doubts as to whether the country was as yet able to face the tremendous task. If law and order is maintained, finance is administered successfully, and economic and social development goes on under the new regime, India will in the near future be able to take her place by the side of the Dominions of Canada, Australia and South Africa.

THE MORLEY-MINTO REFORMS

The *Modern Review* for June has brought to light an hitherto unpublished interview of the late Sir Charu Chander Ghose with Lord Morley, the then Secretary of State for India. The interview took place at the India Office, London, on April 17th, 1907. It is a patriotic effort made by Sir Charu Chander Ghose, a distinguished Indian of the old Congress group, to place the case of Bengal and India as it was in the days of Lord Morley. The publication of this interview affords an intimate insight into the character of the British statesman and shows what meagre knowledge of India and the Indian situation a Secretary of State of John Morley's calibre possessed. The following is illustrative and shows how British statesmen considered compliance with even the most modest requests of Indians:

MR. MORLEY: Now, what do you say to this? I am talking of an Indian being made a member of the Viceroy's Executive Council with full powers—we will use that expression. Under the Statute, as you know, some of the members of the Council must be members of the Indian Civil Service. The Europeans in India may say this: If you are at all to have an Indian member, why should he be brought in from outside and why should he not work his way up like the rest of us from the ranks of the Indian Civil Service? What do you say to that?

MR. GHOSE: We had and have Indian gentlemen in the Indian Civil Service who had and have risen high in office and who could have been and can be made members of the Viceroy's Executive Council.

MR. MORLEY: Can you give me one name?

MR. GHOSE: Certainly Sir. There is Mr. K. G. Gupta, Member of the Board of Revenue in Calcutta, holding an office which is next to the Lieutenant-Governorship of Bengal.

(Mr. Morley here wrote down Mr. Gupta's name and proceeded as follows:)

MR. MORLEY: Yes, I have heard of him, I think. It is a very high office and there are only two of them, is it not?

MR. GHOSE: That is so, Sir.

MR. MORLEY: Now if it be so, then why does not the Viceroy invite him to be a member of Council?

MR. GHOSE: Sir, I do not know the reasons, but you will excuse me when I say that we believe he is not made member of Council because he is an Indian. The thing has never been done, I mean, no Indian

has ever been made Member of Council, and the inspiration must come from somewhere.

MR. MORLEY: Well, Mr. Ghose, I am very interested in what you have stated to me. I believe in reform but I cannot do anything on a sudden. Now, what else do you want?

MR. GHOSE: We want, Sir, more money to be spent on primary and secondary education.

MR. MORLEY: (smilingly) And less on soldiers?

MR. GHOSE: Sir, I will not enter into that question now, it would take up a great deal of your time, but we should like more money to be spent on education.

INDIAN INDUSTRIES

The June number of the *New Review* has an article on the above subject by Mr. L. C. Mascarenhas. The writer traces the industrial system of India from 1858 and says that the Government's attitude to Indian industry has passed successively through the stages of administrative exploitation, inertia induced by the *laissez-faire* doctrine and a conscious attempt at economic development. The last stage came after the Great War.

The closing of foreign markets to India's raw materials, and a fall in the imports of necessities owing to a shortage of tonnage, showed the unmistakable weakness of the industrial system. The Government bestirred itself. Departments of industries were organised. What was of greater importance, India was allowed full freedom to arrange her tariff system as she thought best. This was a great boon to her, for she had long been asking that her industries might be protected against foreign competition. A scheme of discriminating protection followed. A Tariff Board has been set up to examine the claims of each industry and protection is granted to such industries as have some comparative advantage or cannot develop at all, or not as fast as is desirable without it. The Board has enjoyed steady popularity, its personnel has commanded confidence, and its work has met with general satisfaction.

Has this State aid to industry been a complete benefit? Such aid is beneficial only when it possesses an efficient internal organisation. What has been already said is enough to prove that our organisation is not such. There is to-day a well-grounded suspicion that the history of other protective countries is being repeated in India and that the importance given to the policy of protection has been responsible for perpetuating serious evils in the internal organisation of industry. Some of the reports of the Tariff Board have not been slow to point out the many remediable evils from which the entire industrial system of India is suffering.

BRITAIN'S LOST PRESTIGE

The *Hindustan Times* publishes the following extracts from *Voz*, a Liberal newspaper in Spain, indicating the damage that Britain's prestige has suffered by her indecision about Abyssinia:

The Negus would have resisted longer if the League of Nations and Great Britain had not abandoned him. Let there be no mistake about that. Haile Selassie took the risk of offering opposition to the invasion because he had reason to hope for League and especially for British support. And the first public action confirmed him in his optimism. He hoped that the financial and economic sanctions actually voted and put into force would be followed by an oil embargo and the closing of the Suez Canal. Otherwise, why was the Home Fleet concentrated in the Mediterranean?

The Negus also knew that he was fighting in the Tigre and in Ogaden not only for his country's independence but for the interests of Great Britain in East and North Africa.

Yet he was not given a gun or a rifle, an aeroplane, or a pound sterling. After infinite efforts, at the end of six months' agitation, his Minister in London obtained permission to raise a loan in the City. The Negus spent his personal fortune and his wife's, and such loans as he was able to get from the Coptic clergy and some of the Rasas on the purchase of munitions, but at the end of two or three hours of fighting his troops would be left with nothing and then would come the famous Charges which Badoglio has repeatedly described.

Now Great Britain, regretful and uneasy, has taken the Negus on board of one of her warships to Palestine and given him hospitality in England.

And her public men, ashamed and thoughtful, are asking themselves what is her moral duty. Some of the London newspapers have said that Italy has won the war but would lose the peace, and that it was for British diplomacy to see to that. The time has come to show action on a level with those grave words.

Since Mussolini used the pretext of the Ual Ual skirmishing to raise the Abyssinian question, "Great Britain has shown herself far below her traditions".

Weak and ill-judged in her policy, realising the danger but not daring to remove it, she let opportunities pass. She thought it would be very clever to play her game and win it by using the League of Nations, but the French defection nonplussed her and led her from one shift to another, and so to the worst defeat in her contemporary history.

THE PROBLEM OF THE SERVICES

In an article entitled "The Services Problem", the *Round Table* refers to the Wheeler Committee enquiry and writes:

If one remembers that India has been ruled by a bureaucracy for many years and that the key-posts in that bureaucracy have always been held by members of an all-India service who belong in the first place only to provinces and not to the central government, it becomes clear that any decision to create a self-contained central secretariat would mean a complete departure from the present practice. Practically every member of the Indian Civil Service serving with the Government of India has his permanent affiliation with a province, which spares his services for shorter or longer periods to the central government. Thus the higher posts in the Government of India Secretariat are all held by men with provincial experience and affiliations. Normally all provinces are represented though there is no rigid allocation; hence a direct provincial connection is retained. If the Government of India Secretariat were to become a closed system, this contact would be lessened and there would emerge a bureaucracy scarcely less remote than that of Whitehall.

Since provincial autonomy is at hand in the provinces, the chief justification for all-India services will shortly become the fact that they meet the all-India needs of the centre.

If the central system is closed, then the all-India aspect of the services recruited for the provinces disappears, and there will soon arise in a pronounced form that "problem of the services" of which so much has been heard in recent years. The condition in the central secretariat could not be considered apart from the whole question of these all-India services, certainly of the I. C. S. There have already been sufficient complaints, some of them not without justification, of the detachment of the Delhi-Simla bureaucracy from the real problems of India. The Government of India Act contemplates the continuance during the transitional period of government by the Governor-General-in-Council under the terms of the present Act. At present, therefore, the government is to a large extent irresponsible and it would seem inadvisable on general principles to entrust the last word to the deliberations of a secretarial caucus.

When power is transferred to the federation, concludes the writer, the secretariat must inevitably become less of a governmental and more of a purely administrative machine.

REVIVAL IN PARLIAMENT

Sir Arnold Wilson, M.P., writing in the *Nineteenth Century and After*, observes that there is an appreciable increase in the interest that British public opinion takes in Parliament and its affairs. He writes:

An interesting and encouraging feature of the new year, as contrasted with the old, is the emergence of Parliament as a public institution of importance and of back-bench opinions as a factor which foreign Governments as well as those of this country must take into account. Twice in the past four months, the first occasion being on December 19, the views held by members at large have rightly or wrongly exercised a more immediate and decisive influence upon international affairs than those of the Cabinet. Whether the outcome of this repercussion of insurgent opinion has been, or will prove to be, of value remains to be seen.

The fact places a heavy responsibility on those who seek to move public opinion in their constituencies or elsewhere.

The immediate issues are clear, the indirect consequences are not apparent and the utterances of public men reveal a deep cleavage of thought. The Archbishops of Canterbury and York, with the approval of their brother bishops, in a letter read in all churches in December 1935, said that a new generation had grown up forgetful of the horror and foolishness of war. The Regius Professor of Divinity at Cambridge, on the other hand, recently claimed that the present generation of undergraduates was so conscious of it that nine out of ten would refuse to bear arms on any pretext.

Who shall decide when Doctors disagree
And soundest casuists doubt, like you and me?
Like Doctors thus, when much dispute has past,
We find our tenets just the same at last.

Sir Arnold doubts whether there is any real substance in either view. If the trumpet give an uncertain voice, he asks who shall prepare himself to the battle?

The recent display of bad theology, poor judgment and worse manners by the Dean and Chapter of Liverpool Cathedral was in no sense an indication of the trend of public opinion, which is becoming increasingly independent of guidance by leader-writers, clergy and dons.

THE MARATHA POLITICAL IDEAS

Prof. Benoy Kumar Sircar, writing in the March number of the *Indian Historical Quarterly*, on the "Maratha political ideas of the Eighteenth Century," says that the selections from the Peshwas' diaries from Shahu to Baji Rao II, introduce us to writings in Marathi language from 1708 to 1817, which throw light on the economic, political or social institutions as well as ideas of the Hindus during the 18th century:

It is in this *Daftar* (Diary) literature that we find the accounts of administration, revenue assessment and collection, the guarding of forts, the organisation of the army and the navy, the dispensation of civil and criminal justice, the public debts of the Government and so on. The diaries deal likewise with the police, post, mint, prisons, charities, pensions and public works, medical relief and sanitation. The same texts describe also the measures adopted by the Maratha State in order to encourage trade and commerce as well as foster learning. We can find in these documents the evidences as to the fact that the Maratha rulers, to quote Ranade, "even went, as some might say, out of their way, in undertaking reforms of social economy with a courage which is thought in these days by some to be outside the functions of the State". Naturally, therefore, as texts of Hindu positivism and secular endeavour, no documents can be ranked as superior to these Marathi State diaries of the eighteenth century, kept as they were by the responsible officers in the Peshwa's civil service.

These Marathi diaries can be regarded to a certain extent as the *Nitisastras* of the 18th century. From the very nature of the case they are of course more objective, concrete, factual and realistic than the Sanskrit treatises of the same name or the Marathi *Rajaniti* of Ramachandrapant.

Indeed, they are objectivity or realism itself. It is these Marathi texts that enable the modern students to grasp the political ideology of the eighteenth century. One can discover in them the causes which helped the Maratha confederacy in the first half of the eighteenth century, say, down to the battle of Panipat in 1761, to spread its rule and influence over the whole of India. Nay, the points of superiority such as enabled the Marathas to prevail over every country-power, Mussalman or Hindu, Sikh or Jat, Rohilla or Rajput, Kathis or Gujars, the Portuguese, the Nizam and Hyder of Telangana and Dravid countries are mirrored forth in those official documents.

PANDIT JAWAHARLAL'S CHALLENGE

In the *Twentieth Century* for June, "An Observer" surveys the present political situation as created by Pandit Jawaharlal Nehru's address from the Presidential Chair of the Lucknow Congress. The Pandit's contempt for reformists and his advocacy of revolution have provoked considerable controversy and opposition in the country. He has denounced British imperialism, capitalism, zamindars, Indian princes and the Liberals. "British imperialists," says the writer, "must rejoice in that he has been so frank in giving them a timely warning."

The President of the Congress has put the reformists and the unbelievers in communism and the Russian system of society on their mettle. Nobody need challenge the sincerity, earnestness and depth of feeling of Pandit Jawaharlal Nehru. But he has no right, moral or political, to expect any support, direct or indirect, from those who want freedom and self-government, but not a Marxian system of society or the Moscovite form of Government where liberty is conspicuous by its absence. If there was an Indian leader who has done damage to the cause of progress and even sober socialism and made people think that the socialism of which he talks is but a euphemism for the communism of Russia, it is Jawaharlal, and if Jawaharlal should succeed in converting the Congress to his own point of view, the Congress will cease, as it must cease, to be treated as a National Congress. It will be nothing more than a Communist Congress. Meanwhile the question which ought to interest the country at the present moment is, whether the Congress under the leadership of a declared socialist, or as the present writer would prefer to call him, a communist, ought to pave the way for the Congress (unless it authoritatively disavows its affinities to communism) to a position of power, when that power is going to be used for the break-up of our social and economic system which, however defective, has shown the vitality of existence for centuries and is capable of adjustment to modern needs without the performance of this Caesarian operation which Pandit Jawaharlal Nehru suggests. This is precisely the time for all non-Congressmen to unite, and combine, not for personal advantages, but for bringing about those economic, social and administrative changes, which can be brought about under the constitution and for bringing pressure to bear upon British opinion to alter those features of the constitution which constitute a subtraction from full self-government.

The Pandit has done one good service. He has accentuated, with the frankness,

sincerity and courage characteristic of him, the issue between reform and revolution.

Neither the reformists nor the revolutionaries can any longer fight shy of their convictions. He has already divided the country into two camps. Many of his Congress friends recognise this but do not say so for easily understandable reasons. With them a united front is more important than these fundamental differences. As against the issues that he has raised, the rest of the issues pale into insignificance. The unsatisfactory features of the constitution, the disappointments caused by them, the acceptance of office or non-acceptance of office by the Congress, the Communal Award and its effects, recede into secondary places as against the vital issue raised by him in his presidential address.

The next few months will witness a great deal of mud-slinging, which is inevitable in all political conflicts. We must be prepared for all that, but still the question, as the writer pertinently asks, is

shall those holding different opinions and convictions, consciously and deliberately, put the wreckers—not merely the wreckers of the constitution but the wreckers of Indian society—in power?

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FUTILITY OF TREATIES

"An international treaty or alliance is an experimental deployment of two hostile groups on a front line determined by the alliance. With the slightest displacement of interests or of relative strengths, the alliance breaks up and the front is shifted." This is exactly what has happened with Treaty of Versailles and the Pact of Locarno, says Madame Ellen Horup writing in the May issue of the *Calcutta Review*. She instances the case of Germany and observes:

As an act of vengeance the Treaty of Versailles was forced upon a starved, beaten Germany which was compelled to sign it. Everybody whose vision was not blinded by the War, could see how hateful, stupid and dangerous that was. Many, however, entertained the sincere but naive hope that this dictated peace would lead to general disarmament as was the presumption. This hope was disappointed and the 65 million Germans, in their disarmed and humiliated country, had naturally only one thought: revenge for their defeat, consolation for humiliation and, first and foremost, the obliteration of every trace of the treaty of Versailles.

As soon as Germany was strong enough, she left the League of Nations and now quite openly concentrated her energies upon rearmament, thus breaking the Treaty of Versailles dealing with this point. Shortly after the Anglo-German Naval Agreement, Germany demanded in cold blood, as the *New York Times* wrote (on the 2nd of February), to occupy the Rhineland with troops and to fortify it in direct contravention of the Treaties of Versailles and Locarno. The next thing is Germany's claim to her East African Colonies, which, as Bismarck said, were not worth the bones of one Pomeranian Grenadier.

It is a mistake to think, says Madame Horup, that an international treaty has anything to do with sympathy or antipathy, with right or wrong. Neither is any treaty considered as lasting for ever. She concludes:

When it is not expressly stipulated how long it is to be valid, a treaty can be denounced at any time whatsoever, as for instance, the Anglo-Japanese treaty, which was concluded in 1902 and had been in force during the Russo-Japanese War in 1905 and during the World War, but was denounced by England in 1922, when Japan became too strong a competitor in the Pacific Ocean. Moreover even if the duration of the treaty is stipulated, the latter can be broken by the strongest party when it suits its purpose. Thus Mussolini broke the Treaty of Friendship with Abyssinia which was signed in 1926 and was to last for 20 years.

THE MESSAGE OF THE GITA

Mr. R. Ramakrishnan contributes an article on "the appeal of the Gita to the individual" to the June number of the *Prabuddha Bharata*. The Bhagavad-Gita is regarded as the Bible of Hinduism. The writer says:

Every Hindu, to whatever sect he or she may belong, to whatever particular system of philosophy he or she may owe allegiance, regards the *Gita* as his or her spiritual guide. The daily study of the *Gita*, and ceaseless meditation on its teachings are thought of as the primary duties of the Hindus. It is not uncommon even now to find persons who, as they return home after a bath or are on their way to a shrine, recite the *Gita* from beginning to end believing that such recitation will confer great religious merit by attuning the mind to noble thoughts. The saint who has reached the very last plane of spiritual practice and the novitiate who is just on the threshold of the spiritual path, both alike resort to the *Gita* for light and guidance. The Monist, the Qualified Monist, the Dualist, and the Pluralist all quote the *Gita* in support of the theological and philosophical positions taken by them. Even persons and societies working for mere material ends take a quotation from the *Gita* for their motto.

The appeal of the Gita is thus universal. Age does not wither it, nor custom stale its infinite variety. It denies help to no one; according to the needs of each and in consonance with the capacities of each, it confers solace and bestows bliss. The writer concludes:

Thus very profound and unchanging indeed is the appeal of the *Gita* to the individual. To one who is a constant reader of this Celestial Song, it is a common experience to hear its still small voice in odd moments and unexpected corners, sweetening dreary hours, strengthening the irresolute heart, offering solution to knotty problems, and never failing to give light. Hence the *Gita* is regarded as the quintessence of all philosophy, as the nectar-like milk drawn from the cows known as the *Upanishads*, by the milkman Krishna who was induced by the calf Arjuna, for the lasting benefit of humanity for all ages.

THE BHAGAVAD-GITA. With Text in Sanskrit Devanagari and English Translation by Dr. Annie Besant. Handy Pocket Edition. Annas Four. G. A. Natesan & Co., Publishers, G. T., Madras.

VEDANTA AND WESTERN THOUGHT

"The Vedantic leaven in contemporary thought of the West" is the subject of an article in the April number of the *Vedanta Kesari* by Prof. K. S. Ghosh. Mr. Ghosh shows how some of the fundamental principles of Vedanta like its methodology of inwardness, its analysis of personality into *Koshas* and its new development of an activist ethics, etc., find correspondence in the systems of progressive thinkers of the West like Kant, Hegel, Schopenhaur and others. He says:

The contact between Vedanta and Western thought has sometimes been traced beyond Pythagoras. History perhaps will never completely disclose how far the ancient mystery-cults in the Egyptian and Greek soils and their cognate speculations were influenced by the visions of the Upanishadic Rishis. We are not now, however, concerned with ancient history but simply with some modern phases of thought. The Vedantic commentators may seem to differ as to the ontology of Vedanta, but there is a remarkable agreement between them as to its methodology.

The writer quotes authorities from Great European thinkers, who have paid testimony to the Vedantic philosophy of India.

Schopenhaur, an illustrious follower of Kant, paid a great compliment to the Upanishads with which he came into contact through a Latin translation of a Persian rendering of those sacred books. Deussen was moved by his great master to have a profound appreciation of Indian thought. "Here we have to do with the Upanishads," says Deussen, "and the world-wide historical significance of these documents cannot, in our judgment, be more clearly indicated than by showing how the deep fundamental conception of Plato and Kant was precisely that which already formed the basis of Upanishadic teaching." Yes, Plato and Kant—these two sum up the idealistic thought of the West. To study the correspondence between the Vedantic thought and the idealistic systems of the West will be the pre-occupation of generations of students yet unborn.

THE HEART OF HINDUSTHAN. By Dr. Sir S. Radhakrishnan. New Edition. Re. 1. To Subs. of "I.R." As. 12.

ASPECTS OF THE VEDANTA. By various writers. 5th and New Edition. Re. 1. To Subs. of "I.R." As. 12.

G. A. Natesan & Co., Publishers, G. T., Madras.

HINDU SOCIAL ORGANISATION

The February-April number of the *Visva-bharati Quarterly* has an article by Nirmal Kumar Bose who examines the institution of caste from the earliest times. He observes:

The older social traditions regarding interdining and intermarriage and the notions of purity or impurity of occupations have not been wholly wiped off. They prevent free economic adjustments as well as fusion of men of the same profession with each other. The Brahmo Samaj and similar reformatory movements have partially helped to bring about the required fusion among the middle and upper classes of Bengal. The Nationalist movement has helped the same process in an indirect way by lending public support to intermarriages and to inter-caste marriage Acts. But the lower castes, the working classes like Muchis, Hadis or Doms have been left in comparative neglect. They have not been educated to get over their old social prejudices; they regard them with superstitious fear although they are now useless. But they too have been groping their way to social fusion through haphazard, blind and extremely painful methods of adjustment. The only movement which has been helping them partially is the Village Industries Movement of Mahatma Gandhi, which seeks to raise all manual work to a position of dignity and which brings courage and energy among the neglected working classes in rural India.

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THE HINDU DRAMA

Mr. Huntley Carter, writing in the April number of the *Aryan Path* under the heading "A comparison of the Hindu and the Soviet systems of the Drama", says that the Soviet system of the drama imitates in some respects the Hindu system. He observes :

There are two classes of Hindu dramatic writings, the principal with ten species, and the minor with eighteen species. The *Nataka*, the first of the principal plays, has the main features of the Hindu plays. The story or plot is of importance. The characters are heroes, divinities (Krishna), demi-gods (Rama), monarchs (Dushyanta), knights and mighty warriors. There are four mental types of heroes—all firm and in addition respectively : (1) High-spirited, (2) haughty, (3) gay, and (4) mild. The plot has five stages : (1) opening, (2) first development, (3) actual development and growth of plot, (4) obstacle to be overcome, (5) conclusion (or denouement?). It is simple and consistent. With regard to the *unities*, those of time and action are preserved; that of place is left to the imagination. In Sanskrit drama forms there is no distinction between tragedy and comedy. Unlike the Greek and Shakespearean plays, Sanskrit plays do not end on a great catastrophe. They appeal to a wide range of emotions, including terror and pity, exhibit utmost emotional confusion and disorder, and end in harmony and order, leaving the mind of the spectator soothed, purified and tranquil. The dramatic arrangement is of the epic order—a narrative of events, story, characters, scenery, etc. The manager or author appears in person, sets the scene and accessories, introduces the actors, and describes the events. The opening is an invocation of a deity in behalf of the audience, and a description of the author's genealogy and attainments. There are one or two other distinguishing features, but briefly the arrangement is a first act introducing the play, the ensuing acts and a final prayer for plenty and happiness.

TALES FROM THE SANSKRIT DRAMATISTS. Contents: Vision of Vasavadatta, Avimaraka, Mricchakatika, Sakuntala, Malavicaagnimitra, Vikramorvasiya, Malati, Madhava, Uttara-Ramacharita, Nagananda, Ratnavali and Mudrarakshasa. Second and Revised Edition. Rs. 2. To Subscribers of the "I.R." Rs. 1.8.

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A LABOUR COLLEGE IN AMERICA

Dr. Sudhindra Bose of the State University of Iowa, U. S. A., writes in *Educational India* about a Labour College in America.

Located at Mena, in the beautiful Ozark hills of the State of Arkansas, there is a college for the students who are perplexed by the chaotic situation in which the world finds itself to-day, who want to know more about the economic and social problems of the time and who hope to find their bearings at the college. It is known as Commonwealth College. It is a non-sectarian and non-factional institution, encouraging its students to co-operate with their fellows in those various economic, political and cultural activities which may be described as the labour movement. Commonwealth College is one of the most important labour colleges in the United States and in its ways and purposes it is essentially different from the conventional institutions of higher learning.

To enter Commonwealth no formal qualifications are required of students, except they must have alert interest in social problems confronting the countries of the world. Each applicant is considered on his own merits.

The curriculum of Commonwealth includes valuable courses of study in political economy, imperialism, labour organisation, strike management, farm and co-operative organisations, current events, public speaking, dramatics, creative authorship and history.

Labor journalism, as taught at Commonwealth College, deserves special mention. The course begins with a study of the American press and proceeds to deal with the technique of news writing, editorial writing, feature writing, headline writing, and make up, the aim being to familiarise the young writer with the details of newspaper making. The College has a print shop where the students get out their paper called Commonwealth College Fortnightly.

INDIA IN PERIODICALS

THE CESSION OF BOMBAY. By J. H. Gense. ["The New Review", June 1936.]

SRI RAMAKRISHNA AND RELIGIOUS TOLERANCE. By Dr. Ananda K. Coomaraswamy, ["Prabuddha Bharata", June 1936.]

COMMUNALISM AND FUTURE INDIAN POLITY. By Dhires Chakravarti. ["The Modern Review", June 1936.]

INDIAN PARLIAMENTARY ELOQUENCE. By P. Narasimhan. ["The Twentieth Century", June 1936.]

HANDLOOM INDUSTRY IN MADRAS. By R. Suryanarayana Rao. ["The Indian Co-operative Review", April 1936.]

A PICTURE OF INDIGENOUS EDUCATION. By Kshiti-mohan Sen. ["The Visva Bharati Quarterly", May 1936.]

INDIA: A NEW ERA OPENS. ["The Round Table", June 1936.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

SOCIALISM AND COMMUNISM

In the course of a statement issued last month, Sir Cowasji Jahangir, M.L.A., says :

"It is not necessary at this stage to go into any long treatise as to whether Pundit Jawaharlal Nehru preaches Communism or Socialism. The Pundit is a whole-hearted Communist. Socialism in its right sense is, according to him, much too slow a process for the conditions that prevail in India. He ought to have candidly admitted this instead of laying a smoke-screen over his propaganda by calling it Socialism. The main difference of opinion between him and his critics on the present occasion is on the question of Communism.

It would be interesting to know whether the 15 members of the Committee of the Indian Merchants' Chamber who waited upon him, assured him of their support in his capacity as President of the Congress or as the leader of the Communist school of thought in India. If the latter, it is difficult to understand how they can remain members of the committee of an organisation which was brought into existence to protect the trade, industries and commerce of India.

MUSLIM LEAGUE MANIFESTO

In a manifesto, the Muslim League Central Parliamentary Board endorses the views of Sir Wazir Hasan, a former President of the All-India Muslim League, regarding the need for the creation of a new social order with a view to ameliorating the condition of the poor and backward Muslims, but states that the League is opposed to any movement that aims at the expropriation of private property.

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After reiterating the League's resolution protesting against the New Constitution, the Manifesto says :

As the provincial scheme embodied in the Government of India Act will be enforced in the course of next year, the League has decided that having regard to the conditions prevailing at present in the country, the provincial scheme should be utilised for what it is worth.

The Manifesto states that representatives of the League will work in the legislatures with a view to replacing the new Constitution by democratic full self-government and to extracting the maximum benefit from the new Constitution for the uplift of the people in the various spheres of national life.

The Muslim Parliamentary Board has appointed Mr. M. A. Jinnah as President of the Central Election Board and has also constituted a Working Committee with power to constitute and affiliate election boards in the various provinces.

CONGRESS AND COMMUNAL AWARD

In a statement to the Press, Pundit Jawaharlal Nehru clarifies his attitude towards the Communal Award. He says :

It is a matter of great surprise and regret to me that many of our Muslim friends and comrades who have stood for Indian independence should approve of this pernicious decision.

There is no question of my being neutral or non-committal about the Communal Award nor, so far as I am aware, is that the position of the Congress.

Replying to a suggestion that his preaching of Socialism might result in a split in the Congress ranks, Pundit Jawaharlal told some journalists at a Lahore meeting that the Congress would only emerge the stronger. He would wait 100 years to get *Swaraj* rather than bribe Muslims to join the Congress.

THE FATE OF THE LEAGUE

His Excellency Senor Salvador de Madariaga, Spanish representative on the Council of the League of Nations and Chairman of the Council Committee of Thirteen, concerned with the attempt to settle the Italo-Ethiopian dispute, was broadcasting over Radio his speech on "The League and the Present Crisis" on May 16. Senor de Madariaga, in the course of his address, said:

As I speak, how many generous hearts ache at the sight of injustice triumphant; how many noble minds sink into a sea of bitter doubts and what is worse, how many sceptics exult, how many cynics jeer at the failure of the League of Nations. But I would not venture to occupy one single minute of your life if I were not sure that cynics and sceptics are as ever wrong, and that men and women of goodwill should look at the happenings of our day with sorrow certainly but not without hope. . . .

What are the facts? A European nation, after a long psychological preparation lasting well over 13 years and after a technical and political preparation no less patient and elaborate, has succeeded in conquering an African Empire of feudal and backward organisation, in violation of its own international undertakings and of the League precepts and machinery for preventing war. And a crowd of parrots all over the world shout "Down with the League!" . . .

There is one thing about which there is no article and no obligation and that is to ensure the success of such a co-operative effort against the Covenant-breaking State.

Therefore, even if the League worked 100 per cent., the idea that it makes war impossible or fails, if either war breaks out or the aggressor triumphs, is nowhere to be found in the Covenant. The League can no more ensure the world against war than a State can ensure its citizens against crime.

And yet the League is there to prevent war and the State to prevent crime. . . .

When matters are seen in this light, the so-called failure of the League turns out to be a heroic effort on the part of a number of nations to perform what the whole League might attempt without being bound to succeed nor being dishonoured for its failure.

For, let me say it again, nothing in the Covenant binds the League to succeed in keeping war out of our dismal world. That being so, no reproach should be levelled against an insufficient group of nations which, lacking both the universality of a true League and an indispensable agreement between at least the most important of them as to the way to achieve their collective aims, have boldly attempted to substitute themselves for the complete League and to carry on their shoulders the burden which only the whole organised world could bear.

PRESSING PROBLEMS

Addressing a public meeting at Chapra, where he was presented with a purse by the citizens, Babu Rajendra Prasad said:

Unity of action is the greatest need of the hour and any division in our ranks at this juncture is bound to lead us to disaster and make us forget our goal which we all desire to reach as early as possible. We have many difficulties and problems which baffle solution. The country has not yet found out a solution for the Hindu-Muslim problem in spite of our best efforts, and we have amidst us our inter-provincial disputes and communal differences, which divide the community itself into various compartments; we have yet to reconcile our self-interest with national interest.

To present new problems before the country at this juncture and create further divisions in our ranks, as the Socialists are bound to create by preaching their gospel, is hardly opportune. This is the time when we ought to have sat down and tried to evolve general points of agreement between various interests, communities and parties and after finding out an agreed point, we ought to have acted in unity, if necessary, sacrificing principles and tried to reach that destined goal.

There may come a time when the poor and the oppressed people of our community make common cause with their comrades of other communities against their common enemy, but I feel that such a future is still far off.

THE COMING FIGHT IN INDIA

"The emergence of Pundit Jawaharlal Nehru is a significant factor and shows that the coming fight in India is on economic and not on political issues. In that fight Europeans will find themselves in co-operation with Indian friends and many of the existing political divisions, which are entirely artificial, will disappear. The result may be a healthier political life than exists now."—
F. E. James, M.L.A., at the Coonoor Club.

SIND ADVISORY COUNCIL

Opening the first meeting of the Sind Advisory Council on June 8, His Excellency Sir Lancelot Graham said that the main purpose of the Government of Sind in the period which would be completed on April 1, 1937, was to prepare the way for the New Constitution by the adaptation of the Secretariat machine to the needs of the provincial administration.

He added it was not intended to be a period of spectacular or hasty innovation.

Explaining the powers and privileges of the members of the Advisory Council, His Excellency said that no legislative authority was vested in any authority in Sind and added: "Let us, therefore, disabuse our minds of any idea that this Advisory Council partakes in any way of the future legislative body."

Mr. S. Ridley, Finance Secretary, presenting the Budget estimates for 1936-37 stated that the revenues were expected to yield Rs. 2,11,63,000, while the total expenditure charged to revenue was estimated at Rs. 3,17,63,000. The deficit was met by a subvention of Rs. 1,06,00,000 from the Central Government.

The Budget was framed, he added, so as to secure a revenue surplus of at least Rs. 2 lakhs over expenditure.

CONGRESS AND INDIANS OVERSEAS

The Foreign Department of the Indian National Congress will, we understand, establish contacts with Indians in colonies and foreign countries and will issue regular bulletins giving news regarding Indian organisations and Indians abroad and also information regarding labour and other national and international organisations.)

PUNJAB POLITICAL CONFERENCE

Addressing the open session of the Punjab Political Conference, Pundit Jawaharlal Nehru said that they had assembled to discuss not old issues but new problems of poverty and starvation of millions of their countrymen.

"The day has come," said Pandit Nehru, "when they have to learn to think and ponder over the real issue, particularly the case of the Punjab where the people in spite of enthusiasm are apt easily to be carried away by minor issues."

Turning to the Communal Award, the Pundit said that he was aware of the agitation against the attitude of the Congress in regard to the Award, which had been started by the Hindu Maha Sabha and the so-called Congress Nationalist Party. On the question of the Award, Pundit Nehru said that any one who believed in the independence of the country would never accept the Communal Award. I am for Independence and so the Congress, and neither I nor the Congress accept the Award.

He reiterated his faith in Socialism and said that it was the only remedy for all ills but he could not, however, thrust it on the Congress.

THE PLIGHT OF THE LEAGUE

Here is the *Manchester Guardian's* description of the present unhappy condition of the League of Nations:

"The League at Geneva struggles like a drowning man. Some who are at heart its friends endanger it, others are concerned only to get its head well under water and to keep it there."

A BLIND SCHOLAR

For the first time in the history of the Calcutta University, a blind young student, who has passed the M. A. examination of this University, is being sent to foreign countries for higher studies, being awarded Sir Rash Behari Ghose Travelling Fellowship stipend amounting to Rs. 3,000 annually.

The subject of his study will be the Education of the Blind. He will prosecute his studies at the Royal Normal College in London.

In recommending his case to the Senate, the Vice-Chancellor remarked that the University was not only helping this particular individual but also serving the cause of humanity. There were about 66,000 blind people in Bengal, but there was provision for the teaching of only about 100 boys in the local school for the blind. It was a problem which required to be solved, and it was gratifying to find that the Calcutta University was having a man trained in the subject.

THE LATE DR. MOFFAT

We regret to announce the death in England of Dr. Alexander Moffat, a former Professor of Physics in the Madras Christian College. Descendant of a famous Missionary family, the late Dr. Moffat arrived in India nearly 50 years ago to serve and to share the life of this Presidency.

His career in the Madras Christian College was marked by considerable development in the Science Department.

Retiring from the Madras Christian College 10 years ago after a service extending over 30 years, he worked in the Union Christian College, Alwaye, for a few years helping that institution to organise and develop its departments of studies.

GIFT FOR SHANTINIKETAN

Some anonymous sympathisers have surprised Dr. Rabindra Nath Tagore with a contribution of Rs. 60,000 to clear the debt of Shantiniketan.

Acknowledging the gift, the poet writes: "The evening of my life was clouded with the worries of this debt. Very dear friends of mine having learnt this came to my succour. . . . It has deeply touched my heart, for it comes as the spontaneous expression of love and appreciation of my cultural work from a few friends, whose names I shall never have the good fortune to know, and to whom I can only express my gratitude through the agency of the Press.

CENTRAL BOARD OF EDUCATION

The following are nominated to the Central Advisory Board of Education: The Rt. Hon'ble Mr. Srinivasa Sastri, Mr. A. G. Clow, Secretary, Department of Industries and Labour, Lala Shri Ram, Millowner of Delhi, and Mr. S. A. Roberts of Messrs. Bird and Company.

EMPIRE UNIVERSITIES' CONFERENCE

Mr. R. Littlehailes, Vice-Chancellor of the Madras University, who has proceeded to England on leave, will represent the Madras University and the Inter-University Board of India at the Congress of the Universities of the British Empire to be held this month at Cambridge.

MATRIC STUDENTS IN CALCUTTA

16,863 students passed Matriculation Examination of the Calcutta University this year out of 25,495 who appeared, the percentage of success being 66.2.

THE BUDGET TRIBUNALS' REPORT

The Tribunal appointed by Parliament to inquire into the alleged leakage of Budget secrets have found that there was an unauthorised disclosure of information by Mr. J. H. Thomas, then Colonial Secretary to Mr. Alfred Bates and to Mr. Alfred Butt, M.P., who used the information for the purpose of their private gain.

The report exonerates Mr. Leslie Thomas and pays tribute to the integrity of the Civil Service and also that of all members of the Cabinet save Mr. Thomas and others to whom Budget information was applied before its announcement in the House of Commons.

The Tribunal say: "We think it right in the public interest that our view in this respect should be openly and plainly affirmed." The Tribunal's conclusions are unanimous.

Mr. J. H. Thomas, interviewed by *Reuter*, affirmed:

"My conscience is clear. I made no disclosures of Budget secrets to anybody." After reviewing the evidence he gave before the Tribunal, Mr. Thomas said: "Nobody will ever know the indignities I and my family have suffered. Thousands of letters from all classes have given me help, encouragement and true comradeship. My loving wife and family will enable me to bear up in this crisis."

CORRUPTION IN ELECTIONS

The Draft-Order-in-Council, namely, Government of India (Provincial Elections) Corrupt Practices and Election Petitions) Order, 1936, was presented to Parliament on May 28.

The Draft Order provides for:—

1. Electoral matters referred to under items f), (g) and (h) of Section 291 of the Government of India Act, 1935, which deal respectively with election expenses, corrupt practices and decision of doubts and disputes arising from elections and
2. Declaring certain offences and practices which involve disqualification for membership of provincial legislatures and fixing periods for which disqualifications are to operate under sub-Section (1) (d) of Section 69 of the Act.

MR. V. R. BENGARI

Mr. V. R. Bengeri, who was till recently connected with Messrs. Douglas Grant and Dold, has now joined Messrs. Stanley Johnson and Allen, a well known firm of solicitors in London and of long standing. This firm has also a large practice in Indian legal work. They have handled appeals to the Privy Council of some of the very well known cases in India, like the Pachete appeal and the Jharia Raj case from Bengal. They also acted for Lokamanya Bal Gangadhar Tilak in all his English litigation, including his action against Sir Valentine Chirol and also for him in the famous Tai Maharaj appeal from Bombay.

Mr. Bengeri has been much in the lime-light, having had to organise along with a few other enthusiastic workers the Hindu Association of Great Britain on the model of the Parsi Association founded some 30 years ago. It is the only non-political, socio-religious registered Hindu organisation in this country with its headquarters at "Arya Bhavan", popularly known as Birla House in London. Mr. Bengeri is its foundation-life member.

PROVIDENT FUND NOT ATTACHABLE

The question whether an amount standing to the credit of an employee of the Imperial Bank of India in the Provident Fund established by the Bank was exempt from attachment under the provisions of Civil Procedure was decided in the Lahore High Court in their Lordship's holding that the amount standing to the credit of an employee of the Imperial Bank of India in the Provident Fund established by the Bank for the benefit of its employees was exempt from attachment.

STATE CONTROL OF INSURANCE

State Control of Insurance" was the subject of a lecture delivered by Dr. S. Natarajan at the Rotary Club, Calcutta, on 2nd June.

In the course of his lecture, Dr. Natarajan said that insurance was one of the most important services evolved to offer some comfort to the suffering humanity. Modern civilisation has not yet found any other practical device against various contingencies facing mankind. Insurance, he said, differed fundamentally from an ordinary joint stock enterprise. In a Joint Stock Company, the only people interested, and the people most interested, were the shareholders. The rights and misdoings of the management did not as a rule affect the community at large, whereas in the case of insurance companies and banks, the interests of the shareholders were practically nothing when compared to the large body of policyholders and depositors, who stood to lose or gain in case their insurance company or bank came to grief.

The charges against the existing Indian Insurance Act, Dr. Natarajan continued, were two-fold. Firstly, it was condemned for not safeguarding the interests of the policyholders as not being conducive to the healthy growth of insurance enterprise in the country. Secondly, the Act had been made the target of criticism by some Indian Companies on the score that it did not afford them any protection against unfair competition from non-Indian companies. Those parts of the Empire as well as those foreign countries which did not allow the Indian Insurance companies the same freedom which they were allowed in this country, must, in his opinion, be treated in a like manner.

HEALTH INSURANCE FOR BEES

British bees are to be given the benefits of health insurance long enjoyed by their fellows in Switzerland.

A scheme has now been prepared by the bee-keepers' associations to be shortly discussed by their representatives.

Under the insurance, bee-keepers will receive compensation whenever there is breeding failures.

FINANCE OF INSURANCE COMPANIES

Speaking as the chief guest at the annual dinner of the Institute of Actuaries held on 19th March last, Mr. Walter Runciman, President of the Board of Trade, gave the following figures relating to the financial position of insurance companies established in Great Britain:

Total Funds	Over £1,250,000,000
Total Reserves	£ 143,000,000
Total Assets	Over £1,500,000,000

The premium income of these companies, which amounted to £65,000,000 in 1926, rose to £92,000,000 in 1934.

INSURANCE FOR AIR TRAVELLERS

Members of the Air League of the British Empire will be insured free when travelling as passengers on British air lines for the period covered by their air journeys. The scheme provides £1,000 at death or on the loss of two limbs or both eyes as the result of a flying accident and £5 a week for a year in cases of total disablement.

SOCIAL INSURANCE IN FRANCE

From the report on the working of the French Social Insurance Act, it appears that at the end of 1934 the institutions administering sickness, maternity and survivors' insurance numbered 1,185 including 772 assessment funds, 377 agricultural mutual aid societies or agricultural sections of departmental funds and 36 reinsurance unions.

THE NIEMEYER AWARD

The Secretary of State for India has accepted the report of Sir Otto Niemeyer on the financial relations between the Centre and the Provinces under Provincial Autonomy as a whole and has informed the Government of India of his views on certain points raised regarding future policy.

He states: "After full consideration I entirely accept Sir Otto Niemeyer's conclusions and I have no hesitation in proposing with the concurrence of Your Excellency's Government that April 1, 1937 should be appointed as the date for the commencement of Provincial Autonomy.

Regarding finances, the Secretary of State says: "The assessment of the relative financial needs of the Centre and the Provinces collectively is a sufficiently difficult task, but the other fact of the problem of adjustment of the rival claims of the provinces gives rise to issues of even greater delicacy.

I share the Government of India's view that in both respects, Sir Otto's report must be regarded as in the nature of a quasi-arbitral award and it is accordingly clear that such a nicely balanced scheme could not properly be disturbed except for the strongest reasons.

I have examined the recommendations closely on this basis so far as concerns the aggregate assistance to be afforded the Provinces. I am not prepared to dissent from the Government of India's view that it is out of the question at the present moment for the Central Government to undertake greater commitments, immediate or prospective, than Sir Otto has recommended."

TEXTILES AND THE TARIFF BOARD

The Government of India have announced the acceptance of the following recommendations of the Cotton Tariff Board and a notification has been issued giving effect to them from June 25.

(a) That duty on plain grey cotton piece-goods should be reduced from 25 per cent. *ad valorem* or 4½ annas per pound, whichever is higher, to 20 per cent. *ad valorem* or 3½ annas per pound whichever is higher;

(b) That duty on bordered grey, bleached and coloured piece-goods other than prints should be reduced to 20 per cent. *ad valorem*; and

(c) That duty on cotton yarns should remain unchanged.

THE TARIFF BOARD

It is understood that the Government of India have decided to dispense with the Tariff Board, and orders communicating this decision have been sent to the President and Members of the Board.

The Tariff Board was set up over 13 years ago with Sir George Rainy as its first President to conduct an enquiry into the protection for the steel industry. Since then, the personnel of the Board had changed considerably and the Board itself got the life extended almost every year. The Board has conducted numerous enquiries into several industries and in a great majority of cases its recommendations have been accepted and given effect to.

THE CEMENT MERGER

It is gratifying to learn that the Cement Merger scheme is taking definite shape. It is reported that 10 Companies have agreed to join the Merger which will have a capital of 8 crores and be registered in the course of the next month. The management of the concern will rest in the hands of a private company, upon whose Directorate will sit representatives of the managing agents of the existing companies,

THE PLIGHT OF WOMEN

Addressing the Rotary Club luncheon meeting at Calcutta on May 26, on "Women's Movement in India", Mrs. Nilima Devi, in the course of her speech, said:

"To-day, Indian women are blamed for their apathy and intellectual backwardness. But is it really their fault for being what they are in the general mass? The verdict of history lays the blame entirely on India's inelastic conservatism and not on women who have been the victims of circumstance. Years of complete repression are still with them, although some of us to-day are just beginning to be aware of a better destiny.

I feel that more sub-conscious than conscious—is this our awareness which grows slowly upon us, not because we really know what our possibilities are, but because individually we are gradually being drawn into the trail of modern knowledge, lengthening decade by decade. Education, however inadequate, has created in us a desire to get something from life which was hitherto lacking and to demand from it a square deal."

MRS. S. B. TARKUNDE

Mrs. Subhadrabai B. Tarkunde, a young Hindu Brahmin lady and the only practising woman Advocate of Poona, has been appointed Municipal Pleader by the Poona City Municipality. Mrs. Tarkunde who has been practising as an Advocate of the Bombay High Court for the last three years, is an enthusiastic worker of the All-India Women's Council, where she occupies a prominent place on its Legal Committee. She has taken prominent part in the women's welfare activities and was Poona's delegate to the All-India Women's Conference at Trivandrum held last year.

THE ART OF BEING A WOMAN

Mr. R. Brenes-Mesen, Professor of Romance Languages, North-Western University, U. S. A., writing in the *Theosophist*, says:

"There is among the fine arts one exclusively concerning women, the very fine art of being a woman.

Precisely because women live in a world of men, they should realise the delicate responsibility of bringing to that manly world the heavenly gift women may contribute to the world when they feel and think and will like women. Of course, there is a vast particular wealth of soul which cannot be forsaken without mankind incurring a loss.

A prerequisite fully to enter into the possession of this finest of arts is to develop courage to accept her womanhood with joyful awareness. Prejudices of this world made by men should be disregarded by women, with the perfect assurance that they will be soon esteemed at their own distinctive spiritual value to mankind."

LATE MRS. CAMA

The Parsi community of Bombay lost a valuable member by the recent death of Mrs. Shirinbai M. D. Cama, J.P. Mrs. Cama had all her life been interested in charitable work, some of which took practical shape in the Bandra Convalescent Home for Poor Parsi Men and Boys, the Parsi Hoonershall, and the Sir Ratan Tata Home at Matheran, all of which institutions were her special care.

MISS MARY WESTON

After living for 30 years as a woman, Miss Mary Edith Louise Weston, an international athlete, has changed her sex and become a man, says the *Illustrated Weekly of India*. In 1934 she won the Women's International Championship for putting the shot, and in 1927 secured the British Women's Championship for throwing the javelin.

THE JOURNALISTS' DEMANDS

Resolutions were adopted at the recent Executive Committee meetings of the Journalists' Association of India, urging that the following amenities should be secured to journalists by their employers:

1. Decent salary, the scale whereof to be fixed having due regard to the arduous nature of the work and other circumstances attending it.
2. Regularity in payment of salaries, date whereof not being fixed beyond ten days after the month for which it becomes due.
3. Securities of service to be ensured by the strict observation of the rule that every case of discharge or resignation should be preceded by two calendar months' notice on either side.
4. Increment in salary at stipulated intervals and on a graded scale.
5. One month's privilege leave and fifteen days' casual leave in a year.
6. Six months' leave with half pay on production of medical certificate in case of illness.
7. Six days off in a month.
8. Seven hours' work in the day or six hours at night.
9. At least five holidays in a year to be observed by all newspapers and news-agencies.
10. Benefit of Provident Fund on approved principles, employers contributing an amount equal to that of the beneficiaries.

MAXIM GORKI

The death has occurred of M. Maxim Gorki, the famous man of letters, at Moscow, on the 18th of June. "There has been in our own time no parallel to the position of Gorki in the Soviet Union. In the past a close friend of Lenin's, he is at present a kind of Commissar of Literature and is perhaps closer to sharing the glory of Stalin than any other public man," wrote Mr. Edmund Wilson recently in the *New Republic* and that expresses in a nutshell the unique position Maxim Gorki held in the U. S. S. R.

G. K. C.

The late G. K. Chesterton (born in 1874) was decidedly one of the most active of modern writers. He rose to fame as a regular contributor to the *Illustrated London News*. He kept himself in evidence in many literary and journalistic quarters and handled social questions, art, politics and criticism with equal dexterity. His most important publications are the lives and works of Robert Browning and Charles Dickens. He is also the author of "Father Brown" and many other novels.

THE LATE MR. ABBAS TYABJI

A veteran Congress leader and the Grand Old Man of Gujarat—Abbas Tyabji—passed away at Mussoorie on June 9. Born on February 1, 1854, Tyabji was educated in England whereto he went at the age of 11. He was matriculated from the University of London in 1872 and called to the Bar from Lincoln's Inn in 1875.

He joined the Baroda Judicial service in 1879. He was Judge of the High Court from 1893-1913.

He joined the Non-Co-operation Movement in 1921 and took an active part in the Civil Disobedience Movement in 1930 though about 80 years of age. He led the 80 Satyagrahis of Mahatma Gandhi after the latter's arrest at Karadi, Gujarat, and was arrested on his way to the Salt Pans at Dharsana and was convicted and sentenced to 9 months' imprisonment.

SIR FAZL-I-HUSSAIN

Mian Sir Fazl-i-Hussain succeeded Sir Firoz Khan Noon as Minister of the Punjab Government, when the latter vacated office for taking up appointment as High Commissioner for India in London.

Sir Fazl-i-Hussain was Education Minister to the Punjab Government from 1921-25, Revenue Member, Punjab, 1926-29, and Member of the Viceroy's Executive Council in charge of Education, Health and Lands, 1929-35.

Sir Fazl-i-Hussain was a member of the Indian delegation to the League of Nations in 1927 and went on delegation to the South African Conference in 1932.

ABDULLA GANDHI

Mr. Hiralal Gandhi (now 50) the eldest son of Mahatma Gandhi has embraced Islam and will hence be known as Abdullahi.

Mahatma Gandhi has issued an appeal to "my numerous friends" with reference to Mr. Hiralal Gandhi's conversion to Islam which Mr. Hiralal announced at Bombay on May 29, stating that if the conversion is from the heart, he would have no quarrel, for "I believe Islam to be as true as my own religion".

INDIAN MEDICAL DEGREES

A *communiqué* issued by the Indian Medical Council states:

"A telegram has been received from the Registrar of the General Medical Council of Great Britain to the effect that medical qualifications of the Universities of Bombay, Lucknow and Madras have been recognised by the Council with effect from February 25, 1930, and that the degree of M. B. and B. S. of the University of Patna has been recognised when granted on or after May 11, 1935.

The qualifications of the three older Universities were recognised previously up to February 24, 1930.

The significance and retrospective effect of this notice is that now there will be no gap in the recognition of these degrees by the General Medical Council. In the case of Patna University, the medical qualifications which are of later establishment and were not previously registrable in Great Britain, the date of the Government of India notification admitting the M. B. and B. S. degree to the first schedule of the Indian Medical Council Act is the date named for its recognition by the General Medical Council.

The Medical Council of India having considered the reports of its Inspectors on these Universities, recently informed the General Medical Council of Great Britain that it considered their courses of study and examinations to be satisfactory.

The Medical degrees of the remaining Universities in India are still under the consideration of the Medical Council of India."

DR. SHAUKAT ANSARI

News has been received that Dr. Ansari's nephew, Dr. Shaukat Ansari, who had been studying medicine in Paris for the last 12 years, has just been awarded M. D. by Sorbonne University on the acceptance of his thesis, which is reported to have been ranked high in the estimation of the examiners. Dr. Shaukat Ansari is shortly expected to return to Delhi when he will commence his career.

HEALTH OF ITALIAN ARMY

Sgr. Aldo Castellani, the well known specialist in tropical medicine, who has been responsible for the health of the Italian troops in East Africa, spoke at Addis Ababa to a representative of the Stefani Agency on the success of the sanitary measures which had been adopted by the Italian Army.

Of the two fronts, the southern front, he said, caused more anxiety than the northern, but the health of both white and native troops had been maintained at a high level in both areas. The diseases which were likely to cause most trouble were in order of gravity: malaria, dysentery, typhus, paratyphus, recurring fevers, beriberi, scurvy and frambesia.

While special prophylactic measures had been taken against each of these, a special sanitary corps had been organised to fight malaria. The result, Sgr. Aldo Castellani said, was that malaria had never hampered the troops; for the number of cases had been few and the mortality almost nil. Only in one of the most southerly regions had an epidemic of dysentery threatened, but the most modern scientific methods had quickly gained the upper hand and there had not been a single death.

VALUE OF MILK

The technical commission appointed by the health committee of the Health Organisation of the League of Nations in its report on the physiological basis of nutrition, states:

"Milk should form a conspicuous element of the diet at all ages. The Commission commends the tendency manifested in some countries to increase the daily intake up to one litre per day for pregnant and nursing women as well as to provide an abundant supply for infants, children of all ages and adolescents. The practice of providing milk either free or at a reduced rate to these is highly recommended. The Commission desires to draw attention to the high nutritive value of skimmed and separated milk which, although deprived of its vitamin A through the removal of the fat, retains the protein, the B and C vitamins, the calcium and other mineral elements."

THE NEW GOVERNMENT OF INDIA LOAN

The fact that Rs. 30 crores were subscribed in five minutes for the new Government of India loan of Rs. 12 crores shows the great slackness of trade and business and the glut of idle money in the market. *Indian Finance* in its issue of May 23, prophesied that the loan would be heavily over-subscribed that it might be closed in five minutes and that the phenomenal success of the floatation might be expected to have a bullish influence on gilt-edge. Its prophecy has come true. It wrote that the Reserve Bank and the Imperial Bank were likely to apply for over a half of the loan and that exchange banks would take a special fancy to it and might bring in funds from London for investment in it. The over-subscription of the loan by 2½ times in a few minutes is not, therefore, surprising. When Government can borrow at such a cheap rate, it should pay off, as suggested by *Indian Finance*, the holders of 3½ per cent. rupee paper. A contemporary asks: Why should not the Government of India borrow all it can in this country and pay off British loans as much as possible?

INDIAN EXCHANGE BANKS

Sir Sorabji Pochkhanavala who left for London last month, will fix up the preliminaries of starting the Foreign Branches of the Central Bank. The new institution will be a subsidiary concern to the Central Bank of India Limited and will be registered in England with 500,000 pounds as paid-up capital. This will form a nucleus of the Foreign Exchange business of the Central Bank of India.

Gradually, branches of this bank will be opened in cities like New York, Hamburg, Paris and several cities in Japan, China and Batavia.

This is the first Indian Exchange Bank that will be gradually established throughout the world.

The *United Press* also learns that a number of Indians will be immediately trained in the London Office for taking charge of the management of the Foreign Branches.

RAIL-ROAD TRANSPORT

The problem of devising ways and means to co-ordinate railway and motor transport was discussed by Sir Guthrie Russell, Chief Commissioner for Railways, with the Agents of five major railways in India, namely, G. I. P. Railway, E. I. Railway, N. W. Railway, B. B. & C. I. and M. & S. M. Railway, who met last month at Bombay.

Interviewed, Sir Guthrie Russell said the object of his visit was to discuss with the Agents of major railways in India what measures could be devised to meet the position created by the uneconomic motor competition. He said they discussed what measures the railways could take to ensure adequate railway service in a co-ordinated scheme of transport in which railways and roads would be allotted proper sphere. He emphasised the need for immediate measures to put an end to the uneconomic competition if railway traffic was not altogether to be lost.

LORRY COMPETITION WITH RAILWAYS

Strong protests have, it is learnt, been made to the authorities against the present system of private lorries competing with railways in carrying goods to the financial detriment of the railways and the Government. It is stated that lorries for which licences have been obtained as private lorries ply for hire between many commercial centres in the presidency and are frequently overloaded. The tax paid by a private lorry is much lower than that paid by vehicles plying for hire and the present system adopted by certain people deprives the Government of their legitimate revenue. Overloading of lorries results in the deterioration of roads used by them.

CHIEF COMMISSIONER FOR RAILWAYS

Sir Guthrie Russell, Chief Commissioner for Railways, whose term of office expires in October next, has been given two years' extension in the present appointment. If preliminary calculations about the constitution of the Federal Railway Authority come to be realised, Sir Guthrie will see its introduction and be mainly responsible for giving it a good start.

ART IN THE HOME

Under the heading "The Sense of Beauty," the *Theosophist* for June publishes Sri Rukmani Arundale's Convention Lecture on Art. Rukmani Devi is of opinion that if women in their homes fail to express the artistic aspect of life, the real soul of mother India, they do more harm than good. For

so often in the Indian home the modern Indian girl is hardly part of it, as is the mother and still more the grandmother and the older woman relatives. I must say that it is much better to be old fashioned than fashionable.

I myself wander over the world engaging in public activities. I believe I am right so to do, but I should be just as happy in keeping a home beautiful as in public speaking or in dancing before audiences.

I very much believe that the truest inspiration of our lives comes from the ordinary every-day life. There is never a minute when we cannot do beautiful things. Take the Indian kitchen: how beautiful it can be, and how beautiful we can be while we are cooking. I have rarely seen any place more beautiful than the old-fashioned Indian kitchen. Modern kitchens, with all their scientific advantages, have not the beauty of the simple old-fashioned kitchen. And now our beautiful old kitchen utensils, since they are being driven out of their rightful places, are finding homes in the drawing-rooms of Western fashionable people. How beautiful Indian life used to be. I feel that our India will never be free and strong, able to take her rightful place among the nations of the world until something of her ancient beautiful and artistic simplicity is restored to the every-day lives of the people.

She concludes:

We want to develop artists who are artists in living as well as in doing, who may produce beautiful things but who still more lead beautiful lives.

MURAL PAINTINGS IN TRAVANCORE

It is understood the Travancore Government are presenting to Dr. Nicholas Roerich for exhibition in the Gallery of his paintings at Burges in Belgium three copies of famous mural paintings from the historic palace at Padmanabhapuram in South Travancore.

One of these copies is in original colours and represents a group of musicians, while the other two are copies of Nataraja dance and Harihara.

Considerable cultural value is attached to this gift, and Dr. Roerich's recent gift of painting to the Travancore Palace Art Gallery, Padmanabhapuram mural paintings, are ascribed to the sixteenth century.

AMARNATH'S STATEMENT

Amarnath is being sent back to India as a "disciplinary measure". He left London on the 19th June.

Members of the All-India Cricket Team and Indian cricket enthusiasts deprecate the action of sending him home and express the opinion that differences could have been smoothed over without such drastic action. Amarnath, interviewed by *Reuter* at Southampton, said:

"I was kept waiting for four hours during the Minor Counties match, after being told to pad up. I admit that I excitedly threw the bat in a corner when I returned to the dressing-room, but I did not do or say anything against the Captain. What I said was about some other players of the team. Yesterday evening at 6, I was ordered by the Manager to return to India. I pleaded for another chance, but the Manager said that he was unable to alter the decision. Most of the members of the team appealed to him to allow me to stay. The Captain agreed provided I guaranteed I would not speak that way in future. I was summoned to the Captain's room this morning. The Captain interviewed Mr. Brittain Jones, and I was informed that the decision was unalterable."

THE AGA KHAN'S DERBY WIN

The Aga Khan, owner of Mahmoud, Taj Akbar and Bala Hissar, has won the Derby for the second successive year. His second string Mahmoud, starting at 100 to 8, beat his first choice Taj Akbar (6 to 1) by three lengths in the good time of 2 minutes 33 4/5 seconds.

The efforts of Gordon Richards, who rode Taj Akbar, Mrs. T. Shand, owner of Thankerton, and Lord Astor, owner of Pay Up, to win their first Derby was thus narrowly frustrated by Mahmoud, which is the first grey to win since Mr. W. Raphael's Tagalie in 1912. Mahmoud's stamina was doubted by many critics.

It is the Aga Khan's third Derby win. Blenheim, the sire of Mahmoud, winning in 1930 and Bahram last year.

DR. BIRBAL SAHNI

Dr. Birbal Sahni who has been elected Fellow of the Royal Society, the highest distinction for a scientist within the British Empire, is the fifth Indian to be thus honoured. The first was the illustrious mathematician, S. Ramanujam, whose premature death India will long mourn. The others are: Sir J. C. Bose, Sir C. V. Raman and Prof. Meghnad Saha.

Dr. Sahni is the son of Prof. Ruchiram Sahni, Lahore. He was born in 1891. After a distinguished career in India and Cambridge, he joined the Benares Hindu University. He is now the Dean of the Faculty of Science in the Lucknow University.

TO BANISH FEAR

Cowards can now be turned into heroes, claims a Japanese professor in Hadokate, and this is done by injecting into the blood a secret alkaloid mixture which banishes all feelings of fear and restraint.

The professor emphasizes that the flood of new courage gained by the person after injection is not the temporary exhilaration which alcohol produces but is something different and permanent.

RAMAN'S LATEST DISCOVERY

Sir C. V. Raman, Director of the Indian Institute of Science, and Professor N. S. Nagendra Nath of the Department of Physics of the same Institute, have found a theoretical explanation of the diffraction of light when passed through a medium of high frequency sound waves, a phenomenon which had baffled scientists for over four years.

DEUTSCHE AKADEMIE

One of the two scholarships for Chemistry of the India Institute of the Deutsche Akademie entitled Justus von Leibig Scholarship has been awarded to Mr. N. K. Seshadri Iyengar, B.A. M.Sc., Research Scholar, Indian Institute of Science, Bangalore, for advanced study in Chemistry at the University of Munich, Germany.

THE ANDHRA TALKIES

Under the auspices of the Tagore Literary Association, Bhimavaram, Mr. A. Bapirazu, Principal, National College, Masulipatam, and Art Director of the East India Film Company, Calcutta, delivered an interesting lecture on "Production of Talkies and the Future of the Andhra Talkies" on May 11.

Mr. Bapirazu explained how a studio should be built and its various departments, such as sound photography, electric, scenario, property, make-up, music and laboratory.

Referring to the present condition of Andhra talkies and studios, Mr. Bapirazu felt sorry that so much of Andhra energy and money should have been expended to enrich other provinces. Film-producing companies sprung up everywhere in the Andhra and spent much money on technicians from other provinces. Andhra talkies to-day were good only in parts. He appealed to Andhras to join hands, construct good studios in their own province and produce pictures of good standard.

FILM IN SOUTH INDIA

Addressing a meeting organised under the auspices of the Madras Film League at the Y. M. I. A. on May 21, Rao Bahadur P. Sambanda Mudaliar pointed out the defects in the Tamil and Telugu Talkies and made an earnest appeal to the press and to the lovers of the histrionic art to agitate for the removal of those defects and to concert measures for making the films perfect in every respect.

Mr. Adbul Hameed Khan, Mayor, presiding, pointed out some of the defects in the vernacular films, especially the undue importance given to music, and urged the necessity for reforming the screen.

Mr. Sambanda Mudaliar said that there was a good deal of difference between the stage and the screen. Unless this difference was understood by both the producers and the actors and actresses, the future of the South Indian Screen would not be a glorious one.

MR. HAROLD LLOYD

Harold Lloyd, pleased with the success of "The Milky Way", is getting busy with his next comedy. It will be an adventure comedy with both Europe and America as the background.

INDIA AS A CAR MARKET

The official Customs import returns for the year ended March 31, 1936, have just been published and an examination of the figures is interesting. A comparison of the motor car imports covering the last three financial years is given in the table below :

IMPORTS OF MOTOR CARS INTO INDIA

COUNTRY FROM	1933-34	1934-35	1935-36
United Kingdom	5,348	6,311	6,744
U. S. A.	2,227	5,564	3,85
Canada	1,715	2,057	2,328
Germany	106	120	335
Other Countries	363	382	332
Total ..	9,759	14,434	13,590

The table shows the steady growth of the British car trade in this country up to its present position of supplying approximately 50 per cent. of the total cars imported.

The dropping off in the total imported in the year 1935-36 as compared with the previous year is surprising, as it had been hoped that the number would approach that of the peak year 1928-29 when the car imports were 19,567, but there is little doubt that the continuance of the high rates of import duty on motor vehicles is largely responsible for the slowing down in sales last year.

BOMBAY'S ROAD PROBLEMS

Bombay's road problems were recently discussed by Mr. H. E. Ormerod, President of the Western India Automobile Association, in a broadcast address on "How will architects and engineers meet the problems caused by motor transport," from the Bombay studio.

Mr. Ormerod asked whether building design and the proper apportioning of space could be said to have kept pace with the rapid strides made in the development of motor transport.

Mr. Ormerod referred to the lack of garaging and parking accommodation in Bombay and placed the blame for this state of affairs on those who had not foreseen that the time would come when a garage and living quarters for a driver would be as necessary in a modern house as a bath-room or kitchen.

FROM LONDON TO JOHANNESBURG

Mr. Isidore W. Schlesinger, the South African banker, entertainment magnate, and millionaire, has provided £10,000 prize money for an air race from London to Johannesburg, starting on September 15.

The race is open to aircraft and pilots of the British Empire. It is hoped that the winner will reach Johannesburg in two days. The Royal Aero Club has agreed to organise and manage the race, which will be flown on a handicap basis via the air mail route along the east coast.

Mr. Schlesinger's object is to encourage fast commercial flying and draw attention to the Empire Exhibition, which opens at Johannesburg on September 15.

BRITISH AIR CRAFT EXPORTS

The total value of British aircraft exports for 1935 was £2,721,441, which is the highest on record and exceeded the figure for 1934 by no less than £800,339. The 1935 total also exceeded the previous record set up in 1929 by £562,774. Despite the demands this year upon the aircraft industry of the Government's programme of expansion of the Royal Air Force, manufacturers are contriving to fulfil many large orders for export. Three of the leading companies announce orders aggregating to hundreds of thousands of pounds in value and coming from nearly a dozen different countries.

INTERNATIONAL AERO EXHIBITION

Much interest was shown, it is reported, at the recent International Aero Exhibition at Stockholm in the twin-engined ambulance monoplane in the British stand. Its fittings include specially designed stretchers, containers for medical instruments, stores of oxygen cylinders and tent, and blood transfusion apparatus. The plane is equipped with electrical starters, a radio transmitter and receiver.

MISS JEAN BATTEN

Miss Jean Batten, the New Zealand airwoman, has been awarded the Britannia Trophy for 1935 in recognition of her flight across Southern Atlantic last year in her Percival Gull aeroplane. This trophy is awarded by the Royal Aero Club of Britain to the British aviator with the most meritorious performance in air during the year.

STATE AID TO INDUSTRIES

A *communiqué* issued by the Secretary, Industries Department, United Provinces, states that Government have accepted certain schemes, such as the establishment of a State-aided industrial credit company and the imparting of practical training in industries in a special colony at Cawnpore, to implement the recommendations of the United Provinces Unemployment Committee.

The *communiqué*, *inter alia*, states: "The Committee considered it both desirable and practicable to develop subsidiary agricultural industries, but was doubtful whether they would attract a large number of educated youths unless they were adequately trained and financed or subsidised. Government, therefore, propose to set apart Rs. 25,000 for the following purposes:

- Suitable training for organising the supply of milk, butter, ghee and other milk products to the larger towns and cities;
- Similar training in respect of eggs, egg products and poultry;
- Training in the canning, preservation and marketing of fruit and vegetables; and
- Grants-in-aid to those deserving youths who wish to set up on their own in the industries specified in the Report, but cannot do so unless they are so aided.

TATA IRON AND STEEL COMPANY LTD.

The Tata Iron and Steel Company Ltd. announce the following dividends for the year ended March 31, 1936:

Nine per cent. less income-tax on the first preference shares;

On the second preference shares;
(1) Rs. 14 per share less income-tax;
(2) Rs. 3-8 per share (additional) under the scheme sanctioned by the High Court and embodied the Article 133 of the Company's Articles of Association less income-tax.

Rs. 6 per share on the ordinary shares, and Rs. 7-8 per share on deferred shares,

CATTLE BREEDING IN INDIA

"I am anxious now to initiate throughout India a sustained effort to attract that unofficial support and interest in livestock improvement which is so essential to real progress in every country," states Lord Linlithgow in his letter to the Provincial Governors. The letter bears testimony to His Excellency's genuine desire to improve animal husbandry in this country. He is eager to infect the Provincial Governments with his own enthusiasm for cattle breeding. His appeal (accompanied by his own example) has met with immediate response in the country.

GRADUATE-FARMERS

The Punjab Government have decided that for the further development of agriculture and rural reconstruction, about 60 educated young men of the districts of Montgomery, Lyallpur, Jhang, and Multan be granted two squares of land each which they themselves should cultivate.

They will be required to live on the lands allotted to them and to use modern methods of cultivation and improved kinds of seed. Applicants for the grants should be Punjab University graduates possessing the B. A., B. Sc. (Ag.) degrees.

FRUIT TREES IN ORISSA

The Governor of Orissa conferred on May 14 at the Government House with Mr. E. S. Hoernle, Revenue Commissioner, Mr. Dods-worth, Divisional Forest Officer, and other officials to work out a scheme for utilisation of the vast sandy stretches lying on the coast of Orissa. It was decided to try in the first instance 16 miles around Puri. A plot of land near the Government House will be taken up immediately for experiment. The plantation of vegetable and fruit trees will be tried.

WORLD GENETICAL CONGRESS

It is understood that the World Genetical Congress, which is to meet at Leningrad and Moscow in August 1937, has invited Rao Bahadur T. S. Venkataraman, the Government of India sugar-cane expert, to speak on his famous sugar-cane sorghum hybrids. His success in inter-genetic hybridization in 1930 has been confirmed in other sugar-cane countries of the world.

THE I. L. O. REPORT

The report presented by the Director of the I. L. O., Geneva, to the 26th Session of the International Labour Conference, throws into relief the main features of the economic events and tendencies of 1935.

The general progress of recovery is admitted but the report emphasises that economic nationalism still holds the field. The progress achieved is national rather than international, the report observes and dwells on the intractability of the hard core of unemployment.

The report suggests that the rising trend of production must be partly due to the rearmament programmes of many Powers and in so far as it based on the munitions industry, progress is hollow and unreal.

The report emphasises the need for political appeasement as a prelude to thorough-going prosperity.

AMENDMENT OF TRADE UNIONS ACT

We learn that legislation to amend the Trade Unions Act may be introduced in the coming session of the Central Legislature. This may include amendments suggested by the local Governments in the light of experience gained through the working of the Trade Union Act. Its importance lies in the fact that in the future provincial legislatures, Labour has reserved seats and in accordance with the recommendations of the Hammond Committee, Trade Unions will constitute electoral colleges for certain proportion of Labour seats.

CAPITALISM AND COMMUNISM

"We try to strike a happy medium between Capitalism and Communism, and our efforts are based on an appreciation of the fact that only the villages can prove an economic unit in this country as opposed to the urban areas." In these words, Mr. J. C. Kumarappa, Organiser and Secretary of the All-India Village Industries' Association, summed up the work being done by this Association under the inspiration and guidance of Mr. Gandhi.

PT. JAWAHARLAL AND THE CALCUTTA MAYOR

In his presidential address to the first quarterly meeting of the Bengal National Chamber of Commerce at Calcutta, Sir Harisankar Paul, Mayor of Calcutta, said:

I cannot help thinking that the Congress President will be doing a disservice to the country if, instead of planning a comprehensive economic programme in co-operation with all classes of society for the uplift of the masses, he were to launch a plan of action designed to embitter the relationship between labour and capital. . . .

I am inclined to believe that the urge to the propagation of socialism which derives much of its force from the existence of landless labourers is absent in India.

In our country the number of landless workers is still relatively very small. Even the factory workers possess in many cases small holdings in the villages on which they can fall back in extreme distress. That feeling of class consciousness which is such an essential pre-requisite to the success of socialistic propaganda is happily not so acute in our country.

TELEGRAPHIC CHARGES

The Southern India Chamber of Commerce, Madras, have addressed the Director-General of Posts and Telegraphs on certain proposals to be moved at the next International Telegraph Conference to be held in Cairo in 1938. The following are among the more important resolutions:

Early steps should be taken to remove the handicaps caused to merchants by the comparatively heavy telegraph charges prevailing in respect of certain countries like Japan, the United States of America, Canada and Australia and to bring down the charges to a uniform level as far as possible. The regulations introduced by the Madrid Conference in respect of code and letter telegrams have increased the cost of telegraph service and handicapped international trade and that these rates should be reduced at the next conference and that the minimum number of words fixed for daily letter telegrams should be reduced to 15 or at the most 20 words. The proposal to abolish deferred telegrams should be opposed as it would deprive the public and the mercantile community of a very useful facility without any compensating advantage to the telegraph administration.

UNTOUCHABILITY AND HINDUISM

"I can see in the continuance of untouchability slow destruction overtaking Hinduism. The slow disintegration which Hinduism is going through may become so rapid as to make it impossible for any efforts to stop."

This was the warning given by Gandhiji to Savarna Hindus when he threw open the South Indian Harijan Workers' Conference at Kengeri, 10 miles from Bangalore, on June 10.

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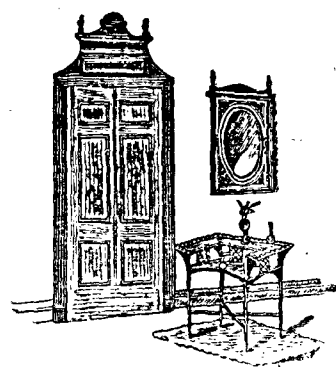
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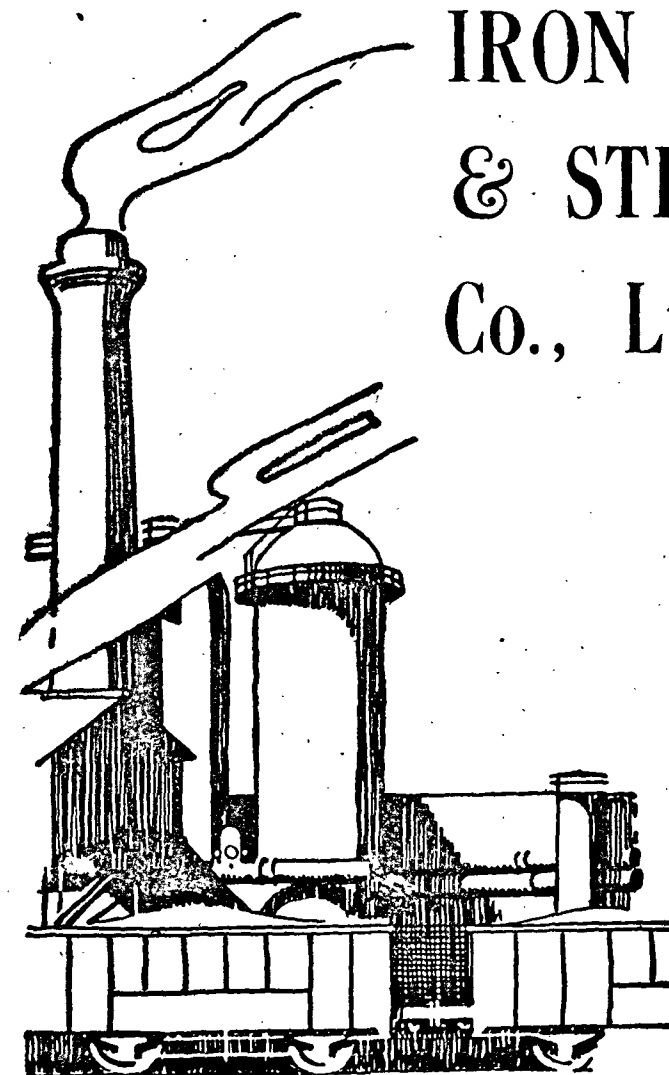
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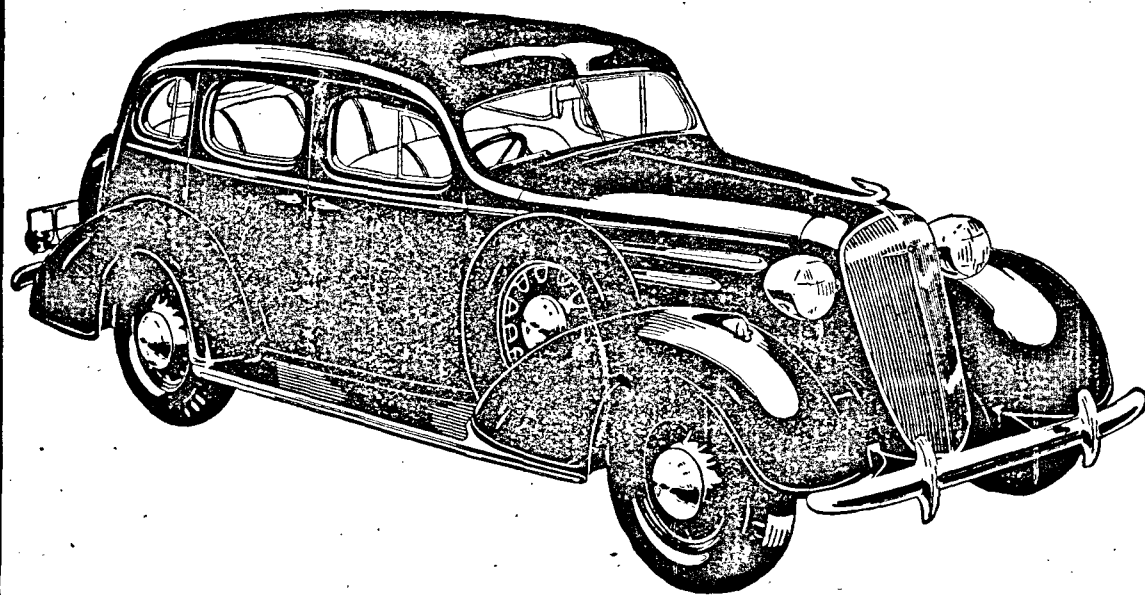
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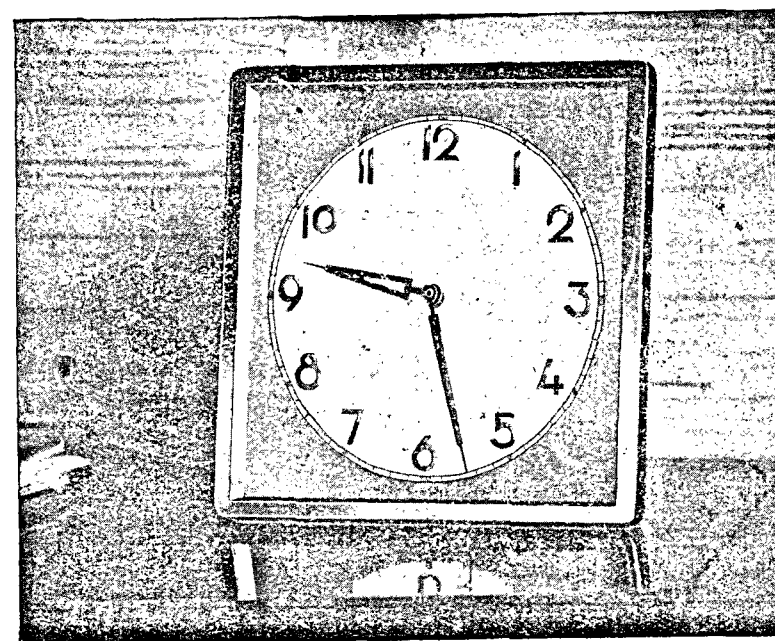
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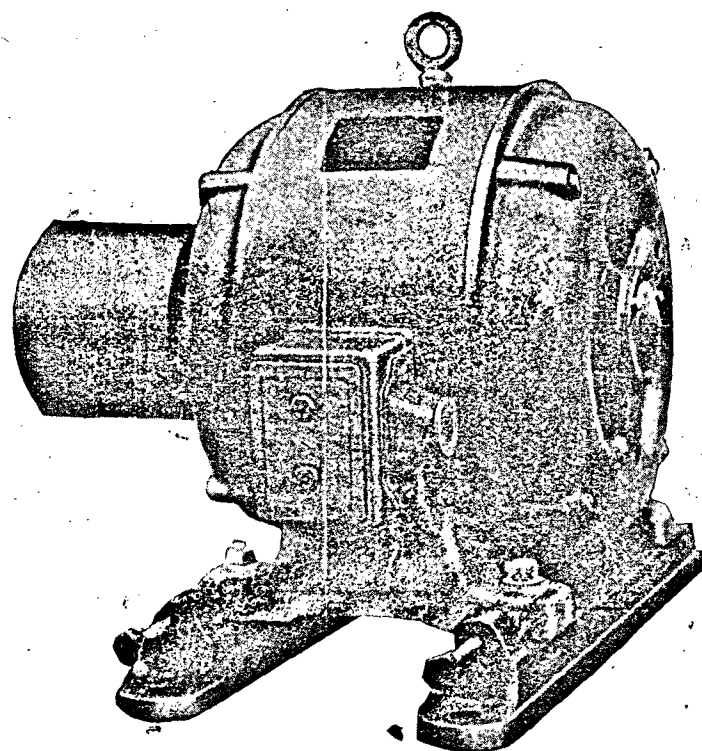
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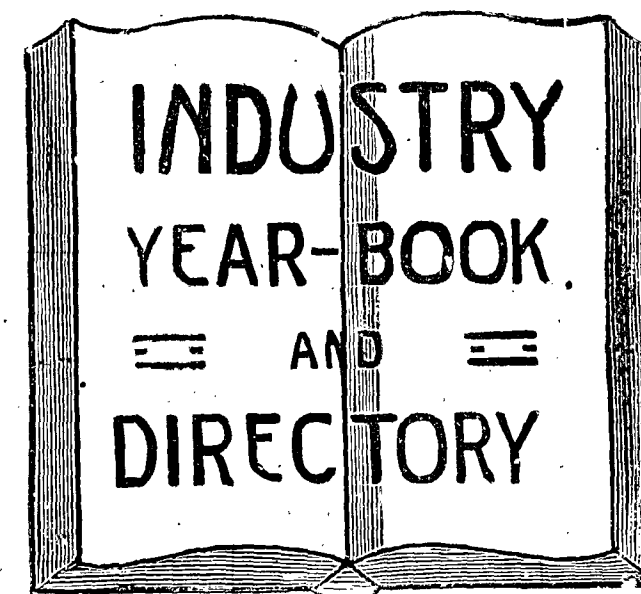
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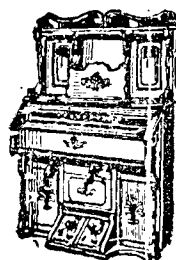
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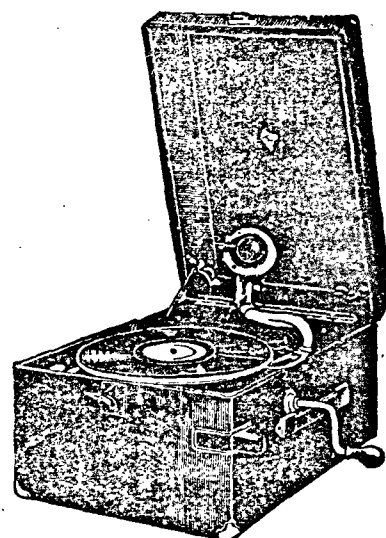


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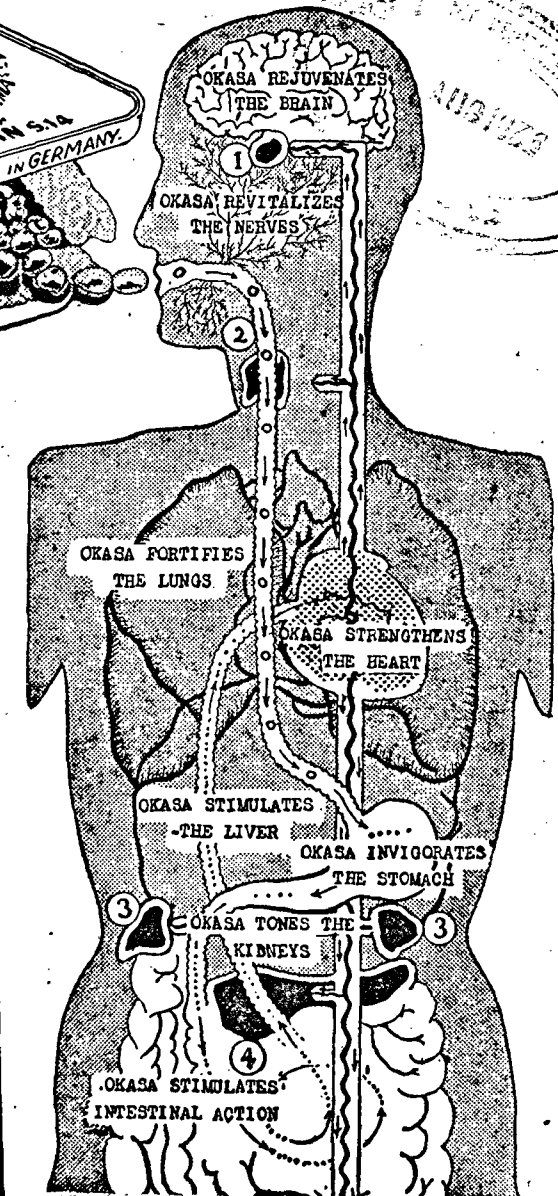
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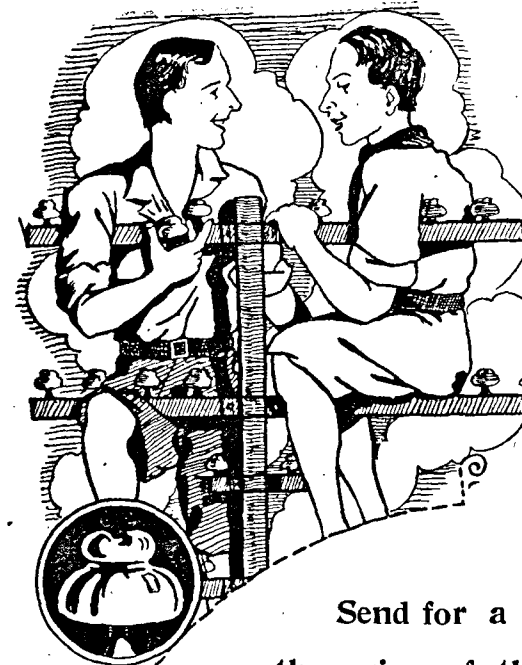
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BY DR. GUALTHERUS H. MEES, M.A., LL.D.

—:o:—

[Dr. Gualtherus H. Mees, the writer of this article, is a well-known Dutch scholar deeply interested in Hindu philosophy and in the writings of the Sufis and the Christian mystics. Born in Rotterdam, Holland, in 1903, he took his degree in St. John's College, Cambridge, and later joined the University of Leyden where he specialised in philosophy and the social sciences. Dr. Mees is the author of several books (in Dutch) on Indian religious and philosophical subjects: "The Gospel of Sri Krishna"; "The Gospel of Narada"; and "The Gospel of Sri Ramakrishna". He took his LL. D. degree on a thesis (in English) entitled "Dharma and Society". He came to the East in October 1935 to make a closer study of Indian Culture and Sociology.—ED. I.R.]

SINCE the two immortal Hindu Epics have again been presented to the world by Mr. G. A. Natesan, it will be interesting and worth while to consider them

rather than for grown-ups? Will he turn up his modern nose in haughty scientific censure of many seeming superstitions and strange customs? Will he consider the reading of the books which have a beginning but seem to have no end (because he never gets to it) a waste of time?

To tackle the last point first, which seems to me to be the only one not quite unjustified from a modern's point of view, for those who think they cannot reserve sufficient time to go through the complete epics, and who yet somewhat hesitate to take up one of the existing abridged editions, Natesan's new condensed editions are a god-sent. Given in the poet's own words (text in Devanagari), carefully compiled and translated by the foremost of scholars into simple and good English, they will form a source of joy to the thorough knower of the epics as well as to the person who reads them for the first time, to the orthodox as much as to the modern, for youth as well as for riper age, for the Western reader as much as for the Eastern. (I do hope this edition will go to the continent of Europe.) Large portions of the original epics have been cut out, but there is nothing in the abridgment which is not the poet's. If long descriptions of royal splendour and



DR. H. MEES

in the light of modern psychology and sociology. In what way will the modern thinker react differently to the mythological traditions from the readers of former generations? Will he consider them to be somewhat antiquated stories, fit for children

pomp and of battles and circumstances of war and politics have been left out and will perhaps be missed by some, it has undoubtedly the advantage that the human side comes more to the foreground. The throbbing of the human heart can be felt more noticeably, the psychological and symbolical aspects of so many incidents come forward more clearly.

The attitude of modern psychology towards ancient mythology is one of keen interest and appreciation. If the older schools of psychology often called schools of psychology without a soul did not evince much interest in myths and legends, more recent students of psychology turn to them only the more.

Rank, Riklin, Abraham and some others have established the connection between myths, legends and fables, and the dreams of the individual. But it was given to Jung to throw a world of light upon this supremely interesting connection, especially in his "Psychology of the Unconscious". Carrying forward the researches of others, he comes to the startling conclusion that dreams are the myths of the individual, as myths are the dreams of the people. And as also nothing can stop a person from dreaming, nothing can stop a race from producing mythology. Jung goes as far as saying: "that should it happen that all traditions in the world were cut off with a single blow, then with the succeeding generation, the whole mythology and history of religion would start over again." This is, indeed, a remarkable assertion from the pen of a careful scientist. But the person who follows his line of thought and conclusions, is left with no doubt in his mind as to its accuracy.

The fact that the great heroes and ideal women of mythology and religion are considered to be psychological and symbolical images, need not take away the fact of their historical existence. The Christ for instance, though his life presents in full detail the fundamental individual—psychological as well as the great cosmological drama—is also undoubtedly a historical person. All great men of realisation become living symbols. They simply become embodiments of something which is even older than themselves, and which remains of value and significance for all time.

In the dreams which border on the deepest layers of our consciousness, where form ceases to be, lie the great realities in symbolic form, realities "more real" than the fleeting show of "real life". There are persons to-day who have what the psychologists call "great dreams", in which the fundamental experiences of the human soul stand out significantly in symbolic form, even as they stand out in the mythological stories of all nations. It is recognised now that the deeper we dig into the soul of man, the universal, the more real the substance is which we find. All details of the individual lives, the little fames, glories, greatnesses and beauties—will all pass away, but the ideal and perfect man at the very bottom of his being will not pass away, for he is immortal. Rama, Krishna, as well as Bhishma, Yudhistira, Lakshman, Hanuman, stand for universal and eternal values. Civilizations may come up and go down, ages may pass, and everything on the face of the earth may be changed, yet man will always find back his Rama, he will again bow to his Krishna in the deepest recess of his heart. And if he loses them, if at some period he cannot see and worship them, it means he is playing with details of form, and living a life of Adharma. It will be of the nature of death, by its very nature bound to destroy itself. And, as Sri Krishna said: "whenever Adharma prevails and Dharma declines, then I manifest myself in a human form to re-establish Dharma and to destroy evil."

To the soul of man, being real, and the only reality, will eventually always be the victory, though the screen of night is bound to hide the light from time to time. The screen will never be the same, death, ignorance and Adharma will masquerade each time in the world's history, and in the unfoldment of the individual, in a different garb, but the light at the centre of the universe, that is, in man's heart, will always be one and the same, bound to pierce its blessing rays from time to time through the gloom.

The great epics, too, may seem to be overshadowed from time to time by cheap novels and sensational literature, but eventually heart and mind will yearn for them again, because people intuitively know that their happiness and well-being are inextricably connected with them.

Equally, though at times racehorses and world-champions may seem to be popular idols and heroes, acclaimed by the millions, and though few may turn to Self-knowers like Rama and Krishna, like Ramakrishna Paramahansa and Ramana Maharshi, eventually the millions will turn to the latter, and quickly forget their superficial idols. Such history has proved to us again and again.

And so there is no reason for despair. When all looks dark and gloomy, when despair is lurking round the corner, when complete failure and breakdown are sweeping upon us, there is always Hope, Hope, which is the voice of the eternal man within us, sending one ray of light to catch hold of, and, if we listen well, the promise of the whole sun.

When Pandora, the Eve of Greece, in her curiosity had opened the box with the secret treasure which had been entrusted to her husband, hosts of little insect-like creatures, cares and worries, escaped from it, to torment mankind. They stung her all over. Just when she was giving way to supreme grief and despair, she noticed one little winged being which had remained inside the box. It came out, touched her stings and healed her wounds, and told her its name was Hope.

One of the lessons the epics teach us is that the hero has no fear. Fear is unworthy of the hero, it betrays lack of self-confidence and lack of faith in humanity. The Inner Ruler has no fear, and does not doubt, does not waver or tremble, but is always supremely strong and certain. Also the doubting and trembling Arjuna lives in our psychology. At all times he can only turn to the voice of Krishna, the inner man in his heart. The Pandavas may be seen as the five senses with Arjuna as the leading mind. As such, of course they have together one wife. The Kauravas, the hundred sons of the blind king Dhritarashtra, are the numerous human problems. Kurukshetra is the battlefield of our inner self. The fighters on both sides are related by blood: of course, Bhishma on his bed of arrows is the human personality, crucified; like the Christ, in order to attain resurrection.

It is of course impossible in a short article to go into details of psychological symbology. As an instance of what could be done, I shall take one picture out of the Mahabharata which is well-known: "Arjuna's chariot with its white horses and firm wheels, shone like fire, emitting a corona of rays. On that chariot the reins of whose horses Krishna was holding, was the monkey-bannered Arjuna with the Gandiva bow and arrows in his hands."

In the chariot with occupants we have a complete picture of a cultured human being. Arjuna, the mind, is the fighter, for mind is the fundamental acting agent. Mind is also the doubter. The horse is both a symbol of energy (libido) and a symbol of the "domesticated and subjected animal unconscious" (Jung). Horses pull the chariot of the sun. Usually there are four: the four elements. The white horse is the horse of a divine incarnation or of the sun-god. The wheel is a symbol of time and change, of Samsara, the round of birth and death. The chariot shines like fire. Fire is a symbol of wide meaning, and one has to be careful with it. The corona of rays again is a sun-attribute and symbol of spiritual development (halo). Krishna, the divine self, leads the horses and steers the course, but Arjuna, the mind, has to act and fight. The bow is the source of his active energy or libido, his spine. The arrows are his deeds. An arrow is a symbol of male sexual action, and also a symbol for a thought. The arrows include all his deeds, from "low" to "high". The monkey is a symbol of the lower nature in man. This is the lower aspect. The higher aspect is when the lower nature gets transmuted to divinity; Hanuman, symbol of the Kundalini. The banner which is displayed is the "persona", the mask, or face which a person shows to the outer world.

My description is necessarily incomplete. It may be asked, whether all this is not fancifully read into it by myself. No. The symbols are products of the myths and dreams (which are based upon ordinary life), as such as the myths and dreams are products of the symbols. The words and the language are inextricably connected. One may further ask, whether the effort to try and understand the symbols intellectually will not kill the beauty of the stories. Again, no! For a

good deal of intuition is required in understanding the symbols. Besides they can never be perfectly translated into an explanation. If they could, what would be their use? They form a secret and sacred language, known to our unconscious.

Rama is the ideal man, and Sita the ideal woman slumbering in the heart of all. They are not products of our imagination, they are collective-psychological realities, *archetypes* as Jung calls them. As Rama or Krishna, as Sita they appear in the dreams of India: India's myths. They embody the soul of India, the external reality at the very fundament of the Hindu psyche. They appear in some form or other in the dreams of individual people. The golden age of man, Satya Yuga, is that perfect state, that kingdom of heaven which is the very deepest and most real state of our being. To know that, to live that, and to bring that to this troubled world of ours in perfect peace and power and harmony, is the end of humanity. That is what Christ called the kingdom of heaven on earth. That is what India dreams of as Ram Raj. That is what Raja Janaka embodied. The selfless hero, the king, the leader of the nation, given to wise and impartial ruling and guiding an example to all men, is the everlasting ideal of humanity. From time to time he seems to be forgotten when ideals of human equality push to the foreground, but again and again he emerges from the unconscious to the light of day, and new leaders of nations come forward (as yet) imperfect answers to the desire of the nations. Whether a Lenin or a Hitler or a Mussolini—all loved and respected for their relatively pure personal life and selfless hard-working—all are forerunners of the king of the coming international age. True, these forerunners make many mistakes, mainly due to lack of international outlook or world-consciousness, and to vainglory, yet their successors will in the course of time develop into a higher type. Simply because humanity will ripen and desire it, tired of inferior leaders and experiments.

India can boast of great rulers, perhaps of the greatest emperors of the world, always ready to sacrifice themselves for the common good. Chandragupta—Akbar—Asoka—to mention only the greatest, sons of three world-religions.

The supreme fault of modern dictators is that in them the Kshatriya has become supreme leader. India has to bring to the world the ideal of the Brahman as permanent adviser and guide of the ruler; not the Brahman as mere caste-member or priest, but the Brahman in his true sense of "knower of Brahman". Rama, Asoka, Akbar, and all great Indian rulers had their advisers in the persons of seers balanced in life and outlook, and beyond the weaknesses of ordinary or of kingly life. So many modern rulers however in their ignorance and self-delusion want to dictate to the conscience and to the soul of man, which is of course bound to be a failure.

The ancient stories of India give us a key to the solution of various modern world problems, if we read them critically in the light of modern thought, and of social and political developments. It is certainly worth while.

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The Problem of Palestine

BY SIR T. VIJAYARAGHAVACHARYA, K.B.E.

THE serious happenings in Palestine, which really constitute a rebellion on the part of the Arab population against the mandatory administration, have attracted the attention of the world to the puzzling problem of Palestine. There is about that little land a strange fascination which has drawn to it nation after nation from the most ancient days. The Chaldeans under their great king Nebuchadnezzar who rebuilt Babylon and revived the glories of the famous law-giver Hammurabi (2000 B.C.) overran Palestine, captured Jerusalem, destroyed the Temple of Solomon, and carried the Jews into captivity. It is the lamentation of these captives and their longing to return to their native land that are recorded in the pages of the Old Testament. There was the Roman Conquest which all of us will remember through one of the most famous judicial trials in recorded history. In the seventh century after Christ, the Arabs captured Jerusalem and overran Europe, establishing a great Moorish kingdom in Spain. Muslim rule, lasted in Palestine, either under Arabs or later on under the Turks, for nearly 1,300 years down to our own day. The intolerance of the Seljuk Turks in the eleventh and twelfth centuries brought on the wars of the crusades and for 200 years the cross contended with the crescent for the possession of the Holy Land, but the Cross had indifferent success and the life of the newly established Latin Christian Kingdom of Jerusalem was brief and fitful till it was swept away by Saladin.

On 1st November 1917, General Allenby captured Gaza, and on 11th December 1917, he entered Jerusalem at the head of the Egyptian expeditionary force. Out of deference to the susceptibilities of the three great religions that claim Jerusalem as their Holy City, the General entered the city not as a conquering hero on horseback and in splendid array, but reverently on foot. Turkish rule thus came to an end, and England from then assumed responsibility for the governance of Palestine, perhaps one of the most troublesome tasks she has undertaken in all her long imperial history.

If Palestine is a land of peculiar fascination, it seems to be a country about which it has been difficult for authors to write with detachment and impartiality. I am not an Arab or a Jew or a Christian, and having had the opportunity of visiting the country thrice in the last six years and studying its problems, my impressions of the Palestine situation may perhaps be of interest.

The most famous document in connexion with the present situation is the Balfour declaration of 2nd November 1917. Mr. Balfour was then Foreign Secretary and the statement had the authorisation of the Cabinet. It stated that the British Government viewed with favour the establishment in Palestine of a National Home for the Jewish people, and would use their best endeavours to facilitate the achievement of that object, subject to the clear proviso that nothing should be done which might prejudice the civil and religious rights of existing non-Jewish communities in that country. The Mandate for Palestine conferred by the League of Nations in 1922 confirmed the declaration and laid another obligation on the Mandatory Power, namely, the development of self-governing institutions. Practically all the controversy subsequent to England's assumption of the charge of Palestine arises out of the interpretation of these threefold duties:

(1) to promote the establishment of a Jewish National Home;

(2) to secure the non-Jewish communities against any injury arising out of the first obligation; and

(3) to foster the growth of self-governing institutions.

Left to themselves, England and France would have preferred the familiar form of a "protectorate" for the territories they acquired in the Middle East, Palestine, Iraq and Syria. But this would not have squared with President Wilson's conception of "self-determination"; and the compromise arrived at, the device of a mandate is ascribed to General

Smuts of South Africa who, as is well-known, took a large part in the peace negotiations. As a matter of fact, the Mandatory system gave greater privileges to the nationals of the territories under mandate in the Middle East, as the provisions distinctly stipulated that the administration by an external power was to be provisional and only to last till the time arrived when they were able to stand alone. It cannot be said that the clause was only a pious wish, like many clauses in many treaties, as Iraq was released from the British tutelage in 1932, and conversations are now proceeding in Paris to the end that France might take similar action in respect of Syria. Also, the mandate plan insured that the High Commissioners of these territories submitted an annual report to the Permanent Mandates Commission of the League of Nations on which they were cross-examined and it was open to the nationals to take advantage of the occasion to make complaints to the Geneva body. That is to say, a procedure was provided by which the rights of the subjects could be enforced.

From the point of view of third parties also, the mandates had the merit of preventing the Mandatories from treating the territory as a "colony" which could be exploited for their own benefit. To take an example, the British Colonial Office sometime ago directed Ceylon to apply the Ottawa preferences in spite of the protests of the Ceylon Council. Palestine is under the Colonial Office, but the Colonial Secretary cannot introduce any customs tariff which discriminated between the goods of different countries. Equality of opportunity for nationals of all States and what is called "the open door" in economic matters are two fundamental conditions of the Mandate system. Ever since Sir Samuel Hoare made his famous speech in Geneva on 11th September 1935 about removing the possibility of countries with colonies withholding supplies of essential materials, there has been a movement in England for putting colonies on the same footing as mandated areas. It is urged that this will remove the temptation on the part of states not owning colonies to make war in order to provide themselves with colonies.

England's difficulties in administering the Palestine Mandate have practically all risen about reconciling the conflicting obligations of promoting the establishment of a Jewish national home with the maintenance of the rights of the existing communities. The latter for this purpose may be regarded as Arabs, for in the matter of opposing the immigration of Jews, both Muslim and Christian Arabs maintain an unbroken front. From some of the criticisms I have seen of the National home policy, there seems to be a belief that it was an invention of the Machiavellian brain of Lord Balfour or the English Government of his time. The policy of founding a home for the Jews in the land which was the cradle of that race was long anterior to the Balfour declaration of 1917. As a theoretical aspiration, the return of the exiles to Israel has always been prayed for and urged since the days of the Babylonish captivity. As a concrete proposition, the movement of the Jews from south-eastern Europe started in 1880 with the persecution of the Jews in Russia. The immigration into Palestine between then and 1914 was a steady stream averaging 1,000 annually. The movement was organised in 1897 when the Zionist association was founded with the object of obtaining a charter from the Sultan of Turkey. Mr. Joseph Chamberlain, when he was Colonial Secretary, offered the Zionists land in the Sinai peninsula of Egypt, and when this tract was explored and found unfit for settlement for want of water, a large and fertile portion of British East Africa was promised. But the Jews declined a "substitute national home" and turned their attention to the existing settlement in Palestine. By 1914, there were twelve thousand Jews settled on agricultural land of 100,000 acres in extent, mainly in the plain of Sharon, they had started afforestation on the hills of Judea, and established training farms and workmen's suburbs.

It is obvious that England cannot, consistently with her obligations under the Mandate, stop Jewish immigration altogether as is demanded by the Arabs, unless indeed it was found on evidence that further immigration would materially prejudice the position of the Arab population. After the serious disturbances of 1929, which arose

over the claim of the Jews to pray at the remains of the Western Wall (the so-called Wailing Wall) of the Temple at Jerusalem, the Commission of Inquiry presided over by Sir Walter Shaw, a colonial ex-Chief Justice, recommended that an expert should be deputed to conduct a detailed economic inquiry into the questions of immigration and land settlement. Sir John Hope-Simpson made this inquiry and as a result of his recommendations, the British Government appointed a Director of Development for Palestine. Mr. L. French, formerly of the I.C.S., and Chief Secretary to the Punjab Government, was the officer nominated and one of his important tasks was to prepare a register of, and draw up a scheme of, resettlement, for such Arabs as had been displaced from land in consequence of its alienation to Jews. The results of Mr. French's inquiry are exceedingly instructive; 3,236 applications for admission to the Register were received. Of these 2,578 were disallowed, and only 656 heads of families were admitted. To meet the needs of the latter, the Government of Palestine acquired 17,868 dums of land (a duman is a quarter of an acre) at a cost of £72,240. The report for the year 1934 summarises the results of the investigation in the following terms:

All registered Arabs who have signified their willingness to take up holdings upon Government estates have been accommodated. That only a small number of Arabs should have come forward so far to take up land is due to the fact that there is at present plenty of employment to be found in the towns and neighbouring orange groves.

It is perfectly true that immigration has since 1933 been stimulated by the persecution of the Jews under the Hitler regime in Germany and the efforts of the Jewish relief organisations in England, America and elsewhere to settle the refugees on agricultural land. Since 1919, the Jewish population of Palestine has increased from 50,000 to 400,000. But the Arab population has also increased though at a smaller rate from 590,000 to 950,000. The growth of the Arab population is not purely due to natural increase. Before 1919, Arabs steadily emigrated from Palestine. During the last few years, the starting of industrial enterprises in Palestine, mainly due to Jewish money and energy, has reversed the process and between 1932 and 1934, 24,000 Arabs have emigrated

from neighbouring countries. Take, for instance, the pipe-line that conveys oil from the petroleum wells of the Iraq Petroleum Company in Kirkuk to the port of Haifa through the Syrian desert, Transjordan and Palestine; the longest pipe-line of the kind in the world. It gives employment to 6,000 persons in the two countries; 8,000 Arabs are employed in Jewish agricultural settlements on work connected with the land. The Arabs have increased their orange plantations from 20,000 dums to 120,000 dums. In 1919, an Arab agricultural labourer in an orange plantation earned 2½ to 3½ piastres a day (a piastre is equal to about 2 pence in English money); now he earns five times as much. In urban areas, the wage for unskilled labourers has risen to as much as 12 to 15 piastres a day. A significant fact is that the Arab population has increased most in the neighbourhood of Jewish settlements, and least in the areas untouched by the Jew.

Legislation has been enacted by this Government on the lines recommended by Mr. French to protect the cultivator from loss of his homestead farm by alienation and to secure permanent occupancy rights to tenants. A Co-operative Societies Ordinance has also been passed for the benefit of the rural population on the basis of proposals made by Mr. Strickland, another Punjab Civilian who made a special inquiry. Agricultural demonstration and seed-farms have been established from which good seed, eggs and fruit trees are issued to farmers. The denudation of soil on the hills by reckless felling of trees for fuel in the days of Turkish rule has long been a serious problem. Not only was there erosion of soil but springs had dried up, and what were once perennial streams have been converted into *wadis* (what we would call *mullahs*, *odais* or *varis* in Madras), destructive torrents in winter and dry beds in the summer. We are familiar with the same phenomenon in the Deccan, Coimbatore and Salem districts of Madras, and the same remedy is being applied both in Southern India and in Palestine. Reafforestation is being carried on, on an extensive scale on the hills of Judea and elsewhere. Irrigation schemes, and schemes of reclamation of marshes which were the breeding grounds of Malaria are

transforming barren areas into regions of fruitful cultivation. Three factors have helped the Government in implementing schemes of agricultural improvement and development. The first and most predominant circumstance is undoubtedly the enormous amount of money that the Jews have brought into the country and scientific assistance rendered by the great Hebrew University on Mount Scopus. The second is the improvement in the budgetary position of the state which has taken place since the middle of 1933, the current year's budget showing the astonishing surplus of 6 million pounds. The third is the revision of cheap power by the Palestine Electric Corporation (the late Lord Reading as its Chairman) which harnesses the waters of the river Jordan and its tributary, the Yarmuk.

The amazing feature of the recent history of Palestine in its economic prosperity just at the time when the rest of the world is in the grip of a depression of which I do not yet see the beginning of the end. Even the casual traveller can note the outward signs of that prosperity. It is so strikingly in contrast with the neighbouring Arab areas of Syria and Transjordan. Arab deposits in the banks are estimated at 4 million pounds.

I now come to the third and last obligation laid on England by the Mandate, that is to foster the growth of self-governing institutions. Sir Herbert Samuel, the first High Commissioner, obtained sanction to constitute a legislative council for Palestine, consisting of 22 members, of whom twelve were to be elected non-officials. The elections were held in the early part of 1923, but on the advice of the Arab nationalists the Arabs boycotted the elections. The scheme had therefore to be abandoned. An advisory council with a nominated non-official majority as then formed, but under pressure from the Arab nationalists, most of the non-officials resigned and Government had to give up this too. In 1934, the present High Commissioner, Sir Arthur Wauchope, revived the project of a legislative council. But the proposal was not pleasing to the Arab nationalists who refuse to co-operate with a Government whose mandate makes the Jewish National Home one of its fundamental aims. The Jews are actively

opposed to it as they want a "weightage" in proportion to their education and the amount they contribute to the public exchequer. Readers will remember the debate in April in the English House of Commons and the serious apprehensions expressed by members of all parties about the effects of creating a council in the present tension of feeling between Arabs and Jews.

Palestine therefore presents the paradox of a country where economic improvement is proceeding at a marvellous rate with a political tension between two great communities that shows no signs of easing. Five times since the British occupation of Palestine have there been serious disturbances in 1920, 1921, 1929, 1933 and at the time of writing. It is easy for writers in the Press to say that the two communities should be brought together and made to dwell in harmony. But how is it to be done? Mr. Ormsby-Gore seems to think that his Royal Commission will provide a solution. I doubt it. Every disturbance in Palestine has been followed by a Commission of Inquiry, and the only result has been to exacerbate the bitterness of feeling between Jews and Arabs.

I KNOW NOT

BY

MR. M. FATHULLA KHAN

I know not which is sweeter to my mind—

Is it the proud singing of the bird that singest to my heart from the shady leaves that shame the noon sun,

Or the strange stillness after the song is done?

I know not which brings tears into my eyes—

Is it when the day's dying monarch leans upon the world's grim edge before he quits mankind,

Or the first mourning of the sky after he is gone?

I know not which breaks my heart—

Is it when the moth, hovering upon fluttering wings, in the glow of love's delight, kisses the burning mouth of his beloved,

Or the first moment after he is dead?

INDIA AND WORLD POLITICS

BY MR. DIP CHAND VERMA, M.A.

"[T] is clear that the twentieth century is the most disturbed century within the memory of humanity. Any contemporary of ours who wants peace and comfort before every thing else has chosen a bad time to be born," so writes Trotsky, that world-famous journalist and one of the trio of that dashing group of leaders that have made Bolshevik Russia.

Things are moving fast all the world over, but India seems to be little disturbed from her slothful equanimity. Events elsewhere little seem to fascinate her, yet in the present age of hurry and hustle that is one attitude that will be fatal to any country. It is no longer possible to divide people of various nationalities or races piecemeal and pigeon-hole them in their separate environments. Modern science and knowledge has placed the whole humanity under common environments and the march of the world onward is measured by its slowest moving part. Any sluggish nation or people will pull back the fast marching chariot of world history or what is more likely, it will be dragged on along the path and in that process it will undergo much of bruising and travelling.

India stands on a cross road and she has to choose the way for her onward journey. Most of our countrymen are still living in a semi-mediævalistic atmosphere little caring or understanding the challenge thrown out by the West. With a few other lands like China and tropical countries in Africa, we are a solitary people that have to find their way to full national rejuvenation. It behoves the political and cultural leaders of the country to carefully watch the world around us and at the psychological moment in world history to throw ourselves in the full current so as to be deposited at our destined place in world civilisation.

Just see how the world has changed almost unrecognisably during the present century. Truly ours is the most stormy age and nations that do not keep alert in the time of storm are destined to sure destruction. The beginning of the present century saw the Western World divided into groups of nationalistic states, each anxious to dominate over the other. The caravan marched on

till it met with a mishap. The last Great War is so tremendous an event that nothing since then can be understood in the true perspective without grasping the destructive and incidentally constructive work performed by statesmen that gathered at Versailles to carve out a new world for the old.

The War destroyed at least three imperialistic systems of Russia, Austria, and Germany. It swept away the legacies of the Ottoman Empire and in its stead has risen a new Turkey full of life and energy, which has at least relieved Europe of its worries on account of that much intricate problem of History—the Eastern question. A group of new states have risen along the Baltic and the Balkan Peninsula, the once domain of the Turkish Sultan is now peopled by a host of nationalities, all small but independent. Europe is face to face with the problem of powerful and ambitious states with designs of aggression over the weaker neighbours as well as with the much perplexing problem of minorities, but there is nothing like the exploitation of one race over the other in the name of civilisation and culture—the problem that vexes Africa and Asiatic lands. Taking leave of Europe, we cast a side-glance on the group of Mohammedan countries: Palestine, Syria, Iraq, all dominated by one or the other European people in the name of that much-boasted system of mandates. Technically it amounts to a principle of trusteeship when the mandated territory becomes a responsibility and a burden, but in reality the white man has managed to turn it into a profitable business proposition. In between Europe on the one hand and Asia and Africa on the other, there intervene such lands as Arabia and Persia which technically free, can scarcely escape the long commercial and financial arm of the white man. Backward countries need a helping hand in the uphill task of nation-making.

Africa is a strange land of mediævalistic relics and fantastic systems and here the adventurous imperialist from the West has done much good and wrought much evil. No more is Africa a dark continent. The natives have been forced down to modern ways and in that process these queer species have either disappeared from the earth or

else they have been turned into beasts of burden that serve as tools to enable the white man to enjoy his luxuries. Seldom has the lot of the natives improved in the sense that their own life has become happier and less toilsome. The inventions of science have no doubt been brought to establish better facilities of production and communication in otherwise impenetrable lands, but this is all the rich man's show who has been placed more firmly in the saddle to ride over the less fortunate ones. In the north, France has been doing something in Algeria, Morocco and Tunis. England has had lot of troubles in Egypt and now the people are impatient for full independence. In Sudan, England has managed to keep a firmer hand. Hardly anything much can be claimed for central parts of the continent, where there has been much show of imperialistic ventures but little genuine effort for the people concerned therein. Abyssinia was the only land over this continent that prided itself on its freedom, but now Mussolini has carried the last prize in the long pursued imperialistic race. In the south, entirely new states well suited to the white man have been carved out, and in that there have been no considerations for those who had been inhabiting those lands for ages in the past. The former German gains in Africa have been passed on to one friendly state or the other under that new device of imperialism—the mandate system.

Let us pass on to Asia the land equally affected by imperialism and now its most serious problem. India is easily the most prominent country where the white man's burden seems to be carried on with utmost fuss and ostentation, but where do we stand after these 150 years of civilising mission? To start with a word of commendation is perhaps needed for the Englishman who has laboured in a limited way to transform some of his achievements at home to this far-flung land. Railways, wireless, aeroplane, all these have been brought, outwardly in the name of civilisation but really with the more realistic object of financial and industrial exploitation of the land. Some universities have risen up which have managed to bring out a vast stuff of intellectual

proletariat, who now know not how to make ends meet in a life where their academic values are not accepted.

Viceroy and officials from across the Seven Seas have come and gone. An upper class of the natives—quite a microscopic one—has risen bred up on the borrowed culture and now agitating to replace the white bureaucracy by its own hue, the brown one. Political machinery has been undergoing bits of change, a little oiling here a little there, but the country, the masses, and the people who have inhabited this huge land since times immemorial—where do they stand?

For a moment let us pass on to the Far East and then recapitulating we shall try to visualise where we stand in the whole picture. How world forces are marching on, and our leaders and prophets stand still with their counsels of despair.

Events have, perhaps, been most momentous in this corner of the globe, where a set of interested powers have played their game of financial and territorial exploitation at the cost of that most unfortunate and helpless country—China, Japan having hastily borrowed the paraphernalia of the Western science and art, has gradually turned it into a weapon of perfection—a weapon which has put her on the road to the whole of Asiatic hegemony. The white man had looked upon himself as almost irresistible by the other varieties of humanity, but now comes Japan with the gospel of "Asia for the Asiatics" which indirectly means for herself. That is the object of the Japanese occupation in China. If once Japan annexes China, she will dominate over the whole East. In between India and China, there are some small countries like the Indo-China controlled by France, the Dutch East India and the Phillipine controlled by America, but none of these can be serious obstructions once Japan moves with her bludgeon on to her place in the sun.

This is the world that we are placed in. There is also the Western Hemisphere dominated by U. S. A., but that will have no immediate effect on our future.

I have referred to world changes going all about us. In Europe, things are in the melting pot. The old order is in its last gasp but the new one has yet to be born,

Soviet Russia has cut aloof from all past tradition or history and has marched forward with dreams of an immediate millennium, a new heaven and a new earth in place of this wretched bourgeoisie world. Communism, however, though an alive force in the West does not seem to be in a position to deliver the goods. No other country outside Russia has gone communist, and in some of them the tide has been turned backward. Socialism in a variety of forms seems to be much in power but it is different from the international system preached by Marxism. An equally forceful creed is that of Fascism established in Italy and its Nazi form copied in Germany. Communism and Fascism then are the two rival systems facing each other from neighbouring borders, and in an international crisis they may be safely presumed to array on opposite sides. In between both is preserved the system of bourgeoisie parliamentarianism with the broad label of constitutional democracy, and England and France may be taken as its best representatives. A host of small nations and states also look to this form of government as their only bulwark against the threatened danger of dictatorship, either of the Communist or the Fascist variety.

Japan has a constitutional government, but the centralising force in her system is the emperor, who has become an inspiring leader in the Japanese mission of expansion and exploitation. Japan is ruled by an oligarchy of junker-militarists and these people are drunk in a creed which is a standing challenge to world peace and stability. Whenever the moment comes, the Japanese may be relied upon to strike their advantage home.

America is a world of its own and the Monroe doctrine, which is still a force to be reckoned with, guarantees at least peaceful times to the Western Hemisphere when the other half is involved in troubles of its own creation.

India from the very nature of her physical situation and political importance stands to be vitally concerned in the world forces that are now shaping history. Imperialism and capitalism have fundamentally affected modern India, and now when these systems are breaking by bits, India must at least be theoretically clear about her

future. The whole situation was analysed with remarkable clearness by Pt. J. L. Nehru in his presidential address of the Congress session this year and this should at least set us thinking. Having analysed world forces, Pt. Nehru comes to the conclusion that the whole world is going down before socialism and we must also be prepared to adopt the experiment whenever the moment arrives. Such a sweeping generalisation must certainly be hard to be swallowed and India itself is by no means socialistically minded. Moreover, the drift from the white man's imperialism to the proletariat dictatorship may prove to be so abrupt that the whole national foundation may be irreparably shaken. The problem, however, is fundamental. India must at least begin to think in an international ideology: for self-government or *purna swaraj*, come when it may, can scarcely be nurtured on an isolated soil in the modern structure of world society. India has to be clear about her international policy. The Englishman cannot be expected to protect her shores against prospective aggressors till eternity. Self-interest has up till now made England to direct the foreign policy of this "brightest jewel in her imperial crown" from the Westminster. Sooner rather than later, India must face her problem of defence and foreign policy herself.

In conclusion, one or two facts may be suggested by way of general guidance. In the first place, India must never rely on the sweet words or promises of other nations, and all events she must watch with their possible effect on her own future. The factors that yesterday brought the Englishman to our shores may also attract the Japanese or any other would-be-imperialist and then we must face another challenge of militarism. In the second place, we should not be unduly enthusiastic about particular experiments going on in any one country and try to readjust all our borrowings with our national environments. Nationalism must first be realised in its true perspective before we can become an effective chain in the international world order.

Whatever to-morrow may have in store for us, it will entirely be at our risk, if we fail to appreciate the world forces that are now making History before our eyes.

Women's Role in the Soviet

By MR. D. P. PANDE, M.A., B.Sc. (LONDON)

IT is now just a year since I visited Russia as a member of a party of students from the London School of Economics. Though our stay in Russia lasted only 3 weeks, wherever we went we irresistibly felt that we were face to face with a new state order, a new economic system, a new world outlook, a new conception of life and ethics and, in short, all the elements of a distinctively new epoch in the history of human civilisation. We realised that what was happening in Russia was not the working of a dry political experiment, but the painful process of a nation being reborn. Above all, what impressed us most was the part played by Eve in every sphere of activity in that vast country, stretching from the Arctic Ocean to the Caspian and to the Sea of Japan, occupying nearly 1/6th of the entire land surface of the Globe, with a population rapidly approaching 200 million people.

It is not a mere exaggeration to say that in no country in the world is woman so completely freed from sex disability, whether legal or customary, as in Soviet Russia. She is the equal of man in private and public life and she is employed in every occupation for which she is qualified. In Moscow, we saw many women engaged as doctors, professors, engineers, technicians, editors and judges. In the local Soviets (corresponding to municipalities and local Boards in India) there were more women than men. It was also a grand sight to see the fair sex serving in the Mercantile Marine, Aviation and Diplomatic services.

The one great thing about Soviet Russia is that it has mobilised the female half of the population and converted them into useful members of the new society and nowhere is their service so valued as in the industrial side! Russian women are seen in great numbers in all the factories and workshops. The largest of them are found in the Textile industry, where some of the women occupy position of great responsibility and power as directors and managers. A Russian factory is like a community by itself. It usually contains the following institutions, namely, a club,

a dining room, a creche, a workshop and school, where children are taught a trade and given a general education. The communal dining room attached to big factories was a special feature of Russia. All the workers as a rule dined there and thereby the women factory workers were freed from the drudgery of the kitchen and other household tasks.

Russian women supply a large contingent of the train working and railway administrative staff. One often comes across in Moscow many women employed as train controllers and station masters. In London, one never sees a woman tram driver. In Moscow, a good number of women are engaged as tram drivers and almost all the conductors are women, though the long hours of standing in a vibrating tram car seem to tell upon their health.

Medical research work is generally conducted by women in Russia. At the head of one large bacteriological institute in Moscow, I found a middle-aged, cropped woman, surrounded by microscopes, cultures and anti-toxins; she talked to me with one eye on a test tube full of bruillon, about the latest work she and her colleagues—mostly women—had been doing for the campaign against malaria in the Southern and Eastern Republics. It was amusing to watch her male colleagues obeying her orders like a group of school children without a word of protest.

Women have, practically speaking, the complete control of education in all over Russia. In the ministry of education, nearly all the principal posts are held by women. There they have the control of the appointments of new teachers, the supervision of the text-books that are published for use in schools and universities. They have in their hands the wonderful work that is being done for adult education and the stamping out of illiteracy throughout the country. They specialise in work for the education of the recruits to the army and issue all the educational posters with which the country is flooded.

There is one profession in which the women are doing excellent work and that is the legal profession. I spent an

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afternoon in the office of a motherly looking barrister and thoroughly enjoyed myself listening to the various complaints she was called upon to hear and if possible to settle out of court. The majority of her clients were peasants, who had come from long distances to solicit her advice and help.

The travelling cinemas which are sent from time to time from one end of the country to another, with films and slides intended to spread information concerning epidemics and their prevention or cure, always carry a good proportion of women workers aboard the trains, in which those propaganda materials are carried.

We attended a few women's meetings in Leningrad. It was an impressive sight to see girls, wearing leather coats, short skirts and red handkerchiefs round their heads marching past at a swinging pace singing revolutionary songs in chorus. Their meetings were full of wild speeches, and there was hardly any humour in them. They made repeated references to Hitler and MacDonald, and ended the meetings with the singing of the "International"; when this was sung, the audience stood up and looked solemn, in worshipful adoration towards the bust of Lenin.

All the museums, the libraries and book stalls were entirely staffed by women. In an art exhibition held near the famous Red Square, we saw the paintings of a few great Russian women artists. Their work generally represented the life and toil of the wage earner in other parts of the world. The Russian workers were depicted as specimens of splendid physical form, defiant in attitude and proud in expression, the very incarnation of virility, whereas the workers in the capitalist world were represented with bent back, crushed and broken under the weight of soul-crushing machinery. The "Bourgeoisie" were caricatured as 'living corpses'—the men always double-chinned, wearing evening dress and top hats, the women with painted faces and half naked—all dancing the tango together, cheek to cheek, in a lifeless mechanical fashion.

In the rest of the civilised countries of the world, women are not permitted to enlist in the army, which is treated as a preserve of the male. But in Russia,

women are trained to become soldiers. In 1934, 20,000 of them were trained for air defence in military camps, 460,000 as machine gunners and 50,000 were given special training in driving. There are many thousands of women now in Russia, who have obtained pilot certificates. All women who have had a high school education in Soviet Russia, are obliged to qualify as commanders in the Combatant branches of the Red Army. Every girl without exception is taught to shoot.

The maternity and child welfare institutions in Russia are perhaps the best in the world. There are over six million births annually in the vast country, and extensive provision is made by the State to protect the health of the mothers and their young ones. In Moscow alone, there are over 200 establishments, where the mothers can leave their children during their hours of work. These kids are looked after by expert nurses who wash, clothe, feed, teach and amuse them. The Soviets have thus socialised even the functions of the home.

One seldom sees a beautiful woman in Russia—a land once world-famous for women of wit, charm and beauty. Many of them are badly groomed and unlike their sisters in Europe, the Russian girls rarely take to paint, lipstick, powder and perfume. Communist meetings and proletarian rallies have supplanted balls and night clubs. Gaiety is singularly lacking everywhere and what is intense and joyful goes into nation-building work and not into amusement. The young women do not worry much about love and romance. In fact, Eros is frowned upon as the enemy of the State. In the New Society, every emphasis seems to be on doing and not on being. Everywhere in Russia, there is a gigantic spring cleaning and a complete refurnishing of the Russian national life.

BOOKS ON RUSSIA

- THE RUSSIAN REVOLUTION. By James Manor. Rs. 15-12.
THE CHALLENGE OF BOLSHEVISM. By D. F. Buxton. Re. 1-14.
NEW RUSSIA. By A. de Monzie. Rs. 9-6.
RED RUSSIA. By Theodor Seibert. Translated from the German by Eden and Cedar Paul. Rs. 11-4.
RUSSIA TO-DAY: What can we learn from it? By Sherwood Eddy. Rs. 7-14.
G. A. Natesan & Co., Booksellers, G. T., Madras

A Constituent Assembly for India

BY MR. P. R. RAMACHANDRA RAO, M.A.

(Author of "Decay of Indian Industries")

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THE idea of a Constituent Assembly for India owes its inception to Pandit Jawaharlal Nehru. During the recent constitutional interlude of the Congress, it spread and gained dominance. The demand for such an Assembly was declared to be the major objective of the Congress programme. Since the Lucknow Congress, Pandit Nehru has made a reiterated demand for a Constituent Assembly, clearly defining his intentions.

Fundamentally, a Constituent Assembly implies the right of a nation to will for itself its own determined destiny. An alien charter of political privileges works contrary to national consciousness. A Constituent Assembly is alone the proper and democratic means of forming a constitution.

Pandit Jawaharlal's arguments for the convention of a Constituent Assembly may be stated thus:

A Constituent Assembly is the only solution to our political and communal problems. It must be elected on an adult franchise and on a mass basis. It can only come into existence when a semi-revolutionary situation has been created in the country, when the actual relationships of power are such that the Indian people can make their will felt. But when such a situation will arise is uncertain as virtually that implies the end of British domination. World-conditions, however, are not static, the world is too much in the grip of dynamic forces, and India may be faced with the situation sooner than she expects.

It will not do to face the issue with blank minds when it comes. The Constituent Assembly must have previous thought and a definite scheme must be formulated by an organised group for general acceptance. This the Congress must do.

The Constituent Assembly will certainly not come through the New Act or the New Legislatures. Yet the demand must be constantly pressed and kept before the country. This is among the principal

reasons for the Congress seeking elections, to acquaint the millions of the franchised as well as the disfranchised with the future policy and programme of the Congress.

It will be for the delegates of the Assembly to negotiate a treaty with the Government and come to terms. The mere details concerning the convening of the Assembly, etc., must depend upon the circumstances of the time when they come.

That is Pandit Nehru's position.

The Constituent Assembly, indeed, is not unfamiliar to history. The most famous instance is the French National Constituent Assembly of 1789. That Assembly made history and issued the 'Declaration of the Rights of Man and of the Citizen'. In 1848, the Diet of the German Confederation at Frankfurt authorised the democratic election of a German National Assembly to devise a federation for the whole of Germany. In the July of that year Viennese liberals after the flight of Metternich coerced Emperor Ferdinand to convoke a Constituent Assembly.

The aftermath of the Great War saw the rise of democratic constitutions evolved by popularly elected Assemblies in the transformed Central Empires and the new-formed states of central and eastern Europe. For, when these new constitutions were called into being, in theory at least, they were deemed to be the result of political volition on the part of the nationals. This self-determining will was to be provided with the means of making itself effective. The starting-point of every Constitution-forming was, therefore, the summoning of some sort of Constituent Assembly based on universal suffrage. Every citizen was to share in the making of the state.

In 1918, the Russian Constituent Assembly authorised by the provisional government of Prince George Lvov met abortively at Moscow. In it, indeed, the anti-Bolsheviks obtained a majority but the Bolshevik central government flouted the Assembly as

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an agency of reaction and tore it to pieces. Contemporaneously, a Constituent Assembly elected under the presidency of Pilsudski formed the Constitution of the Polish Republic. In 1919, the German Constituent Assembly at Weimar laid the foundations of the German Constitution. In the February of that year in Austria, a Constituent Assembly elected by universal suffrage eventually ratified a democratic constitution. In Brazil in 1930, Veturio Vargas drove the President and President-elect into exile and decreed the election of a National Constituent Assembly by universal suffrage. Niceto Zamora proclaimed the second Spanish Republic in 1931 and transformed the republican parliament into a National Constituent Assembly. That Assembly proceeded to draft the Constitution and frame the future policy of the Republic.

When heretofore in the history of the world nations convened National Assemblies for Constitution-forming, they did so under the stress of political or social disaster. When an entire nation was thrown into the crucible of political dissolution, it eagerly clutched at any constitutional straw. France in 1789 was shaken to the roots and in 1919 a devastated Germany was resurrecting itself. Dissensions were melted down and the nations evolved constitutions more or less unanimous.

In India, conditions are very different. That is why Pandit Jawaharlal postulates a semi-revolutionary situation. Such a situation involves an entire transformation both in the internal and external relationships of India. Internally the situation must be born of political fusion and economic reorganisation. Externally, paper constitutions apart, says the President, the actual relationships of power must be such that the Indian people can dominate.

It is of the foremost consequence that a Constituent Assembly for India must be all-representative. In the German Constituent Assembly at Weimar, the Spartacists specifically boycotted the Assembly and the Nationalists and the People's Party while they sought election, deliberately refused afterwards to accept the new German Republic as an accomplished fact. Much the same thing may happen in India.

But the situation may be solved in effect by focussing the objective of all political parties in India on the fundamental issue of national freedom, suppressing minor differences. This the Civil Liberties Union may accomplish.

Still, even if it be possible to obtain unanimity of political objective, an Assembly without the power to enforce its decisions is useless. Thus the Frankfurt Assembly unable to get the support from the opposed interests of the German people and the German princes, laboured for a year and reached an agreement on the 'Fundamental Rights of the German Nation'. It would doubtless be easy to reach an agreement on the 'Fundamental Rights of the Indian People', but the Rights would neither be enforced nor respected. The French National Assembly had already the substance of power and the proclamation of Individual Rights and Liberties had a profound reality.

Pandit Nehru answers saying that the semi-revolutionary situation will make it possible for the delegates of the Assembly to negotiate a treaty with the representatives of the British Government. This can happen in one of two ways. Either the dynamic forces operating in the world today may necessitate a readjustment of international relations, so culminating in the triumph of nationality. Such a contingency is extraneous and wholly without the power of India to determine. Or, the political and economic upheaval in India may jeopardise British domination and then the Indian people can force their will. The Government will yield rather than lose all.

This prophecy is the central point in the President's argument. It admits of detailed examination.

The resultant of world forces today works in the direction of Imperialism. The Italian annexation of Ethiopia has confirmed that tendency. Fighting the imperialist forces however ineffectively are the insurgent subject-nationalisms of the world. But the nemesis of Imperialism will be wrought not from without, but from within. For, the imperialist powers must inevitably end in eating up each other. So comes the final crash and the dismemberment of empires. Then are nations reborn.

This might well seem a wild guess at political futurity.

The forecast of a semi-revolutionary situation in India stands likewise on an indeterminate plane of political possibilities. Faced with a Reactionary Act and with the general dissatisfaction of all political parties, political fusion may not be impossible. The growing poverty of the country, and the awakening of the national consciousness of the masses, may well prove dangerous to the existing order. The unemployment of youth may release forces neither foreseen nor determinable. The gradual dissemination of Socialist ideas and the growing strength of the Congress Socialist Party have a profound significance.

The Constituent Assembly, we are told, will certainly not come through the New Act nor the New Legislatures. We ask, why seek elections then to futile legislatures under a retrograde Constitution? It is answered that the Congress seeks elections on the basis of a detailed economic and political programme with the demand for a Constituent Assembly in the forefront. The constitutional programme is to be made the means of acquainting the millions of the franchised and the disfranchised with the future policy of the Congress. But why choose such costly means? It is not possible to acquaint the millions by other means than through constitutional unbelief?

The fact is that the heart of the President is not in the constitutional programme. His feet are caught up in the quagmire of Congress constitutionalism while his sober head is lifted aloft and scans India's destiny. He is the prophet of a coming order. He is much in advance of the times and the India of today is powerless to be born.

To sum up.

Pandit Nehru bases his plea for a Constituent Assembly on a quasi-revolution. It is the condition requisite. That will in effect imply the adoption by India of some sort of socialism. It falls without the scope of this article to discuss the application of socialism to Indian conditions. It is likewise hard to predict if the resultant of world forces will liberate subject-nationalisms. It might, indeed, happen that imperialism will be given a long lease and the imperialist forces may confederate

in the mutual interests of colonial exploitation rather than swallow each other. It is difficult to say.

Even if such a situation were to arise, it is more than can be said if all sections of the Indian people will unite to form a generally acceptable constitution. It is very likely that some parties will boycott the Assembly. For, the Congress will certainly not tone down its policy or programme to win over hesitating or compromising groups. It will stand four-square on its own programme. So that, it may virtually dominate the Assembly as the Coalition did at Weimar. It may, indeed, force its scheme upon the Assembly. But then the dissentient elements even if they partake in the convention of the Assembly may refuse to ratify the Constitution or recognise it.

These are grave practical difficulties. Just now it is impossible to raise the issue of a Constituent Assembly beyond the pale of academic discussion. But a Constituent Assembly for India must remain the only proper and democratic means of forming the Indian Constitution.

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The Communal Problem

BY MR. ABDUL MAJID RAU

(Editor "The Eastern Times", Lahore)

THOUGHTFUL men, to whatever school of politics they may belong, have long realised that nothing stands more in the way of India's progress towards the goal of full self-government and dominion status than the divisions and differences which separate the various communities which make up the Indian nation. If at times, "Indian is to Indian more hateful than the foe", it is because of these communal differences, which time, so far from removing, appears to accentuate and aggravate, particularly does this apply to the differences between the Hindus and Muslims, the two main communities in India—for the purposes of this article I shall regard the Sikhs as Hindus, which in fact they are. Between these two great communities there lies the difference of religion, and to a less extent of customs and ways of life. That there should be differences in religion between men is natural, such differences exist all over the world. The difference in religious concepts between a Hindu and a Muslim is not, however, really greater than the difference between a Roman Catholic and a Protestant, between a High Churchman and a Dissenter in Europe; and yet it is centuries since we have heard of religious wars in Europe—the case of Ireland is different, but even then the ill-feeling between the "Papists" of the South and the Protestants of Ulster is basically political rather than religious. In India unfortunately, differences in religion have been made the basis of a political division which bids fair to divide India into two nations; and what is worse to create feelings of ill-will between the two communities, such as with distressingly increasing frequency finds expression in assaults, riots and murders. Such terrible events have multiplied in number in recent times, and the last two years have seen an extraordinary number of these. In the Punjab, the echoes of the Shahidgunj riots have still not subsided, and quite recently murderous affrays between members of the two communities caused grave apprehensions lest the terrible events of July 1935 might not repeat themselves. In that year, as the result of a dispute

over the possession of a site claimed both by Sikhs and Muslims as sacred to them—riots which lasted for over a month and turned Lahore into an armed camp under martial law—took place. The previous year there were the Karachi riots resulting in much loss of life, and resulting from the murder of a Hindu who had published a pamphlet regarded by Muslims as offensive to their religion. At the same time there had been two such murders in the Punjab. Recently, we have had terrible riots in Poona resulting in the destruction of mosques and temples.

It would be easy to go on with this terrible history, but to do this would make not a magazine article but an encyclopædia. What I am concerned to do is to analyse the causes of these savage homicidal outbreaks. They are not political in my opinion though they have political repercussions.

In almost every case they can be traced to ignorance and fanaticism, to the wrong belief excusable in ignorant persons, that to attack or insult the religion of another is to do a pious and praiseworthy thing. It is because people believe this that Hindus like the unfortunate Nathu Ram or the more notorious Rajpal write and publish pamphlets reviling the Muslim religion and its founder. It is from an equally mistaken idea of duty that men like Ilam Din the murderer of Rajpal and Abdul Qayyum the murderer of Nathu Ram constitute themselves judge, jury and executioner, and kill those whom they regard as blasphemers. It is, again, in the mistaken belief that such acts are meritorious acts that people treat as heroes and martyrs those blasphemers and murderers. Again it is from mistaken ideas of what is one's religious duty that Hindus play music outside mosques, and Muslims in return resent this to the extent of riots and murderous assaults.

Now, obviously, all these acts of violence proceed from violence. Hinduism is the most tolerant of all religions, having in it, as the late Lord Sinha once pointed out, room for those who believe in one

god, for those who believe in many gods and even for those who believe in no gods. Equally Islam is tolerant of other beliefs. Islam teaches that to all people God has sent a prophet to teach them the truth, and that therefore in all religions there is truth. Muslims are positively enjoined by their religion to respect the faiths of others and their sacred personages. It is wrongly believed by ignorant people that the Quranic injunction about respect for other faiths applies only to Christianity and Judaism. "There has not been a people," says the Holy Quran, "but God has sent a warner to them;" and to Muslims, Zoroaster and Buddha, Sri Krishna and Rama Chandra are prophets no less than Isa and Musa (Jesus and Moses) (peace be on them). If Muslims realised this and acted on it, and if Hindus and Sikhs knew that Muslims venerated their teachers and sacred personages, I believe the foundation would be laid for mutual goodwill.

Hatred arises from ignorance, and proverbially to know all is to forgive all. It is with this idea in mind that the important Muslim sect of the Ahmadiis of Qadian have instituted the Prophet Day movement, whereby in every year it is sought to bring together men of all religions in order to teach them something of what Islam stands for, not with a view to converting them, but to show them that there is nothing hostile to other religions or their followers in Islam. At these Prophet Day meetings, year after year, prominent Hindus, Sikhs and Christians are invited to address mixed gatherings, and by this means much good has been done. It is, I believe, on these lines, by removing from the mind of the public the erroneous idea that one religion is hostile to another, that the seeds of true Hindu-Muslim unity can be sown. With a view to promoting this friendly feeling based on knowledge and understanding, the Ahmadiis have recently represented the "Message of Peace" delivered by their founder Hazrat Mirza Ghulam Ahmad years ago. The following extracts from this pamphlet will show how effectively and intelligently the Ahmadiis are working for communal peace and harmony. The "Message of Peace" make it clear that:

Islam is a holy and peaceful religion which never attacked the leader of any community and

the Quran is an honourable book which laid the foundation of peace among nations by accepting the prophets of all nations—a distinction which the holy Quran alone possesses among the scriptures of the world.

Regarding the prophets of the world, the Quran says:

O Believers, say, 'We believe in all the prophets of the world and make no distinction between them, accepting some and rejecting others. (2:136:3:83). If there exists any other revealed book with such a peaceful teaching, let it be named. The Quran does not restrict the universal mercy of God to any particular race. It accepts all the prophets of the house of Israel, such as Jacob, Isaac, Moses, David and Jesus, and does not call any prophet, he may be of Persia, India or any other country, a liar or an impostor. On the other hand, it plainly declares that there have been prophets among all peoples and in all lands and thus it lays the foundations of peace among mankind. It is therefore very painful to find that the Prophet of Peace should be reviled and treated with contempt by everybody.

Explaining the root-cause of communal strife, the founder of the Ahmadiis traced it to religious antagonism. He exhorted both of them thus:

My Muslim brethren, since the Hindus look upon you as an alien people owing to your professing a different religion, and you regard them as an alien people for the same reason, it is impossible that your hearts should be purged of hatred, unless the real cause that lies at the bottom of this hatred is removed. You may join hands with each other for some time like hypocrites, but real peace and tranquillity can only be attained if, from the bottom of your hearts, you accept the Vedas and the Rishis as from God, and your Hindu brethren likewise expel all malice from their hearts and accept our holy Prophet as a true prophet of God. Remember that this is the only course which can bring about real unity between you and the Hindus. It will act like water and wash away all hatred from your hearts. If the time has come for the two long-separated people to unite, God will open their hearts to accept this proposal, as He has opened ours.

This "Message of Peace" originally delivered by the Founder of the Ahmadiyya movement 28 years ago was recently republished and widely circulated in the hope that it might do something to restore communal peace. The present Head of the Community, Mirza Bashir-ud-Din Mahmud Ahmad is one of the greatest wishers for communal peace in the Punjab; though his preaching of peace and non-violent interpretation of the doctrine of Jihad have at times earned for him and his followers the hatred and reviling of the more fanatical element among Muslims.

Milk and Pasteurisation

FROM time immemorial, milk has been recognised as a nutritious food par excellence and used as such all the world over. The scientific discoveries of the past few decades—vitamins and their role in nutrition—have considerably enhanced its food value so much so that to-day "Drink More Milk" campaign is a prominent feature of almost every country. In spite of this vigorous propaganda, milk has not yet come to play the part it should in nutrition, probably because it is not generally recognised that a small quantity of milk can supply a considerable portion of most of the components of an adequate and well-balanced diet. In a recent paper, Miss Mary Andross cites the following figures to show what part milk can play in an ordinary diet:

	Requirements of a daily diet, (2,400 calories)		Content of 1 pint of milk.
Protein	73	grams	17.0
Fat	72	"	17.0
Carbohydrate	365	"	26.58
Calcium	1.0	"	.69
Phosphorus	1.32	"	.534
Iron	.015	"	.001
Vitamin A	3,000	units	{ 1,462 units (summer) 468 units (winter)
Vitamin B	900	"	{ 117 units (winter)
Vitamin C	30	"	{ 11.7 units (absent in pasteurised milk)

It is thus obvious that milk can form a most valuable adjunct to the common foods—in fact it is the only ideal food to supplement and correct the deficiencies of cereal grains, tubers, meat, etc. This supplementary value it owes chiefly to its calcium content, although the easy digestibility of its protein and fat should not be ignored. Calcium plays an exceedingly important role in growth and metabolism. Milk and the leafy vegetables are the only two foods that contain calcium in amounts sufficient to supply the requisite quantities of this element. (1 lb. of lettuce contains 0.59 gram calcium but 1 lb. of meat only 0.058 gram). The calcium in milk is

utilised more completely and efficiently than is the calcium in leafy vegetables. Furthermore, a milk diet arrests putrefactive processes in the body and is also believed to contribute towards the formation of certain substances (glactosans) present in the brain and nerve tissue.

The supreme dietetic value of milk is therefore unquestionable as it is a rich source of fat, proteins, minerals and vitamins. It is, therefore, particularly unfortunate that untreated milk should be the cause of many dangerous diseases particularly infantile diseases. The high potentiality of milk as a carrier of infection is borne out by the vast literature on the numerous milk-borne diseases which have not infrequently assumed epidemic form. Tuberculosis, typhoid, diphtheria, and scarlet fever are only few of a host of diseases communicated through an unhygienic milk supply. This menace to health is a grave problem which seriously handicaps the unrestricted use of milk. Unless therefore the milk is rendered free from pathogens, its consumption will produce more harm than good, and it is to secure this immunity from disease that pasteurisation of milk has long been advocated in all, and insisted upon in most, countries. Pasteurisation of milk may be defined "as an operation which consists in heating the milk to a sufficiently high temperature for a sufficiently long period (depending on the temperature) to attenuate the virulence of the saprophyte germs and to destroy the pathogenic germs that it contains". The experience of later years has proved the erroneousness of one of the chief objections levelled in the initial stages against compulsory pasteurisation, viz., that it induces negligence and discourages efforts to produce clean milk. Apart from its being a false apprehension, the objection itself arose out of an imperfect knowledge of the limitations of the pasteurisation process. It cannot be too greatly emphasised that pasteurisation is by no means a substitute for the production of clean and wholesome milk, nor is it the panacea for all the evils attendant on an unsound milk. It can never render dirty milk clean or safe for consumption, because such milk has already served as a depository

for the toxins secreted by the microbes growing in the milk, and these toxins persist even after pasteurisation. It is purposeless, therefore, to pasteurise highly contaminated milk, and it is the general practice to examine a sample of milk of doubtful origin for microscopic and bacteriological cleanliness before pasteurising the same. This does not in any way detract from the value of pasteurisation which has the supreme merit of being the crowning process of a series of operations which assure the public of safety from milk-borne diseases—operations which include such diverse factors as testing of cows, and issuing certificates of fitness and freedom from tuberculosis, inspection of farms and dairy plants, examination of the workers engaged in dairy operations, etc.

The lactose ferment which is present in (and is responsible for the souring of) milk, and which resists external contagion in the early stages, is also destroyed during pasteurisation, thus rendering treated milk less resistant and more easily susceptible to infection. Pasteurised milk is therefore to be guarded carefully against contamination, and when not immediately

distributed for consumption, it is generally stored at a low temperature. This serves the dual purpose of inhibiting the development of any infectious principle, and prolonging the period during which it may be sold as "fresh milk"—a point which is of great commercial importance.

The loss of Vitamin C and changes in some of the other constituents, which are known to occur during pasteurisation, has naturally raised the question of the comparative nutrient values of raw and pasteurised milk. From the evidence available, it can be said that the experimental data do not point to the superiority of either the one or the other. Anyway compulsory pasteurisation has much in its favour, as the obvious advantages far outweigh the dubious disadvantages and the sooner it is enforced in India the better, as India is far behind other countries in the matter of legislative control for the hygienic production of milk. It is, indeed, very high time that effective measures are taken in India to ensure that milk sold to the consuming public is free from disease-carriers and is guaranteed clean and safe for all purposes.

THE PLAYTHING : A STORY

BY MR. P. G. SUNDARA RAJAN, B.A.

"MANI! Auntie wants you."

"Here! Didn't you hear me? I told you Auntie wanted you."

There was not even an echo. In the street two urchins were kicking about a small rubber ball. If they had heard Dakshayani the eight year-old girl who was calling one of them from her threshold, neither of them showed it. The ball, like their boyhood fancy, jumped about, frisked and bumped and leapt up. As if mocking the girl the elastic globe dropped at her feet, leapt high and finally deposited itself into the gutter near-by.

The two players came running. Snatching the opportunity of their approach, the lass decided to give out her opinion of Mani.

"Are you deaf?" she enquired exasperated.

"I should be, while you should like thunder," responded Mani the younger of the two.

It could hardly be inferred that the above remark flattered Dakshayani. That it did not was evident from the nickname she bestowed on Mani presently.

"Look here, Parrot-beak, will you behave yourself?" she demanded threateningly. Mani who was engaged in helping his friend retrieve the ball from its none too flattering shelter by means of a long pole turned round to meet the onslaught.

"I see; Miss almond-eye wants to preach ah! Been getting swell headed perhaps? Aren't you ashamed to be shouting in the middle of the street?"

"Don't you get fresh with me young fellow—your face and looks!—trying to pick up quarrel with me when Auntie wants you."

With this parting shot, Dakshayani was about to enter the house when Mani's friend joined the controversy. Probably he thought unwise not to have taken part in the discussion so long. "Well, you called him names first, didn't you?"

Dakshayani gyrated like a whipped filly. Her face was flushed like the remnant of a spring sunset.

"Did I solicit your opinion?" she demanded with an angry flash in her lozenge eyes, "butting into everything and everywhere. Let him talk again and—"

She sailed in grumbling her inaudible threat. A little later when Mani went in to fetch water for cleansing the gutter-bathed ball, Dakshayani was complaining to her mother.

"Mani, dear, why didn't you come when Daksha called you. I had prepared *dosai* for you, look. You have been playing about in the street dust. Take this *dosai* before you go," implored his Aunt.

"Seenu is waiting, I shall come presently," replied Mani and went out carrying a vessel full of water.

"As if Seenu matters more than anything! They want a ball too—for their age and behaviour," sneered Dakshayani. Mani whirled round to retort something scathing; but he checked himself and went out, remembering the existence of a state of war between them.

The ball washed, Mani invited his friend inside to partake of the lunch. "Good God no!" replied Seenu in assumed horror. "There is that princess inside; the way she looked at me seemed as if she would swallow me whole."

Mani went in, hearing the repeated call of his Aunt. Seenu was playing on the pial bumping the ball on the floor.

Mani was at his *dosai*. Dakshayani came to serve ghee; but Mani promptly declined the service.

Nothing in this struck Dakshayani as significant; but she was to learn more anon when her mother came with the ghee with an apologetic "Oh! I forgot the ghee, Mani". Strangely enough the girl's antagonist did not decline it this time. A light flashed in the dim recesses of Dakshayani's

consciousness. So, Mani was really angry! "Let him be if he wants. I am not the loser," she told herself.

Perhaps her mother did not realise the tension between the children; for when she ordered: "Daksha, take this coffee to Mani," she did not notice the unresponsive impassivity of the girl. Thinking that she did not hear her aright, she repeated the command a bit louder.

"I am not interested; he can come in and take it if he likes," refused Dakshayani in an indignant whisper. Mani came in at that moment as if in response to her alternative offer.

"Have you been quarreling again, Mani? Goodness, you are too proud—both of you. You fly at each other at a single word. I wonder if you would continue these quarrels even after your marriage," put in the Aunt in a bantering tone. Dakshayani was piqued in addition to being haughty. Mani could not control his mirth. Suspending the process of drinking his coffee, he reassured the lady, "No, Auntie. We would come to an agreement beforehand. I would marry her only if she promises to be good. Won't you, Daksha?" He awaited her response, the tumbler poised near his lips.

The fact that Mani was not really angry, that he refused ghee first to ridicule and humiliate her, added to his playful words, now increased Dakshayani's anger and sorrow. Her growing girlhood rose in wounded pride.

"I am not very anxious to marry *you*," she cut in witheringly. And then to herself: "Look at his nose—what a beauty! He is not ashamed to prattle!"

Scarcely had Dakshayani uttered this peroration when the rubber ball came bounding in from the pial and struck Mani's hand as if avenging the insult to Dakshayani. The tumbler of coffee sought God's good earth. The ball jumping again brushed Dakshayani's cheek like a bold knight of old paying homage to the rescued beauty after destroying the dragon. Satisfied with its activities for the present, it fell into a corner of the kitchen deciding to take a well-earned rest after such an arduous adventure. Seenu had followed the ball with a rapidity equalling its own velocity. He had caught Dakshayani's

discouraging reply to Mani's conditional proposal and stood surprised for a moment.

The next moment he rushed forward and caught the swaying Dakshayani who had been taken unawares by the passing contact of the chivalrous ball. The girl struggled. Seenu patted the cheek brushed by the elastic plaything which was brooding in its corner over the unwanted interference of human beings. The cheek! Dakshayani wriggled and released herself like a nimble gazette.

These things happened within the fraction of a split second. The matron of the house who was too much taken aback till now by the speed with which things happened found her voice: "Look here Seenu! You refuse to come in when invited and if you do, it is like the visit of a whirlwind. Why didn't you come in before," she wanted to know.

"I was not sure about Daksha's attitude. She is not exactly what you would call enthusiastic when she beholds me," explained Seenu mischievously.

"As if I invited him now," retorted Dakshayani in an aside.

"Oh! You are still angry! A few minutes back you proclaimed your intention not to marry Mani. I thought you would favour me as an alternative; else I should not have butted in," Seenu reasoned.

Dakshayani's young bosom heaved with haughty pride. She realised that Seenu was regarding her as a mere toy; something like the ball he was playing with. She turned on him the full blaze of her melting eyes that shone with beauteous scorn.

"Look out for a father-in-law who deals in rubber balls. Can't you stop, trying to quarrel with me," she demanded darkly. Dakshayani's mother laughed. The two lads joined the laughter. Good humour was restored. The boys went out and fortunately a temporary armistice was declared.

Seenu and Mani were about the same age; lads of 12; playmates, though Seenu was a bit senior. Mani who had been staying in his Aunt's house for the prosecution of his studies in the local school took leave of his friend the next day, home-bound for the holidays. It was then that Seenu thought of his plaything.

"I have told Dakshayani, you can take it from her," instructed Mani. Seenu had no intention of asking the lady in question, nor was Dakshayani very keen on restoring the ball to its owner of her own accord. Both of them were pretty well determined on that point.

That evening, Dakshayani happened to see Seenu playing with an improvised ball made of rags and paper. She felt a sudden sub-conscious feeling of sympathy towards him. Though she refused to admit it to herself, she inwardly admired his determination. When she realised for certain that Seenu would rather carry on with his rough toy than request her to return the better one, compassion, the tender virtue of the softer human, overcame her hauteur. She went in and returned with the rubber ball. She was shy and hesitant. Should she offer it to him? Had they not quarrelled? Yet she was resourceful. She smote the ball with a thud that must have been heard by Seenu who, it seemed, was deliberately ignoring her presence all along. He did not turn as she expected. She was furious. She flung it on the floor with renewed vigour. Synchronising with her rising anger, the ball rose and flying across the street fell at Seenu's feet like a fugitive craving shelter.

Seenu who had stooped to pick up the ball with a boy's natural eagerness checked himself quickly. He had caught a fleeting glimpse of Dakshayani's vanishing petticoat as she stood hidden and peeped round the edge of the street-door. Guessing the source from which the ball came, he favoured it with a violent kick. It flew back into Dakshayani's house like a repudiated ambassador.

That was that. The theory that the female was not in any way inferior to the male took shape in Dakshayani's proud consciousness. She viciously kicked the ball into a corner and forgot all about it.

The facts related above happened about a decade back. The other day Dakshayani's father and brother were engaged in serious discussion about something.

"Of course, it was a mistake. We should not have compared horoscopes when we knew Mani as uncle's son was by custom ordained an eligible suitor. We could have overlooked the disagreement true. Dakshayani and Mani would make a perfect

match, but the planetary difference was too great to be ignored and now we are stranded." Dakshayani's uncle was thus taking stock of the situation. The girl's father took refuge in philosophy. "Oh, well, the time is not yet perhaps—who is that? Hulloo!! Seenu, come in my boy, take a seat. It is ages since we saw you. How about your examination? Hope you would succeed."

"I arrived only this morning. What a change our village has undergone, and it is scarcely four years since I left it. How is Auntie—and Daksha? enquired Seenu, who had come down from Madras after finishing his college course.

Dakshayani's mother was already inviting him inside. "Come in Seenu, we are so glad to see you. Won't you take a bit of lunch at least now?" "By the way, Auntie, when is Dakshayani's marriage coming off?" Seenu asked smiling.

"Heaven knows. I don't think it is destined even for this year. Her father is worried about it." "What is the hurry?" Seenu consoled. "As soon as Mani graduates—". "Hurry! Don't you know Daksha has—er—well, you know Mani's horoscope didn't agree." Dakshayani, who was in the background till now appeared with coffee. When Seenu was about to take it from her hands, she moved away and placed the vessel down.

"Oh! she is shy! Or hasn't she forgotten our old quarrel yet?" remarked Seenu pleasantly. The girl flushed and turned aside.

"What, Daksha, why don't you speak? You behave like a grown-up—", continued Seenu and raised his head to look at her. He was taken aback and stopped short in his speech. A tinge of crimson suffused Dakshayani's face. Seenu's unintended question pierced her heart with the speed and softness of Cupid's arrow. Her whole being thrilled. Emotional tempest raged in her. Her soul rose to ecstatic heights at the realisation that a youth had known her secret albeit through words of unmeant significance. She stood motionless as if posing for a portrait.

Like the reflected twinkle of a star in a placid pool, Seenu guessed the truth simultaneous with Dakshayani's inner

tumult. He did not know how. That she who stood before him was not the same girl he used to quarrel with, struck him like a flash of lightning and blinded his senses. Two emotional crafts had collided in the uncharted ocean of fancy.

This mutual flash of knowledge had not escaped the notice of Dakshayani's mother.

"Well, of course, she is growing up. Do you think she is still of that age to hide play-things?" she countered in an effort to ease the situation. But it had just the opposite effect. The words stirred the memory of the youth and the maiden whose minds glimpsed the reflection of past incidents in the mirror of remembrance.

Seenu was embarrassed. In an attempt to change the topic, he asked: "By way, Auntie, what happened to the rubber ball?"

"I think she has preserved it carefully. Indeed, she has woven a net-bag for it."

Dakshayani's father approached and the talk was discontinued.

"Thank goodness, Seenu is here at the right moment. We have pitched upon you, my boy. My brother has gone to your home to get your horoscope. Let us hope Providence will help us at least in this," explained the helpless father. Seenu rose of a sudden and walked away.

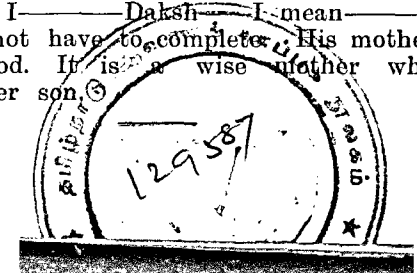
While the parents were wondering whether they had offended Seenu, Dakshayani went inside a room and opened a box. She took out the rubber ball from a pouch of multi-coloured threads. Her face brightened with joy. She let the ball drop. Her heart leapt up competing with the ball with the conscious pride of having inferred what her parents could not guess.

Seenu ran home. He went to his mother and declared with vehemence that she should not give the horoscope.

"Goodness, my son, how long are you going to be like this? It is not auspicious you know—your preventing now."

Seenu was excited beyond measure. "Mother, please! You don't understand. For Heaven's sake—suppose the horoscope like Mani's doesn't agree! Don't mother, I—Daksh—I mean—". He did not have to complete. His mother understood. It is a wise mother who knows her son.

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Burma and Indian Labour

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

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THE area of Burma is about 233,707 sq. miles and the population is 13,212,192, that is to say, roughly 57 per sq. mile. Indian labour is indispensable to Malaya, Burma, and Ceylon. In Burma, Indian labour mows the harvest, mans the industry, deals with transport and cleans the street.

In 1928, there were 968 factories, and 101,102 persons were employed in those factories, while in 1915 there were only 480 factories and 66,352 employees in them. Petroleum Refineries, Rice Mills and Saw Mills employed 33,080, 38,823 and 13,859 persons respectively. In the Irawaddy Flotilla Company out of 8,888 skilled labourers 7,131 were imported Indians and the number of unskilled Indian labourers were 2,234. Seven-ninth of the skilled and eleven-thirteenth of the unskilled labourers in Burma were Indians. Burma Oil Company possessed 3,984 skilled Indian labourers as against 2,033 Burmans, and 10,217 unskilled labourers as against 2,182 Burmans. In the Burma Railway Co., the number of unskilled Indians was 5,700, while the number of Burmans was only 18. In the Locomotive Department, out of 2,715 skilled workers only 190 were Burmans and the number of skilled labourers was 2,061, of whom only 73 were Burmans. Indian labour is cheap and docile as is the case everywhere; 73 per cent. of the unskilled labour in Burma is Indian.

Just like the Kanganies in Malaya formerly the recruitment of labourers in Burma is done by the Maistries, who are in the position of middle-men. Payment of wages to the labourers is through the Maistry. Deductions from wages, employment of men short in gangs, and free services are some of the worst aspects of the Maistry system. The system bleeds the labourers badly from the day they leave their native village. The total number of immigrants from 1907 to 1926 was 6,500,052 and emigrants from Burma was 5,204,815 and the balance of immigrants in favour of Burma during the above period was 1,295,237 or 64,761

persons per year. Indian labour in Burma is migratory. Immigration to Burma commences from October to December and emigration from March to May.

Most of the Indians in Burma are labourers. There are centre agencies, Hindustanees, Telugus from Ganjam, Vizag, Godavari, and Tamils from Ramnad, Tanjore, Trichinopoly and other districts of the Madras Presidency.

In 1921, there were in all 107,843 labourers in Burma, of whom 55 per cent. skilled labourers were Indians and 36 per cent. Home races and of unskilled labourers 73 per cent. were Indians and 23 per cent. Home races. From 1901 to 1921 there has been an increase of 138.4 per cent. in Chinese immigrants and 48.03 per cent. in Indian immigrants.

The Workmen's Breach of Contract Act was abolished in 1925 as a result of persistent agitation against the Maistry system. There were over 37,000 people working in Rice Mills alone. Out of 591 Rupees legally due to labourers as wages, they received only Rs. 342 the remainder being swallowed by the Maistries and Sub-Maistries. The wages of a labourer in Burma may be put down between Rs. 15 to 20 per mensem. The Housing system is not at all satisfactory, and they were huddled up in iron sheet covered barracks. Except the Burma Oil Company, no other employer paid any attention to the education of the children of the labourers. In 1927, there were 17 Telugu Elementary Schools in the Provinces as against 39 Tamil Schools, of which 10 Telugu Schools and 18 Tamil Schools were in Rangoon.

There are 7,000 Rickshaw pullers mostly Telugus. In January 1935 at the Labour Conference held under the presidency of Hon'ble Mr. N. M. Joshi, resolutions were passed condemning the evils of the Maistry system; increased representation of Indian labourer on the Council, etc. The condition of Indian labour in Burma requires improvement just as in the case of Indian labour in Malaya and Ceylon,

THE GITA IN HER MODERN GARB*

BY MR. K. BALASUBRAMANIA AIYAR, B.A., B.L.

IT is an interesting problem with Sanskrit Etymologists, why the feminine gender is used for the Bhagavat Gita and not the ordinary form, Gitam. It appears to me a satisfactory explanation to say that as it is the Gitam par excellence, it is Gita in the feminine to indicate the 'Sri' of it, the spiritual essence, excellence or beauty of the object or type. Of all the Hindu scriptures, the Gita is, perhaps, the only one which has attracted the modern minds of all countries by its striking and soothing message. Increasingly, of late, it has come to be appreciated by men of varied temperaments and in different walks of life—alike by the active politician and the arm-chair philosopher, by the reformer and the conservative. Hence attempts are made to render the work accessible to all by translations both in English and in the Vernaculars. Abridgments, pocket-editions and brochures—all have the common aim of popularising it and broadcasting its message amidst the hurry of the modern work-a-day life.

Mr. C. Rajagopalachariar, in his abridged edition, has judiciously selected 227 slokas out of its seven hundred and odd. Mr. Baijnath Khanna has brought out its teaching in 150 verses, while Mr. Patel in his "Wise words from the Gita" has given 142 verses only, and Mr. Shah summarises in his own words the central teaching of the Lord. Mr. Khanna has increased its attraction by choosing fine parallel verses in English from other great thinkers of the world, which impress on the reader in a remarkable degree

the unity of thought among the master-minds of all ages and climes. The most remarkable feature of the Gita is its flexibility for generalisation and adaptability to all conditions and circumstances. It easily admits of condensation; for, any one phase of its thought may be chosen and emphasised without detracting appreciably from the whole truth of the Lord's teachings. Its great tolerance and synthetic outlook renders it popular even among non-Hindus. Further, among all the Hindu scriptures, it stands pre-eminently as the one which gives in brief compass the fundamental truths of Hindu religious thought without in any way being marred by sectarian creeds or narrow cults.

Mr. C. Rajagopalachariar's book will be found to be very useful to all students of Hinduism, especially to our youths in schools and colleges who, by a singular irony of fate, grow into manhood uneducated in the religion of their birth. The author's great personality as a high-souled and self-sacrificing Hindu leader, enhances its value. His exposition is marked by precision of thought, guarded expression, breadth of outlook and tolerance of spirit. He has, indeed, done a distinct service to the cause of the spread of Hindu ideals. Mr. Natesan, our enterprising and discriminating publisher, by his cheap pocket edition of the Gita by Annie Besant containing the full text and a lucid translation, has done notable service.

In this noble task of Gita-dissemination, as has been rightly pointed out by Mr. Rajagopalachariar, we have to guard against two tendencies which are likely to influence the modern mind. The temptation to extract textual authority from the Gita for advocating the solution of our social and economic problems, or to entrench behind the letter of the Gita as a justification for weak-kneed conservatism or inertia in facing the necessity for social adjustments—both these have to be avoided. We have to remember that the Gita is purely an authority on the truths of religion and tackles only the spiritual problems which arise in the laborious quest of man for the one Reality.

* The Bhagavad Gita. By C. Rajagopalachariar 'Hindusthan Times' Press, Delhi.

Bhagavad Gita. With Text in Devanagari and English translation by Dr. Annie Besant. As. 4. G. A. Natesan & Co., Madras.

The Lights of Bhagavat Gita. By Mr. Baijnath Khanna. Chand & Co., Delhi.

Gita Subashitam or wise words from the Gita. Published by M. N. Patel.

Message of Sri Bhagavad Gita. By R. V. Shah. Purohit Press, Ahmedabad.

Gita Rahasya or Karma Yoga Sastra, Vol. II. By B. G. Tilak. Tilak Bros., Poona.

The Hindu Philosophy of Conduct. Being the Class Lectures on the Bhagavad Gita. Vol. II. By Prof. M. Rangacharya. (Available of G. A. Natesan & Co., Madras, Rs 5.)

The philosophy and teaching of the Gita has also been subjected to critical examination and exposition from the modern point of view by the acute thinkers of the present time. Of these, two of the most distinguished are the late Lokamanya Tilak and the late Prof. M. Rangacharya. In the second volume of the Gita Rahasya, Tilak gives the finishing touches to his theory that the true import of the Gita is to harmonise Devotion, Spiritual knowledge and Energism. He calls it the Rahasya of the Gita which gives the title to his book and in the Appendix, he discusses certain problems in regard to the relation of the Gita to the Mahabharata, the Upanishads, the Brahma Sutras and Buddhist literature and to the probable date of the present Gita which he concludes to be not later than 500 years before the Saka era while the Original Gita is some centuries older. The whole text of the Gita with translation and notes also finds a place here. Prof. M. Rangacharya himself arranged the publication of his lectures in three volumes corresponding to the three sets of six chapters or Shatkas as they are known. He lived to see the first volume in print. The second comes out now by the efforts of his son

Mr. Sampathkumar—an act of filial duty for which the public must be grateful to him. In these lectures is given a full exposition of the meaning of the Gita, stanza by stanza with special reference to modern thought pointing out the different interpretations of the three great Acharyas of the three schools of Indian Philosophy. It is a valuable treatise by one of the most distinguished scholars of recent times.

Sometime back, a pertinent doubt was raised in the course of a conversation by our Editor in regard to the statement of the Lord in the Vibhuti chapter of the Gita, 'Dyutham Chalayatham asmi', whether it is appropriate to postulate the presence of the Lord in things evil. I looked therefore carefully into the expositions of these two scholars; but no light is thrown on this matter. The proper meaning seems to be that the element of chance is the manifestation of the unseen Power in all lotteries or games of chance. The word Chalayatham means not deceitful persons but 'those who play at lotteries'. As chance is the guiding principle and unseen controlling force behind all these lotteries, it is within our experience to regard it as the work of a Supernatural Agency.

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INDIAN LABOUR IN CEYLON

CEYLON papers give prominence to the anti-Indian agitation and boycott of Malayalees carried on in the island. Resolutions to restrict immigration and repatriate Indian labourers have been discussed in the State Council, while efforts are being made to dissociate problems connected with trade from those relating to labour and other important questions in which India is interested. The problem of unemployment is a world-wide problem, and we can sympathise with the national desire of the islanders to do their best for their own people. But this can be done without depriving the Indian of his hard-earned and well-merited reward. The complaint is made that an army of Indian domestic servants had invaded the Cinnamon Gardens and were robbing the Ceylonese servants of their livelihood. As a rule, says the *Times of Ceylon*, the Indian

domestic servant demands higher wages than the Ceylonese domestic servant.

If on these conditions the Indians are preferred, it is either because they are more efficient or because there is not a sufficient number of Ceylonese available for service.

Land laws have recently been revised to the prejudice of Indian settlers, who have made Ceylon their own country for decades past. The recent agitation against Indians in general, and the Malayalees in particular, has naturally alarmed the minority community anxious to be on the best of terms with the people of the country of their adoption. The abolition of communal representation and the introduction of adult franchise in the New Constitution have made this all the more imperative. It is up to the majority community to inspire the confidence of the Minority and pave the way for the political advancement of the island.

THE FOUNDATION OF SOCIAL SCIENCE

BY MR. P. NAGARAJA RAO, B.A. (Hons.)

ONE unmistakable characteristic of our age is the revaluation and transvaluation of the ethical values. Social science has rarely taken note of the ultimate values of life, i.e., Truth, Beauty and the Good. It is based on the sandy foundations of empirical investigations. The book under review is an able criticism of the unstable and insecure foundations of social science. Sociology has largely followed the disastrous lead of the metaphysical principle 'Nominalism'. It has been proved to the hilt that nominalism has no more goods to deliver to social science; hence it is declared bankrupt. Nominalism asserts that universals are fictions of the mind and that particulars are independently real. J. W. Friend, the author of the book under notice,* has given us a critical and comprehensive account of the history of the social ideas of the last three centuries.

Social science has to adopt a different method than the one adopted by sciences in general. It ought not to embrace the purely empirical method which rules out the *a priori* values of human life. The sound basis of any society rests on unchanging verities of life. No civilisation is stable which has not for its foundation eternal truths and imperishable values. The sociologist should not proceed on the strict principle that whatever knowledge is attainable, must be attained by scientific methods; and what science cannot discover, mankind cannot know. The study of values, i.e., True Beauty and the Good are not things that are not demonstrable in a laboratory or at the end of a syllogism. Any theory of society based on the records of the scientist's statistics is likely to give us only a stark and gloomy world view.

The true foundation and the real measure of any civilisation are the ultimate values of life. Social science should scrupulously avoid the pseudo empiricism of the scientist, the alluring Hedonist calculus, the charming Darwinian myth, i.e., evolution and adopt the true methods of a sound metaphysics. Sociology is not mere naturalism. So it ought not to base its conclusions on the Darwinian principle 'survival of the fittest'. On the other hand it ought to plan a

method which would fit as many as possible to survive. To raise the "law of the jungle into a philosophy of life" is ludicrous. Society is no gladiatorial show, nor men a set of wolves arrayed for battle and mutual slaughter. Society is the long story of co-operative adventure. Society and the individual are partners in all arts, in all sciences, in all perfection. Society must so function as to combine maximum of unity with the minimum of constraint.

The volume under review is a bold protest against the mechanistic conception of society and a plea for a sound basis for civilisation. A sound social theory ought to have for its foundation the ethical, the æsthetic, and logical values. The Sanskrit historian and Sociologist Kalhana in his "Raja Tarangani" says that society ought to be based on twofold principles of Dharma (an untranslatable word), and Abhaya (fearlessness). A true and perfect civilisation of that type has been the dream of many an idealist in the East as well as in the West. Delisle Burns has a famous saying in this connection: 'Civilisation is yet to come'.

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* The Unlimited Community. J. W. Friend and J. Feibleman. 15 sh. Allen Unwin Ltd.

H. M. The King

INDIA with the rest of the world was startled and horrified at the news of the attempt on the King's life. Whatever may be the motives of the assailant, it was an utterly wicked and insane act. But the occasion revealed the character of the King who, we are told, "rode on" unconcernedly, while the demonstrations of relief and thankfulness at the King's escape have been universal.

Congress and Office Acceptance

The question of "office acceptance" has been so long and so persistently before the Congress and its two Committees that it has become "a phrase suggestive of postponement and evasion". The Working Committee which met at Wardha has again shelved the decision to Bombay, but the Parliamentary Committee of Eleven appointed at Wardha is overweighted by pro-office men.

It looks as if Congress will ultimately vote for acceptance of office but for tactical or other reasons of prestige, the Extremists are unwilling to own it. Meanwhile the controversy is in full swing.

In defence of an Editor

Mr. K. Ponniah, Editor of *Sind Observer*, did the only thing that a self-respecting Editor will do when he rightly ignored the resolution of the Board of Directors asking him not to publish any news or reports or interviews or speeches in connection with Pandit Nehru's visit to Karachi other than the civic addresses and their replies. It would appear that the disobedience has cost him his job. We congratulate Mr. Ponniah on the bold stand he has taken in rejecting the advice of the Board as to what he should publish and what not. That an editor of 16 years' standing should be dictated to by the Board is in itself an intolerable situation. And Mr. Ponniah, in declining to be guided by their counsel, has acted up to the best traditions of the Press. We have no doubt public appreciation of Mr. Ponniah's courageous action in declining to be a tool in the hands of the Board will take a tangible shape and that he will ere long be enabled to continue his onerous public service unfettered by pettifogging interference with editorial discretion.

The Howrah Bridge Contract

So the Port Commissioners have decided to accept the tender of the Cleaveland Bridge and Engineering Company for the construction of the new Howrah Bridge. In spite of all that has been said in justification of their rejection of the German offer and the offer of the Indian Combine, Indian opinion will remain unconvinced. For, as the *Statesman* rightly points out the danger of War applies equally strongly to Messrs. Cleaveland as to Messrs. Krupps. As Ditcher says in *Capital*: "The fact that the work has been given to a non-Indian company remains a grievance in the eyes of the public." Commenting on the transaction the Newsletter, published by the Foreign Department of the All-India Congress Committee, observes:

Messrs. Krupps had agreed to spend Rs. 8.8 millions in India and to buy raw Indian products of the value of Rs. 5.3 millions, while Messrs. Cleaveland have accepted to use steel manufactured in India only if they can make reasonable contracts. Messrs. Cleaveland will quite obviously engage British engineers and supervisors and buy British products. Public opinion in this country is agitated. Some have seen in it a foretaste of Provincial Autonomy.

The Late Sir Fazl-i-Husain

The death of Sir Fazl-i-Husain removes an astute politician and a forceful personality from the public life of this country. Sir Fazl-i-Husain had a remarkably successful career. He gave of his best to his province and his community. As a member of the Government of India, he had wide outlook and patriotic ardour. His efforts on behalf of Indians in South Africa, his schemes of agricultural improvement and the advancement of education marked him out as a statesman of marked ability. "Although he was devoted to the cause of his own community and was very anxious to advance their interests," says Sir C. P. Ramaswami Iyer, who was associated with him in the Viceroy's Council and as a delegate to the League of Nations, "he was essentially a patriotic Indian. His driving power and his ability to get things done were of the greatest assistance to his own Province of the Punjab. He was also a vital figure in all India politics."

The Courts and the Executive

What can only be described as a curious parallel to the Coimbatore Extortion case has occurred in Bengal also—a case to which Justice Cunliffe of the Calcutta High Court calls attention. It is a curious position, observes His Lordship:

The Local Government came here to appeal against acquittals. They urge so strongly that original convictions should be restored. They are successful and the next thing we hear is that they have suspended the operation of the success of their appeal. It may be that the accused have some special pull with the Local Government but they have no pull with us.

Now this idea that the Local Government could be made to interfere with the carrying out of judicial sentences is most unfortunate for the reputation of the judiciary, as it will undermine public faith in the administration of justice. It is imperative that the High Court—the Supreme Tribunal—should restore the people's confidence in the impartiality and independence of the courts. "I have heard," added His Lordship, "that there is a political feeling in Bengal and that we are hand in glove with the Executive. But that is not so." The Bench can hardly afford to be the sport of outside influences and the sooner that such apprehensions are removed, the better for all concerned.

"Locations" for Indians in S. A.

It is a pity that the Asiatic Land Tenure Bill should have been passed at a time when the country is preparing to give a warm welcome to the South African delegation. For, there is no use disguising the fact that the measure is one with which Indian opinion can hardly reconcile itself. Two reliefs are provided in the Bill to soften the blow to Indians in S. A. Indian traders are allowed to occupy and even own property in certain block areas, but the list of such areas will have to be ratified by a resolution of Parliament. Outside these areas individual exemptions may be made at the discretion of the Minister concerned. But the stigma of segregation remains and no change of name can remove it. Under the circumstances we fear Indians in South Africa will not share the view of those in Simla, who seem to welcome the Bill as a substantial advance on the present position.

Indian Students Abroad

The enormous increase in the exodus of Indian youth abroad is not an unmixed blessing. Time was when both Government and public opinion alike had to strain their efforts to induce them to go abroad to complete their education. And those that went were of the right type, able to give a good account of themselves on their return. They were so few and they gave a much desired tone to the Services. But now it would appear they are an indiscriminate lot. According to Dr. Quayle, Head of the Education Department of the Office of the High Commissioner for India, we send more students to British Universities than all the other parts of the Empire put together. From 200 in 1890 to 1,500 in 1935 is, indeed, an imposing figure—and there are about 500 more in the Continent and America. Of these, Dr. Quayle says:

An appreciable portion of the students who proceed abroad ought never to leave their own country. Many of this class of students are obviously unfitted for University or similar education either in India or Great Britain. Experience in the Department has shown again and again that young men have been allowed to leave home, apparently with little or no idea of the exact purpose in mind, or of the advantage or utility of the proposed study or training and its prospect of leading, when completed, to suitable employment, and only too often without an adequate counting of the cost, so that the funds necessary to complete the course have eventually not been forthcoming.

Apart from the annual drain of over 50 lakhs that this exodus entails, it is a sad commentary on the good sense and morale of the students and their guardians.

The Communal Award

Bengal Hindus have never reconciled themselves to Mr. MacDonald's award. The poet, Sir Rabindranath Tagore, presiding over a recent meeting described the attempt as "vivisection of the body politic which emerges as a carcass out of this operation".

For reasons which need not be explained, Hindus are handicapped most in the coming constitution, and Bengal Hindus, instead of receiving any protection being in a minority, have specially been singled out for reduction in their representation even below their natural population strength by weightage being cast against them. Though a tacit compliment, it is an open assault employing novel political arithmetic invidious enough to turn the methods of responsible government into most irresponsible means by which one community is made permanently independent of the co-operation of the other while wielding the right to oppress it, if it so chooses.

The Negus and the League

THE Negus' speech at the Assembly of the League of Nations was a powerful indictment of the great powers. He declared that it was the secret understanding between France and Italy that made the League impotent. The Djibuti Railway, he pointed out, "was closed to import of arms into Ethiopia; it is now used by the Italian army of occupation. Is this neutrality?" After contrasting the embargoes which prevented Ethiopia getting supplies with Italy's abundance of munitions, the Negus asked what real assistance the 52 States and the League had given Ethiopia under the Covenant of the League?

The Negus exposed the pretensions of Italy to civilise Abyssinia and with pathetic faith in the League, implored it even at this late hour to intervene and "save his broken people".

Closing the Abyssinian Affairs

While the League gave a patient and courteous hearing to the Negus' terrible indictment of Italy and the Powers, it went on its way quietly to adopt the resolution "closing" the Abyssinian affair. Forty-four states voted in favour of it, England leading the way. It was no longer the old formula "if other Powers join"—it was a distinct and clear lead to lift the sanctions. Thus the Negus found himself betrayed in the end.

Before voting, the Assembly rejected the Ethiopian request that the Assembly should first vote on the two Abyssinian resolutions, firstly, that the Assembly should not recognise any annexation obtained by force of arms, and, secondly, the request for a ten million sterling loan. The first was not voted upon as it was covered by the Assembly's resolution. The second was rejected by 23 votes to one, with 25 abstentions.

Both Mr. Baldwin and Mr. Eden tried to defend their conduct in the House of Commons and in the country. Their efforts were unconvincing. It was left to the Father of the House, Mr. Lloyd George, with his "white mane bristling like Old Testament wrath" to show them up in their true colours "as he barked his charges of paltriness and cowardice against the Government".

Austro-German Amity

At last the negotiations between Germany and Austria have borne fruit. The terms of the agreement as broadcast by Herr Schuschiwig in Vienna and Herr Goebbels in Berlin are:

Firstly, Germany recognises the full sovereignty of Austria.

Secondly, each undertakes not to interfere directly or indirectly in the internal political development of the other, including the question of National Socialism.

Thirdly, Austria will maintain a policy particularly towards Germany on the fundamental idea that Austria recognises herself as German State. Thus the Rome protocol of 1934 and the Annexes of 1936 as well as the position of Austria, Italy and Hungary as partners thereto will not be disturbed.

This may be regarded as Germany's counter-move to the Franco-Soviet Pact and will doubtless strengthen the central powers. The reactions to this move are characteristic. France is naturally dumbfounded while Italy is pleased. Britain, as usual, is undecided.

It looks as if the old pre-War grouping of the Powers will be repeated—Germany, Austria and Italy on one side and England, France and Russia on the other. That is what comes of killing the League behind its back and attempting to form regional pacts! This marks the complete failure of British and French diplomacy so far to cope with Hitler and Mussolini.

The Spanish Rebellion

A rebellion which broke out in Morocco about the third week of last month quickly spread over the mainland and for a week conflicting reports were received from Spain where a wide-spread revolt was in progress. Although broadcast messages from Madrid declare that Government have the situation in hand, unconfirmed reports from Gibraltar state that the rebel forces had made progress in the south of the Peninsula, capturing more towns and a number of aerodromes, and threatened to bombard Madrid from the air, failing the unconditional surrender of Government.

As we write, the Government dominates the situation throughout the country though fighting continues in Seville, Valencia, and Saragossa. The Navy is preventing the troops at Morocco from crossing over to Spain.

The Dardanelles Conference

The balance of power in the Mediterranean having been rudely disturbed by Mussolini's conquest of Ethiopia, Turkey decided that something must be done to make her position secure. She accordingly notified to the Powers her desire to re-fortify the coasts.

Under the Treaty of Lausanne, Turkey agreed to demilitarise both the coasts of the Dardanelles in return for a guarantee from England, France, Italy, and Japan. In view of the changed political situation, Turkey in 1933 made an attempt to raise the question of revision of the Convention, but the attempt proved abortive. In April of this year, following the Italian declaration of war on Abyssinia, the Turkish Government sent a note to the four guarantor Powers demanding a revision of the Convention. The Conference which met at Montreaux last month discussed the thorny question of the rights of battle-ships to enter and leave the Straits in war time. The Soviets sought to close the Straits to all belligerents except when pursuing the League obligations. France was prepared for a compromise amendment whereby Russia shall have a right to leave the Black Sea under regional pacts within the framework of the Covenant. A deadlock arose on the British proposal to retain the Straits Commission of Control. Turkey objected to this on the ground that it is against her national prestige and all Balkan States supported her. Russia was silent. France supported Britain.

What was described as the last hurdle in the negotiations was got over when the Russian amendment to the British draft convention with regard to the use of the Straits in war time was adopted by the Conference. With regard to Italy's repeated refusal to participate in the Conference, Mr. Rushdi Aras said:

Turkey does not consider it necessary to hold the convention open for Italian signature and reserves the right to eventually discuss a separate agreement with Italy.

Thus a discussion that seemed likely to lead to a protracted quarrel has, fortunately, ended in amicable agreement. The Dardanelles Convention was signed on the 20th July, and Turkey is now allowed to re-militarise the Straits immediately.

Nazi activities in Danzig

The League Session had a sensational week. It had scarcely recovered from the shock of the Abyssinian Emperor's historic indictment—an indictment marked by singular pathos and dignity, which the representatives of the guilty nations listened to in silence—when it was treated to a curious exhibition of bad manners by Herr Greiser, the Nazi President of the Danzig Senate. The Council met to deal with the position following the report of the High Commissioner, Mr. Sean Lester, on the recent developments which began when the Captain of the visiting German Warship *Leipzig* declined to show the customary courtesies to the League Commissioner. Herr Greiser began by giving the Nazi Salute and followed it up by putting his fingers to the nose presumably marking his contempt for the League. He proceeded violently to attack Mr. Lester, whom he accused of persistently supporting the minorities against the majority. He stated that the alternatives were either to replace Mr. Lester or abolish the post altogether and empower the President of the Senate to report direct to the League.

The Council adopted a resolution requesting Poland to deal diplomatically with the dispute between the Nazis and Mr. Lester on their behalf, in view of the fact that Poland had undertaken to conduct Danzig's foreign relations.

Anglo-Egyptian Talks

The Cairo correspondent of the *London Times*, referring to the Anglo-Egyptian treaty negotiations, says that the treaty will be one of friendship and alliance. The defence of Egypt and the Suez Canal against foreign aggression will ultimately devolve upon Egypt. Meanwhile, the British garrison will be maintained, but not in Cairo. The main British garrison will be moved into the desert near Ismailia, only its general headquarters remaining in the capital. As the Egyptian forces increase in size and efficiency, the British garrison will be reduced.

The British Air Force in Egypt will be increased and aerodromes will probably be maintained at Ismailia and Aboukir. It is also probable that a military and naval force will be stationed at Alexandria.

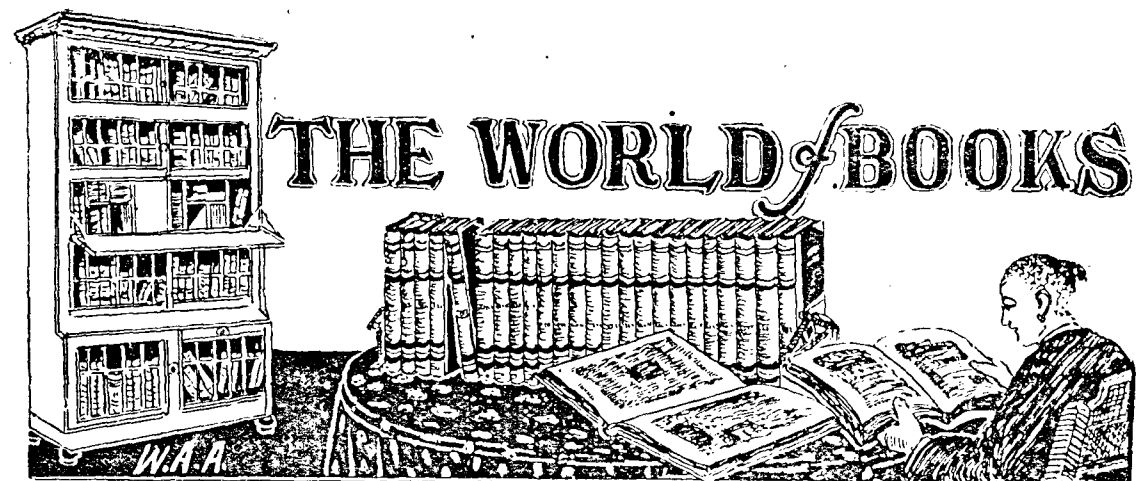
The Egyptian Government will undertake to construct good roads to allow the British forces at Ismailia to be moved rapidly across Egypt in time of need.

DIARY OF THE MONTH

- June 26. H. M. the King receives the Indian Cricketers in audience at the Buckingham Palace.
- June 27. Bengal Hindus submit a memorial to the Secretary of State urging the amendment of the Communal Award.
- June 28. A big Labour Demonstration at Hyde Park, London, protests against the abandonment of Sanctions.
- (June 29. Congress Working Committee meets at Wardha.)
- June 30. The Negus makes a spirited appeal to the League.
- July 1. Sir Feroz Khan Noon assumes Office of High Commissioner for India in London.
- July 2. Pandit Jawaharlal Nehru drafts a provisional constitution for the Indian Civil Liberties Union.
- July 3. Pandit Malaviya meets H. E. the Viceroy.
- July 4. The India Orders-in-Council receive His Majesty's assent.
- July 5. The World Congress of Faiths meets in London.
- July 6. The Congress Parliamentary Committee commences its election campaign.
- July 7. Sir Raza Ali in a speech at Durban welcomes the passage of the Transvaal Land Tenure Act as an epoch-making event.
- July 8. Russia threatens to leave the Dardanelles Conference unless certain demands are complied with.
- July 9. Sir Fazl-i-Hussain is dead.
- July 10. An Austro-German Agreement has been concluded.
- July 11. H. M. the King invests Sir Sidney Barton, British Minister in Addis Ababa, with the insignia of Knight Grand Cross of the Order of the British Empire.
- July 12. Bengal Congress Committee passes a resolution expressing sympathy with the Memorial to the Secretary of State for the revision of the Communal Award.
- July 13. H. E. the Viceroy opens the first Session of the Transport Advisory Council.
- July 14. Sir Harold Brown is appointed Director-General of Munitions Production in Britain.
- July 15. Italy celebrates the end of Sanctions.
- July 16. H. M. the King knights the Maharaja Kumar of Vizianagaram.
- July 17. Martial Law has been lifted in Japan.
- July 18. Fifth Session of the Indian States Peoples' Conference meet at Karachi under the presidency of Dr. Pattabhi Sitaramayya.
- July 19. Pt. Jawaharlal Nehru opens the New Congress House at Karachi.
- July 20. The Indo-Japanese Trade talks commence at Simla.
—The Dardanelles Convention is signed at Montreux.
- July 21. Sir Eric Mieville is appointed principal Private Secretary to H. R. H. the Duke of York.
—Sir T. Inskip outlines the progress of the Government's rearmament plans in the House of Commons.
- July 22. The Italians are reported to be in a perilous condition in Addis Ababa, on which Ras Seyoum is marching with Ethiopian troops.
- July 23. H. M. the King gives audience to H. H. the Maharaja of Mysore.



SIR ERIC MIEVILLE, K.C.I.E.



SELVES AND THEIR GOOD. By Helen Wodehouse. George Allen & Unwin, London.

The author with admirable ease discusses the central problem of Ethics, namely, 'The Good'. She examines the concepts of Egotism and Altruism and points out that in desiring our own good we have to take into account the good of others also. "Possession on the material plane implies an unilateral relation, but on the spiritual plane it has a bilateral significance. It means surrender." She takes a pragmatic view of conduct and defines "the Good as that which corresponds to a need". She concludes that Self-Realisation is the *summum bonum* of human life and can only be achieved through an identification of our own interest with the interest of others. The book is a fascinating study of the problem of the Good.

ONE GOD, ONE EMPIRE, ONE MANKIND
By Uma Maheswar. Published by the author, Trivandrum.

This small volume of verse reveals the aspirations of the young poet Uma Maheswar. It is hoped that he will perfect the medium of expression before he embarks on further writings.

CYNTHIA'S AMBITION. By Basil Tozer. T. Werner Laurie Ltd., London. 7s. 6d.

Born of a poor Yorkshire farmer and an aristocratic mother, Cynthia Gerald is sent to a College for the daughters of gentlefolk according to her mother's wish. The innumerable infidelities to which she falls a victim on account of her social ambition, are disclosed with astonishing detail. Deserted and helpless, she cultivates an intimacy with a notorious woman in Paris who finds in her a tool for her criminal schemes. She escapes police detection and goes to England, where she meets Cyril Berkely whom she loved in her College days. After a time Cynthia and Cyril Berkely leave Croydon by air to Buenos Aires where they spend the rest of their days in happy union. This novel is a work of sensationalism rather than a serious study of character or society. Though occasionally lively, it is loosely knit and breathes a holiday atmosphere.

SUBHADRAHARANAM. Madras University. Malayalam Series, No. 2.

This is a short Malayalam poem, whose author is not known, written in the style of poetry known as 'pana'. It deals with the well-known episode in the Mahabharata in which Arjuna marries Subhadra. The book is well printed and there is an Introduction in which the authorship, the time and such other questions are discussed.

SRI SWAMI NARAYANA. By Bhai Manilal C. Parekh. Published by Sri Bhagwat Dharma Mission House, Rajkot, India.

This is a well-written and inspiring record of the life and thought of Swami Sahajananda or Swami Narayana, as he is more popularly called. He was a great spiritual dynamic personality, who had a profound influence on his contemporaries, and whose followers today number several thousands in India. Born in 1781; leaving his home when eleven years' old and wandering all over India, visiting the various places of pilgrimage in search of a spiritual Guru; perfecting himself by such contacts with Yogis and ascetics in the exercise of spiritual discipline; he came early in life under the influence of Swamis. Muktananda and Ramananda and was installed the Acharya of the Sadhu-Satsangis at the age of 20. For 30 years he laboured incessantly to organise, consolidate and instruct that great spiritual brotherhood. The peculiar feature of this movement is, that it is entirely indigenous and Hindu in its origin and development, wholly uninfluenced by any outside thought. The *Shiksha Patri* of 212 precepts given at the end of the Volume contains the essence of teaching.

(1) PROSPERITY AND SELF-HEALING BY MIND POWER. (2) THE WHITEMAN'S SCOURGE: CANCER. By E. S. Souter. Published by L. N. Fowler and Company.

Both the books give very interesting reading, as the author gives an account of his personal observations of his patients supported by the opinions and advice of eminent doctors and experts in Medicine. These books are sure to convince the readers that more lies in 'Mental means to physical health', as the author's suggestions can be easily practised.

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

These lectures delivered by Professor Brij Narain at the University of Delhi are not concerned, as he says, with theories. They deal only with tendencies. The three main tendencies examined by him are:

1. From dualism to monism, i.e., the economic interpretation of value in terms of utility alone as against dualistic interpretation in terms of cost and utility.

2. From economic individualism of orthodox *laissez-faire* to the economic collectivism represented by Fascism, National Socialism and the New Deal.

3. Institutionalism which is so strongly marked in America.

Indians have made no contribution to the theory of economics. Indian economic studies have developed rather on realistic lines. Under the present conditions, Professor Brij Narain is right in wishing that they continue to be realistic. In the interest of national progress a greater diffusion of economic knowledge is of course necessary; but the author would seek to correct the economic errors into which our religious view of life has led us by greater emphasis to the law of causality.

In America, in the absence of a clear concept of the difference between wealth and welfare there is a definite trend towards Behaviourism and Institutionalism. The new deal is a restriction of private enterprise and recognition of the importance of social welfare. Deductive analysis is cast aside. While admitting the value of economic theory, Prof. Brij Narain is so much influenced by pragmatic economics, the relativity of economic precepts and the peculiarity of Indian conditions that he inevitably becomes an institutionalist.

The Professor believes that 'the world is moving towards collectivism', a conclusion with which we are bound to agree substantially.

AURANGAZIB AND HIS TIMES. By Zahiruddin Faruki, B.A. (Alig.) BAR.-AT-LAW. Taraporevala Sons Ltd., Bombay. Rs. 8-8.

Modern historical criticism has a tendency to rehabilitate the reputation of historical personages of the past who have been depicted in anything but rosy colours. Thus Sivaji is no longer the "Mountain Rat" but a nation builder; Warren Hastings is a governor-general more sinned against than sinning; the Blackhole tragedy is not a gruesome reality but an incident of questionable veracity.

In tune with this modernity, Mr. Faruki attempts in his "Aurangazib and His Times" at an orientation. There is no denying the fact that Aurangazib's reign is an important period in India's history, standing as it does at the parting of the ways, between the Mughal and the British epochs, between the old and the new. One has always learnt to look at this important period as one of unqualified religious fanaticism, the hero of the age being neither less nor more than a bigot. In his role in the war of succession, in his treatment of the Hindus, in his conquest of the Deccan, in his fight with the Rajputs and in his dealings with the Mahrattas, we see in Aurangzib only the staunch supporter of Sunni Mahomedanism and the inveterate iconoclast.

Mr. Faruki takes his cudgels against this one-sided rendering of an important period of country's past. He takes strong objection to Prof. Jadunath Sarkar's characterisation of Mughal rule in India "as a thinly veiled brigandage" and of Islam as a creed "whose followers regard robbery and murder as a religious duty", the spoliation of the infidel as an act of grace. The stereotyped judgment of the Great Mughal is sought to be exposed by profuse quotations from Hindi, Persian, Urdu, Marathi and English original documents.

When one lays down Mr. Faruki's book, one feels that if Sarkar and Todd are guilty of bias against Aurangazib, Mr. Faruki is not free from bias for Aurangazib.

LIFE AND EXPERIENCES OF A BENGALI CHEMIST. Vol. II. By Profulla Chandra Ray. Chakravarty Chatterjee & Co., Calcutta.

The first volume of Dr. Sir P. C. Ray's autobiography was reviewed in these pages by Mr. N. C. Kelkar in December 1932. Dr. Ray is now 75, but he is as energetic and versatile as ever. Not content with the exacting nature of his work in the laboratory, he has interested himself in multifarious public activities. In the second volume of his "Life and Experiences", which has just been published, we have ample evidence of the energy and versatility of this great Bengali chemist. Dr. Ray brings to the discussion of public problems the same analytical skill and cogent reasoning, coupled with an array of argument and authority, which cannot fail to carry conviction.

The subjects dealt with cover a wide field—the progress of English education in India, socio-economic problems, military expenditure and Indianisation of the army, student life, the administration of justice, etc., etc. These chapters are crammed with facts and figures, while the chapter on Old age and how to combat it is full of mellow wisdom. Altogether, Dr. Ray has produced a book well worth reading in full.

A FIRST TRIGONOMETRY FOR 4TH AND 5TH FORMS. PART I. By J. Morgan, M.A. 1s. 3d. Macmillan & Co., Ltd.

This book is intended for the use of school final candidates in England taking elementary mathematics. The exposition is simple and there are a number of worked out examples to serve as models for the students to work the various problems given.

Hyderabad

CATTLE-BREEDING IN HYDERABAD

Special attention is being paid in Hyderabad to the improvement of the ryot's cattle. A special cattle farm exists in Himayutsagar and its aims at improving the milk yield and producing an improved type of cattle. An up-to-date dairy furnished with a pasteurising plant is provided in order to demonstrate to the public modern dairying methods. Two breeds of cattle are maintained by the Farm: the Krishna Valley breed for the South and the South-Eastern areas of the State, and the Malvi for the North-Eastern corner. For the black cotton soil areas, breeding work is in progress with the Deoni breed at the Hingoli Stud farm under the control of the Veterinary Department. A small herd of Murra buffaloes is being maintained to supplement the supply of milk for dairy use. The total yield of milk during the year was 122,475 lbs. and the Farm, it is said, is not able to meet the demand which has increased for the pure milk supplied.

CONSTITUTIONAL REFORMS

H. E. H. the Nizam by a *firman* has given sanction for the creation of a new Secretariat to be known as Constitutional Reforms Secretariat, whereof Mr. Mirza Ali Yar Khan will be appointed Secretary in addition to his present duties as Director of Information.

This Department will deal with all federal questions as well as questions of internal reforms of political and constitutional nature.

The portfolios of the new Department will vest with three members of the Executive Council who form the External Relations Committee, namely, Sir Akbar Hydari, Finance Member, Mr. T. J. Tasker, Police Member, and Nawab Mahdi Yar Jung, Political Member.

SINKING OF WELLS IN HYDERABAD

One direction in which the Agricultural Department of H. E. H. the Nizam's Government helps the public is as regards selecting suitable sites for the sinking of wells. Of 86 such applications last year, 71 only could be attended to before the monsoon set in. 1,344 sites in all had to be tested. Of the 71 sites selected, 42 were meant for sinking new wells, 22 for deepening old wells for increased water supply and 7 for boring.

MENTAL HOSPITAL FOR HYDERABAD

Hyderabad is going to spend some 19 lakhs of rupees for establishing a mental hospital, thus supplying a long-felt need. The plans have been so designed as to meet the demands for segregating the different classes of mental patients with provision for special treatment.

Bikaner

THE BIKANER FINANCES

A surplus of over Rs. 36 lakhs with a record revenue of Rs. 18,278 lakhs and an ample provision for productive public works, indicates the prosperous condition and efficient management of the State's finances. Out of these 36 lakhs, it is proposed to spend Rs. 7½ lakhs on irrigation works, Rs. 1½ lakhs on the Bikaner State Railway and Rs. ½ lakh on the State colliery. It is also proposed to put Rs. 15 lakhs in the Revenue and Sinking Fund.

The State has recently paid up the entire amount of the Public Loan raised a few years ago for the construction of the Gang Canal and the Bikaner State Railway and other productive purposes.

Baroda

VILLAGE UPLIFT IN BARODA

In the course of the debate on a resolution moved in the Baroda Legislative Assembly, requesting the Government to extend to all districts the scheme adopted in Baroda district of grouping 20 selected villages for demonstrating the advantages of concentrated propaganda for village uplift, Sir V. T. Krishnamachariar, the Dewan, made a public statement explaining the nature and objects of the work done at the rural reconstruction centre of the State at Kosamba.

He stated that the work done in Baroda villages was different from what was done at the centre in so far as the former was undertaken voluntarily by a band of enthusiastic officers in their private capacity without any obligation on the part of the Government. The Kosamba centre, on the other hand, was an official concern financed by the State to evolve by experiments types of subsidiary occupation suitable to local conditions. The nature of work being purely experimental and the problem very difficult to solve, the Government was not surprised at the failure of some trials. The centre had not only to select subsidiary industries but also to prove that they would be sufficiently lucrative to provide good returns to cultivators adopting them. He, however, added that he did not know of any other centre achieving results comparable to those at Kosamba.

STRAY CATTLE IN BARODA

For the prevention of damage to agricultural crops and nuisance caused by stray cattle, which had assumed considerable proportion and was a source of danger to the economic prosperity of the rural areas in many parts of the State, the Baroda

Government appointed a Committee to consider the question and suggest remedial measures for the purpose. The Committee was of the opinion that the provisions of the Cattle Pounds Rules in force were inadequate and laid down certain additional principles for the removal of the nuisance caused by the roaming cattle of the Rabaris and other people. The Government, on submission of the report by the Committee, passed orders directing the Legal Remembrancer to prepare a Draft Bill in this behalf in consultation with the departments concerned on the lines of the recommendations made by the Committee with a view to enforcing severer measures for the solution of the problem. This has been prepared and published in the *State Gazette* for eliciting public opinion.

INDUSTRIES IN BARODA

While felicitating Dewan Sir V. T. Krishnamachariar on his receiving the title of K. C. I. E., at an "At Home" held recently in his honour at Baroda, the President and members of the Federation of the Baroda State Mills and Industries urged a plea for the reduction of railway freights and a reorientation of the State's policy in the matter of investing Government funds to encourage industries with a view to accelerate industrial progress.

Replying, the Dewan referred to the policy of industrial development which was being systematically pursued by the State and with great success, and said that it was in the fitness of things that they should not feel satisfied with what had been achieved but strive to do more. He thought that the initiation should come from the Association and assured them of the Government's support in the proposals made by them.

Mysore

LAKKAVALLI PROJECT

The Committee appointed by the Government of Mysore to consider the details of the Lakkavalli Power and Irrigation Project, which involves the building of a dam across the river Bhadra at Lakkavalli before its confluence with the Tunga River, has concluded its labours.

Its principal recommendation is to the effect that the first stage of the scheme should be taken on hand immediately, that the first stage should confine itself to the production of electric power to the extent of 10,000 horse power and an irrigation of 28,000 acres of land, and that the first stage of the construction of the dam should be so designed as to admit of further development of both power and irrigation by definite stages.

The estimated cost of the first stage of the work with provision for further development is Rs. 197 lakhs.

THE MYSORE BUDGET

For the year 1936-37 the total revenue is expected to amount to Rs. 3,78,72,000. The most striking feature under the revenue heads is that an income of Rs. 18,67,000 is budgeted for the next year under "Railways' net receipts" against an income of only Rs. 9,60,000 under the revised estimates for the current year. This appears to be due to the fact that, from next year onwards, no interest will have to be paid on the Railway Sterling Loan which is being liquidated. Thus a substantial addition of Rs. 9,60,000 is expected under the revenue heads.

TOBACCO CULTIVATION IN MYSORE

Mysore has undertaken experiments in tobacco cultivation and it is expected that the crop will pay the cultivator more than any other commercial crop ordinarily grown in the State.

Travancore

HINDI IN TRAVANCORE SCHOOLS

The Government of Travancore have accorded sanction for the introduction of the teaching of Hindi as a second language in four or five English high schools in the State if there is a genuine demand for it, and there are not less than 20 students in the fourth form to attend the Hindi class. The Government had sanctioned the teaching of Hindi in form IV of one of the largest departmental schools in the State, the Sri Mula Vilasam High School, Trivandrum, last year. They have now sanctioned the teaching of Hindi in form V also during the current school year.

THE BOARD OF AGRICULTURE

The first session of the Travancore Board of Agriculture consisting of 53 members, officials and non-officials, was recently opened at Trivandrum by Dewan Nawab Sir Muhammad Habibullah. Addressing it, the Dewan said that the association of officials and non-officials brought about on the Board should result in a great improvement of agriculture and the position of the agriculturist.

Kashmir

UNEMPLOYMENT IN KASHMIR

A resolution was passed by the Praja Sabha (Kashmir Legislature) at its last session recommending the appointment of a Commission to consider the question of unemployment in the State.

His Highness' Government have accordingly appointed a Commission with the Home Minister as President and Mr. R. G. Wreford and three non-official members of the Praja Sabha as members to inquire into the causes of unemployment and suggest ways and means of combating it.

INDIANS OVERSEAS

South Africa

THE TRANSVAAL LAND TENURE ACT

Sir Raza Ali, while appealing for an Indian united front in South Africa at Durban on July 7, said that the Transvaal Land Tenure Act was an epoch-making measure. For it conferred the right for the first time upon Transvaal Indians to own land without accepting segregation. He warned Indians that the centre of political action was now transferred to Transvaal and Natal, instancing the attempts of the Natal Municipal Association endeavouring to create residential and business segregation. Indians must be prepared to defend the inroads upon their rights, he said.

The Act gives effect to the Feetham Commission's recommendation to set aside block areas already occupied by Indians in the mining areas in the Transvaal and to grant exemptions to individuals outside these areas. It also adopts the Select Committee's proposal that in such areas Indians may also be given the right of ownership and other rights hitherto denied them. Such exemptions will become operative only after the Union Parliament has passed a resolution of affirmation.

The United India and Indian States welcomes in this connection the passage of this Act and says that the action of the Union Government may definitely be regarded as indicating a welcome change from the policy of restrictive laws against the Transvaal Indians, which began in 1885 by an Act which prohibited the ownership of land by Asiatics except in areas set apart for them. It continues:

This principle of segregation was expanded by the Act of 1903 which prohibited absolutely not only occupation but also ownership of the mining areas in Transvaal. In spite of these restrictions, however, Indians came into occupation of certain places in the Transvaal, because the Act of 1903

was defective in that it did not provide the machinery whereby it was to be administered and the licensing authorities were under no obligation to withhold licences to Asiatics. An Act of 1919 aimed at recognising as legal all such illegal occupations and putting a stop to the acquisition of further illegal interests while a Bill was introduced in 1930 to make the position fool proof. An inquiry commission was set up before which Mr. J. D. Tyson was deputed to give evidence by the Government of India. The Commission expressed its inability to agree to the Indian plea to allow Indians both to own and occupy property without segregation, but it was agreed to that the Minister should be given power to exempt certain areas from the operation of the restrictive law. The Feetham Commission was subsequently appointed to lay down the guiding principles on which exemptions could be granted. The Commission had, however, been limited by its terms of reference to the question of occupation and there was no inquiry as to the right of ownership. The Commission prepared a list of areas in which Asiatics largely resided and suggested that these areas might be exempted. As for places where individual exemptions were sought, the Commission suggested that this should be granted by the Minister of the Interior acting on the advice of the local body. It was on the basis of these recommendations that a Bill was introduced by Mr. Hofmeyr this year. The Select Committee on the Bill not only endorsed the principle of exemption by blocks and of individual exemptions, but went further and recommended that in blocks where exemptions from prohibition to occupy property had been granted, they could also be exempted from prohibition to own property. Such exemptions are to be made, however, by an affirmative resolution by the South African Union Parliament. Once granted, such exemptions will be perpetual. Indian opinion in South Africa generally welcomes this Bill without of course surrendering their plea for the total abolition of segregation.

THE SOUTH AFRICAN DELEGATION

The following is the personnel of the delegation from the Union of South Africa, which is expected in India next September:

Hon. H. J. Hofmeyr, Minister of the Interior, leader;

General Hon. J. C. G. Kemp, Minister of Lands.

Members of Parliament: Col. C. F. Stallard, Dr. N. J. Van Der Merwe, and Messrs. L. Egeland and J. H. Grobler.

Mr. P. I. Hoodenhout, Secretary for Interior, and Mr. P. F. Kincaid, Commissioner for Asiatic Affairs.

Messrs. Hofmeyr and Kincaid will be accompanied by their private secretaries, Messrs. Dames and Penzhorn respectively.

It is probable that one other member of Parliament may form part of the delegation.

Kenya

INDIAN TENNIS TEAM TO KENYA

The Indian Tennis Team consisting of N. Krishnaswami, Captain, Ghose Mohamed, S. L. R. Sawhney and Poornachandra Rao to tour Kenya were seen off at the Madras Harbour on July 8, by a big gathering of tennis enthusiasts including the Yuvaraja of Pithapuram, President of the All-India Lawn Tennis Association. The team sailed by *Isipingo*.

The President and the Captain were very optimistic about the success of the tour.

The Yuvaraja of Pithapuram said that the present tour was the first of a series of tours to follow. For, the Lawn Tennis Association had received invitations from various countries including West Australia and Germany, and India hoped to send her representatives there shortly.

The team touched Colombo on the 10th July where they played an exhibition game. They reached Mombasa on July 19. The Test matches between India and Nairobi will take place at Nairobi.

The team will participate in the Championships of Kenya and also visit Uganda. They expect to return home by the first week of September.

Zanzibar

INDIANS IN ZANZIBAR

Mr. G. S. Bozman, Additional Deputy Secretary to the Government of India in the Education, Health and Lands Department, who was sent out to Zanzibar to help Indians there in presenting their case to the Binder Commission, has left Zanzibar.

Indians in Zanzibar, he said, were delighted at his visit and took it as evidence for the keen interest which the Government of India took in them and in their affairs. Mr. Bozman helped Indians there in preparing their case and in drawing up a memorandum which was submitted to the Binder Commission.

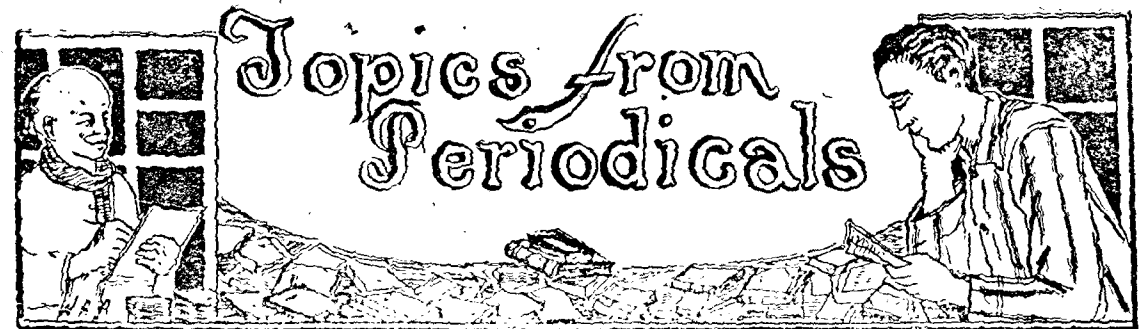
Poland

INDIA SOCIETY IN POLAND

Friends of India and lovers of Indian culture have recently founded a society under the twofold name of "Bharata-Mitra-Parishad" in Sanskrit and "Towarzystwo Przyjacio Indji" in Polish. As is evident from the title and as set down in the constitution of the society, membership is only open to all persons of Polish or Indian nationality without any distinction of caste or creed. In fact, the principal aim of the Bharata-Mitra-Parishad is to propagate and popularise knowledge of India in Poland, with a view to promoting closer relations between the two countries by an exchange of ideas and intelligence, cultural and commercial, not barring however such information of current events as would undoubtedly be required to make any contact with India a real one. The society has its premises in Warsaw at present, but it aspires to open branches in all cultural centres of Poland in the near future.

The organisers of the society pay particular attention to the Academic whose object is to encourage Indian students to come to Poland. All information regarding the Polish school and university education will be furnished by the society in the form of a pamphlet, which will be despatched to all Indian universities and students' societies. Also this section will take upon itself the task of procuring free board and lodging to Indian students and eventually scholarships and stipends for studying in Poland. In this, the society has the assurance of help from official authorities.

The Bharata-Mitra Parishad has in view the formation of an Indian Museum in Warsaw, for which purpose it has already received the kind permission of using the premises of the Warsaw Oriental Institute from Prof. Dr. Schayer,



STATE IN NEO-DEMOCRACY

At a time when political institutions as well as theories are apparently heading towards apotheosis of one or other form of despotism, it would be too bold, writes Prof. Benoy Kumar Sarkar in the July number of the *Calcutta Review*, to maintain that in spite of all such seeming *digvijayas* (world-conquests) of dictatorship, the expansion of democracy is the most outstanding fact of societal organisations and theories throughout the world. Prof. Sarkar continues:

Perhaps the new tendencies will have to be described more as neo-democratic than as democratic. That is, in contemporary politics it is possible to detect such strands of liberty as do not deny the other side of the shield, namely, authority, or pose as antagonistic to the latter but rather seek to find self-expression and establish themselves in harmony with it. Liberty and authority are appearing as but diverse functions of a complete spiritual or moral whole. Faith in the people is as strong as ever, nay perhaps stronger than before in the political ideology of to-day. Even the dictatorial constitutions make it a point to emphasise the folk-element in all their statutes and ordinances.

It is the people and nothing but the people to which the appeal is being addressed as much in Soviet Russia and Fascist Italy as in Nazi Germany. In other words, the despots and dictators of to-day are not the 100 per cent. heirs of the enlightened despots of the eighteenth and previous centuries such as preceded the liberalism of the French Revolution and after. Modern despotism is through and through saturated with the consciousness of the interests and rights of, as well as of obligations to, the people. In the dictatorship of to-day the people is not something antithetic to the ruler, the authority, but a part and parcel of a synthetic organisation which combines the two in one solid structure. We witness, indeed, what may be called neo-despotism, i.e., despotism as modified, regulated and multiplied by democracy. The contemporary despots are but limbs of a system maintained by social solidarity. It is the form of a vital complex that keeps the different parts each in its place.

EARTHQUAKES IN INDIA

When will India be free from earthquakes is perhaps a question asked by everybody now-a-days. No definite answer is possible, says Mr. Vivekananda in the latest *Quarterly Journal of the Madras Geographical Association*. But his observations with regard to the recurrence of quakes in India are worth noting:

Since the release of strain is the main cause of earthquakes, a long period of quiescence is likely to follow at places where the strain has been once released. Such places may be regarded, if not the safest, at least safer than those places where the strain has not been released. The old North-east Indian Earthquakes of 1833, 1843 and 1869, the great Assam Earthquake of 1897, the Kangra Earthquake of 1905, the Baluchistan Quakes of 1909 and 1931, the Bihar Quake of 1934 and the recent Quetta Quake, 1935, not only reveal this truth but show that earthquakes were and will be a regular feature which will continue perhaps till the Himalayas cease to grow and thus become too old to cause any instability at its foot. If earthquakes are to be a regular feature, is there any possibility of averting the same? To this also we must say "No". The rich and fertile resources of the Indo-Gangetic alluvial plain has lured many thousand inhabitants, and as Dr. L. L. Fernor has pointed out some of the richest cities in the East have been built on this geologically unstable region, little dreaming that their opulence and magnificence rest on a powder magazine within a few miles of their foundation. Unless man resorts to the most primitive method of living there is no possibility of minimising, much less averting, this danger.

Earthquake, concludes the writer, is a challenge to show that the mysterious workings of Nature are yet to be unravelled by man. Such are man's limitations and helplessness in spite of his inventions.

THE INDIAN EARTHQUAKE. By C. F. Andrews. This book describes the terrors of the actual scene of the earthquake and the efforts made to give relief to the sufferers. Price Re. 1-14.

G. A. Natesan & Co., Publishers, G. T., Madras

THE GANDHI BROTHERHOOD

Bharatan Kumarappa, writing in the July issue of the *Aryan Path*, gives an interesting account of the evolution of the Gandhi Seva Sangha. This is a small band of men and women pledged to the pursuit of the ideals taught by Gandhiji through the service of the people. The writer compares them to the first few disciples of Jesus on whom lay the responsibility of propagating the principles of their Master. The Sangha was started in 1923. It originated in the mind of Seth Jamnalal Bajaj when Gandhiji was in prison. Sethji also set apart a handsome amount to make it possible for these men of the Sangha to devote themselves to national work free from financial anxieties.

They were carefully selected from several parts of the country, where they carried on their work in an effective manner. They were generally men who were capable of earning an adequate income, but in the Sangha they received just a small maintenance. According to the present scale the maximum for a single person is Rs. 25 (£2 or \$10) a month, and for a family Rs. 75, but the average actually drawn falls below Rs. 20 and Rs. 40.

The Sangha which is now a registered body, meets once a year to exchange ideas, discuss problems and to pledge themselves afresh to their ideals. And what are these ideals?

One characteristic which distinguishes this group from purely religious orders is that its main emphasis is thrown on service of the people. There is place in it for prayer, calling on the name of God, fasts and the like. But it regards such purely religious activities without actual service of the masses as insufficient. Gandhiji's teachings insist that the search after Truth and the practice of the vows must be pursued through service and not merely through religious form and ceremony and much less through a monastic or a retired life. Accordingly members of this brotherhood are found in villages and elsewhere wherever the need is greatest doing the work that requires to be done.

INDIGENOUS EDUCATION

In the *Visva Bharati Quarterly*, Pandit Kshitimohan Sen gives a vivid picture of indigenous education, which gains so much in value from sympathy and experience.

In Bengal, the teacher's own dwelling house used to serve as a Chatuspathi, in which the students also lived during the period of their studies. The master was a father to his pupils, and his wife was as a mother. The peaceful life of the village that went on around them kept their minds and hearts full of human interest. Though teachers and pupils were alike poor in material resources, the store of love and wisdom in their little households was full to overflowing. So attached did the pupils become to what was for them a veritable *alma mater*, that when the time came for their return to the homes of their parents, they were moved to tears.

The master would sit at meals with his pupils as well as his own children, and his wife would make no difference in the food she served to them. The pupils would rather freely pester her with all kinds of affectionate importunities like as petted children do in their own homes. If any new-comers hesitated to do likewise, she would remark: "They still look on us as strangers." As a consequence, the feeling of belonging to the master's own family and the spiritual and intellectual lineage thus established endured through generations. Among the various touching stories of village life that have become traditional, these relations occupy a large place. It is a great pity that such stories are all but forgotten now-a-days.

The love in the hearts of these worthy pandits was only equalled by the depth of their learning and their devotion to duty.

Young Dhundaraj, son of the world-famous Gangadhar Shastri, was a great friend of all the pandit's pupils. The poor boy suddenly died after a short illness without our knowing of it at the time. But our pandit took his class as usual though we noticed that he looked aged and worn. After lessons we went about calling for Dhundaraj whereupon his father remarked: "He has gone where your voices will not reach him." The pandit said this so quietly that at first we could not understand. When at length his meaning dawned on us, one of us exclaimed: "But why, Sir, did you not stop our lesson?" "How could I, my son?" replied he. "So many of you have come from far-off places, I have no right to waste your time. My sorrow is my own affair. But this search for knowledge belongs to all of us and it would be wrong of me to impede its progress." His simple steadfastness staggered us.

A NEW SOCIALISM

Mr. R. Boigelot, writing in the *New Review* discusses the Labour Plan adopted by the Belgian Socialist Party. This plan, otherwise known as the *Plan De Man* from the name of its originator, is a slightly modified form of the Russian system. The plan aims at a profound transformation of the economic structure of the country, which must result in an increase in the purchasing power of the population. This, according to the plan,

is the sole means of developing not only the benefits directly bestowed on the working man by earlier reforms, but also those wider liberties which indirectly result from them. It is, moreover, the only way of maintaining a decent standard of living.

The chief obstacle to this orientation is the private monopoly of credit which subordinates economic activity to a desire for private profit instead of attempting to satisfy the needs of the community. Another evil of this banking monopoly is that it reduces the State to dependence and paralyses every effort to transform political democracy into true social and economic democracy.

The Plan therefore suggests the division of production into two great sections—collective and private. It wishes to bring about

an economic transformation of the country in inaugurating a regime of mixed economics where side by side with private production, a nationalised province of production will include the organisation of credit and the great industries which are already *de facto* monopolists.

With regard to collectivised production, the Plan aims first at the naturalisation of credit.

The legislature will take the necessary steps to organise for the public utility the disposal and distribution of credit. This will not be done, as

in Russia, by establishing a State bank directed by Government officials for the control of credit. Although the Belgian Plan contemplates the foundation of a State Institution for Credit whose business it will be to subject the operations of credit to the guiding principles of the Plan, yet the old banks will continue to function as before with this difference that the State, by buying up the majority of the shares, will be sure of controlling and influencing them as need arises. A specific law will allow the transfer to this institution of the shares the State will find it necessary to possess in order that it may exert a preponderating influence in the direction of the great banking concerns. Similar steps will be taken in regard to other institutions concerned with the handling of money, e.g., savings banks money and postal order offices, insurance companies and so forth.

Another point in which the *Plan De Man* differs from the Russian system is that all expropriations will be fully indemnified:

The buying up of shares will be done either by private contract or by laws passed for expropriation in the cause of public utility. The indemnities incurred will be met by the institution for credit. The indemnification will be such as to prevent its being further used for purposes harmful to the interests of the new regime.

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THE RAPE OF ABYSSINIA

O Iago, the pity of it, the pity of it, Iago? These words of Othello's keep echoing in the mind as one thinks of the tragedy of Abyssinia. It all seems so pitiful. The oldest kingdom in Africa has been destroyed and for no reason except to cool a dictator's lust. Italy is now a satisfied Power—and to satisfy Italy, Abyssinia and all the hopes and plans for her future envisaged by an enlightened Emperor must pass away. Signor Mussolini proclaims his Italian Empire as if that were the whole of the story. But what is his Empire worth to the Abyssinians? Left to themselves they could have developed along their own lines. Now there will be no such fulfilment. For all opinion is agreed that Abyssinia is not especially rich in raw materials and so it cannot be for them that Signor Mussolini has waged the most unprovoked war in history. No, Abyssinia is not to be developed primarily in even the accepted imperialist fashion. She is wanted mainly as a reservoir for black troops.

Thus writes Major D. Graham Pole in the *Modern Review* for July. Gas, not superior valour, has conquered the Abyssinians. This terror raining down on them from the skies broke their morale. The use of poison gas by a Great Power, stresses the writer, in spite of its pledged word that it would never do so, is a lesson which other Great Powers will have to ponder. But Italy's conquest of Abyssinia is, of course, of importance to the whole world.

It is the triumph of a Fascist dictatorship over the League system and what one Dictator can do another will do also. Nothing is more significant than the undertone of admiration for Signor Mussolini observable in the German Press. The Berliner Boersen Zeitung writes:

By taking possession of Abyssinia, Mussolini faces the world with the same *fait accompli* as he did with his invasion. He does not bother about the League of Nations. This method of marching unwaveringly towards his goal emphasises the lesson of the past half year, that the quick act of a single individual is more effective than the deliberations of many.

In fine, the writer points out:

Britain and France and the League generally have certainly shown the most damaging vacillation. It is amazing that they should decide to put on sanctions, but not to put on an oil sanction because it might injure Signor Mussolini too much and he might turn round on them and commit the much-heralded mad-dog act in the Mediterranean. All that they have achieved is that

the mad dog will in a few years' time be in a much stronger position to commit any mad act he fancies.

Can there be worse tactics than to show a Dictator that you hate his policy but are afraid to strike at him? At the present time Sir Austen Chamberlain, who was all for sanctions when the war began, and is all for taking them off now that Signor Mussolini has successfully defied the League, has expressed his opinion that war might have been averted if strong action had been taken in the beginning. "It may be," he said in the House of Commons, "that if naval action had been taken very early it would have prevented war and Mussolini might have negotiated."

If Italy is allowed to remain in possession of Abyssinia, if the League is shown up as unable to prevent aggression, then nothing on earth can stop another devastating European war. For there is absolutely no doubt whatever that Germany is preparing for war. In five years from now, it is said on the continent, Germany will be able to carry to fulfilment her Mittle Europa dream.

There has always been a superstition that the tongues of dying men enforce attention like deep harmony. If this is so, perhaps we should listen to the last message given to the world by Haile Sellassie, sometime Emperor of Abyssinia: "I must still hold on," he said on April 29th, "until my tardy allies appear. And if they never come, then I say prophetically and without bitterness the West will perish."

PANDIT NEHRU'S ASSURANCE

Apropos of the recent controversy started by a group of influential businessmen of Bombay, criticising the socialistic views of the Congress President, Pandit Jawharlal Nehru, in the course of his letter to the Editor of the *Insurance World* recently, observes:

For the present we have to deal with the political question. But the economic question though theoretical at present is bound up with the political side and we cannot ignore it. What shape it will take I cannot say, though my own view, as frequently stated, is that the solution will be along socialist lines. What I want is the discussion of this issue so that our ideas may be clarified. So far as businessmen are concerned, I do not want to commit them to any particular economic doctrine, but I do think that they must line up on the political issue with the advanced forces in the country. And they should further realise that big economic changes are necessary and they should consider them.

THE FUTURE OF THE LEAGUE

Discussing the future of the League, Prof. Guliemo Ferro writes in the pages of the *Spectator* as follows:

What then is to be done? The first thing is to understand the cause of this universal social dis-solution which is dragging Europe to perdition and to react against it. The cause of the catastrophe is not hard to discover. It is the degradation of principles. Instead of regarding the principles which alone can assure peace and order in Europe as rules to be observed with an intelligent loyalty, an attempt has been made to use them as pretexts or expedients to achieve artificial groups of forces in which even the states which deny the principles would be included. Exactly the opposite is necessary. You cannot play with the principles on which moral and social order rests without provoking universal anarchy.

We have to-day spectacular proof of that. The prime cause of the present catastrophe and those with which we are menaced has been, and will be, not the conflict between Italy and Ethiopia, but the conflict between Italy and the League of Nations. That is the real conflict which has been raging for seven months and which lies at the centre of the present chaos. But nothing was simpler to foresee than this conflict. It was enough to compare the statements made by the Fascist Government at Geneva with the doctrines professed by the same Government at home as the very basis of its whole policy, to know that no Government can long pursue two contradictory policies, one at home and the other abroad. A Government which preaches to the people the duty of preparation for aggressive wars in order to extend its domination cannot remain a member of the League of Nations without imperilling the whole League.

Why have the men and States which bear the chief responsibility for European order insisted on refusing to recognise so obvious a truth? That question will be a problem for future historians. It has been supposed possible by dexterous diplomatic manoeuvres or by mere newspaper articles to transform into a guardian of the peace a State whose official doctrine openly proclaims the rights of conquest and force. It is obvious to-day where the universal myopia has brought Europe.

Will France and England be capable of adopting a vigorous policy of principle, which alone could restore the situation and check the total collapse of Europe into chaos and war? France and England are at this critical moment responsible before all others for the future.

THE ORIGIN AND WORKING OF THE LEAGUE OF NATIONS. By G. Howard-Ellis. Rs. 15-12.

INDIA AND THE LEAGUE OF NATIONS. By Professors V. S. Ram and B. M. Sharma. Rs. 2-8.

G. A. Natesan & Co., Publishers, G. T., Madras.

THE POTENCY OF THE LEAGUE

Has the League failed? Did the League shirk its responsibility at the critical hour? Answering these questions, Mr. Kamal Kumar writes in the pages of the *Modern Student* of Calcutta as follows:

It is the lack of a clear understanding as to the precise nature of the League of Nations that people do not appreciate, that since the League is but an association of sovereign states, its powers, its achievement, its shortcomings are directly conditioned by the policies of its members. And it is public opinion which determines the policies of different governments. So it is not the League that has failed. It is the people who have failed the League at a most critical time. It is the people who have not played their part.

The writer concludes:

Even the bitterest enemy of the League will admit that the League has achieved splendid success in its non-political activities which cover the entire walk of life. That is no mean glory for an institution whose main aim, as laid down in its Covenant, is to promote international co-operation and achieve international peace and security. At this difficult and anxious period in the life of peoples and governments, the League of Nations has not failed in its duty, particularly in its duty of promoting international co-operation.

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NEED FOR AN EXPLORATION CLUB

The need for an Exploration Club for India is emphasised in an article in the July issue of the *Hindustan Review* by Mr. Hamid Bey, who says that while Great Britain, U. S. A., France, Norway, Sweden, and Russia can boast of great explorers who have become great world figures, we in India still remain in the background.

As a nation, we owe it to humanity and to ourselves to contribute our share in the exploration of the world. We have no doubt patriotism, and sense of national prestige will encourage us in the formation of these clubs and that we will not lag behind in this field of exploration. Already we are late in the field, and we will have to labour under a great handicap in coming in line with other parties doing useful work for a long number of years. Although we are late in the field, it is not too late to mend. India is not behind other great nations of the West in several spheres of activities, and let it not be said of her that she has given a cold neglect to this field—the spirit of exploration.

Mr. Bey advocates the starting of exploration clubs throughout the country for encouraging exploration. They should not have simply academic interest. He continues:

Though it would be responsible for the development and accumulation of a great deal of knowledge and would afford an advanced practical training to the members in their special branches of study, it would also train the members morally and build their character. If we closely examine the lives and doings of explorers, we find these heroes possess a determination which overcomes great obstacles with a spirit of sacrifice and self-confidence. These men were ambitious but their ambitions were for humanity at large and not for their own personal interest. They possessed courage and a spirit that knew no material bounds. The same qualities are bound to be ingrained in the character of the expeditionists. Members of an expedition must necessarily imbibe qualities like determination, team work and the ability to overcome difficulties. Young men out of the universities shirk from responsibility and lack organising ability and these defects would be removed in an expedition if members shoulder responsibility and learn the spirit of organisation and leadership.

HIMALAYAN WANDERER. By Brig.-General Hon. C. G. Bruce, C.B. A delightful autobiography. Rs. 9-6.

G. A. Natesan & Co., Publishers, G. T., Madras.

HINDUISM AND BUDDHISM

Prof. Dr. Helmuth von Glasenapp's article on "Hinduism and Buddhism" (written in German and translated by Prof. K. Amrita Row) appears in the July number of the *Prabuddha Bharata*. Dr. Glasenapp says that Buddhism should be considered as one of the numerous forms of expressions of Hindu thought, but that it strongly differs from orthodox Brahmanism in its social aspect. Hinduism would have very well tolerated the existence of Buddhism in India, had it not been for the fact that in the orthodox Hinduism of former times with the greatest tolerance of metaphysical views as could be easily proved, was combined an intolerance with regard to social matters which increased in course of time.

Why Buddhism has become almost extinct in the land of its birth towards the end of the first millennium after Christ is explained in the following words by Dr. Helmuth Glasenapp:

Having originally arisen from Brahmanism, Buddhism existed side by side with it, underwent the same changes as Brahmanism and finally merged into it, not without leaving clear traces of its former separate existence. Thus it is like a stream which branched away from another, continued its way for a long time, running always parallel to it in order finally to be united with it.

Buddhism has been only an episode in India itself, of course an episode of uncommon fruitfulness and far-reaching influence. While it flourished, it was able to create for itself other homes outside India its own home, which faithfully preserved the doctrines which had become extinct in the land of the Ganges (Hindustan)—doctrines which in spite of all the changes they have undergone, have retained even in the foreign lands clearly the essential characteristics which its history of more than 1000 years in India has imprinted on it.

HINDUISM. By Babu Govinda Das. Rs. 3. To subscribers of the *Indian Review*, Rs. 2-8.

LIFE AND TEACHINGS OF BUDDHA, By Anagarika Dharmapala, As. 12. To subscribers of the "*Indian Review*", As. 10.

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

SOVEREIGNTY OF INDIAN STATES

"Indian States: How far sovereign" is the subject of an article in the July issue of the *Twentieth Century* by Mr. K. R. R. Sastry, who contends that the Indian States cannot be called sovereign in its full sense as sovereignty is divided between them and the Paramount Power. Mr. Sastry's analysis of the position of Indian States and the Government of India throws a flood of light on the constitutional position of both.

So far as Indian States are concerned, their territory is not British territory, and admittedly the inhabitants of the Indian States are not British subjects. Many of these states have their legislation, their administration and their civil and criminal jurisdiction. As was reiterated by the Secretary of State in his letter to the Secretary-General of the League, the Indian Legislature cannot legislate for the Indian States.

What is the exact nature of the relations between the States and the Paramount Power? Undoubtedly, the rules regarding these relations are found in treaties concluded by the Crown with the Rulers. Nor can it be argued that all treaties of the British Crown with the third States are applicable to the territory of the Indian States. In a letter of the Marquis of Salisbury to the Marquis of Dufferin, April 25, 1896, it is also stated thus: "The protected states of India are not annexed to nor incorporated in the possessions of the Crown. It has, however, never been contended that if those states had had pre-existing treaties with foreign powers, the assumption of Protectorate by Great Britain would have abrogated those treaties. It could not have had and in no case has had such consequences."

It has also to be stated that the relationship between the Indian states and the Crown has grown up under widely differing historical conditions. In some of the earlier treaties as in those of the East India Company and States like Hyderabad, Gwalior, Baroda and Travancore, they were treaties of mutual amity, friendly co-operation and reciprocal obligation. After 1813, the treaties were of subordinate co-operation, alliance and loyalty. Owing to the prudence of statesmen like Lord Curzon and the conservatism of lawyers, the relationship shifted from an international to an imperial basis. This imperceptible shifting is indicated by the notification in the *Indian Gazette* August 21, 1891, in the Manipur case. "The principles of international law have no bearing upon the relations between the Government of India as representing the Queen Empress on the one hand and the Native States under the suzerainty of Her Majesty. The paramount supremacy of the former presupposes and implies the subordination of the latter."

CO-OPERATIVE MOVEMENT IN INDIA

"State-aid has no doubt done a great deal in promoting the co-operative movement, but it must also be recognised that it had been preceded by organised voluntary effort on the part of the people," says Rao Bahadur C. Gopal Menon writing in the *New Outlook*. In India, co-operative ideals have not come up to the standard of those in foreign countries. Why? Because the people have not taken up to the benefits of co-operation widely. Mr. Menon says:

The growth of the movement in India in the last three decades under the fostering care of Government is exceedingly encouraging. The work done so far and the future development of the movement are also encouraging. It is, however, hoped that the movement, which owes its growth entirely to the work of the officials of Government, have the sympathy and entire support of the public and that the principle of co-operation is applied to all kinds of social and economic movements whether productive or distributive with the result that it is bringing together men who have previously had no dealings with each other and that it is clearly understood that self-help and mutual aid are important factors in the working up of a brotherhood between man and man.

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INDIAN GENIUS IN POLITICS

Indian polity in the past was the system of a very complex communal freedom and self-determination, says Sri Aurobindo Ghose in the course of an article in the *Modern Review* for May.

The small early Indian communities developed a vigorous and spontaneous vitality. As these small communities fused with each other into an increasing cultural and social unity and formed larger and larger political bodies, they developed a common spirit and a common basis and general structure allowing of a great freedom of variation in minor line and figure. There was no need of a rigid uniformity; the common spirit and life impulse were enough to impose on this plasticity a law of general oneness. And even when there grew up the great kingdoms and empires, still the characteristic institutions of the smaller kingdoms, republics, peoples were as much as possible incorporated rather than destroyed or thrown aside in the new cast of the socio-political structure.

The Indian thinkers on society, economics and politics, Dharma Shashtra and Artha Shashtra made it their business not to construct ideals and systems of society and government in the abstract intelligence but to understand and regulate by the practical reason the institutions and ways of communal living already developed by the communal mind and life.

Each group unit of the community had its own natural existence and administered its own proper life and business, set off from the rest by a natural demarcation of its field and limits, but connected with the whole by well-understood relations. Each group was a co-partner with the others in the powers and duties of the communal existence; each executed its own laws and rules, administered within its own proper limits, but joined with the others in the discussion and the regulation of matters of a mutual or common interest and was represented in some way and to the degree of its importance in the general assemblies of the kingdom or empire. The State, sovereign or supreme political authority was an instrument of co-ordination and of a general control and efficiency and exercised a supreme but not an absolute authority; for in all its rights and powers it was limited by the law and by the will of the people and in all its internal functions only a co-partner with the other members of the socio-political body.

The supreme co-ordinating authority, a sovereign person and body was armed with efficient powers, position and prestige but limited to its proper rights and functions, at once controlling and controlled by the rest.

The sovereign, the people and all its constituent communities were bound to the maintenance and restrained by the yoke of the Dharma. Moreover, the economic and political aspects of the communal life were only a part of the Dharma and a part not at all separate but inextricably united with all the rest, the religious, the ethical, the higher cultural aim of the social existence. The ethical law coloured the political and economic and was imposed on every action of the king and his ministers, the councils and assemblies, the individual, the constituent groups of the society; ethical and cultural considerations counted in the use of the vote and the qualifications for minister, official and councillor. A high character and training was expected from all who held authority in the affairs of the Aryan people. The religious spirit and the reminders of religion were the head and the background of the whole life of king and people. The life of the society was regarded not so much as an aim in itself in spite of the necessary specialisation of parts of its system, but in all parts and the whole as a great framework and training ground for the education of the human mind and soul and its development through the natural to the spiritual existence.

INDIA IN PERIODICALS

LIGHT ON THE MOHENJO-DARO RIDDLE. By H. Heras. [The New Review, July 1936.]

LINCOLN AND INDIA. By Prof. George P. Conger. [India and the World, June 1936.]

WOMEN'S EDUCATION IN INDIA. By A. N. Basu. [The Calcutta Review, July 1936.]

SYNTHESIS IN INDIC CULTURE. By S. V. Venkateswaran. [Aryan Path, July 1936.]

BUDDHISM AND THE VEDAS. By Rev. Bhikku Nyanapiya. [The Vedanta Kesari July 1936.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

THE NEW CONSTITUTION

Orders-in-Council relating to the commencement of Part III (Governors' Provinces) and Part XIII (Transitional Provisions) of the Government of India Act, 1935 and to the distribution of revenues were presented in Parliament. The Order relating to the distribution of revenue reproduces the Niemeyer Award without alteration.

The commencement order provides *inter alia* that the New Constitution comes into force on April 1, 1937, in all respects except that there will not be the Federal Legislature and Executive. The Secretary of State estimates fall on the British Exchequer from that date and the Secretary of State-in-Council is replaced by the Secretary with his advisers.

The Government of India from the same date derive their authority direct from the Crown and their relationship with the provinces and financial arrangements come into being as proposed in the new Act.

In addition, the Act provides that Provincial Governors should certify Provincial budgets for the first six months of the new regime. The new Ministries must get their budgets passed before the six months expire. Governors must dissolve the existing provincial legislatures before the general elections are held. Ministers continue to hold office till March 31, 1937.

No person will be allowed to be Member of a Provincial and Indian Legislatures at one and the same time.

ADEN, A CROWN COLONY

The Aden Order-in-Council and the Instrument of Instructions to the Governor of Aden are published.

Aden, which will be separated from India on April 1, 1937, will become a Crown Colony, and all the eight safeguards proposed in the Joint Parliamentary Committee's Report regarding Indian interests (given below) are provided for.

Five of these are incorporated in the Order and three will be carried out by the Executive. The former include provisions that there will be no racial discrimination against Indians and that the Bombay High Court will retain its appellate powers both in civil and criminal cases over the decisions of Aden's Supreme Court.

Aden will have an Advisory Executive Council, but no legislative council.

By the separation, India will save annually Rs. 20 lakhs at present spent on the administration of Aden.

In the Draft Instrument of Instructions to the Governor, it is laid down that the Governor of Aden shall not enact an ordinance affecting the currency of the Colony (which, it is expected, will continue to be Indian), or imposing import or export duties or any additional taxation or any ordinance whereby persons, not of European birth or descent, may be subjected to any disabilities or restrictions to which persons of European birth or descent are not also subjected.

THE NEGUS'S SPEECH

The Emperor of Ethiopia addressed the League Assembly at Geneva on June 29. He attributed the conquest of his country to the use of poison gas and pleaded that the rights of small States and collective security in general were threatened by the Italian success. In his speech, the Emperor said:—

"I, Haile Selassie, Emperor of Ethiopia, am here to-day to claim that justice which is due to my people and the assistance promised to it eight months ago when 50 nations asserted that an aggression had been committed. None other than the Emperor can address the appeal of the Ethiopian people to these 50 nations.

It is my duty to inform the Governments assembled in Geneva of the deadly peril which threatens them by describing to them the fate which has been suffered by Ethiopia. It is not only upon warriors that the Italian Government has made war, it has above all attacked populations far removed from hostilities. Towards the end of 1935, Italian aircraft hurled upon my armies bombs of tear gas. Their effects were but slight. The soldiers learned to scatter. The Italian aircraft then resorted to mustard gas. Barrels of liquid were hurled upon armed groups, but this means also was not effective. The liquid affected only a few soldiers, and barrels upon the ground were themselves warning to troops and to the population of the danger.

It was at the time when the operations for the encircling of Makale were taking place that the Italian Command followed the procedure which it is now my duty to denounce to the world. Special sprayers were installed on aircraft so that they could vaporise our vast areas of territory a fine death-dealing rain. Groups of 9, 15, and 18 aircraft followed one another so that the fog issuing from them formed a continuous sheet. It was thus that as from the end of January 1936, soldiers, women, children, cattle, rivers, lakes, and pastures were drenched continually with this deadly rain.

In order to kill off systematically all living creatures, in order more thoroughly to poison waters and pastures, the Italian Command made its aircraft pass over and over again. That was its chief method of warfare. The very refinement of barbarism consisted of carrying ravage and terror into the most densely populated parts of the territory. The object was to scatter fear and death over a great part of the Ethiopian territory. These fearful tactics succeeded. Men and animals succumbed. The deadly rain that fell from the aircraft made all those whom it touched fly, shrieking with pain."

The Emperor then reminded the Assembly of the various stages of the Ethiopian drama. He said that he would have procured great result for his people if obstacles of every kind had not been put in the way by the Italian Government—the Government which stirred up revolt and armed rebels. The Walwal incident in December 1934, had come as a thunderbolt to him (the Emperor).

The Italian provocation was obvious and he had not hesitated to appeal to the League of Nations. Unhappily for Ethiopia, this was the time when a certain Government considered that the European situation made it imperative at all costs to obtain the friendship of Italy. The price paid was the abandonment of Ethiopian independence to the greed of the Italian Government. This secret agreement, contrary to the obligations of the Covenant, had exerted a great influence over the course of events.

After narrating the further course of events, the Emperor continued:

"I ask the 52 nations not to forget today the policy upon which they embarked eight months ago and on the face of which I directed the resistance of my people against the aggressor whom they had denounced to the world. In December 1935, the League Council made it quite clear that its feelings were in harmony with hundreds of millions of people who, in all parts of the world, had protested against the proposal to dismember Ethiopia. It was constantly repeated that there was not merely a conflict between the Italian Government and Ethiopia, but also a conflict between the Italian Government and the League of Nations, and that is why I personally refused all proposals to my personal advantage made to me by the Italian Government if only I would betray my people and the Covenant of the League of Nations. I was defending the cause of all small peoples who are threatened with aggression.

The Ethiopian Government never expected other Governments to shed their soldiers' blood to defend the Covenant when their own immediate personal interests were not at stake. Ethiopian warriors asked only for means to defend themselves. On many occasions I have asked for financial assistance for the purchase of arms. That assistance has been constantly refused me.

I assert that the problem submitted to the Assembly to-day is a much wider one than the removal of sanctions. It is not merely a question of the settlement of Italian aggression. It is collective. It is the very existence of the League of Nations. It is the confidence that each State is to place in international treaties, it is the value of promises made to small States that their integrity and their independence shall be respected and ensured. It is the principle of the equality of States on the one hand or, otherwise, the application laid down upon small Powers to accept the bonds of vassalship. In a word, it is international morality that is at stake. Apart from the Kingdom of the Lord, there is not on this earth any nation that is superior to any other.

God and history will remember your judgment. It is my painful duty to note that the initiative has to-day been taken with a view to raising sanctions. Does this initiative mean in practice the abandonment of Ethiopia to its aggressor? Placed by the aggressor face to face with the accomplished fact, are States going to set up a terrible precedent of bowing before force? Representatives of the world, I have come to Geneva to discharge in your midst the most painful of the duties of a Head of a State. What reply shall I have to take back to my people."

OFFICE ACCEPTANCE

(When the Congress boycotted legislatures, reactionary elements got into Councils, passed repressive laws, imposed heavy taxation and rank communalism was the net result. The Congress must capture the Councils and the fight with bureaucracy must be carried on all strategic fronts. So far as the Government of India Act goes, 10 per cent. of the population is enfranchised, and if the Congress does not make any effort to take advantage of the enhanced enfranchisement and secure their votes,) I say it will be committing political suicide," said Mr. S. Satyamurthi, M.L.A., addressing a public meeting of the citizens of Bombay on July 13, in the Congress House. Mr. K. F. Nariman presided.

Dr. Pattabhi Sitaramayya, interviewed on the subject, declared:

"It is neither acceptance of office, nor capture of power: it is capture of office without any power. I say it is not capture, because there is no power to capture."

ANGLO-INDIAN ASPIRATIONS

"With the advent of Provincial Autonomy in 1937, India will be entering entirely a new phase. Time and again I have never failed to impress on every gathering of the community I had addressed during the past decade that the future happiness of the community is entirely dependant on the goodwill and fellowship of other Indian communities. I must certainly admit that there is a definite change in the angle of vision of the Anglo-Indian to-day in this matter and would hail the day when our Indian brethren throughout India will begin to feel from our own general attitude that we as a community share their aspirations," observed Colonel Sir Henry Gidney, President of the Anglo-Indian and Domiciled European Association of India, at a public meeting of Anglo-Indians held recently at Dalhousie Institute, Calcutta.

LIBERALS AND OFFICE

"Accept office boldly and work the Reforms," declared Pundit Hirday Nath Kunzru, the Liberal leader, speaking on "Liberals and the Future" at a meeting held under the auspices of the Deccan Sabha at Poona. The Pandit said: "The new Government will not start under the best auspices as the procedure followed will delay the new Assembly and the Ministers having an effective voice in the control of Government for one year."

He said that a minority of Congressmen held that acceptance of office was co-operation with imperialism, but other ardent Congressmen thought that only refusing office would mean such co-operation.

The speaker recognised the serious limitations which acceptance of office involved but experience, he said, had made it clear that they had to accept boldly the burden of responsibility instead of shirking it.

DR. TAGORE ON COMMUNAL AWARD

Dr. Rabindra Nath Tagore, presiding over a conference of Bengal Hindus, urging the modification of the Communal Award, observed:

To-day when we find all through the West ruthless repression of freedom and that callously arrogant cynicism which is indifferent to wide-spread human misery and injustice, I still must almost against all contrary evidence place my confidence in the sensitiveness to ideals of humanity which I consider is the characteristic trait of the Western mind. And, therefore, when I grow aware in our own neighbourhood of some far-reaching and deeply laid diplomatic move, which means permanently holding paralysed in its meshes our future for the sake of a tighter grip upon our vitals, I still feel inclined to appeal to the chivalrous humanity of the Englishman, representing the best ideals of Western culture.

I beg to remind our rulers that even worse than the commercial exploitation of our economic life is the political poisoning of our national blood—worse than punishing subjects on suspicion without trial for an indefinite period—for it is punishing the future, and eternal damnation for acts of disobedience, real or imaginary, proved or unproved.

INDIAN STUDENTS ABROAD

Of the annual average during the past four or five years, of 2,700 full-time students coming to England from homes outside the British Isles but within the British Empire, 1,500 have been Indians, so that the total from India is more than the average aggregate from all other parts of the Empire. This information is given by Mr. T. Quayle, Secretary to the High Commissioner for India in the Education Department in his Report for 1934-35.

The report says that in 1887 Indian students in England numbered 160 and in 1890, 200 whilst four years later over 300. Since then the numbers have steadily increased until there are now, including students who go to American and Continental Universities, probably nearly 2,000 students who have left India in search of further training and higher qualifications in all branches of Art, Science, Pure and Applied, and Medicine.

Mr. Quayle proceeds to point out that an appreciable portion of the students who proceed abroad ought never to leave their own country. Many of this class of students are obviously unfitted for University or similar education either in India or in England.

"An appreciable portion of this class of students could undoubtedly obtain suitable courses of study or training in India, and at enormously less expense to their parents or guardians than is involved when they allow their sons or wards to proceed abroad. I have said in previous reports that only the growth of a sound public opinion in India itself will stop this exodus. It rests mainly with Indian parents and guardians, who in many instances do not appear to realise their grave responsibility in the matter."

MILITARY TRAINING

The Senate of the University of Calcutta adopted a very important scheme for affording facilities to students of the University for military studies by including them as a subject for examination. The scheme was prepared by a Committee appointed by the Senate for this purpose. At present, there are 400 students in the University Training Corps. This number is considered to be very inadequate; the Committee recommended that if the practical training was coupled with a study of military subjects, there would be a change in the outlook of the students of the University leading to the strengthening of the Corps. Military studies under the scheme will for the present remain an optional subject. There will be two examinations, junior and senior, and the course for each will be a period of two years.

UNIVERSITY EDUCATION

"India requires not restriction of admission to universities but reform of the courses of studies in those universities," said Sir Sarvapalli Radhakrishnan speaking at the League of Intellectual Co-operation Committee's discussion on the unemployment of intellectuals on July 13.

He said that the State had a positive duty to discharge of fostering freedom and happiness. Without education the people felt life was without purpose and meaning.

DIPLOMA IN INDIAN MUSIC

The Registrar, University of Madras, writes: Subject to the approval of the Academic Council, it has been resolved to amend the laws governing the Diploma Course in Indian Music to provide for the admission of women candidates who have completed the S. S. L. C. Examination, but who have not been declared eligible for admission to a University course of study.

INDEPENDENCE OF THE JUDICIARY

"It is a curious position. The local government came here to appeal against the acquittals. They urge so strongly that the original convictions should be restored. They were successful, and the next thing we hear is that they have suspended operation on the success of their appeal. It may be the accused have some special pull with the local Government but they have no pull with us." Thus observed Mr. Justice Cunliffe sitting with Mr. Justice Henderson in the High Court, on July 15, when the fact that the sentence of three months' simple imprisonment and a fine of Rs. 500 passed on the three Managing Directors of the Dwakeswari Cotton Mills, Limited, by Justices Cunliffe and Henderson on June 24, for submitting a false balance-sheet had been suspended by the local Government in exercise of their prerogative under Section 401 of the Criminal Procedure Code, was brought to the notice of Their Lordships.

Mr. Justice Cunliffe added: "After the sentence we did not issue the warrants of arrest against the accused because we thought they were men of position." His Lordship added: "I have heard that it is the political feeling in Bengal that we are hand in glove with the Executive. But that is not so."

At the request of the Standing Counsel, Their Lordships did not issue the warrants and kept the matter open.

MR. JUSTICE M. V. BHIDE

Mr. Justice M. V. Bhide, Additional Judge of Lahore High Court, has been appointed permanent Judge in succession to Mr. Justice Agha Haidar.

RIGHTS OF LEGAL PRACTITIONERS

An important Bill to amend the Legal Practitioners' Act of 1879 is proposed to be introduced in the Legislative Assembly by Mr. Anugrahanarayan Sinha.

The Bill proposes that the Legal Practitioners' Act should be brought into line with the Bar Council Act, 1926, and therefore, provides that in clause (f) Section 13 of the Legal Practitioners' Act the words "who is guilty of any misconduct" shall be substituted for the words: "for any other reasonable cause". The Bill further proposes the additional post-clause to the (f) Section of the Act of the following explanation: "Entering into any trade or business or accepting any part-time service or employment is not misconduct." It is pointed out there is no such restriction on the rights of solicitors in England, and there is no reason why such restrictions should be imposed upon the legal practitioners in India, whose functions include those performed by the solicitors in England, specially in view of the growing struggle in the profession in this country.

FREE LEGAL ADVICE

An impassioned appeal to young lawyers to give the benefit of their talents in rendering free legal assistance to the poor was made by Sir John Beaumont, Chief Justice of the Bombay High Court, presiding over a meeting held under the auspices of the Bombay Legal Aid Society on March 3, at the University Convocation Hall.

Addressing the members, the Chief Justice observed:

I would appeal to the younger members of the legal profession, who have a great deal of time to spare to give the benefit of their undoubted talent to the Society and help it in its good work. Not only as a matter of charity but as a matter of prudence, I would ask them to join the Society and fight its cases. It is as good an experience to fight a case for a poor man as it is to fight any other case.

NEED FOR INSURANCE LEGISLATION

Several important points relating to the needs of Indian insurance companies, as also the urgency of introducing new insurance legislation at an early date to prevent unfair competition from foreign companies, were stressed by a deputation of several managers of Indian Insurance Companies which waited on Sir N. N. Sircar, the Law Member of the Government of India at Taj Mahal Hotel, Bombay, on June 26. The deputation consisted of: Mr. Duff of the New India Assurance Company, Mr. Jones of the Oriental, Mr. J. C. Setalvad of the Vulcan Assurance, Mr. K. S. R. Iyer of Jupiter General, and Mr. K. C. Desai of the Industrial and Prudential.

The deputation made a strong case for introducing new insurance legislation at an early date and laid stress on the competition which the Indian insurance companies met with from nearly 125 foreign companies, the most formidable of these being from the brokers of the Lloyd Insurance Company, London. The deputation also stressed that the position of the Indian companies was precarious and unless some plan for the protection of Indian companies was devised, it would be very difficult to achieve a proper and legitimate growth by a number of Indian companies. The deputation made suggestions relating to the need to protect Indian policy-holders by making incumbent on foreign companies to enhance their deposits in India.

The Law Member is understood to have stated that most probably an expert committee would be appointed to discuss the report of Mr. S. C. Sen, Special Officer, by the end of the year and new insurance legislation was likely to be introduced after the budget next year.

HEALTH INSURANCE FOR WORKERS

A recent report states that the possibilities of adopting a health insurance scheme for industrial workers have been examined by the Government of India. One or two of the Local Governments who were asked to submit reports have already done so, and it is anticipated that the Government of India will be in a position to arrive at a definite conclusion by the end of October next. The report further states that though it is not expected that any proposals will be put up to deal with the matter legislatively, Provincial replies may indicate the desirability of a thorough inquiry into this most complicated question.

It will be recalled that the Whitley Commission recommended a statistical inquiry with a view to formulating a comprehensive scheme of sickness insurance for industrial workers.

THE ORIENTAL'S PROGRESS

The publication of the sixty-first annual report of the Oriental Government Security Life Assurance Company Limited of Bombay, which was read at the annual general meeting held under the presidency of Sir Purushottamdas Thakurdas, establishes another record on its successively brilliant records in point of the magnitude of its new business and the steady growth of its funds. The report shows great expansion and ever-growing solidarity. Years after years have consistently added to the glory of the Oriental and to-day the company stands not only as the largest Indian life insurance company but as the repository of India's confidence in her own concern and the proud testimony of India's creative genius in finance and industry.

INDIAN AND SOUTH AFRICAN COAL

The Indian coal industry has been passing through the most anxious times during the last 5 or 6 years. The general depression that enveloped industrial activities in India along with the rest of the world has reduced the demand for coal. Simultaneously, consumers of Indian coal like the Railways began to develop their own collieries in order to meet their requirements. Internal competition became virulent and every coal company was forced to cut prices to an unremunerative level in order to keep its share of the shrinking trade.

As if these factors by themselves were not sufficient to overwhelm an essential extractive industry, its coastal markets were threatened by coal from South Africa. South African coal is receiving certain special concessions from the South African Government, which can only be considered as a bounty on export. The Indian Tariff Board examined the methods and characterised them as unfair competition, and it is deeply to be regretted that up till now the Government of India have not considered it necessary to intervene. The export markets of Indian coal in the Indian Ocean basin have been captured by South African coal which now threatens seriously to invade the internal market itself. Fairly large consignments have already arrived and still larger consignments are expected to arrive in the near future. The Indian coal industry can ill-afford to lose its market in Western India. The Indian railways can ill-afford to lose the freights it might earn. We trust the Government of India are watching the situation and will intervene in time to prevent South African coal from being dumped into India and overwhelming the Indian coal industry.

TRADE WITH AFGHANISTAN

The Committee of the Indian Chamber of Commerce has addressed a letter to the India Government in the Commerce Department, strongly criticising it for not concluding any bilateral Trade Agreement with Afghanistan as yet.

The letter refers to a press report about the conclusion of a trade agreement between Afghanistan and Russia for three years, in the course of which exchange of goods to the value of 1,500,000 gold dollars will take place. The Committee opines that the India Government's Trade Commissioner in Afghanistan should have kept the Government here well posted with the commercial activities of the Afghan Government.

HOWRAH BRIDGE CONTRACT

The new Howrah Bridge Commissioners have decided to accept the tender of Messrs. Cleveland, Bridge and Engineering Company, London, for the construction of the new Howrah Bridge in accordance with the design prepared by their consulting engineers Messrs. Rendell, Palmer and Tritton. The Cleveland Bridge and Engineering Company are prepared, if they can make reasonable contracts, to use steel manufactured and fabricated in India.

FUTURE OF INDIAN FINANCE

Financial problems connected with the introduction of Provincial Autonomy will be discussed at the conference of Provincial Finance representatives, which meets in Simla on August 5, 6 and 7.

It will be recalled that conferences of Finance Members and Secretaries from the Provinces have been frequently called in the past to discuss outstanding financial problems.

PURDAH DEGREE COLLEGE

With the plea that Muslim social customs and traditions do not permit Muslim girls to take advantage of the ordinary women's colleges, the need for what they described as a Purdah Degree College at Aligarh was emphasised by a deputation of influential Muslims of the United Provinces which waited on Sir Jwala Prasad Srivastava, Minister for Education, United Provinces Government. The Deputation said that the Aligarh Muslim Girls' Intermediate College had reached a stage of development which demanded the provision of facilities for higher education, and both parents and the girl students had been demanding the establishment of a suitable Purdah Degree College for Muslim girls.

The Minister promised the Deputation to do all that lay in his power, as he himself felt the need of a Purdah Degree College for Muslim girls.

HINDU WOMEN'S PROPERTY BILL

"With the principle of the Hindu Women's Property Bill which Dr. G. V. Deshmukh has introduced in the Legislative Assembly and which will come up for reference to Select Committee at the forthcoming Simla session in September, a very large body of opinion, not only of the educated and the reformers, but even of conservative Hindus will heartily sympathise," says the *Indian Social Reformer*. At present, a Hindu woman has absolute right to her Stridhan but the property which she gets in this way is limited. What Dr. Deshmukh proposes to do is to make the widow and daughters equal sharers in the property of a deceased person,

EMANCIPATION OF WOMEN

"If you have rights to assert, then you have responsibilities to shoulder. Under the new constitution, 60 lakhs of women are enfranchised and when you give your votes, cast it to the proper candidate, man or woman, who will fight for your rights," said Pandit H. N. Kunzru, addressing a ladies' meeting at Bombay on July 11.

"Much has been done for emancipation of women by women themselves," added Pandit Kunzru. "Compare yourself with those of your sisters in the West. Exercise your influence at home and do not marry your children when young."

MISS K. AMRITHAMMA

Miss K. Amrithamma, B.A., LL.B., enrolled herself as an advocate of the Mysore High Court, and this is the first time in the annals of Bangalore a lady is entering the Bar. Mr. A. R. Nageswara Aiyar, Government Advocate, in moving for her enrolment said that the advent of fair sex in the legal profession would enrich their profession further instead of becoming an unpleasant one.

MRS. HAMID-UN-NISA BEGUM

We are sorry to record the death of Hamid-un-Nisa Begum, daughter of the late Mr. Jalal-ud-Din Kadri, Divisional Inspector of Schools, and daughter-in-law of Sardar Shams-ud-Din Kadri of Ahmedabad. She was an enlightened lady who did much social work for the uplift of Muslim women in Bombay Presidency.

ALIGARH GIRLS' SCHOOL

A donation of Rs. 50,000 has been given by Lala Tikaram, Contractor and Millowner, for establishing a Girls' High School at Aligarh.

LITERARY

THE EMPIRE PRESS UNION CONFERENCE

The Empire Press Union Conference, which met in London, passed the following resolution:

"In view of the discussion at the Conference regarding the principle of property right in news of which the Dominions, India and other overseas delegates unanimously expressed themselves as strongly being in support, the Conference requests the Council of the Union to take appropriate action to establish property right in news within the Empire and, if possible, internationally."

The resolution was seconded by Mr. Davies, Canada, endorsed by Sir Thomas McAra representing the London Newspaper Proprietors' Association, and supported by Sir Stanley Reed of the *Times of India*, Mr. C. R. C. Nixon of the *Statesman*, and all the other overseas delegates.

NATIONAL PUBLICATION BOARD

We understand that a National Publication Board will be formed shortly with Pt. Jawaharlal Nehru, Prof. K. T. Shah, Dr. Zakir Husain, Principal of the Jamia Milia, Prof. Brijnarain of Lahore and a few others as editors.

The Board will bring out scientific literature on Indian political and economic problems. All necessary information will be collected and a series of books will be issued. A large number of translators and research workers have been appointed. It is understood the Board will meet shortly in Delhi after Mr. Nehru's Punjab tour. The Board will begin to function in September.

MR. DHANGOPAL MUKHERJI

Mr. Dhangopal Mukherji, lecturer, writer, and author of the book entitled *A Son of Mother India Speaks*, which was a reply to Miss Katherine Mayo's *Mother India*, was found hanged in his Manhattan apartment.

Mr. Mukherji was aged 45. He had a nervous break-down some weeks ago said to be due to overwork.

DEPARTMENT OF PUBLIC INFORMATION

"If the existing Department of Public Information could be remodelled to act as a link between newspapers and Government, we believe it would be fulfilling a useful purpose. As it is constituted and conducted at the present moment, it is of very little practical use," says the *Capital*.

PERSONAL

SIR FAZL-I-HUSSAIN

"Death has removed a great statesman, who successfully moulded the destinies of Muslim India during the most critical period in the country's constitutional history. A stout champion of the cause he took up, a gifted man with abnormal sense of political foresight and sagacity and a leader whom India could ill afford to lose at the



present juncture," is the tribute paid to Sir Fazl-i-Hussain in the *Frontier* political circles. The news of his death on the 10th July last has caused a gloom in political quarters.

SIR F. A. NICHOLSON

Sir Frederick Augustus Nicholson died on June 18 last in his 90th year. He was a member of the Indian Civil Service and after retirement was on duty in connection with Madras Fisheries in 1904.

SIR JOHN ANDERSON

His Majesty the King has been pleased to extend the term of office of His Excellency Sir John Anderson as Governor of Bengal until the end of October 1937.

BLOOD FROM THE DEAD

Blood from the bodies of those who die suddenly in automobile accidents, by electrocution or by drowning, for example, is being used in Russia for transfusion in human beings. Almost 1,000 transfusions of blood from the newly dead have been made at the surgical clinic of the Institute Sklyfasovsky Central Emergency Hospital, Moscow.

S. S. Yudin, surgeon-in-chief, describes the striking results obtained in these cases and the technique employed in transfusion in the *Journal of the American Medical Associations*. Blood must be obtained from six to eight hours after death. The recipient of the blood is safeguarded by serologic tests of the blood, a bacteriologic check-up and a careful autopsy.

In those who die suddenly, the blood remains fluid and can be preserved at low temperatures for more than three weeks. In its healing effects, this blood does not differ from the blood of living donors.

CURE FOR PLAGUE

After six years' research, Col. S. S. Sokhey, I.M.S., Director of Haffkin Institute, Bombay, is reported to have discovered a serum that will cure the attack of plague.

"Our preliminary results are very hopeful and we shall soon have a cure that will be certain," says Col. Sokhey in the course of an interview. At present there is no effective cure for plague. Vaccine is given to healthy individuals to protect them against attack of plague but once the disease develops, vaccine does not help.

Col. Sokhey's invention of new serum is expected to revolutionise the treatment of plague which disease annually takes a toll of thousands of lives.

ROYAL COLLEGE OF SURGEONS

The Royal College of Surgeons, England, will hold a primary examination for Fellowship of the Royal College in Bombay towards the end of 1937. Intending candidates should communicate directly with the Director of Examinations, Royal College of Surgeons, England, 8-11, Queen Square, London.

VALUE OF RAW VEGETABLES

Vegetables should not be soaked before cooking, neither should the cooking process be started with cold water. As some of the proteins are soluble in salt solutions, salt should not be added at the beginning. Start the cooking in boiling water to coagulate these proteins which can be coagulated. Other important changes in vegetables through being cooked are caused by loss of vitamins and mineral salts. Loss of vitamins may come from destruction by heat or by oxidation as well as such vitamins as are contained in the discarded cooking water. The degree of destruction of vitamins by heat depends upon the temperature, the length of time of heating, and also the reaction. The higher the temperature and the longer the period of cooking, the greater is the percentage of vitamins destroyed.

HOW TO LIVE FOR A CENTURY

The latest Jugo-Slavian census reveal that out of a population of 15,000,000, four thousand are centenarians. Out of these two thousand seven hundred and seventy-eight are women and sixty-two are over one hundred and twenty years. We are informed that all these are healthy and are going about their daily routine.

All these centenarians are peasants and the scientists explain that the reason of their longevity is due to tribal nourishment which is of a vegetarian character and, above all, to sour milk. This sour milk, it has been discovered, contains bacillus bulgaricus—a germ that is found in the intestines of cows which kills the life-shortening germs found in the human body.

COCOA-BEAN AS FOOD

"In no other case," says a well known authority on food, speaking of the cocoa-bean, "has Nature crowded such a wealth of valuable nutritive elements into so small a space." The same qualities which go to make this statement true of the cocoa-bean are also found in cocoa prepared for drinking. The ingredients of cocoa are over four-fifths flesh-forming and energy-giving. In the other fifth are many elements of great digestive and stimulating value, not the least useful being that which gives it its pleasant flavour.

INDIGENOUS BANKING IN INDIA

"Indigenous banking is still in its infancy in India. Industrial revolution has hardly made its beginnings, and importance of credit in the field of commerce is not so much understood as to foster the growth of a healthy banking organisation in the country," writes Mr. Rabindranath Mukerji in the first number of the *Insurance and Banking Review* published at Calcutta. The writer says:

Unless we develop our industries our banking organisation cannot thrive, and unless our banks thrive and sufficient capital comes forward, we are not in a position to develop our industries. And it should be our endeavour to undo this vicious circle. Much has been sought to be made of the hoarding habit of the Indians. But habit is something which is not inherent in Nature but is acquired, and the Indians have acquired the habit of hoarding because the force of circumstances have made them to do so. It is expected now that a set of opposite forces will come into operation at present in order to strike through the hoarding habit of Indians so as to initiate them to the investing mood. Ideals of banking and its knowledge must be popularised in this country and brought to the door of the masses. It is a sad reflection on India to think that while there is a bank in Great Britain for every thirteen square miles, there is only one such in India for every 3,500 square miles, and that Japan with one-sixth of Indian population has banks fifteen times as many as we have in India.

Indigenous banking has immense possibilities before it. Already there is the Reserve Bank in India. Under its aegis it is expected, says the writer, a plethora of banking organisations will spread over the entire country catering both for the urban and rural areas.

BULLION CARRIED BY AIR

Gold bullion valued Rs. 65,000 was carried by the south-bound Tata air mail on July 14 last. The gold is consigned for a Bombay firm from London and brought by the Imperial Airways and transhipped at Karachi to the Tata plane. Although the volume of air freight is increasing steadily, it is believed this is the first time that bullion is carried by an Indian concern.

THE RAIL-ROAD COMPETITION

The problem of rail-road competition formed the subject of a speech on July 18 last by His Excellency the Viceroy before the Transport Advisory Council.

Opening the second meeting of the Council, Lord Linlithgow said:

"You have been called together to discuss and to give your advice upon a problem of the utmost importance and of no little complexity, which to-day in one form or another is exercising the minds of the administrations throughout the world.

"It is beyond dispute that the great contribution, which the railways the world over have rendered towards economic development, has depended in a great degree upon the adoption of the system of rate-making based not upon the cost of the service rendered but rather upon what the traffic can bear.

"The nature of the threat which the road traffic offers to this system of railway rate-making arises, of course, from the tendency of those commodities capable of bearing higher charges to gravitate away from the railway and towards the motor lorry.

"If this tendency is allowed to develop without a check, it must eventually give rise to a situation in which so considerable a part of more profitable traffic will have been transferred from rail to road that the railways will be driven, in an attempt to maintain solvency, to recast the system of rates to the detriment of those classes of traffic least able to carry any increased charge for transportation.

"It cannot be too plainly stated that this process would lead inevitably and in a very short time to profound disturbances in the relative market values and to a very serious dislocation of the whole commercial structure, while upon agriculture the effects of such a revolution would be the most damaging, and as regards stability of certain types of produce, probably lethal."

RARE RELICS AT RAJGIR

The following note on the excavations at Rajgir has been issued by Mr. J. F. Blackiston, Director-General of Archaeology in India:

"One of the most interesting places in India where natural beauty and historical interest combined in an unusual degree is Rajgir in the district of Patna, the ancient Rajagriha and the earliest historical capital in Northern India. The Archaeological Department under the direction of Sir John Marshall and the late Dr. Bloch conducted some excavations at this site 30 years ago and brought to light a circular brick structure with stucco figures in bas-relief decorating its walls at a site in the heart of the ancient city.

The nature of this structure, which from the style of the sculptures is attributed to about 500 A.D., has been the subject of considerable speculation among scholars. Recently, the area adjoining the Maniyar Math has been further examined by the Archaeological Survey, and at least two earlier strata of buildings underlying the foundations of the circular structure, which take back the antiquity of the site at least 2 or 3 centuries earlier, have been revealed. Within an enclosure of brick walls to the east of the Math, Mr. G. C. Chandra, the Superintendent of the Central Circle, discovered a surprisingly large quantity of pottery and terra cotta objects, which seem to have been purposely buried.

The most interesting type of pottery discovered here has a series of spouts numbering from 4 to 34 of various designs. A majority of the vessels bears representations of snake hoods, which confirm the idea that this site was sacred to the worship of the serpents or Nagas. The pottery with multiple spouts unknown from any other sites in India must undoubtedly have been used in connection with Naga worship. If the name Maniyar Math faithfully preserves the memory of Mani Naga, who was the protector and rain-giver of Rajagriha according to the *Mahabharata*, it may be conjectured that such vessels as the multiple channels simulating showers were used by distressed supplicants praying for rain and deposited by them in the compound of the shrine."

THE CRICKET CLUB OF INDIA

The second Annual General Meeting of the Cricket Club of India was held at Simla on June 26, with the Maharajadhiraj of Patiala, President, in the chair. The report submitted by Mr. A. S. DeMello, Honorary Secretary, and the accounts for the year 1935, audited by Messrs. S. B. Billimoria and Co., were accepted and passed. The following General Committee for the year 1936 was unanimously elected:

President: The Maharajadhiraj of Patiala. Members of the Committee: Sir Eric Mieville, Sir Liaqat Hyat Khan, Mr. R. E. Grant-Govan, Sir Nowroji B. Saklatwalla, Lieut.-Col. R. K. Himmatsinhji, Sir Chunni Lal M. Mehta, Lieut.-Colonel C. B. Rubie, Sir Sikandar Hyat Khan, Mr. U. N. Sen, the Rt. Revd. C. D. Barne, Sir C. P. Ramaswamy Iyer, Sir Homi Mehta, His Highness the Maharajawal of Dungarpur, Messrs. F. A. Cole, A. A. Jasdanwalla, R. G. Hopkins and Major-General G. R. Rajwade, Honorary Secretary Mr. A. S. DeMello. Hon. Treasurer: Mr. Z. R. Irani.

OLYMPIC GAMES

There are 58 nations who have entered for the Olympic Games at Berlin. This is a record figure; for there will be 20 nations more than at Los Angeles and 12 more than at Amsterdam in 1928 the record year.

The countries entered are: Afghanistan, Argentina, Australia, Austria, Belgium, Bermuda, Bolivia, Brazil, Bulgaria, Canada, Chile, China, Columbia, Costa Rica, Czechoslovakia, Denmark, Egypt, Estonia, Finland, France, Germany, Great Britain, Greece, Guatemala, Haiti, Holland, Honduras, Hungary, Iceland, India, Italy, Jamaica, Japan, Latvia, Liechtenstein, Luxemburg, Malta, Mexico, Monaco, New Zealand, Nicaragua, Norway, Panama, Peru, Philippine Islands, Poland, Portugal, Porto Rico, Rumania, San Salvador, Sweden, Switzerland, South Africa, Spain, Turkey, United States of America, Uruguay, and Yugoslavia.

INDIA CAPTAIN KNIGHTED

The Maharajkumar of Vizianagaram, Captain of the Indian Cricket Team, was knighted by H. M. the King at an investiture held by His Majesty on July 15.

DR. S. PARTHASARATHY

The newly started Physics Department of the Indian Institute of Science can well congratulate itself on the fact that the first D. Sc. in Physics of the Bombay University, Dr. S. Parthasarathy, is one of its alumni.

Dr. Parthasarathy, who has been awarded the Degree of D. Sc. for his thesis on "Raman effect—classical light scattering in gases and in liquids", is a distinguished alumni of the Bombay University having secured double first in B. Sc. (Hons.) and taken the M. Sc. in Physics by a special test. He was elected a Fellow of the Royal Institute of Science, Bombay, and later appointed Professor of Physics at the Fergusson College, Poona. He resigned his post and took to research work.

Dr. Parthasarathy is now working under the direction of Sir. C. V. Raman and has made the surprising experimental discovery that light is reflected by high frequency sound waves just as light is by matter.

SCIENCE HAS NO LIMITS

The achievement of Science in the field of industry and its bearing on future developments were reviewed by the Duke of Kent, when he opened the Chemical Engineering Congress of the World Power Conference at Central Hall, Westminster.

"Science," he said, "is fortunate because it has no limits; even less than in the Arts and Literature do such considerations as nationality play a predominant role.

"Proud as each country is of the achievements of her great scientists and inventors, their work once done, becomes international and contributes to the well-being and happiness of every race."

Chemical engineering was one of the most modern professions.

THE INDIAN SCIENCE CONGRESS

The British Science Association is understood to have officially intimated their decision to participate in the Jubilee celebrations of the Indian Science Congress to be held in 1938, and to hold a joint session with the latter body in India. The Science Congress authorities are preparing a budget for the purpose.

INDIAN FILMS

"Producers of films in India mostly measure the success of their pictures not by the artistic or æsthetic standards but by the amount of money they got out of them," said Munshi Prem Chand in a lecture delivered at 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.

QUALITY OF INDIAN FILMS

"Indian producers, if they want to safeguard their position, must endeavour to study production costs more carefully than they have been hitherto doing. Having one artiste on Rs. 2,000 a month and the remaining cast on 15 to 50 rupees a month is not conducive to the production of harmonious results," says the *Exhibitors' Review*.

"They have to recognise, first and foremost, that a picture cannot be a best seller without art, good artistes and good management. And good artistes and qualified men cannot be had for a song. It is advisable therefore that those producers, who cannot have the requisites of a good picture, had better not produce pictures at all rather than produce rotten ones."

ANTI-INDIAN FILM PROPAGANDA

In the House of Commons, replying to Mr. Sorenson, who inquired whether, in response to the demands of the Indian Legislature, the Government of India had made representations with regard to films and other propaganda misrepresenting India, Mr. R. A. Butler, Under-Secretary of State for India, said that representations had been received from the Government of India in this connection. He said the question of bringing the matter to the notice of the League of Nations was being considered.

INDIA'S MONTE CARLO

A grand motor rally on the lines of the world-famous annual Monte Carlo Rally to be held in Delhi during the Horse Show Week of 1937 or in the event of His Majesty King Edward VIII holding the Imperial Durbar at Delhi during the autumn of next year, as is rumoured on that occasion, is foreshadowed in a statement issued by the General Secretary of the Automobile Association of Northern India, which says: "It is quite possible that the A. A. N. I. will organise a motor rally at Imperial Delhi from all parts of India, Burma and Ceylon during the Horse Show Week of 1937, or in the event of His Imperial Majesty King Edward VIII, as it is rumoured, visiting Delhi in the autumn of next year to hold his Imperial Durbar, it is felt that this would be a more auspicious occasion and would make the proposed rally an event which would be, indeed, memorable for each member who participates. The rally would be held on the lines of the world-famous annual Monte Carlo Rally.

AUSTIN MOTORS

The popularity of the Austin motor cars is revealed by the various returns of new car registration and deliveries during 1935, which are now available for most of the important world markets. For 1935 some of the countries in which Austins headed the British car sales were: India, Ceylon, British Malaya, China, Portugal, Spain, British West Indies and Germany.

CAR INDUSTRY IN BRITAIN

The official return of the sales of new cars in May, issued by the Ministry of Transport, reflects British prosperity in general and of the motor industry in particular.

Private cars registered for the first time in May were higher than in any previous May and 26.7 per cent. higher than in May last year.

A NEW SPEED RECORD

Captain Eyston, British motorist, driving his car at the speed of wind has established a new world record of 162.5 miles for one hour run on the salt flats of Utah. Captain Eyston held the previous record of 159.30 miles.

AIR MAIL PROGRESS

Evidence of the steady growth of the air mail habit in recent years is contained in a Press *Communique* that has just been issued. During the year 1933, it is estimated that some 4,000,000 letters weighing 85 tons were despatched by air from Great Britain. In the following year the volume increased to 6,000,000 letters weighing 122 tons, and in 1935 to over 10,500,000 with an estimated weight of 215 tons. During the same period, the number of passengers carried on the Empire routes has, it is stated, practically doubled. India's share of the increase has been substantial, says the *Statesman*, the annual mail load of mail to and from this country having risen from 10½ tons in 1933 to over 43 tons in 1935 owing partly to the extension of the through service to sections east of Karachi. The number of passengers to and from India has increased sevenfold since 1930 and it is estimated that despite the substantial air mail surcharge at present levied, over 25 per cent. of letters from India to Empire destinations are now sent by air.

A NEW AIR BASE IN ENGLAND

Zooming westward from Tangmere, Sussex, three years ago, a Royal Air Force 'plane power diving over Thorney Island, between Portsmouth and Chichester, crashed noisily, instantly killing the pilot, blue-eyed, like 90 per cent. of aviators.

What was more important, Air Ministry officials sensed the island's possibilities as an air base and started negotiations. Eighteen months ago the Government bought it lock, stock and barrel.

Responsible for construction is Mr. H. O. Clarke, who built the officers' mess at Lee-on-Solent, who has planned hot and cold water even in the men's quarters, central heating, a cinema, a thousand-seater canteen, and a vast causeway to the mainland, carrying an extension of the Southern Railway.

In another 18 months' time, Thorney, says the *News Review*, no longer an island, will be a hornet's nest of fighting 'planes and bombers, a vital link in the defence-line of Southern England.

THE CEMENT MERGER

The Cement Merger Company has been designed with the main object of consolidating and reorganising the entire business of the various companies manufacturing cement, not only as to sales and selling prices but also in regard to manufacture, administration and the erection of new factories where and when needed, together with the all-important matter of economic distribution.

Mr. F. E. Dinshaw, whose foresight and indefatigable efforts in the interests of this important national industry are known to all, gave the Merger Scheme his blessing after many months of careful study of it in all its detail, and his determination to launch it is a further argument in favour of its being a sound commercial proposition. Mr. Dinshaw's judgment was seldom at fault and his successors could find no more appropriate memorial than bringing to fruition a scheme with which he identified himself so closely during the closing months of his life.

JAPAN'S TRADE WITH INDIA

"While it is premature for us to say anything at this stage or to make any forecast regarding the forthcoming negotiations between India and Japan for a new Trade Agreement, we firmly believe that if India and Japan approach the problem in a spirit of co-operation and sincerity, it will not be difficult for us to tackle the problem in a practical manner to our mutual advantage," said Mr. Okumara, leader of the Japanese Textile Expert Technical advisers to the Japanese Consul-General in Simla on arrival in India on July 9 by the *Conte Verde*. The other two members of the delegation are Messrs. Y. Tawa and M. Abe.

Referring to the Indian criticism that Japanese competition was becoming a serious menace to Indian industries, particularly to the smaller industries, Mr. Okumara said that it was based on a misunderstanding on the part of the Indian mercantile community and he believed that a heart-to-heart talk between the two parties should enable them to come to an agreement to their mutual advantage.

IRRIGATION IN INDIA

A new Blue Book concerning the lives and prosperity of over 50 million Indians and vast areas of valuable land is published.

This publication summarises some of the work that has been done and is in progress for solving India's irrigation problems. It is issued by the Central Board of Irrigation for India as a record of the technical work done during 1934-35 and is the first report of its kind.

When it is realised that the total amount of land cultivated in India dependent on irrigation is now about 40 million acres (31 million acres in British India alone), and that well over 50 million people are in this way employed, the importance of irrigation to India's prosperity can be gauged. The value of crops coming annually from irrigated areas is in the neighbourhood of Rs. 100 crores, which, as the land was mainly desert or uncultivable formerly, is an enormous addition to the nation's wealth apart from protecting vast areas from the ravages of famine.

DAIRY INDUSTRY

The Government of India are considering the question of taking steps for the improvement of the dairy industry in this country. The importance of the industry both from the standpoint of the economic prosperity of the country and the physical well-being of the people cannot be underrated. The total amount of milk produced in India is estimated at about 40 million tons per annum. With roughly 70 million cows and she-buffaloes and a large number of sheep and goats (not to mention camels), there is no reason, except lack of proper development of the industry and organisation, why a far greater amount of milk should not be available to the masses of the people and the dairy industry made to yield an adequate return.

SUGAR-CANE GROWING

"The production of sugar directly from cane in modern factories in India has continued its course of expansion and attained a record figure during the year 1934-35 in spite of the fact that the cane crop was damaged in certain areas," states the review of the sugar industry of India compiled by the Sugar Technologist to the Imperial Council of Agricultural Research.

THE RAILWAYMEN'S FEDERATION

The Council of the Railwaymen's Federation has passed the following resolutions:

"This meeting, having taken note of the serious situation created on the railways by the action of the Railway Board in issuing orders regarding:

(a) Retrenchment of about 4,000 employees;

(b) Lowering the scales of pay without a proper inquiry and without any consultation affecting hundreds of thousands of employees;

resolves that since a dispute has arisen between the All-India Railwaymen's Federation and the Railway Board, to approach Government with a formal request under the Trade Disputes Act for the appointment forthwith of a Court of Inquiry.

"Meanwhile, the Federation is fully cognisant of the fact that the well-being and livelihood of thousands of railway workers is now threatened and calls upon all affiliated unions to bring home to their members the gravity of the issues involved and to take immediate steps to intensify organisational activity with a view to offering the Federation maximum resistance in such manner and by such methods as the All-India Railwaymen's Federation at its next convention may decide upon in the event of an attack on the wages, security of service and the standard of living of railway workers."

"This Federation having considered the attitude of the Railway Board in the matter of staff retrenchment and new scales of pay, feels that resistance through a strike on railways is the only effective remedy available and calls upon the unions to organise the workers to get prepared for the same at the earliest date."

40-HOUR WEEK

The International Labour Conference by 54 votes to 47 postponed the 40-hour weekly textile convention until next year. This decision is held to indicate the failure of this year drive on the question at large,

DELAY IN FEDERATING INDIA

The need for expediting the establishing of Federal Government so that it may virtually follow in the footsteps of Provincial Autonomy is stressed by Mr. K. M. Panikkar in an article in the *Manchester Guardian*. He declares that there is no political or administrative reason why federation should be delayed. To relegate the federal portion of the Act to an indeterminate future, after establishing fully autonomous provinces, would invite a break-down of the constitution. Doubtless a considerable number of States at first would hesitate to join, but a sufficiently large number had indicated their general acceptance of the scheme, to enable one to believe that if technical discussions are entered with them, the problem of accession need not be a source of anxiety to the British Government. He hopes that the Home Government and the Government of India will take an early decision on the possible date of federation, because unless such a decision is taken there is the grave danger that the question may be obscured by circumstances which may arise after provincial autonomy becomes effective.

HISTORY OF BENGAL

The "History of Bengal" project undertaken by Dacca University is, we understand, making rapid strides.

It is understood that the editorship of the first volume—the Hindu period—has been placed in the hands of Dr. R. C. Majumdar, Head of the Department of History, Dacca University.

The second volume will comprise the pre-Mughal Sultanate period of Bengal from the first invasion of the Moslems to the fall of Daud, the least Pathan Sultan of Bengal.

LIFE OF BUDDHA

Mr. Chu Tzu-chais, President of the Relief Committee of the National Government of China, and Mr. Yue Yufu, a former Finance Minister, have presented nearly 600 volumes which comprise the Buddhist *Tripitaka* in the Chinese language to the International Buddhist University Association of the Mahabodhi Society, Sarnath.

FREEDOM AND CULTURE

By Dr. Sir S. RADHAKRISHNAN

Spalding Professor of Eastern Religions and Ethics (Oxford)

THE Collection contains Sir S. Radhakrishnan's Convocation addresses to the various Universities of India—the Andhra, Mysore, Punjab, Lucknow, Nagpur and Allahabad. "A University," says Sir S. Radhakrishnan, "is a fellowship of spirits, a society of seekers of truth who believe that there are things in life of vastly greater import than



wealth and comfort, necessary as these are. It affirms that the pursuit of ideas and inspirations is greater than the race for power and glory. To belong to a University is to share to this way of looking at things and feeling about them, to acquire this largeness of view which can assuage the asperities of life." Indeed, the addresses cover a wide field dealing with problems of individual and collective life. In these addresses, Sir S. Radhakrishnan stresses the need for real Freedom and true Culture. In the words of Prof. Joad, he exhorts his countrymen "to shake off the oppressive traditions of the past and equip themselves to face the future, a future in which they will be called upon to play their part as leaders, statesmen, and administrators in the national life of a Self-governing India". But Sir S. Radhakrishnan does not content himself with an exhortation to his countrymen only. He warns the rulers that the basis of the present association, the assumed racial superiority of one people over another, must go. Sir S. Radhakrishnan stands for an Empire in which Great Britain and India will be bound together by ties of honourable relationship—each proud of its associa-

tion with the other. "I have no doubt," he says, "that no true Britishers would wish to see India pledge herself to the support of British control in perpetuity nor is there an Indian who will sever the British connection if it earns its right to be preserved." Sir S. Radhakrishnan's vigorous handling of the many problems of the day can hardly fail to interest readers in India and abroad.

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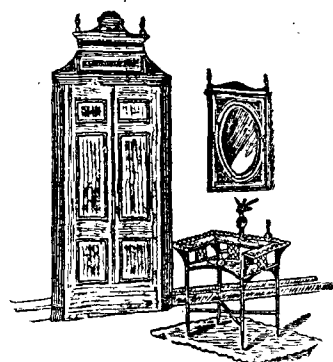
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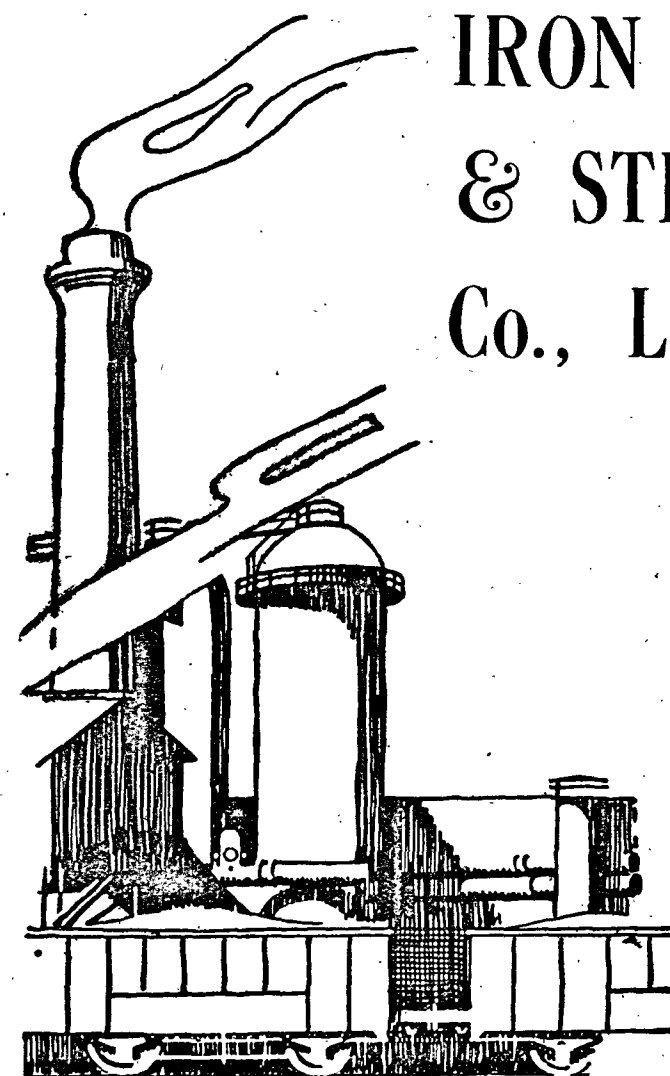
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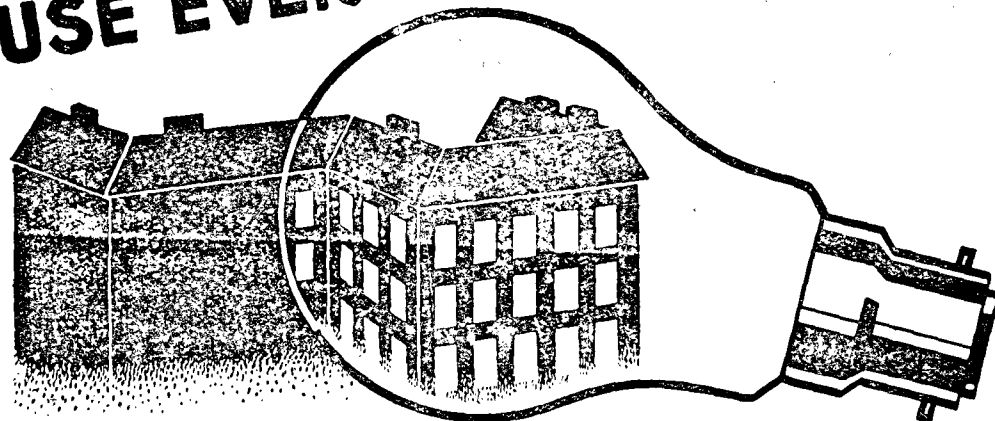
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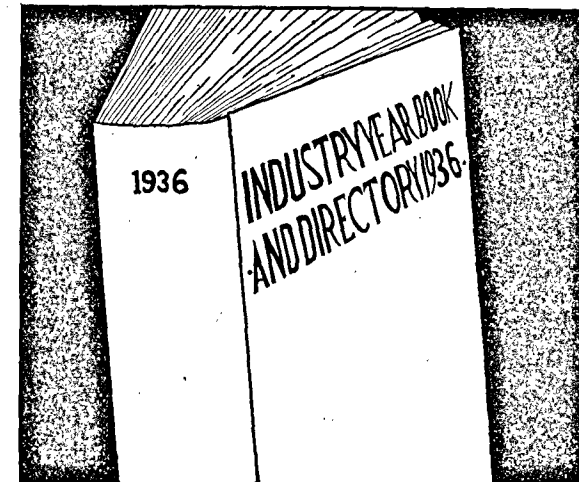
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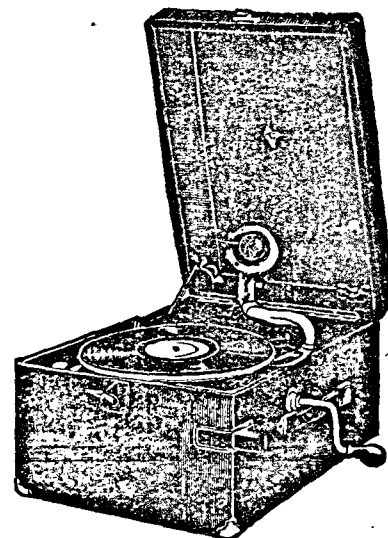
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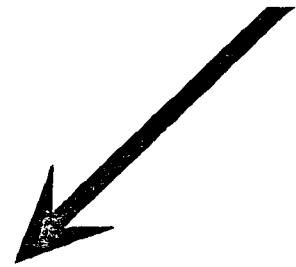
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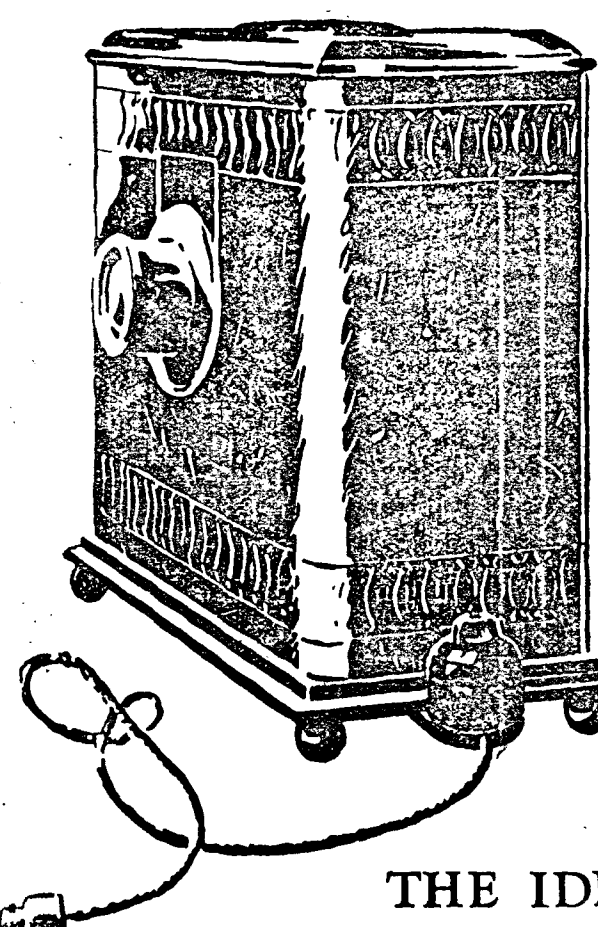
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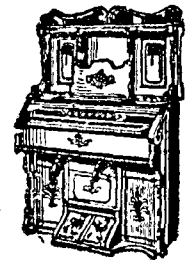
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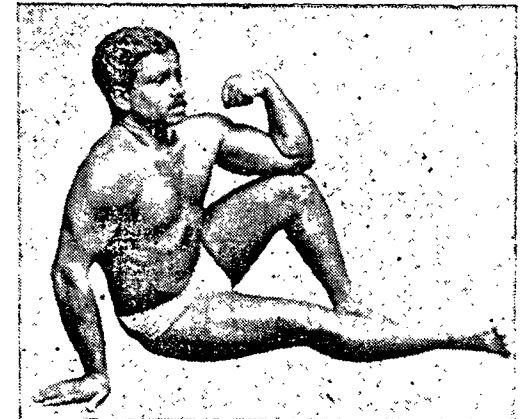
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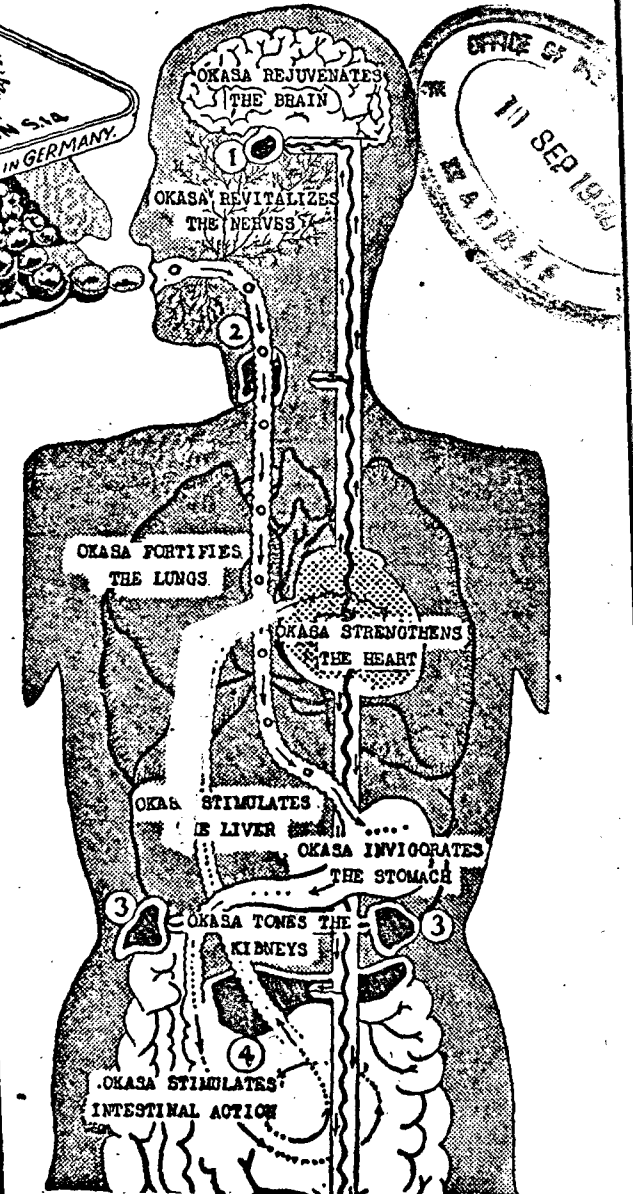
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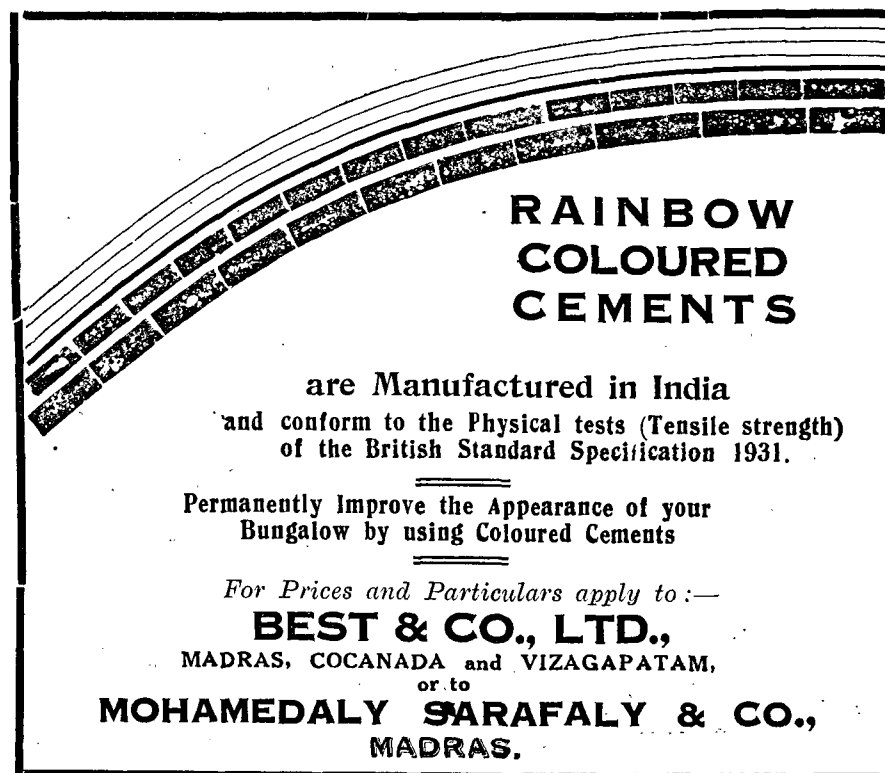
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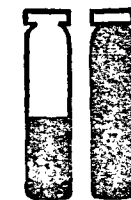
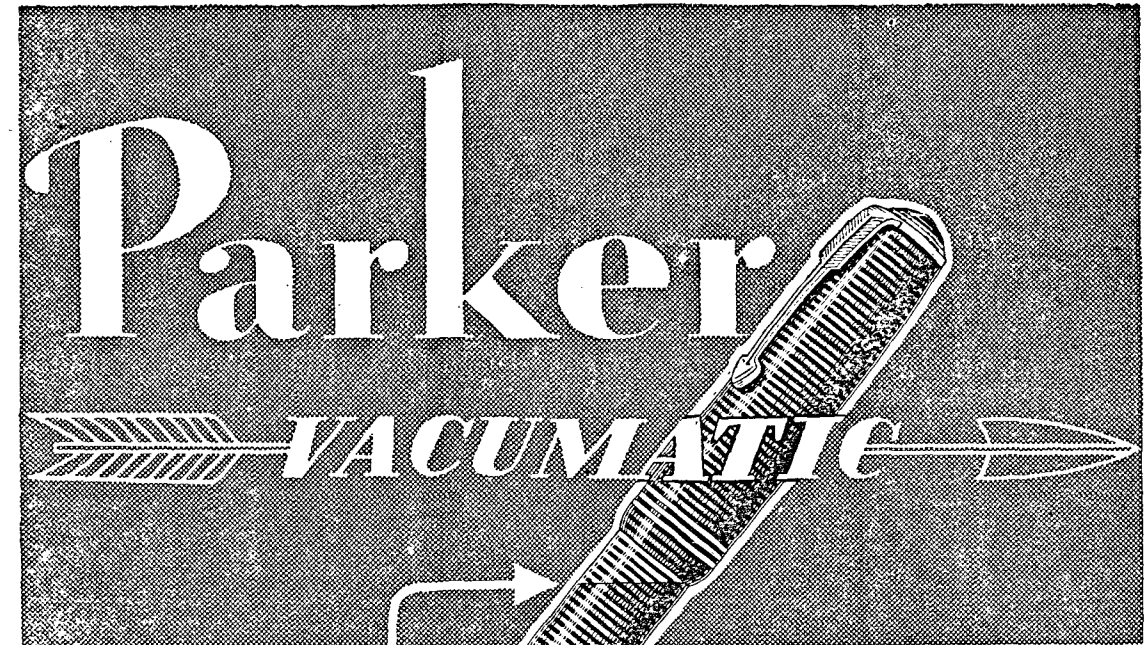
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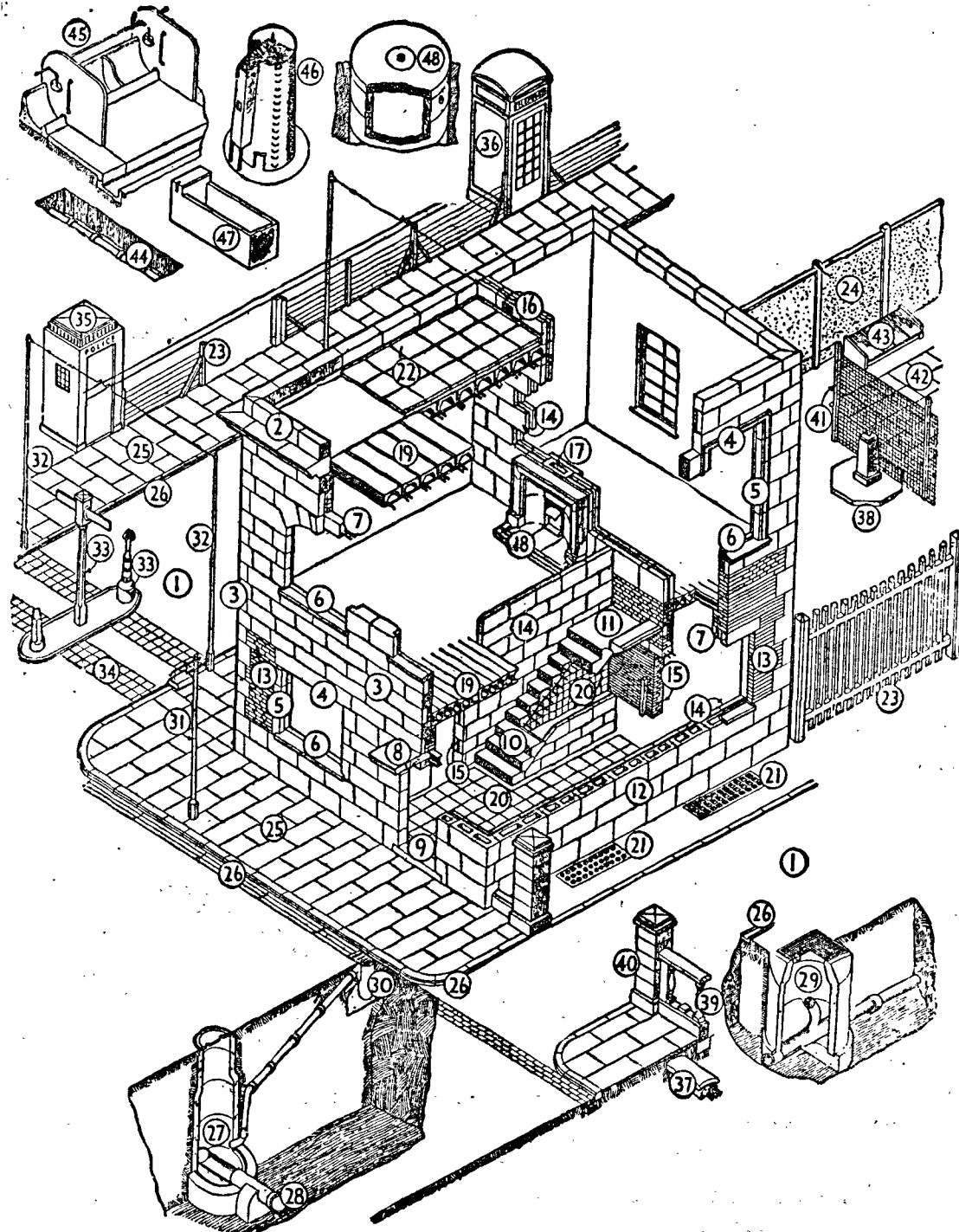
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TOWN-LIFE IN HINDU INDIA

BY PROF. P. K. ACHARYA, I.E.S., M.A., Ph.D., D. LIT.

(Head of the Sanskrit Department, Allahabad University)

THE word 'Grama' is found to have been used in the early Vedas and is thus some 3000 years' old. But its derivative meaning or the history of its origin is not known. In Sanskrit the word simply means a multitude, class, collection of number such as in the expressions like Gunagrama, Bhutagrama, etc. The sense in which the word is now commonly understood has reference to the collection of houses or huts where families of farmers live together for the purposes of cultivation. This is the sense in which the word is understood and used in English and other Western languages also. A place larger than a village is stated to be the town, and a large town 'with a corporation or a cathedral' is defined as city. This distinction led the writers of Civics to say that the primitive man used to wander at will, like beasts, over the face of the country. In course of time he formed fixed habitations. A large number of people forming a clan or tribe used to live in a fixed place, which when it came under a headman became known as a village, which was a self-sufficing autonomous state. At a still more advanced stage of civilisation, towns or more thickly inhabited localities than villages came into being to facilitate the buying and selling of the products of different villages. The growth of towns is stated to have marked the beginning of industrial life. The city-life indicates a still more advanced state of industrial civilisation, where men began to think of politics and government seriously. It is further held that the village contributed the idea of autonomy, the town contributed the value of organisation, and the city contributed the idea of civic rights and duties.

We are, however, concerned here more particularly with the architectural development of villages, towns and cities. In the age of Silpasastra, the condition of villages on the one side and that of cities on the other appears to have been like that of the town of the above description. That is to say, neither the villages were mere assemblies of huts for farmers, nor the cities were the places where diplomats of different countries resided to spy over the activities of one another. In fact the *Manasara*, the standard treatise on the subject, deals with the town-life under the headings of village, town and forts. All these were well-organised towns with some well-organised corporation for its administration in respect of sanitation, comfort and convenience of the residents. The eight types of villages, eight types of cities, and fifteen types of forts described are based more upon geographical situation, and scientific layout rather than upon the ground of industrial struggle. The Dandaka village represents a straight rectangular plan in six blocks. There are three roads running parallel from north to south. There is another straight road running east to west across the middle of the village. And there is a surrounding road all round the village against the rampart. The block reserved for the Brahmins has four other straight lanes dividing the whole block into five rectangles. Of the public buildings there is a Siva temple at the north-east corner and a Vishnu temple at the corner formed by the junction of the surrounding road on the west and the straight road across the middle of the village. Thus, this public building could be easily approached by the inhabitants from all quarters.

The Sarvato Bhadra village represents a beautiful layout. In addition to the surrounding road there are two high roads running across the village dividing it into four square blocks, each of which is again sub-divided by numerous smaller roads and lanes into several blocks reserved for different classes of residents. There is a public temple in the middle of the village with four Mathas at the four corners of the four separate blocks surrounding the temple in the centre. There is a Dharmasala at each corner of the village. The public Tank is situated on the road running from east to west. There is also a Kshetrpala temple at the north-east corner against the rampart. This is a deity which is naturally popular with the agriculturists.

The Nandyavarta village is in fact a big town. It is a rectangle from east to west surrounded by a ditch and rampart and a surrounding road. There are five straight roads from east to west and four from north to south. It is thus divided into as many as twenty-five blocks. There is a pavilion and an open park in the centre. There are two Vishnu temples in the north and south of this park and six Siva temples on the east and west. The temples of Sarasvati and Lakshmi are situated on the surrounding road in the north. There are two public halls facing the park in the centre. In addition to the quarters allotted to four castes there are blocks reserved for the Buddhists and such people as tailors, jewellers, fishermen, washermen, shoe-makers, artisans, blacksmiths, priests, physicians, royal dancers, ministers, clerks, etc. The royal palace is situated in one of the central blocks in the west. The police are allotted the plot also in the west of the surrounding road. The Padmaka represents a lotus. There are also a surrounding road and four blocks, divided by two big roads running across the village. There are other numerous roads and lanes sub-dividing the four main blocks into numerous quarters of beautiful shape. There is also a royal palace, a central park surrounding temples and public buildings for numerous purposes.

The svastika layout represents a beautiful svastika figure with the royal palace in one of the central blocks. In addition to the surrounding road there are roads dividing

each of the four blocks into two rectangular parts. There are numerous Hindu, Buddhist and Jain temples within the village, temples of Bhairava and Chamunda outside it where cremation ground and cemetery are situated. There is also a temple of the god of fever at the south-east corner within the village. There are watch-towers at the corners against the rampart. This is rather a city of temples.

The Prastara layout represents a rectangular plan with the longer side from east to west and looking something like the Nandyavarta layout, but in this plan the divisions of plots are different. There are five main roads from east to west and five from north to south. There are numerous smaller roads and lanes in addition to the surrounding road. The public tanks, the market stalls and similar public halls, royal palaces and village guards are suitably situated. The whole is nicely partitioned into three roads known as Daiva, Manusha and Paisacha.

The Karmuka village represents a half circle divided by three big roads into a bow shape. There are two other circular roads in addition to the surrounding one. It is situated on a river-side and does not possess the royal palace, but it includes two Vishnu and two Siva temples. The front portions have been allotted for markets and godowns. Provisions have also been made here for the future expansion of the village.

The Chaturmukha is an extremely beautiful layout mainly rectangular in shape but very beautifully divided into blocks of different shapes. The Daiva round in the middle has a public temple in the centre with houses for Brahmins and priests surrounding it. In the four corners of the central rectangle, there are four shops. In the Manusha round beyond quarters are reserved for well-to-do merchants. Beyond this round there are four blocks containing quarters for village guards, Dharmasala temples for Lakshmi and Sarasvati. The Paisacha round the south-west corner is reserved for the royal palace in case it is required. There are four main gates in the middle of the four sides where from it derives its name. Thus each village is surrounded by a wall made of brick or stone, strong and high enough to prevent leaping over. Beyond this wall there

is a ditch broad and deep enough to cause a great obstruction in the event of an attack on the village. There are generally four main gates at the middle of the four sides and as many at the four corners. Inside the wall there is a large street around the village. This street is generally used for circumambulation on some special occasion, daily round of the police, open-air drive and similar matters of public concern. Two other large streets are those which run from one gate to another in the middle of the wall on each side. They intersect each other at the centre of the village, where a temple or a hall is generally built for the meeting of the villagers. The village is thus divided into four main blocks, each of which is again sub-divided into many blocks by streets which are always straight from one end to the other of a main block. The ground-floor of the houses on the main streets are generally used as shops. The surrounding street has foot-paths and houses only on one side. These houses are mainly public buildings, such as schools, colleges, libraries, guest-houses, etc. All other streets generally have residential buildings on both sides. The houses high or low are always uniform in make. Congestion is carefully avoided. The drains or *jala-dvara* are made towards the slope of the village. Tanks and ponds are dug in all the inhabited parts and located in such quarters as can be conveniently reached by a large number of inhabitants. The temples of public worship as well as the public commons, gardens and parks are similarly located. The people of the same caste or profession are generally housed in the same quarter.

As stated above, town is a large village. It may be situated from east to west or north to south and may be square, rectangular, circular, and of other shapes in accordance with the position and its occupations. There are generally twelve large streets in a town. It is built near a river or mountain also having facilities for trade and commerce. Like a village the town is also surrounded by ditches, ramparts and gates and is furnished with necessary drains, parks, temples, guest-houses, schools and colleges in addition to markets, shops, banks, and residences for kings, ministers, Brahmins and other communities and professions.

Towns are divided into eight classes known as Raj Dhani, Nagara without

king's palace, Pura (ordinary residential town), Nagara (a bigger city), Kharavat representing a circular place divided into eight blocks by four big and small roads with a temple in the centre. It is built in a place surrounded by hills. The Kheta town is built on the river-side with a harbour in front. It has three broad roads and three straight ones. It is generally inhabited by commercial class and there is no royal palace. The Kujjaka has an extended portion in the middle thus looking hump-backed. It has a temple in the centre surrounded by palaces and public buildings. It is beautifully divided into twenty blocks. The Pattana is a commercial fort on the sea-side. It is furnished with all necessary quarters. The first type of these towns fairly represents the characteristic features with special arrangement for soldiers' barracks.

The forts are partly fortified cities and partly military camps. Thus Dronaka is a fortified commercial town with a harbour attached to it. It has a royal palace in the centre. Similarly, Sibira is an encampment rectangular in shape with the royal palace in the centre. There are special arrangements for soldiers' tents, barracks, armoury, stables, body-guards and similar military establishments. Similar are the general outlines of Vahini-mukha, Sthaniya, Samvidha, Kotaka, Nigama and Skandhavara. The jaiadurgo or water fort is a purely military establishment. It is triangular in outline and has harbours on two sides, soldiers guarding the strategic points. Similar are the Vana-durga, Panku-durga, Ratha-durga, Deva-durga and Misra-durga. Forts are also built on the top, valley and slope of a mountain. These forts are specially built with strong works and ditches and provided with watch-towers.

The Manasara recognises some forty different classes of villages and towns according to the extent of lands owned by them. The small village unit extends to four thousand feet square and the extent of the largest city would be about thirty English miles squares. Of this about one-third is devoted to building spaces. In the description of Ayodhya in the Ramayana, the proportion between its breadth and length is one to four. Pataliputra was about 9 miles in length, $1\frac{1}{2}$ miles in breadth. Hindu Gaur was also a long rectangle, one of the long sides generally faced a lake

or river, an arrangement which provided bathing facilities for all the inhabitants and obviated the necessity of building defensive walls all round. "The experience of many generations," comments Mr. Havell, "had proved that these plans were the best for purposes of defence and gave the most healthy, pleasant and practical layout for Indian village and town. The easterly axis of the plan ensured that the principal streets were purified by the rays of the sun sweeping through them from morning till evening; while the intersection of the main streets by shorter ones running north and south provided a perfect circulation of air and the utmost benefit of the cool breezes."

A CIVILISATION AT BAY

By DR. B. PATTABHI SITARAMAYYA

MANY and varied have been the attacks on Indian civilisation in the past, but the last of the series has been so penetrating and pervasive that this ancient civilisation had in sheer self-defence turned to bay. Dr. Kunhi Kannan has addressed himself to the arduous task of describing at length the component factors of this "Civilisation at Bay"* and has achieved a measure of success which should evoke universal congratulations. But alas, the work which we are reviewing is a posthumous publication, a manuscript of which was left as a legacy five years ago to the Nation. That, however, adds a pathetic interest to the publication of a work which is full of human interest and which reviews the progress of centuries of this ancient land.

India has suffered many onslaughts and survived many invasions. But easily the worst of these numerous attacks, and one which has almost had a deadly effect upon its individuality, is traceable to the imperceptible—one had almost said—the insidious attack upon its ancient culture, its civic laws and social institutions—yea, the very foundations on which the highly complex structure of Indian society has been reared. Few critics have the patience or the fairness to study a civilisation in ruins with sympathy and when sympathy dries up,

"It will probably be a revelation," continues the same authority, "to modern architects to know how scientifically the problems of town planning are treated in these ancient Indian architectural treatises. Beneath a great deal of mysticism, which may be scoffed as pure superstition, there is a foundation of sound common sense and scientific knowledge." "The most advanced science of Europe," declares Mr. Havell, "has not yet improved upon the principles of the planning of the garden cities of India based upon the Indian village plan as a unit. The Indo-Aryan villages took the layout of the garden plot as a basis of its organisation."

understanding fails; and a criticism based upon want of both is bound to be largely based upon prejudice and prejudgment. No one can justify all the institutions, now thousands of years old, which were nurtured under conditions which no longer hold. Yet, if those institutions have to suffer changes, the progress at which they aim can be orderly and helpful only if there arise in each era and each epoch scholars like Dr. Kunhi Kannan and savants who can interpret the ancient institutions to posterity and unfold to them the vital and operative principles that had once shaped them. . . .

To say that the Indian civilisation is purely religious or philosophical in its outlook is to ignore the stress that our ancestors laid upon the economic development of society. Really, economics shaped society and society was made stable by religion. Thus it was that the village organisation and the growth of village communities became an inseparable part of a socio-economic structure with a background of religion. The village community of India is not really a village republic, nor is it a link in the chain of Feudalism such as prevailed in the West, majorities and minorities being concepts unknown to our ancestors. The village assemblies simply enforced obligations rather than asserted rights, and obligations or duties always tend to codify themselves. They constitute the tradition of the country, the *amour propre* of caste, the wisdom

of the elders which are enough to guide the younger generation. There is a heap of duties to perform, even as there is a heap of grain to share. Dr. Kunhi Kannan is not over-partial to ancient India. He recognises the limitations of the village communities. The king's authority in the village was limited by his sense of "Dharma", and if the villagers did not accept a change they could pray and protest and as a last resort desert the village and abandon its lands. The village was a composite unit, which was dealt with as a whole by the king and where it is united, the king had to yield. The vision of the village was doubtless circumscribed, but that was the result of a clear demarcation between the sphere of the village and the sphere of the king. The feudalism of the West has never been a factor of Indian civilisation. That feudalism was based upon the military needs of the king, leading in due course to the establishment of a graded slavery from which, equally in due course, revolts arose. Thus was the freedom movement generated by the battlefields of Runnymede, thus was the Magna Charta wrested, thus had King Charles the First to be beheaded. But in India where the king ruled according to Dharma and undertook the task of protection against aggressors, the castes went on with their own Dharma, with no mutual interference from above or from outside, leading a full life and a peaceful life at that, irrespective of the wars of aggression or defence of their kings. People paid their taxes and did their duty to the king. The king offered in turn his protection to the people. The king was besides the patron of arts and literature. The people were in turn the custodians of craftsmanship and culture. They were the complements of each other, not competitors with each other. There was no race for power between them, nor any rivalry in commerce.

In India, individualism has played a part unlike in the West, for the State never exercised the same authority over the whole field of individual life here as elsewhere. The duties of men have been all along prescribed by the dictates of caste without any external impression of authority. The motive for action is from within and caste has eliminated the cramping influences

of mechanical regulations. "It is not by the intellectual grasp of issues at stake but by the spontaneity of common impulses that caste sprang to action." It not only sprang to action but also purified the impulses and elevated the motives of individual action. Both in education and in religious worship, it is the individual that is seeking light and leading. Congregational worship or congregational study was unusual if not unknown. Hindu prayers, we are told, are intended for spiritual rather than moral strength. "Therefore, it is not the place and time that counted but the impulse that must spend itself fully and immediately in prayer." Likewise, charity is individual not congregational, given as much for the benefit of the donor as for the donee. There is an ardent desire to come into contact with suffering and distress, which alone can keep alive the sentiments of charity. The fee of the physician or of the pupil or of the juggler is not graded by a scale. A deep sense of individual gratitude is cherished for services received and is anxious to repay them by services rendered in turn and not a byword of thanks.

In the domain of literature, India lags behind no other country. The many problems of human life and existence, the culture that seeks to give proportion and balance to human endeavour and helps one to understand the viewpoint of the opponent, receive their due attention. But as is to be expected in India, literature has a religious note accompanied by a great deal of ethical teaching as well. Neither the restraint of womanhood nor of servitude prevents the characters from the preaching of dharma to those that ought to know better. "The religious note is well balanced by the beauty of the teaching, the universality of its appeal, its equipoise of thought and the appropriateness of its setting. Western life is always abounding in struggle, created by upheavals of new interests and collisions of classes or individuals. In the East, the solutions of life's problems are more or less abiding. The West creates evils and finds remedies. Thus it is that drama and novel alike deal with social evils which are dissected and shown up in all their nakedness in the West. In the caste system, however, there is not the same necessity to turn

* By Dr. Kunhi Kannan. Published by Messrs. G. A. Natesan & Co., Madras. Price Rs. 3. (Three).

up every now and then the frontiers of society, so that new situations demanding new formulæ arise but rarely. "The abundance of human feeling is in striking contrast to the scarcity of a conflict of wills. The ever present sense of the immanence of God helps to restrain and control the display of human passion which compels from the West fuller and yet fuller expression. To the Hindu, "nature and man pulsate with the same life". Bird and beast are represented as having the same sentiments and affections as man. There is doubtless an element of exaggeration in the portrayal of finer emotions. But let it be remembered that life in India is one in which the main endeavour is the culture of emotion rather than the will. The religious motive is supreme, when Bhishma vows his celibacy or shows his enemy how to hit him. The whole of Indian literature, it is pointed out, is pervaded with an atmosphere of exacting idealism which demands of man conduct of the highest ethical perfection, devoid of selfishness and answering for all time.

When we come to study the position of Indian woman, the author shows how the woman in ancient India occupied a position of equality with man, married generally after puberty, chose her own husband and could remarry on becoming a widow. She could study the Vedas and could move freely amongst men. But in due course the Aryan mind had to struggle hard against antagonistic forces, the contact with less civilised tribes as well as the impact of Buddhism tended to place woman in an exceedingly false position. The advent of the Muslims operated to impede the even march of progress, while the contact with the British has violently affected Hindu society. The growth of society by an adaptation of the customary law to the growing changes has been effectually prevented by the British. "The theories of perpetual tutelage of limited estates, incapacity for contracts, the priority of male heirs of even the fourth degree, and the enforcement of conjugal rights were the consequences of a policy that sought to override custom and usage when they were in conflict not with the school of Hindu Law for the time prevailing but with an earlier authority." In ancient India, woman drew on her vast reservoirs of spirituality

and would give no trouble on her own account to man. But the rapid march of events in which ancient institutions have been dissolved, has driven both man and woman from the moral to the legal plane. There is a conflict to-day as to whether the status of woman should or should not be secured by invoking the aid of Law through the medium of legislatures controlled by a foreign Government. In the cauldron of Indian nationalism with its burning fires underneath and boiling contents within, none is worse tossed about than the Indian woman.

But whatever may have been the measure of Indian woman's fall from the high social pedestal she once occupied, the fact remains that she has been the one sole factor that has preserved Indian nationalism in all its beauty and integrity. . .

The author has dealt with the various factors of Indian civilisation, traced their history and vicissitudes and even visualised solutions in a manner which compels admiration. The terseness of his language is only excelled by the elegance of his diction, its easy flow and smooth run; while the facile development of argument is excelled by the surprise in conclusion which is always forced on the reader. On every subject dealt with by the author, he has brought to bear not only his profound knowledge based on study of books, but also his equally profound wisdom based upon a study of the world around him. To an intimate knowledge of the East, ancient as well as modern, he added an equally intimate knowledge of the West where he had sojourned for years and broadened his outlook and vision by widening his spheres of interest and observation. In the building of Indian Nationalism, it is books of this character and authors of this calibre that can help to make the structure spacious, beneficial and enduring, and the nation to whom this precious legacy has been left can only repay its debt of gratitude to the dead author by organising a nation-wide sale of this valuable publication and thus incidentally recompensing the labours of his spouse who has undertaken the arduous and expensive task of publication, as much out of her esteem for her lord as out of her regard for the nation.

THE A. I. C. C. MEETING

THE Meeting of the All-India Congress Committee at Bombay was looked forward to with more than usual interest in view of the fact that it was expected to give a definite lead in regard to matters which the Lucknow Congress of April last had delegated to it. The Bombay Meeting was, according to the resolutions of the Congress, to make the Congress position clear in respect of its attitude to office acceptance and to other matters to be explained in the Election Manifesto to be adopted by the A. I. C. C. on behalf of the Congress. The Lucknow Congress resolved that

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, etc., etc.

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.

In view of these two important resolutions, the Session evoked considerable interest.

THE WORKING COMMITTEE MEETING

The Working Committee, which met at Bombay on the 20th August, after protracted deliberations accepted the resignation of Mr. C. Rajagopalachari with regret and condemned the action of Dr. T. S. S. Rajan. The Committee also adopted after considerable discussion the Congress Election Manifesto to be placed before the A. I. C. C. for acceptance.

THE ELECTION MANIFESTO

The manifesto, however, takes us no farther than the Lucknow Congress and the position in regard to office acceptance is yet undecided. The manifesto, which obviously has the backing of all the members of the Working Committee, bears the impress alike of S. J. Bulabhai the astute lawyer and Pandit Nehru the Socialist. Says the manifesto:

For the fight for Independence, a Joint Front is necessary. The Congress offers the Joint National

Front, which comprises of all classes and communities, bound together by their desire to free India and end the exploitation of her people, and build up a strong and prosperous and united nation, resting on the well-being of the masses.

It makes no secret of its endeavour to end the Act and prevent the introduction of the Federal Scheme:

The purpose of sending Congressmen to the Legislatures under the New Act is not to co-operate in any way with the Act but to combat it and seek to end it. It is to carry out, in so far as is possible, the Congress policy of the rejection of the Act, and to resist British imperialism in its attempts to strengthen its hold on India and its exploitation of the Indian people and the development of sanctions which are essential to Freedom. . . .

The question of accepting Ministries or not in the new legislatures was postponed for decision by the Lucknow Congress. The A. I. C. C. is of the opinion that it would be desirable for this decision to be taken after the elections. Whatever the decision on this question might be, it must be remembered that in any event the Congress stands for rejection of the New Act and for no co-operation in its working. The object remains the same, the ending of the Act.

With a view to attaining this end, every endeavour will be made to prevent the introduction and functioning of the Federal part of the scheme which is intended to perpetuate the domination of the imperialist and feudal interests over the whole country and prevent all progress towards freedom. It must be borne in mind that the new Provincial Assemblies will form the electorate for the proposed Federal Central Legislature and the composition of these provincial legislatures will materially affect the fate of the Federal Constitution.

It further explains what Congress representatives in the new Legislatures will do.

The new legislatures, hedged and circumscribed by safeguards and special powers for the protection of British and other vested interests, cannot yield substantial benefits and they are totally incapable of solving the vital problems of poverty and employment. But they may well be used by British imperialism for its own purposes to the disadvantage and injury of the Indian people. The Congress representatives will seek to resist this and take all possible steps to end the various Regulations, Ordinances, and Acts which oppress the Indian people and smother their will to freedom.

The manifesto adds that the Congress representatives will work for the establishment of civil liberty, release of political prisoners and detenus, and reparation of wrongs done to the peasantry and public institutions in the course of the national struggle, and reiterates, pending the formulation of a fuller programme, its declaration made at Karachi that it stands for reform of the

system of land tenure and revenue, rent, equitable adjustment of the burden of agricultural land, giving immediate relief to the smaller peasantry, exemption of economic holdings from rent and revenue, relief of agricultural indebtedness, amenities for industrial workers, removal of sex disabilities and untouchability, encouragement of khadi and village industries, and improvement in the treatment of political prisoners. As regards the Communal Award, the manifesto says that the Congress attitude has been misunderstood, and declares :

The attitude of the Congress is not one of indifference or neutrality. It disapproves strongly the Communal Decision and likes to end it. . . . The Congress holds that the right way to deal with the situation created by the Communal Decision is to intensify our struggle for independence and at the same time to seek a common basis for an agreed solution which helps to strengthen the unity of India.

THE A. I. C. C.

Opening the proceedings of the All-India Congress Committee on the 22nd, Pandit Jawaharlal Nehru reviewed the Congress activities in the country since the Lucknow Session of the Indian National Congress. Turning to the question of elections, Mr. Nehru said :

The elections are ahead. We will put all our strength towards achieving the desired results. There are two forces in the country, one wanting to take people towards Independence and the other for maintaining the present order. Parties other than the Congress talk too much and promise to do a great many things, but experience has shown that they always co-operated with British Imperialism. We should see that no harm is done to the freedom movement. We have to keep in our mind our decisions and put them into action and see that they are not mere paper resolutions.

Babu Rajendra Prasad then moved the adoption of the Congress Manifesto as approved by the Congress Cabinet, Acharya Narendra Dev, the Socialist leader, seconding.

In commending the manifesto to their acceptance, Babu Rajendra Prasad emphasised the Congress determination to reject the New Constitution. He said :

We have tried to meet all points of view, we have made it clear that we will not accept any constitution which has not been prepared by the people of India and which does not grant freedom to the people of India. We do not go into Councils in order to support the new Government of India Act, but to utilise it to further our own objective, namely, Indian Independence. Our main object is to improve the conditions of peasants, workers and the poorer

classes and help them out of difficulties, which they are facing at present. Small points of difference there may be, but what we want is the removal of social and economic evils. If we do not take advantage of the elections, our enemies will take advantage of them and act against the interests of the country. We do not expect to achieve anything substantial by going into Councils but surely we hope to prevent mischief.

He then condemned the Communal Award and said that the only way was to replace it by agreed solution. They had also, he said, agreed to postpone decision on the office acceptance question until after the elections were over.

Acharya Dev appealed to all associations like the Trade Union Congress and the Kisan Sabha to look at the manifesto as a whole from the point of view of anti-imperialism.

Dr. Sanyal (Bengal) moved an amendment wanting to delete certain sentences from the manifesto which referred to one-sided agitation.

Mr. Suresh Chakravarty (Bengal) seconded the amendment.

Babu Rajendra Prasad, opposing, cleared a misunderstanding. He said neither in the past nor in the future Congress restricted individual liberty to oppose or attack the Award. What the Congress opposed was one-sided agitation which would defeat the very purpose.

Thereupon, Dr. Sanyal withdrew the amendment.

PANDIT NEHRU'S STATEMENT

The Congress President then made a statement further clarifying the Congress position in regard to the Communal Award.

I am sure that a new atmosphere will soon arise when this communal question will be settled in a nationalistic manner.

The Committee then took up for consideration a number of minor amendments. Almost all the amendments having been withdrawn, the only amendment before the House was one from Sardar Sardul Singh, demanding decision against office acceptance at the Faizpur Congress. Twenty members participated in the debate and Babu Rajendra Prasad's original proposition urging adoption of the manifesto was passed unanimously with great acclamation.

THE NEW APPROACH IN ECONOMICS

BY PROF. K. B. MADHAVA

(University of Mysore, Mysore)

[T is now a well known fact that the nature of the physical universe is comprehended in quite a different way from the conceptions of even the last generation. This has happened mainly through vigorous thought from only three directions—the atomic constitution which has proved that matter is not substance but is a property of structure, the quantum mechanics which has revealed the possibility of discontinuous happenings and the relativity theory which leaves the ultimate as a vain quest. The world of material economics and organisation is rapidly changing somewhat in the form of the above revolution. We are able to see now that "profits" are entirely dependent upon the structure of the society in which they arise, that "the long run", "the marginal buyer", "temporary depression", and the like are myths, and that similarly not parsimony and thrift but the propensity to consume, must be stimulated to provide employment, and that low interest rates, and not the opposite, must be maintained in a boom. The classical structures all around us are crumbling and in their places newer modes of thought are adumbrated. And who but Keynes is more qualified to effect this revolution in Economics? He is not merely brilliant but he is determined to bring to an issue "the deep divergences of opinion between fellow economists which have for the time being almost destroyed the practical influences of economic theory". He is convinced that orthodox economics is at fault not only in the superstructure, but in the clearness and generality of the very premises. "It is astonishing," he wrote, "what foolish things one can temporarily believe", and to him the composition of his book "has been a long struggle of escape from habitual modes of thought and expression." He had prepared the way for it by inventing in his *Treatise on Money* a new apparatus for monetary theory, but to a penetrating intellect like his, not even his own theories could be final and complete. In the interests of scientific truth he had to look for the deeper causes of unemployment and inequilibrium, and his "General Theory of Employment, Interest and Money" is a systematic essay not for

demolishing the idols of the orthodox economics, but to persuade his fellow economists to understand his point of view of economic behaviour at a time when these economic problems have baffled analysis and offered a challenge to mankind.

But what are the errors in classical thought in Economics? It believed that supply created its own demand and that therefore there cannot be any general overproduction. It assumed free competition and individual liberty while the real world was full of monopolies and imperfect competition, of controls and quotas. It argued that real wage is equal to the marginal disutility of existing employment and advocated low wages in times of depression as a cure for unemployment. In fine, it encouraged the idea that the growth of wealth was favoured by the abstinence of the rich whilst it was actually being impeded by that factor.

The classical writers have altogether ignored the factor of money in their discussion of values being content to admit it only at a later stage as a special case, while it is the divergence between the aggregate supply price of the output and its aggregate demand price that creates maladjustment, inequilibrium and unemployment.

According to Keynes, full employment ought to be the ideal of monetary management. Unemployment, says Mr. Keynes, is "the result of a general deficiency of effective demand to take over the existing supply" and "whenever there is disparity between saving and investment, unemployment will result". In two beautiful phrases which he has invented, "propensity to consume" and "inducement to invest", Keynes has pictured the root-cause of the evil and has demolished the classical theory that they were independent or rather antithetical. On the other hand, increased consumption and increased investment each assist or stimulate the other and both of them should be simultaneously controlled. To leave this task, as the classical theory would do, to "the rate of interest" is to be deceived with appearances. It is true that the interest rate does affect saving and investment, but

* GENERAL THEORY OF UNEMPLOYMENT, INTEREST AND MONEY. By J. M. Keynes. MacMillan Co., Ltd.

Keynes prefers to think in terms of liquidity value and quantity theory. He is so definitely convinced about it that his prescription for a boom period is the lowering of the rate of interest, paradoxical as it may appear. "The remedy for the boom is not a higher rate of interest, but a lower rate of interest. For, that may enable the so-called boom to last. The right remedy of the trade cycle is not to be found in abolishing booms and thus keeping us permanently in a semi-slump; but in abolishing slumps and thus keeping us permanently in a quasi-boom." Marshall (of course he is the high priest of orthodoxy) had written in his *Principles*: "Every one is aware that the accumulations of wealth is held in check, and the rate of interest so far sustained, by the preference which the great mass of humanity have for present overdeferred gratifications, or in other words, by their unwillingness to 'wait'." Keynes begs to differ (no, he simply differs) because he finds "the world after the several millennia of steady individual saving, is so poor as it is in accumulated capital-assets" and this is due, in his opinion, "neither to the improvident propensities of mankind, nor even to the destruction of war, but by the high liquidity-premiums formerly attaching to the ownership of land and now attaching to money".

In this strain, Keynes re-examines and makes frontal attacks on many of the older theories of interest and capital, of prices, and of the trade cycle, in a manner admittedly striking in modern economic writing. As a writer he is straightforward and forceful and as a thinker he is an intellectual heirophant of the order of Milton or Mill. The disturbances that he has set in motion will not only make him the vortex of controversy but will perhaps be the starting-ground for many other, even if lesser, luminaries to break off and revolutionise some of our fundamental notions in economic theory.

Of course, Keynes is not a mere visionary nor does he revel in the bellicose. He is a cent-per-cent. realist and would have the economic system remodelled and regularised by "central controls". He invokes the State not only to adjust the amount and direction of investment by means of taxation, but to regulate the

rate of interest and to control the supply of money. The economic life of the Nation need not be curbed as in the authoritarian states of to-day, but it needs at least to be guided by the state. Keynes sets limits to these, and thinks it is possible to remodel the capitalist system in such a way as to give this power to the State without destroying personal liberty and initiative, but even this must be going a long way to a quandum Liberal. That again is just like Keynes, for iconoclast that he is, he never spares anybody not even himself. It is impossible in a brief review to analyse these mysteries or to summarise the long vistas of thoughts that his writings open up. These must be left to the individual reader who can crack for himself hard nuts and is not puzzled by paradoxes. The biggest paradox is undoubtedly in the fact that the profoundest contribution to economic thought, by the most outstanding economist of the generation, has been brought forth in a book of no mean size, by the topmost publishers of the world, priced the trivial sum of Rupees three and odd.

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Janjira and the Maratta Navy

By MR. G. A. CHANDAVARKAR, M.A., M.R.A.S.

AT a time when Abyssinia, the oldest empire of the world is engaged in a life and death struggle with a modern European power, a peep into the old history of Janjira, a small Siddee state in the south of Alibag in the Presidency of Bombay, gives rise to some curious, if not sad, reflections. That small state is now ruled by a Siddee Chief who claims his descent from a Siddee officer of the Nizam Shahi court. In the year 1648, Shivajee, the father of the Maratta Navy and the founder of their Empire, made strenuous efforts to conquer that small state. But in spite of his large land army of hardy hill-men and a fairly big navy of mixed races, both indigenous and foreign, he was not able either to crush or conquer that little state. This strange historical phenomenon demands a moment's thought. At first thought, it strikes one as a paradox, but in reality it is not so. In the history of the world, there are instances where the weaker party gains a victory over the numerically stronger party for certain definite reasons and the state of Janjira is one such instance. For one thing, the Siddees were a hardy sea-faring race, who were bound together by ties of strong nationality. Secondly, the navy of Shivajee was a conglomeration of different races, who were more or less mercenary and at critical moments could be brought over by the foes.

The connection of the Abyssinians with the west coast of India can be traced so far back as even the fourteenth century. In the fifteenth century, an Abyssinian chief, by name Dastur Dina, tried to found a kingdom in the Deccan, but having come into serious conflict with Yusuf Adil Shaha of Bijapur, he could not succeed. He was for a time put down by the combined forces of Bijapur and the Bahamani kings. But later on, Yusuf Adil Shaha, being prompted by motives of self-interest and perhaps more as a stroke of diplomacy, restored the kingdom to the Siddee chief. This conciliatory procedure was of immense benefit to the future employers of the Ethiopians. They rendered yeoman services to the cause of the Deccan Sultans in their struggles with the powerful Moghul Emperors. But apart

from the bravery displayed by the Siddees on land, it was at sea that they showed their great maritime skill and undaunted courage when Shivajee's navy attacked their stronghold.

THEIR MARITIME CONFLICT WITH SHIVAJEE

To realise the significance of this conflict, we should do well to start with a brief account of the beginnings of the Maratta Navy. Curiously enough, prior to Shivajee Maharaj, no rulers of the Deccan, including the Yadavas of Deogiri, seem to have ever thought of maintaining a regular fleet either for purposes of trade or war. There is no doubt that scholars like Dr. Radha Kumud Mookerjee have advanced proofs to show that great maritime activity did exist in ancient India and that there were Indian colonies in the distant east such as in Java and Sumatra. But there can be no denying the fact that it was Chatrapati Shivajee who for the first time in medieval India, with a keen intellect and unerring political insight maintained, in addition to a land army, a navy both for military and commercial purposes. There are historical evidences to show that Shivajee himself led naval expeditions. If his daring adventures on land gave him the nickname of "a mountain rat", his sea adventures, sometimes offensive and sometimes defensive, gained for him the title of a "Sea Pirate". It is not our purpose in this short paper either to refute or to justify these appellations of the father of Indian Navy. Perhaps, a Froude or a Kingsley in future might write a true history of such worthies, some of whom are forgotten and some never-to-be forgotten. Our main purpose in this brief note is quite a different one.

The west coast of India had, from time immemorial, been the home of an intrepid race of sea-farers. Secondly, the coast-line of the Konkan is broken by many creeks, and the rocky islands near the coast gave excellent sites for naval strongholds. When Shivajee laid the foundations of the Maratta Empire, he with unerring instinct saw that for purposes of the safety of his kingdom and his sea-ports, he must maintain a strong fleet. The Siddees set an example for him. The merchant powers of Europe whetted his

appetite. The exploits of the 'Malabar' exasperated him. The Portuguese at the time claimed the sovereignty of the sea. The kingdoms of Golconda and Bijapur, the Naik kings of Kanara, nay even the Moghul kings of Delhi were obliged to seek the favour of the Portuguese in the matter of access to the sea. When the Abyssinian ruler of Danda Rajpuri, an island stronghold, harassed Shivajee and plundered the sea coast, the Maratta leader had to maintain his own navy, both for offence and defence.

Another peculiar feature of his naval programme was the tact with which he manned his ships. Many of his naval commanders were Muslims by faith. Along with Maik Naik and Bhandari, he employed Dariya Saranga, Daulat Khan and Ibrahim Khan. Even Seedi Sambol and Siddee Misri were in his naval service. His crew consisted of Kolees and Bhandarees who were a hardy race of fishermen. It is said that many of his gunners were Europeans also. The employment of these varied races no doubt added to the credit and political genius of Shivajee, but perhaps the very fact was not entirely without serious drawbacks. Whatever that may be, Shivajee within 20 years of his career, created a new situation and his navy achieved comparatively great success. If his policy of organising the navy had been kept up by his successors, the Maratta history perhaps would have taken a different turn altogether. After Shivajee's death, the naval command went into the hands of hereditary chiefs like Angria and under the Peshwas it fell into decay.

TYPES OF SHIPS EMPLOYED

Types of ships employed for trade were Taru, Pagur, Dubare, and Tukati. For fighting purposes, Ghurab and Gulvats, Machvas, Shibars and Pals were used. Ghurabs were mounted with canons and accompanied by Gallabats which were of smaller dimensions. They had invariably two masts, one the main and the other the mizen. The larger types of ships carried eight canons. Shibars were meant for shallow water. As soon as they were confronted by heavier ships and the chances were unfavourable, they readily used to take shelter in shallow waters. The crew were of two kinds, gunners and ordinary

soldiers. They were usually rowed and their speed was of about four miles an hour.

SHIVAJEE'S EXPEDITIONS

Shivajee seemed to have conducted three naval expeditions. The first was against Barcelore. He started with 85 frigates and three ships. This was merely a plundering expedition.

The second one was against the Siddees. In 1648, war with the Abyssinians began. Their island was hill girt. In 1678, Shivajee sent Daulat Khan and Darya Sarang to burn the Siddee Fleet at Mazgaon, but they had to return without gaining any success worth the name. The island of Janjira could not be conquered and Sides' fleet remained unconquered. The third was against the English to occupy Kenery.

CONCLUDING REMARKS

Janjira maintained its independence. Shivajee's fleet though numerically stronger was defective in artillery. To build up a strong navy and to withstand the onslaughts of Western sea-faring nations, the time for him was too short. But what he achieved within 20 years was certainly remarkable. His successors effected no great improvements in the navy and did not take advantage of the improvements effected by the European nations. The Peshwas were busy with their land adventures. Angria had no doubt some achievements to his credit. But like a meteor the navy flashed and its glory went down with the rapidly sinking sun by about 1802. Still, the founder's insight deserves immense praise.

If Janjira could hold its own in those days, there is no reason why the present Ethiopians should not maintain their independence. All the lovers of civilisation and the upholders of the dignity of the weaker nations desire that the oldest empire should live, survive and prosper. The call of the century is 'to fulfil and not to destroy' and to raise up those nations however weak and backward they may be. In the elevation of the backward lies the elevation of the forward. That elevation again should be on evolutionary lines and not by methods of revolution, bloodshed and warfare. The crucial test of modern civilisation seems to lie in that direction.

Overseas Indians' Reciprocity Bill

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H. E. THE GOVERNOR-GENERAL has accorded sanction to the introduction of Pandit Govind Ballabh Pant's "Overseas Indians Reciprocity Bill" in the forthcoming session of the Legislative Assembly. The measure is primarily intended to safeguard the legitimate rights and interests of Indians in countries outside India; and only urges reciprocity against such of those States as are proved to act against the interests and honour of our nationals abroad. There are over 25 lakhs of Indians overseas, mostly in countries which form part of the British Empire. Their grievances, as Mr. Pant observes in his Statement of Objects, "have been a constant source of embarrassment and concern to the public of India, having aroused intense public feeling on many an occasion". Mr. Pant's scheme is modest, in that it does not contemplate initiative in the matter of discriminatory treatment of foreign nationals in India. Reciprocity will only follow such discriminatory treatment of our nationals abroad and then with due notice to the States concerned:

Whenever British Indian subjects are subjected directly or indirectly to any disability restriction, condition or liability in the matter of taxation or entry into a state, or in regard to the holding of public office or property of any kind, the carrying on of any profession, trade, business or occupation or the employment of servants or agents, or in respect of residence or travel within the boundaries of a state or in any part thereof, to which the subjects of, or European British subjects in, that state are not actually subjected, the Government of India shall, on being satisfied about the imposition and existence of such disability, restriction, condition or liability, publish a notification in the *Gazette of India* specifying the name of the state concerned along with the nature of such disability, restriction, condition or liability.

The Bill further leaves the Government free to exercise unfettered discretion in deserving cases with due regard for special circumstances.

And it may similarly rescind any such notifications or add to, amend or vary its terms.

When the Government of India is satisfied that the grounds which gave occasion for a notification under Section 3 of this Act have ceased to exist in respect of any state, it may publish a notification to that effect in the *Gazette of India* and such state shall not be regarded as a notified state after the publication of the latter notification.

A local Government may, in special cases and for reasons recorded by it, exempt any individual subject of a notified state from any disability, restriction, condition or liability.

Mr. Pant's Bill is thus a modest measure and quite unexceptionable. It is common knowledge that Indians suffer from various disabilities and indignities abroad, and it is but proper that we should possess some means of expressing our resentment. Even in respect of offending States, says Mr. Pant, the Bill does not contemplate any action by way of retaliation except when the Government is satisfied as to the necessity and urgency of such a step, of which the Government alone is to be the sole judge.

So far as the question of Indians abroad is concerned, the Government of India have time and again expressed themselves in accord with public opinion, and we trust Mr. Pant's modest measure will have all the support it deserves.

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April '37.

INDIANS IN MAURITIUS

BY MR. CAPPY RICKS

(English Editor, "Planters' Gazette", Mauritius)

[The writer of this article who is English Editor of *The Planters' Gazette*, explains in a letter to the Editor of this Journal, that his people had lived in India for four centuries. "There is one point I wish to make clear to you," declares this sympathetic friend, "that when the Indian here once makes real attempts to improve his status in the country, he will not meet with opposition from the at present more powerful white and semi-white community; for all of these that matter have considerable sympathy with his aims at present held only by the intellectuals of whom we possess a considerable number." According to the writer "the crying need is for social service". He makes an appeal to public-spirited citizens of Mother India "to proceed to Mauritius to perform this labour of love."—ED. I.R.]

A hundred years ago Mauritius, a world in miniature, was, although an island of considerable strategic importance, as a country, of but little account. Thus, as now, it had but one industry—sugar—carried on by slave labour, which means that as an industry it was beneath contempt.

In the year 1835, however, Indian labour took over the work from the slaves with the result that now, and for very many years past, the country's sugar industry is, proportionately speaking, second to none in the world, a condition due almost entirely to the genius, for it is no less, of the Indian agriculturist for extracting products from the soil, whether these be sugar, vegetables, fruits, herbs, spices, or milk and cattle; for all of which the entire population is dependant upon Indians of whom there are here some three hundred thousand.

And what sort of people are these children of Mother India? They are intelligent, even intellectual; law-abiding, hard-working, patient, thrifty and highly efficient throughout, while their high courage in the face of adversity and calamity is nothing less than phenomenal. In a country often swept by devastating cyclones, they, like no other people, set to work after a visitation to repair the stricken areas and rebuild better than before.

The vast majority of Indian agriculturists are estate labourers, living on or contiguous to the estates on which they are employed, in self-made houses in the main, and existing on a wage of perhaps Rs. 10 per month with rice rations. Most of these grow their own vegetables and fruit, keep a few fowls, and, perhaps, own a cow. The

houses are in the main the poorest possible, composed generally of but one room, having an earthen or cow-dung floor, home of myriads of flies, mosquitoes and other vermin; these largely caused by the cow-house which is a lean-to at the back of the house. Not all the houses possess latrines, and as a result *rylomastiasis* stalks the land imperilling the health and well-being of the future generation.

In such circumstances personal cleanliness is next to impossible, and *scabies* is as wide-spread as the hookworm, as must always be the case in a tropical country where not even the elements of hygiene are understood (though such is now being taught in the schools, a hopeful sign for the next generation) by densely packed, and often poorly fed, populations.

Here, the lack of education is an evil, schools cannot be planted everywhere throughout the country, and in any case it is the practice largely to send only the boys to school which means, in the main, that children are put in the fields and in the smaller villages, to work at too tender an age. Such, of course, need not obtain in the large villages and towns, though unfortunately it does to, far too great a degree.

The crying need is for social service; this, of course, not to be one of interference, but one for advice and assistance where such would be welcomed; then and then only, and Indians only can fill this need. It is outside the province of a European, and they, of course, must be people who can be looked up to and loved. It may be said that there must be such Indians, able and willing, who could perform this labour of love in the country, but the

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ugly fact remains that there are none such to come forward in the hour of need, not even the Indian cultural associations, of which there exist a great number for the advancement of intellectuals only.

The religions are powerless in this matter, for they exercise no control for good whatsoever so far as may be seen. The only possible palliative must, it would appear, come from Mother India. India must give her absent sons and daughters a lead; can she be deaf to the appeal? If so, then our poorest and most handicapped class must continue to stew in their juice, which is a matter of anguish to contemplate.

At this point it may be noted that there are in the country a number of wealthy Indians who could help the poor, but money in itself does little real good; personal service only can achieve this, and this is not forthcoming. The sad fact must be admitted that the wealthy Indians are gradually drifting away from the poorer class.

There is yet another great evil calling for redress, a very real one indeed—the one caused by polygamous marriages among the class which cannot afford it. Marriages are religious only and these are not legally binding, which makes it possible for an unprincipled man in hard times to throw the wife of his bosom, and with her too often their children, into the road.

This, happily, does not too often happen, but another evil dependent upon the same cause is common enough. A father and husband dies, and the wife, one in religion only, is dispossessed by relatives of the dead man who are his heirs at law. One such case has just occurred; a wife and eleven children, the eldest only as many years of age, have just been dispossessed (robbed is a truer term) in a thoroughly legal manner, of everything but their clothes, and she has been compelled to live with a man who refuses to accept the children. Where do innocent children come in, in a deal like this? Children brought into the world, as are all, under a tacit guarantee of security? Certainly the mother is doing her utmost for them, but she can hardly stand all the heat and burden of the way.

This woman, and her kind, of the present class, pride of race or not, impels the writer to record with deep conviction his

belief that the noblest creature on this earth of ours is the Indian peasant woman. Her life is one of constant sacrifice; in her thousands, hundreds of thousands, she rises long before the first streak of dawn, works for her husband and children until they leave for the field or school, and then, for the first time in the day, breaks her fast; after which she does her own laborious day's work, walking miles for headloads of grass, selling her chickens, dhobi-ing, working as an ayah, or one of a dozen other occasions, returning to her home only in time to prepare the evening meal. This over, she works for her charges, young and old (and what a wife she makes!), seeking her coir pallet hours perhaps after her charges have entered the land of rest and dreams, and this she keeps us day after day and year after year with little, if any, thought of self. Is this not a true picture? and can the world show anything so noble? or more beautiful than the innate grace and dignity of her every action throughout the long day, for this is the Indian woman's chiefest characteristic.

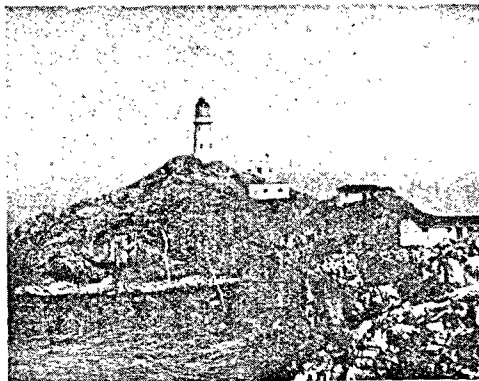
The writer now feels impelled to draw attention to a less pleasing facet of Indian character—the inferiority complex that inhabits so many minds. This is a distressing thing for a lover of India to witness at any time, for there is not the need or justification for it. An Indian has every reason to be proud of himself; of his ancient civilisation with its arts and sciences (which do not call for mention, being axiomatic), and his lineage, all such that no other country in the world can claim in anything approaching the same degree. So long as he lives up to these, *this is essential*, he can meet on equal terms any nations' best and this he must be taught and this chiefly by the class he, more or less mistakenly, venerates.

We need not worry overmuch about this complex though other than to speed its going; for India as a nation, let us hope a truly united one, possesses the brightest, and almost immediate, prospects of any nation on earth. Thank God our sons and grandsons will live to see India's coming greatness, and who is to say that we ourselves in a later life will not be vouchsafed a glimpse of its coming glory.

THE VENGURLA ROCKS

ONE of the strangest inhabited islands in the world has just got its first vegetable garden.

About 200 miles south of Bombay, four miles from the mainland, there rises sheer from the sea a few acres of rocks known as Vengurla Rocks. Here, for four months of the year, during summer, rains and storms, are marooned the keepers of one of the most powerful and important lighthouses administered by the Government of India.



THE LIGHTHOUSE AT VENGURLA ISLAND

In the winter, it is possible for a boat from the port of Vengurla to reach the rocks and land weekly with supplies of food and fresh water, for there is no water on this barren island. The precipitous rocks and rough seas isolate it completely however in the summer months.

Up till recently, the few men there have had to subsist during the lonely four months on rice, potatoes and tinned food, collecting rain-water in small tanks for drinking purposes. They have one delicacy, oysters of good quality, which adhere to the rocks, but there is no possibility of enjoying fresh vegetables at this time, the island being absolutely devoid of soil. There are only two forms of animal life, sea-gulls and scorpions, with which the rocks are infested.

Seven years ago a Central Lighthouse organisation was set up under the Government of India to administer lighthouses of a general nature, that is to say those which do not come within the boundaries of a Port Trust. One of the first tasks of this section of Government

was to overhaul a number of lighthouses including that at Vengurla. The first lighthouse was built in 1870. This was replaced in 1890 and that in turn was condemned in 1931 and a new lighthouse built.

This lighthouse with its 1,250,000 candle power is the most powerful on the coast of India.

Its importance is that at this point ships bound north to, and south from, Bombay change their course.

Lack of fresh vegetables over a long period can be serious to health, resulting in scurvy and such diseases. Accordingly, the Government of India have had shipped to Vengurla Rocks five hundred bags of soil.

Though the island is swept by waves and spray during the monsoons, there are one or two sheltered spots and it is in one of those that this precious soil has been carefully laid. For the first time in history there will be a touch of colour on the island and some fresh food for the lonely inhabitants.

Only once has the wife of one of the keepers ever dared to try and share the rough life inevitable during the four months of storms. The experiment was a tragedy, for the woman fell ill and died.

In four months of isolation, the nine men on the island have no touch with the outside world, for there is no wireless. Old papers, periodicals and books reach the rocks during the other eight months of the year, but even this little amenity disappears with the arrival of the monsoon.

To make landing easier and also for putting supplies ashore a 2½ ton crane has been erected at the top of the cliff. Stores, provisions, water barrels and other supplies are hoisted 80 feet up the side of the rock to a landing platform.

In 1933, the Government of India sanctioned a recreation scheme for the lighthouses in the Bombay area, and this lighthouse in particular. Vengurla Rocks is now supplied with gramophones, records, games of various descriptions, newspapers and magazines, and a private library has been collected in Bombay. The question of installing wireless receiving sets is under consideration.

Unity and Union in Religion*

BY NAWAB SIR AMIN JUNG, K.C.I.E., C.S.I., LL.D.

I

I have studied, as carefully as I could and as far as circumstances enabled me to study, four great religions: Brahmanism (specially that branch of it called Vedantism), Buddhism, Christianity, and Islam.

(a) I find there is one touch of nature in them which makes them all akin. I would call that "touch" the soul of all religions. It is as Christians would express it, "the Fatherhood of God and the Brotherhood of Man", and as Muslims would say "the Unity of God and the Union of Man into a Universal Brotherhood".

(b) If there is a "soul", as I have called the basic principle, which underlies and vivifies all religions, there is also a "body", as I venture to believe, common to all religions. Every religion I know of has an *embodiment*, call it "Avatar", "Buddha", "Incarnation", "Comforter", "Prophet", or what you like, which manifested that religion to mankind. It is what Krishna speaking as the mouth-piece of God said: "For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness I am born from age to age." For the words of the Bhagavad Gita which I have italicised, the Buddhists would substitute the words "*a Buddha is born*", the Christians would substitute the words "*a Comforter (=Holy Ghost) comes*", the Muslims would substitute the words "*a Messenger (=Prophet) is sent*" as the destroyer of evil, which grows like a weed, and restorer of the pristine purity of righteousness. You will thus see that just as there is a *principle* underlying all religions there is also a *fact* common to all religion, viz., that *somebody* comes to preach true religion, i.e., to preach God and Godliness suitable to the people and circumstances of the time.

(c) Further, I would give to the common "soul" and the common "body" of all religions a common "rule" which is no other than: *Believe in God and work righteousness*. The Quran proclaims that "those who believe—those who are Jews Nazarenes (Christians) or Sabians who ever believe in God (and the Last

Day) and work righteousness, they shall have their reward with their Lord, there shall be no fear for them neither shall they grieve". That is the rule which every Teacher of religion, avatar, founder, prophet or reformer persuaded his followers to observe. I do not think there is any religion worth the name which does not inculcate that rule in some form or other.

II

It is only in the interpretation and application of the universal Rule of Conduct that all religions differ and will ever continue to differ. The world changes more or less incessantly and with it the mind of man changes also. Evil grows too and threatens to strangle righteousness. It must, therefore, be weeded out periodically from every community or country. There is, therefore, a recurring need for a fresh interpretation and a better application of the rule. Hence a great and good man comes forward "from age to age" to adjust the rule to the changed mind and circumstances of men of each race or country "for the sake of firmly establishing righteousness".

The rule naturally raises four questions in the mind of all thinking men:

1. Who and where is God? (Metaphysics.)
2. Why should I believe in Him? (Dogma.)
3. What is "Righteousness"? (Ethics.)
4. How should it be wrought? (Ritual.)

I have mentioned in brackets against each question the word by which I characterise the answer to it. Of the four questions which can be asked as regards the universal rule of conduct sanctioned by all religions, the first and the third are vital. All religions agree substantially in answering them satisfactorily. The second and the fourth questions are not at all so vital as the other two. It is in Dogmas and Rituals that religions differ so widely from one another.

1. The Apostles or Religious Reformers did not bother themselves or their disciples with Metaphysics in answering the first question. They contented themselves with shewing God (or rather the hand of God) in Nature, in Man's Conscience and in History.

* Paper prepared for the Inter-Religious Conference.

Some, like the Vedic Rishis, emphasised His manifestation in Nature by saying "all is God and God is all". Others, like Gautama Buddha, laid stress on Man's Conscience as a pre-eminent manifestation of God. The Bible and the Quran show God in History as well as in Nature and Conscience. Jesus and Muhammad drew almost all their parables from Nature, not a few from History or Tradition, and some from Conscience also.

2. It is in explaining why one should believe in God or trust God, the Dogmas of religions differ widely from one another. They are generally unverifiable hypotheses formulated to explain certain religious phenomena. I do not care for dogmas of any religion. My religious sentiment has no need for them. When I see God's hand in Nature or History, my Conscience compels me to believe in Him and trust that His ways towards me and mine are quite just and beneficent. When in any particular case or situation I fail to see either God's justice or His benevolence, I attribute my failure to my own ignorance or limited knowledge of His ways, but I am none the less convinced that all will be well again with me by the grace of God.

3. If you carefully compare the principal features of Ethics or Morality enjoined by each religion, you will realise that they are substantially the same. I know of no religion that really rejects any of the Ten Commandments revealed to Moses.

4. Most of the Rituals of each religion are pious devices of priests to impress their own importance as mediators between God and common people. Many of them, however, are requirements of Group Psychology and take advantage of crowd suggestibility to induce crowd sympathy and create crowd imitation. I do not find anything in the sayings of Jesus, reported in the Gospels, that inclines me to accept either the necessity or the expediency of a priest to come between me and my God. The Quran, you know, abolished Priesthood.

III

After so many preliminary remarks, I give you a bare statement of my own convictions, more particularly as regards Christianity and Islam, Jesus and Muhammad. I would mention in passing that the Quran calls Jesus "the spirit of God" (ruh-ullah) because he laid great stress on the Spirit or

the Soul of all religions, viz., the Fatherhood of God and Brotherhood of Man.

1. As God is one, the religion which acknowledges and adores Him has been and will ever be no other than one and the same. You may name it Christianity. I name it Islam, or a Modernist may call it Bahaism. Yet the name does not change its essential principle: "The Fatherhood of God and Brotherhood of Man" or, to put it less figuratively as Islam does, "*the Unity of God requires the Union of all Mankind into a single Brotherhood.*" Apostle after apostle came from time to time to explain the Unity and achieve the Union. The differences of the *mode* of explanation and the *method* of achievement, adopted by each Apostle to suit the understanding and circumstances of the people of his own time, have given rise to the misunderstanding that there are several religions and different ways of worship of the one and only God, the Infinite and Absolute.

2. I believe that Jesus was as good an Apostle of God as Muhammad himself. The Quran enjoins me to "make no difference between them". The Bible tells me that each Apostle or Prophet expected and prophesied the advent of his successor to carry his Mission (achievement of the Union of Mankind) further and further. Jesus prophesied the advent after him of a "Comforter", and Muhammad prophesied the advent after him of a Guide or "Mahdi".

3. Making due allowance for the character and history of the Jews of Palestine on the one hand and of the Arabs of Hijaz on the other, I do not see any substantial difference between the teaching of Jesus at Capernum and Jerusalem and the teaching of Muhammad at Mecca and Medina. In my estimation, Christianity minus its dogmas is identical with Islam (miscalled "Muhammedanism") minus its dogmas. Christianity is in fact "Islam" writ large. Thomas Carlyle wrote in his Lecture *Hero as Prophet* that "on the whole. . . . this religion of Mohamet's is a kind of Christianity". But I would say that Christianity and Islam are but two varieties of one Universal Religion of one and only God, the Merciful and Compassionate.

The States and the Federation

BY MR. D. RAMALINGA REDDY, B.A., B.L.

THE decision of the British Government to constitute a federation of British Indian Provinces and the Indian States marks an event of far-reaching significance in the political development of India. The federation as proposed is no doubt an incongruous combination of territories in varying stages of political and economic development, and when it begins functioning it will be a constitutional experiment of the first magnitude. For the first time in the history of India under the British rule, the paradox of British India and Indian India is to be eliminated; at least, the present politically impossible barriers between the two will have been broken. It is obvious that the federation effects far more changes in the constitutional position of the Indian States than in that of British India. To an understanding of the full implications of the changes that have been wrought in the Government of India Act, it is necessary to have a clear idea of the present position of the States.

THE PRESENT POSITION OF THE STATES

The States have, theoretically speaking, complete autonomy in the management of their internal affairs. The Simon Commission wrote in this wise:

Each State manages its own internal affairs by making and administering its own laws and imposing, collecting and spending its own taxes; there is, as a rule, a British Resident or other Agent whose duty is to offer advice to the Ruler and to report to the British authorities.

But those who have had an intimate knowledge of the affairs of the States are of opinion that the Resident or the Agent is very much more powerful than is indicated by the above statement.

The general position of the States is summed up in the Montagu-Chelmsford Report thus:

The States are guaranteed security from without, the Paramount Power acts for them in relation to foreign powers, and it intervenes when the internal peace of their territories is seriously threatened. On the other hand, the States' relations to foreign powers are those of the Paramount Power; they share the obligation for the common defence and they are under a general responsibility for the good government and welfare of their territories.

The system of government in the States shows remarkable diversity. The administration also varies consequently in kind and degree "from the highly organised state of Mysore to the backward hill-state of Manipur". There are five hundred and sixty-two of them all according to the figures given by the Butler Committee. One noteworthy fact about the Indian States is that in spite of their forming a part of the British Empire, they do not form part of the King's Dominions in the sense that they are not amenable to the jurisdiction of Parliament—the laws of England or British India do not apply within them. The English and the British Indian Courts do not have any jurisdiction over the States. It will be seen later what a profound change is sought to be made in this regard by the India Act.

PARAMOUNTCY NOW

A thorny and controversial question relating to the Indian States is the problem of the extent of control which the Paramount Power does and ought to exercise over the States. By usage or convention or as a necessary corollary of gross misgovernment or in cases where such interference is called for, or having regard to the duty of the Crown as Paramount Power to preserve the dynasty, to be answerable to the integrity of the State and to maintain peace in India, there is the right of the Crown to interfere, as the Paramount Power, in the internal affairs of the State. The Simon Commission have deliberately held that it is the Crown which is the Paramount Power and therefore the repository of these rights. The Crown obviously means the Crown in Parliament. That there is a different view regarding the Paramount Power is evident from the fact that the Nehru Report regards the Government of India as the Paramount Power. The promoters of the India Act, it will be seen subsequently, have discarded the latter view.

A curious thing in all this controversy is that the States should lay emphasis on an interpretation of the Paramount Power, which agrees so well with the interests of the British Government. It is perhaps the fear of their own constitutional future in the

rather troublous times ahead that is inducing the States to put their trust in the Crown rather than the Government of India—Federal or otherwise. They believe possibly with the Butler Committee that: "Through paramountcy is pushed aside the danger of destruction or annexation." A radical change in the agency through which the Crown as Paramount Power deals with the States is sought to be effected in the India Act by making the Viceroy the representative of the Crown instead of the Governor-General in Council as at present. Sections 12 (1) sub-clause (a) and 127 read with the definition of 'India' given in Section 289 enables the Governor-General in exercise of his Federal functions to act in the manner prescribed for the prevention of any grave menace to the peace or tranquillity of an Indian State.

PARAMOUNTCY AND THE FEDERATION

As constituent units of the Federation, the States part with a certain amount of power which they now possess—Legislative, Executive and Judicial—to the Federation. In this process the Paramount Power obviously transfers a fragment of its paramountcy to the Federation. No doubt, the greater part of the field of paramountcy is untouched by the Act. The Act contemplates that certain matters which had previously been determined between the States and the Paramount Power, in future will be regulated to the extent that States accede to the Federation by the legislative and executive authority of the Federation; but in other respects paramountcy will be essentially unaffected by the Act. It is extremely unfortunate that an occasion like the creation of a Federation should not have been availed of by His Majesty's Government to clarify the position regarding paramountcy as urged in the Princes' Memorandum. The States by acceding to the Federation become responsible to two authorities—the Federation and the Paramount Power. As pointed out by one writer, the States will find themselves in an unedifying and unenviable position, between the devil of the Paramount Power and the deep sea of Federal interference. It is all the more necessary before entering the Federation, they should be aware of all their responsibilities and obligations. As long as "Paramountcy", in the words of

the Butler Committee, "remains Paramount", the fear of the British Indian public men that the States may be used effectively as a bulwark against the progressive forces of British India is not entirely unfounded.

METHOD OF ACCESSION OF THE STATES

In regard to the method of accession to the Federation, the attitude taken by Sir Samuel Hoare seems from the point of view of constitutional law, the only right view to take. The demand of the States that on accession to the Federation, they should be bound not by the whole of the India Act but only by the individual Instrument of Accession of each State severally executed after negotiations, is likely to lead to curious results and may prove impracticable. The provision enabling a Ruler in his Instrument of Accession to exclude the power of the Federal legislature to make laws for his State in respect of some of the items in the Federal legislative list and to attach conditions and limitations must be a sufficient guarantee that the States shall not come under the jurisdiction of the Federation to an extent greater than they are willingly prepared to allow. And Sir Samuel Hoare points out that if the States do not accept the whole Act, it is likely to result in a variety of constitutions among the States themselves. The complex legal situation that will be created by such a multiplicity of constitutions can easily be imagined. It is important to remember in this connection that even the all powerful British Parliament cannot apparently alter the instrument of accession. This is an interesting political experiment in the British Constitutional Jurisprudence.

Apropos of the Instrument of Accession*, it may be stated that the Princes have exhibited an anxiety to make the "Instrument of Accession" a form of bilateral

* Under Section 6 (5) it is laid down that after the establishment of the Federation the request of the Ruler that his State may be admitted to the Federation shall be transmitted to His Majesty through the Governor-General, and after the expiration of twenty years from the establishment of the Federation, the Governor-General shall not transmit to His Majesty any such request until there has been presented to him by each Chamber of the Federal Legislature for the submission to His Majesty an address praying that His Majesty may be pleased to admit the State into the Federation.

treaty. The British Government are equally anxious to avoid the use of the expression "Treaty", for the simple reason that it would mean a recognition of the claim of the States that their relation with the Crown is based on Treaties—a claim which Lord Reading completely threw overboard. (Ref. Lord Reading's letter to H. E. H. The Nizam dated 27th March 1926.)

While thus claiming for the Crown an undefined and for aught we know an unlimited power as Paramount Power over the States, the constitutional fiction is being frequently given currency that Parliament has no right to legislate for the Indian States. The Crown, it seems, has power to interfere in the internal affairs of a State to the extent of deposing its Ruler and assuming complete charge of the State although for a time; but Parliament cannot say a single word about the State. As Sir Samuel Hoare said :

The Government of India Act will be binding upon British India, because British India is subject to the authority of Parliament. The Act would not as such be binding upon the Indian State; so far as regards the States, the Bill, when it has become law, will provide the machinery whereby the Indian States may severally accept that constitution and thus become part of the Federation, not because the Act is an Act of Parliament but because it embodies a constitution to which they have of their own volition acceded.

FEDERAL STRUCTURE

The Federal structure proposed in the India Act is a complicated edifice built up of various incongruous elements. The Indian States, as is to be expected, occupy a prominent place in the Federal legislature. They are given 1-3 of the seats in the Federal Assembly and in the Council of State 104 out of 260 seats are allotted for them. In the initial stages of the Federation, the States may not be able to have all the representation they are given under the India Act as some of them are not likely to accede to the Federation. According to the first schedule of the Act, if the Federation is started with the required minimum number of States or with a number little above under the present scheme, the acceding States shall be empowered to appoint, in all, an additional 50 per cent. of the seats allotted to the non-acceding States for a period of not more than 20 years; if however within that

period States that are entitled to 90 per cent. of the State seats were to accede, the concession of additional weightage is to cease. The representatives of the States in the Federal legislature will be the nominees of the Rulers. This fact that the States' representatives are not elected by the State subjects taken with the Princes' perennial fear of the Paramount Power whose representative in India will henceforth be the Viceroy and not the Governor-General, it is feared, will help to make the State members on the Federal legislature a solid official block ever in opposition to the democratic representatives from British India and reactionary force operating against the progressive elements.

While it is doubtful whether representatives from progressive States like Baroda, Mysore and Travancore will stand by the Government through thick and thin, it is likely that the State representatives would make inroads on Paramountcy as the return for their support to the Government. Of course, so long as the State representatives are not elected by the people of the States, it is hardly to be expected that the British Indian members and the State members will be able to present a united front against the Government. Nothing was farther from the minds of the authors of the India Act. The Act embodies a constitution which is intended essentially to make progress of any kind impossible, but the enemies of progress within the future Indian legislature will not be the State representatives alone nor even probably all of them. The communalists and the representatives of the various vested interests, when it comes to really questions vitally affecting their own position, will not be less reactionary than the State members.

FEDERAL ACTS AND THE STATES

Section 99 deals with the powers of the Federal legislature. With respect to a matter included in the Federal list of subjects which has been accepted by a Ruler by his Instrument of Accession as a matter with respect to which the Federal legislature may make laws, the laws enacted by the Federal legislature will apply to that State and to its subjects.

The effect of a Federal Act upon a British subject in a State, if the Act relates to a matter in respect to which the State had not federated, would not, by virtue of the Act, impose any duty on the State. The effect of such an Act would be merely extra-territorial and would be the same as under Section 65 (1) (b) and (c) of the present Government of India Act (1919).

THE RESIDUARY POWERS

The Residuary Powers are dealt with in clause 104. But there is no mention of the States in that clause, because the Rulers of the States are obviously the repositories of those powers. By acceding to the Federation they part with a fragment of sovereignty but the rest naturally remains with them.

FEDERAL AND STATE LAWS

Section 107 (3). An important change which will be of immense significance to the economic development of the States is the provision in the Act by which a law of the State passed before or after the Federation is created which is repugnant to a Federal law which extends to that State shall be void to the extent of its repugnancy. By this provision, uniformity in economic and other kinds of social legislation which is so sorely lacking at present is secured under the Federation. British Indian industrialists have been complaining that the industrialists in the Indian States owing to the absence of proper labour and factory legislation are able to compete more successfully the British Indian industries. Both in the interests of the industrial worker of the Indian States and of British Indian businessmen, Section 107 (3) is welcome.

FEDERAL EXECUTIVE

As regards the Federal Executive what the Bill proposes is a centrifugal body with little or no scope for joint responsibility and joint consultation. It is not statutorily provided for the inclusion of any State member in the Cabinet but the Instrument of Instructions to the Governor-General will contain a direction that he should include, "so far as possible" in his 'Council of Ministers' representatives of the States which accede to the Federation. As each Minister is appointed, summoned or dismissed by the Governor-General in his

discretion, it has been rightly pointed out that the Council of Ministers will become nothing more than a "business Committee of the legislature". The scheme is not intended to develop a sound party system as there will be no unifying force among the Ministers and as they will not be directly responsible to the legislature. Though a fixed parliamentary executive of this kind exists in Switzerland, the similarity between the two is very superficial. The Swiss executive is fixed by convention and is not irremovable like the proposed Council of Federal Ministers by the legislature.

FEDERATION AND STATES

The distribution of administrative powers in the scheme of Indian Federation is of vital interest to the States as it means to them either an executive autonomy or interference in their internal affairs by a body of Federal officials acting independently of the machinery of the States.

The scheme of the Act follows the lines of the German constitution and entrusts to a very great extent the execution of Federal laws to the Rulers of the States and to the provincial administrations. Sections 122, 125 and 127 require the executive authorities in the provincial government and in the Federated States so to exercise their authority as not only to secure respect for the Federal laws that apply to their respective territories but also not to impede or prejudice the exercise of the executive authority of the Federation. The Governor-General is empowered under the constitution to give direction to the Governments of the constituent units for the due enforcement of their Federal obligations,

Section 124 while empowering the Governor-General, in his discretion, to satisfy himself that the administration of the Federal law is being properly carried out by a State by inspection, it also seeks to give him undefined and indefinite powers by using the term "inspection or otherwise". The Princes urged that the words "or otherwise" should be deleted from the clause. It is argued, on the contrary, that the deletion of the words "or otherwise" might have this unsatisfactory result: that the Governor-General might be held to be

debarred from obtaining information on matters in question except by inspection. Parliament, it may be noted, has not made any change in this clause.

FINANCIAL PROBLEMS

The entry of the States into the Federation has given rise to a number of subtle financial questions. The States, at present, are making direct and indirect contributions. The direct contributions consist in the main of (a) subsidies or tributes and (b) value of territories ceded in the past in return for guarantees of protection. Among indirect contributions may be mentioned the payments made to the central revenues by the inhabitants of the States in the shape of Imperial customs, excise, posts, currency, railways, and so forth. There is a difference of opinion on the contributory character of the maintenance of the Imperial State Forces.

The States by entering the Federation, it is argued, assume an indirect responsibility for the grant of substantial subventions to deficit British Provinces, for the debt service of India and pensionary charges. The proposal of the States that these charges should be made to be borne by the British Indian Provinces was rightly rejected by the Peel Committee whose recommendation has since been accepted by Parliament.

Professor V. L. De Souza, Professor of Economics, Mysore University, summarises the financial implications of the States' entry into the Federation thus:

INDIAN STATES

BENEFITS	MONETARY EQUIVALENTS.	
	Rupees	
1. Protection	..	13,21,95,000
2. Imperial Services	..	2,62,50,000
		Rs. 15,84,45,000
BURDENS	Rupees	
	Rupees	
1. Tributes and Subsidies	..	72,04,000
2. Yield from Ceded Territories	..	36,97,000
3. Indian State Forces	..	2,38,71,000
4. Customs	..	5,98,95,000
5. Salt	..	1,11,20,000
6. Excise	..	1,00,87,000
7. Currency and Coinage	..	72,00,000
		Rs. 12,30,74,000

Though these figures are very approximate and are of dubious value for coming to any definite conclusion on the question, they indicate that the States do not stand to lose anything by coming into the Federation, and may gain a little.

The principal provisions of the Government of India Act bearing on Federal Finance are found in Part III, Sections 134-156.

The Act lays down that His Majesty may, if he thinks fit so to do, remit at any time the whole or any part of the cash contributions. In case His Majesty does not choose to remit the cash contributions, there is a formula in the Act for their ultimate abolition, namely, they will be remitted over a period not exceeding 20 years from the date of accession of the States to the Federation provided that (a) no remission shall be made until the provinces have begun to receive monies relating to taxes on income, and (b) no contribution shall be remitted except in so far as it exceeds the value of any immunity enjoyed by the State. The formula applies *mutatis mutandis* to the payment of annual value of the ceded territories.

Whenever the Federal Government finds that its resources are yielding an apparently permanent surplus, it should be free as a possible alternative to reduction of taxation to allocate the surplus proceeds to the constituent units, both States and Provinces. A surplus in the Federal revenues, however, seems a remote contingency.

The value of the immunities enjoyed by the States mentioned under clauses 145 (S. C. 6) are estimated by the Davidson Committee as follows:

Customs	..	Rs. 1,82,42,000
Salt	..	46,06,057
Currency and Coinage	..	17,00,000
Posts and Telegraphs	..	10,27,025
		Rs. 2,55,75,082

Thus roughly speaking a sum of Rs. 256 lakhs will be withheld by the Federal Government from the shares of revenues to be assigned to the States. Under the existing conditions there are some States which make large contributions in cash and kind to the Central Revenue while they are in possession of hardly any

immunities. On the other hand, there are States which contribute but little to the Imperial finances while they enjoy considerable immunities. The real problem is to even out these inequalities or at least to narrow the range of differences between one State and another. The solution offered in the Act consists of remission of contributions on the one side and on the other the off-set of the value of immunities against the share of the States from certain Federal revenues. Section 147 of the Act provides that whenever the Federation makes a payment to a Federated State out of the proceeds of a tax or duty, the value of any privileges or immunity enjoyed by that State will be set off against the payment.

THE FEDERAL COURT AND THE STATES

The States have been free from the jurisdiction of any Court outside their territory. Their relation in this respect whether with reference to British India or any part of the British Empire has been that of one Sovereign power to another. The India Act changes this relation entirely. For the first time in the history of the Indian States, an action of any Federated State—legislative or otherwise—can be questioned in the Federal Court and taken even to the highest judicial authority in the British Empire, namely, the Judicial Committee of the Privy Council.

The Federal Court shall, to the exclusion of any of the Court, have an original jurisdiction in any dispute between any two or more of the following parties, that is to say, the Federation, any of the provinces or any of the Federated States, if and in so far as the dispute involves a matter of legal right. Where the parties are units of Federation itself, the jurisdiction includes not only the interpretation of the constitution but also the interpretation of any laws enacted by the legislature. It is also proposed that the Federal Court shall have an exclusive appellate jurisdiction from any decision given by the High Court or any State Court, so far as it involves the interpretation of the Constitution Act or of any rights or obligations arising thereunder but that no appeal shall lie except with leave of the Federal Court or of the High Court of the Province or State or unless in a civil case the value of the subject-matter in dispute exceeds a specified

sum. "The appellate jurisdiction of the Federal Court, so far as regards an Indian State, arises from the voluntary act of the Ruler himself, viz., his accession to the Federation, the jurisdiction is in no sense imposed on him *ab extra*." This being so, and since it is proposed that all appeals to the Federal Court should be in the form of a special case to be stated by the Court appealed from the Federal Court shall cause such communication to be made to the High Court or to any judicial or civil authority as the circumstances may require. (Section 201.) All Courts within the Federation will be bound to recognise the decision of the Federal Court as binding upon themselves. It may, perhaps, be pointed out that the jurisdiction of the Privy Council in relation to the States will be based upon the voluntary act of the Rulers themselves, i.e., the Instrument of Accession. A remarkable feature of the discussions over the India Bill is the absence of any controversy over the clauses of the Bill relating to the Federal Court.

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The Land Tenure Act

BY "POLITICUS"

WITH the passage of the Transvaal Asiatic Land Tenure Amendment Act in the Union Parliament in June, the long-standing trouble in the Transvaal reached its close. Areas in the Transvaal Province have been demarcated and in these areas Indians may reside or trade. In effect, the Act has tightened the segregation policy which has been the pivot of trouble since the days of Mahatma Gandhi. Indians in the Transvaal had to submit to this segregation policy. The one notable feature in the law is that Indians may acquire ownership of land in respect of which permanent exemption is granted. As always expected this Act is bound to have repercussions in Natal. Already there is a move on the part of the Natal Municipal Association to which are affiliated the different Municipalities and Townships in Natal, to propound a novel policy of segregation. It is proposed by this Association to ask for the enactment of a law to segregate Europeans, and define areas for their residence and trade. In effect if such move receives legislative sanction in the Union Parliament, it would be pursuing a policy of segregation of Indians in a new way. The promoters of this idea argue that if Indians object to segregation, the White people would themselves segregate so that Indians can have no good grounds of objection. The idea of segregating Whites is bound to appeal to the White people of Natal, who will give a united support to it. After all, segregation is segregation and no matter in what form it is introduced, it is going to affect the rights of Indians and would mean segregating them in a round about way.

Already the Natal Indian Congress has been invited by the Natal Municipal Association to informally discuss this new point of view at a Round Table Conference. I believe representatives of the Natal Indian Congress have accepted this invitation and intend to discuss the matter with a view to exchange of views without committing either way. There is a tendency on the part of the Central Government to throw the onus of solving problems of its own on each Province, and if Natal persists in its view of "White segregation", old sores are bound to break out and Indians in Natal will have to face a similar calamity which faced them during the time of the Class Areas Bill.

I am reliably informed that the "courtesy" visit of the Union Delegation to India gives truth to the assumption that there will be no Round Table Conference between India and South Africa this December, but a Round Table Conference is bound, it is presumed, to be held in December 1937. Among the members of the Union Delegation to India is Mr. J. H. Hofmeyr, who is the Minister of Interior, and is in charge of Indian affairs. He is a brilliant man and has a wider outlook. If the Union Delegation could be persuaded to look at the Indian problem in the Union in the way India looks at it, much good may come out of this "courtesy" visit.

INDIANS OVERSEAS. By Dr. Lanka Sundaram, M.A., Ph.D. "Indians Overseas" is a first systematic study of the manifold problems faced by the 27 lakhs of Indians in different parts of the world. Contents: Introductory Survey, Kangani System for Ceylon and Malaya, Indians in Ceylon, Indians in Malaya, The Indenture System, Indians in the West Indies, Indians in Fiji, Mauritius and Canada, Indians in East Africa, Indians in the Union of South Africa. Price Re. 1-8, or Two Shillings Six Pence. To Subs. of the "I.R." Re. 1-4 or 2sh.

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

THE GREATNESS OF THE GITA

BY MR. BASANTA KUMAR CHATTERJI

WHY is it that the Gita is acclaimed as one of the greatest books of the world, not only by the Hindus but also by foreign scholars? The reason is that within a short compass of 700 verses, the Gita embodies the noblest teachings which mankind has received from any source.

The religious books of Christianity lay down that unless you become a Christian, God will never have mercy on you. Similarly, Mahomedanism enjoins that you must embrace that religion if you want welfare in the life after death. This narrowness of outlook is the cause of much strife and bloodshed in the world. The Gita rises far above this narrowness, for in the Gita, the Lord declares: *Ye yatha mam Prapadyante Tan-stathaiva bhajamyaham.*

"In whatever way a man may worship Me, in that way I shall show kindness to that man."

Believing this to be the utterance of God Himself, the Hindu does not find it difficult to believe that not only will a pious Hindu be blessed with the mercy of God, but a pious Christian and a pious Mahomedan will also be blessed by His Mercy. Such a liberality of outlook is necessary not only to allay the discord between different religious systems, but also that between different sects within the same religious system.

Another sublime doctrine in the Gita which is not to be found in any other religion outside Hinduism is that man has to reap the fruit of each act done by him and that this is the reason why some men are born happy while others are born unhappy. This is the well known doctrine of Karma and the law of transmigration of the soul. No religion except Hinduism can explain why some children are born in disease, poverty and immoral surroundings while others are

born in health, plenty and moral surroundings. If all events take place according to the will of God, why does God create such difference in different beings? Is He partial? Other religions except Hinduism have to remain mute. Hinduism says: No. God is not partial. The womb in which a man is born is determined by the previous acts of the man himself. For all the joys and sufferings of a man no one is responsible except that man himself.

The doctrine of Nishkama Karma is another unique teaching of the Gita. Christianity says: "Give up your wealth and relatives and follow God. If a man smites you on the cheek turn the other cheek to him." Very sublime teachings no doubt. But how few men in the world are fit to follow these sublime teachings. The great mass of mankind cannot follow these teachings. Christianity has failed to give adequate message to those who have not been able to respond to the highest call for renunciation. Hinduism has got the proper message for them. It is the doctrine of Nishkama Karma. You cannot renounce the world, Very well. Do your duties as a father, a son, a husband, a brother and a citizen without attachment. It is not enough to do good acts. Good acts must be done in the proper way, without attachment. Do not hanker after the fruits of your acts. It is the desire for the fruits which makes us reap their good or bad consequences. Shun the desire for worldly enjoyment. Know that the joys of this world are empty. They all end in sorrow. If you cannot renounce the world, you may attend to your worldly affairs, but try to renounce the desire for worldly pleasures. Your mind will gradually become pure. It will turn more and more from the world towards God.

The Gita also contains all the best things that are to be found in any religion. What are the duties to be done, how to do them in the proper way, how the mind can be controlled, what is the nature of God, what is the path of the soul after death—all these things have been said, briefly but clearly. The noblest truths of the Upanishads are to be found there. No other book in such a small volume contains so many priceless jewels. That is why the Gita is the greatest book of the world.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

ht of Absolute Privilege

E welcome the full bench judgment of the Rangoon High Court on what is known as "the M. L. C. Privilege Case" as it clarifies an issue on which there has been considerable misunderstanding. The facts of the case are easily told. A Magistrate had directed the issue of process against a member of the Burma Legislative Council on a charge of defamation following a statement made in the House by the latter that a certain citizen of Rangoon was carrying on a large scale traffic in opium and cocaine. The Defendant moved the High Court against the order of the Magistrate, and Mr. Justice Dunkley, who heard the petition, referring the matter to the Full Bench expressed the view that the privilege of the member was fully protected by Section 72 of the Government of India Act. This immunity was, however, limited by Standing Order 28, (3) which laid down that a member must in the first instance make himself responsible for the accuracy of his statements. Nevertheless, his Lordship was convinced that the responsibility contemplated by the Standing Order was not any Court of Law, but to the President of the Legislature. The Full Bench in concurring with Justice Dunkley has taken not only a legally correct view of the matter but given a proper lead on a question of broad constitutional import. It is for the President and the House as a whole to prevent members from saying or doing things which may be considered unfair or illegal, but once things have been said or done in Council, it will be a violation of the spirit of the institution to make members liable to legal proceedings.

Gandhiji and Jawaharlal

Mahatma Gandhi has thought fit to take serious notice of certain preposterous statements in the American Press in regard to his relations with Pandit Jawaharlal. The statements attributed to him are so palpably absurd that any one who knows anything of the Mahatma will ignore them without a moment's hesitation. And yet as they are given currency to by so good a friend of India as Dr. Holmes, the Mahatma has come out with a disclaimer:

Thus I am reported to have said: "My life-work is ruined" (if by Jawaharlal's programme). "Not even the firmness and repression of the British Government have harmed my work as much as the policy outlined by Nehru."

I have never said anything of the kind nor uttered one single remark attributed to me in the two articles sent to me. What is more, I have not even entertained the opinion contained in them.

That there are differences of opinion between the two leaders is common knowledge; and neither of them has attempted to disguise them. But these differences have never affected their personal relations; and the Mahatma is the last person in the world to feel aggrieved by anybody's rivalry—and least of all by Jawaharlal's.

The New Vice-Chancellor of Patna

We congratulate the Patna University on acquiring the services of Mr. Sachchidananda Sinha as its Vice-Chancellor in succession to Mr. Justice Mubamed Noor. Mr. Sinha is an eminent publicist and politician with an excellent record behind him as a member of the Government of Bihar. His administrative ability coupled with his wide experience of men and affairs must stand him in good stead in the responsible office to which he has been called. Doubtless the appointment has been welcomed both in Bihar and outside.

The Congress Resignations

The resignations of both Mr. C. Rajagopalachari and Dr. T. S. S. Rajan over the Congress split in the Trichy Municipal Chairmanship election have caused wide-spread feelings of anxiety and disappointment in Congress circles. It would appear that the Trichy Municipal Council with its Congress majority ignored the Congress Committee's request to elect its nominee as Chairman. Instead it elected another candidate with the active help of a prominent Congress M.L.A., Dr. T. S. S. Rajan. Mr. Rajagopalachari who is responsible for thrusting the Congress Committee's nominee on the Council, has interpreted this as "a signal for general indiscipline in Congress ranks". Dr. Rajan, in a frank statement, explains that though he may be guilty of indiscipline, he has chosen to defy the headquarters solely in the interest of the Congress. He urges a more discriminate and careful policy in regard to the selection of candidates with due regard to local sentiments. It is a pity that trivial incidents should provoke such serious consequences. Both C. R. and the Doctor are seasoned politicians and are obviously inspired by the best of intentions. But good intentions alone do not count in a world of such infinite complexity. There is point in Dr. Rajan's contention that local bodies should have freedom of choice in such matters. But apart from the merits of the case, when a leader of such outstanding character is ignored by a trusted friend and co-worker himself, he naturally should feel it is time to quit. For effective service would be impossible with indiscipline in the ranks. Hence in a situation like this all talk of sanctions or disciplinary action is out of the question. Voluntary organisations like the Congress

should inspire loyalty by other means. There is no doubt that much of the mischief is wrought by the uncertainties of the Congress policy and the over-emphasis on the policy of expediency that has of late dominated the counsels of the Congress. If the resignations have drawn pointed attention to the need for overhauling the Congress machinery, and for adopting a clear cut and definite programme of political work, they would have doubtless done a good service to the Congress.)

Tilak's Unpublished Letters

The *Mahratta* publishes a series of interesting letters written by the late Bal Gangadhar Tilak over three decades ago to his friend Shyamji Krishna Varma, the well-known Indian revolutionary in Paris. Shyamji was a wealthy philanthropist anxious to help what he deemed deserving causes in the interest of India. The letters show how often he took counsel of Tilak in bestowing his benefactions. In one of the letters we have a scheme for propaganda of his new party, started soon after the Surat split.

The letters constitute a valuable addition to his biography. They bring in relief his indomitable energy and unceasing faith. In a letter addressed to Mr. D. V. Gokhale, then General Secretary of the Home Rule League, Tilak wrote from London soon after the failure of his case against Chirol:

The news about my being dejected by the unexpected result of the case is entirely groundless. I am now too old a hand to be upset even if the heavens were to fall down. I would rather utilise the fall of the heavens for my purpose than be dismayed thereby. One must face the facts as they are or turn out to be and not allow them to rule over you. That has been my motto of work hitherto and is so still.

Thus spoke the indomitable Tilak, author of the "Gita Rahasya".

Women's Demands

In connection with the ensuing elections, an important manifesto has been issued by the All-India Women's Conference. It appeals to all candidates for the various legislatures to keep in mind questions concerning the general welfare and the social, economic and political progress of the country. In particular, they are naturally anxious that all sex disqualifications should be removed and that women should enjoy the same rights and opportunities of service as members of the other sex. It is common knowledge that women, Hindu women in particular, suffer from various legal disabilities. The new legislatures and the Government should spare no pains to remove them. It is up to them to bring forward measures for the removal of sex disabilities and the protection of children and young people from the evils of drink and drugs.

India at the Olympics

While there will be some disappointment at the failure of Indian cricket in England in spite of the magnificent display of C. K. Nayudu and Ramaswami, the record achieved by the Indian Hockey team at the Berlin Olympics is a distinction of which we can be justly proud. Dhyan Chand who led the team, had the honour of scoring four of the eight goals for his country; while the whole team emerged victorious in a convincing style, with a margin of eight goals to one, thus retaining the title for the third time in succession. The record of the Indian team in the tournament is thus unrivalled; and the credit for it goes as much to the team as to the capacity of the Captain, Dhyan Chand, whose wizardry with the stick has been the marvel of the field.

The Recent Floods

Floods in Northern India have been almost as devastating in their effects as the earthquake itself. The United Provinces have suffered most, where nearly nine rivers were in spate including the Ganges and its principal tributaries, the Gumti, the Gogra, the Ramganga and the Kosi. About two hundred villages in the Unao district were submerged by the Ganges, while an extensive area in the Hardoi district was converted into a vast sheet of water by the Ramganga, the Bhainsta and the Ganges. Lucknow city itself suffered heavily, following incessant rains which had considerably swollen the Gumti. About 150 *kucha* houses collapsed and the refugees had to be accommodated in *imambaras* and schools.

Elsewhere, in Assam, the Brahmaputra and its tributaries, the Dikhow and the Desang, overflowed their banks in many places in the Sibsagar Sub-Division and a large number of villages were isolated by the flood waters.

The effect of these depredations was extremely distressing, and whatever could be done for rescuing people and affording them temporary relief and shelter had, of course, been done by the authorities and by those who were spared the suffering. But the real problems of the affected areas will soon arise, and it is obvious that private charity alone can hardly cope with the crisis. The Governments of U. P. and Assam will have to face the situation created by the flood havoc and meet it with courage and magnanimity.

Mr. Natesan's publications are given at concession rates only to subscribers of "The Indian Review". Any one who wishes to buy books at concession rates must remit Rs. 5. (Five) one year's subscription to the "Indian Review" in advance. Foreign Subscriptions: Great Britain 12 sh. (Twelve Shillings.) U. S. A. 3 Dollars.

FOREIGN AFFAIRS

BY "CHRONICLER"

Civil War in Spain

AFTER over six weeks of merciless fighting, the end of the civil war in Spain seems as remote as ever. Reports continue to consist chiefly of claims and counter-claims by the Government and the rebels, who are apparently strong enough to hold their own against the resources of the Government. Meanwhile we have grim reminders of the horrors of war from various centres. It is stated that mass executions of supporters of the Popular Front have been taking place since the capture of Badajoz, and in San Sebastian where no citizen holds his life worth a minute's purchase, hostages pay penalty for insurgent attacks.

What then are the forces arrayed against each other in this gigantic struggle for power? It is evidently a struggle of the Army leaders and the Monarchists against the Government of the Popular Front. The Popular Front is an alliance of all the Left Wing parties—Communists, Socialists and Liberals. This alliance won a majority at the elections in February and formed a Government, says the *Statesman*, "composed entirely of Liberals enjoying Socialist and Communist support".

The Monarchists have never accepted their defeat of five years ago when King Alfonso lost his throne.

"The Army Officers, organised in *juntas* (committees), were the power behind that throne. Although King Alfonso was forced to quit, the *juntas* remained. But the Popular Front Government was slowly undermining the power of the *juntas*. Loyal Republicans were being appointed to Army commands. The *juntas* decided to strike back before it was too late. That is why Spain is now in the throes of civil war."

The Popular Front Government, according to one account, is supported by—

1. Police and Civil Guards (cross between soldiers and police).
2. Practically all the Air Force.
3. The Navy and several infantry regiments.
4. Armed Socialist and Communist militia.
5. The Socialist trade union federation (1,600,000 members); and
6. The Anarchist trade union federation, usually called Syndicalists (600,000 members).

The Army *juntas* are supported by—

1. Practically all the cavalry, artillery and most of the infantry regiments.
2. All the Monarchist factions hastily organised in militia; and
3. The Spanish Phalanx (extreme Right Wing Party led by Jose Primo de Rivera, son of the late dictator Primo).

Whatever the outcome of the struggle, it seems pretty clear that unhappy years lie ahead of Spain. The bitterness and brutality evinced by the combatants give no hope of a compromise even at the end of the chapter. Spain has become the battle-ground of two such utterly hostile and irreconcilable forces—Communism and Fascism, and they are equally matched. Should the Government win, observes a writer,

a Communist dictatorship, either of an individual or a group, would be the next step. There is every reason to fear that this would inaugurate bitter persecution of the property-owning classes, as well as harrying of the Church. Already, in Barcelona and elsewhere, a Red reign of terror has been launched against political suspects, priests and nuns. If victory comes to the insurgents—and their capture of the main cities would not end the struggle, since Communist bands are already active in the countryside and guerilla warfare is a tradition in Spain—they will, in the words of General Mola, set up a corporate state and wipe out Communism. But they will be able to establish and maintain Fascism only by the most rigid repression and terrorism, such as Russia, Italy and Germany have already experienced. In either case—and here is the real tragedy and the lesson of Spain—individual liberty, freedom of thought and speech, toleration, political reasonableness, all that the second Republic strove for, will disappear. When two fanatical creeds come to grips, it is the man in the middle, who wishes to live in peace and amity, to be the master of his own body and mind, who is crushed.

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Facts to which Britain is pledged

In a written answer to a question in the House of Commons, Viscount Cranborne, Parliamentary Under-Secretary, said that Great Britain is pledged to uphold, if necessary, by armed force subject to certain conditions the following international agreements:

1. The Covenant of the League of Nations.
2. The Treaty of Locarno, 1925.
3. The Straits Convention of Lausanne, 1925, by which the Dardanelles are demilitarised.
4. The Treaties of Alliance with Portugal dating back to 1873.
5. The Treaty of October 20, 1921, respecting the non-fortification and neutralisation of the Aland Islands in the Baltic.
6. The Anglo-Iraq Treaty of Alliance of 1930, which entered into force on October 3, 1932.

There were also various treaty engagements with Arab rulers of the Persian Gulf, under which Government had undertaken varying liabilities for the protection of the territories concerned.

Anglo-Egyptian Treaty

With the successful termination of the negotiations between Sir Miles Lampson and the Egyptian delegation, Egypt becomes once more a practically sovereign state. It is no doubt allied to Britain by treaty, but the alliance in no way detracts from her autonomous state. In the words of a shrewd observer of foreign affairs, "the Italian menace has brought Britain and Egypt together just as the joint Italo-German menace produced agreement over the Dardanelles Conference at Montreux."

The precise terms of the Treaty have not yet been officially released, but the satisfaction expressed by the Egyptian delegation shows that from the standpoint of Egyptian nationalism, it is a big step in the direction of Zaghlul's ideal. It is satisfactory to know that three out of the four questions reserved by Britain to their own discretion when they recognised Egyptian independence in 1922 have been settled. These are: Security of the Empire communications; defence of Egypt against foreign intervention and the Sudan. The fourth is left for future decision as it involves others besides the British, but even on this Egypt has Britain's assurance of help towards a satisfactory settlement. "And so with complete agreement on all the points," says the *Times*, "the British occupation of Egypt ends and the British alliance with Egypt begins." Thus the dream of Zaghlul Pasha stands vindicated by the statesmanship of Nahas Pasha.

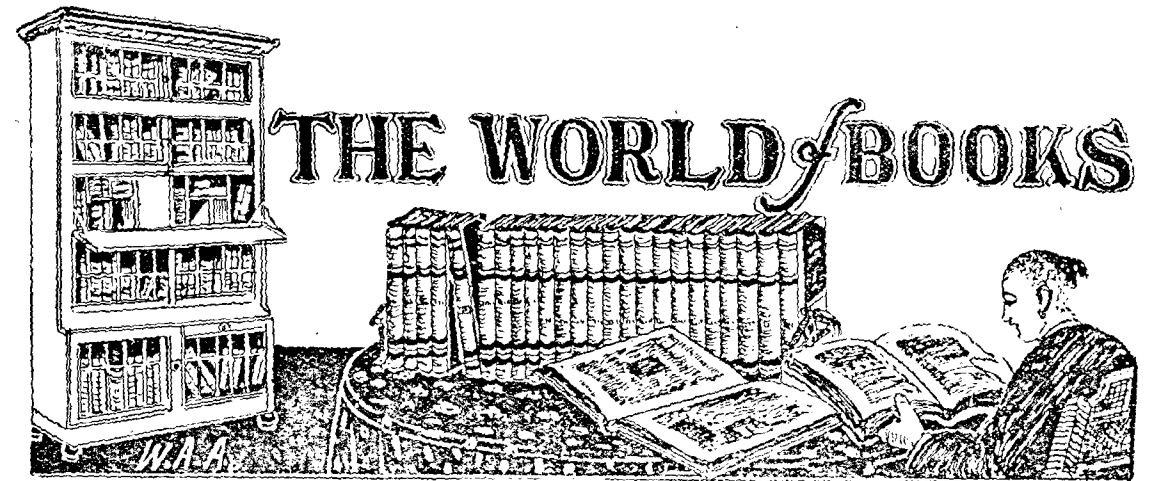
Relief for U. S. Drought Victims

It is reported that there is wide-spread drought and havoc in the mid-Western wheat and cattle areas where the crop losses are estimated at £60,000,000. President Roosevelt has outlined a vast scheme of relief by which it is proposed to assist nearly 1,000,000 people left destitute by the failure of their crops.

In the course of a press conference, President Roosevelt stated that 120,000 families were already being assisted by Federal agencies with loans and grants. He also proposed to give 50,000 men relief work to enable them to earn sufficient to support their families, while the re-settlement administration will be instructed to transfer 34,000 other families from the affected areas.

DIARY OF THE MONTH

- July 24. Ceylon State Council votes for the extension of the present scheme of Imperial Preference till January 1937.
- July 25. H. M. the King unveils the Memorial at Vimy to Canadians who died in the Great War.
- July 26. P. K. Ghosh breaks the world record for swimming.
- July 27. The Second Test Cricket Match at Manchester between India and England ends in a draw.
- July 28. The German Himalayan Expedition arrive at Colombo.
- July 29. Earl Peel is appointed Chairman of the Royal Commission to investigate the conditions in Palestine.
- July 30. Germany and Italy accept the invitation of the Five Power Locarno Conference.
- July 31. The Viceroy at a Banquet in Benares says that it would be easy to dispel Princes' apprehensions re-All-India Federation.
- Aug. 1. The Civil War in China continues and severe fighting takes place.
- Aug. 2. Abdul Ghaffur Khan is released.
- Aug. 3. The famous French airman, M. Bleriot, is dead.
- Aug. 4. Miss Helen Stephens sets up a world record in winning the Women's 100 Metres Final in Berlin Olympics.
- Aug. 5. The Secretary of State refuses to re-open the Communal Award question.
- Aug. 6. A dictatorship has been established in Greece.
- Aug. 7. Gunboat Jack retains the Light Heavy-weight title of India beating Tiger Freeman in a 15-round bout.
- Aug. 8. Dr. Rabindranath Tagore accepts the honorary Presidentship of the Civil Liberties' Union.
- Aug. 9. Yugo-Slavia extends warm welcome to King Edward.
- Aug. 10. India beats Japan by 9 goals to 0 in Berlin Olympic Hockey Championship.
- (Aug. 11. Mr. C. Rajagopalachariar resigns from the Congress.)
- Aug. 12. The German air-ship "Hindenburg" sets up a new record.
- Aug. 13. The All-India Students' Conference meets at Lucknow with Mr. Jinnah in the chair.
- Aug. 14. The Anglo-Egyptian treaty is concluded.
- Aug. 15. Two thousand loyalists have been executed by the rebels at Badagon (Spain).
- Aug. 16. The World Congress of Geographers and Ethnographers meet at Sofia.
- Aug. 17. The Egyptian Premier sails for England to sign the Anglo-Egyptian Treaty.
- Aug. 18. India wins the third successive victory in the Olympic Hockey Tournament.
- Aug. 19. The Burma Council throws out the no-confidence motion against the Forest Minister.
- (Aug. 20. Congress Parliamentary Committee adopts the draft election manifesto.
- Aug. 21. The Congress Working Committee accepts C. R.'s resignation.
- Aug. 22. The All-India Congress Committee meets in Bombay.)
- Aug. 23. Italy accepts the text of the French neutrality plan.
- Aug. 24. Mr. J. C. Walton is appointed Assistant Under-Secretary for India in succession to Sir Archibald Carter.
- Aug. 25. Pandit Jawaharlal Nehru inaugurates the Bombay Branch of the Civil Liberties Union.



WE NEED MOSAIC LAW NOW. By David Hamshere. Publishers: T. Werner Laurie Ltd., London.

The orthodoxy that looks to the far-off past for the regulation of present-day life in every detail, we do not expect in Europe. The author is of opinion that all human systems have their day and cease to be and therefore he who wishes to build on solid foundations must build on God's law. God's law is stable and for all time. Mosaic Law is God-given and perfect. It is meant for all climates and for all purposes and as long as Heaven and Earth last. Unlike other books, law and gospel are not intended to be interpreted. They distinctly declare what they mean and mean what they say. And Paul, according to the author, wholly misunderstood them.

The author is for going back to this Mosaic Law as a solution of all our modern ills. England is to adopt it and then impose it on the Empire. Fortunately it can be imposed on India. China and Japan remain. The author is not without hope even as to these. Those who are of the author's view, are invited to join the True Law Party and write to the author at the address given (33 Bywater Street, London, S. W. 8). It may be interesting to know how many have

joined in the last two years or so since the invitation was issued.

To give some idea of the book, the following details must suffice:—

There is to be no imprisonment. Punishment is to be either death or corporal.

Death penalty is to be given for adultery, spiritualism, worship of false gods, blasphemy, not keeping Sabbath, homosexuality, incest, bestiality, filial disobedience, not being a virgin at marriage, unfaithfulness to fiancé, rape, approach of sanctuary by one who is not a priest.

No interest is to be charged from one's own countrymen. In seven years, the debt is to stand released.

Polygamy is legal.

Birth control is allowable.

One may eat all one can in a neighbour's vineyard but should not carry away any fruits.

Gleanings must be left for the poor and the needy.

Land is not to be sold for ever.

Men's original lands are to be returned every fiftieth year and prices are to be paid for sales on that basis, that is, of a sale for fifty years only.

The author is obviously sincere and serious. It will be cruel to criticise him.

DANGERS OF BEING HUMAN. By Edward Glover. George Allen and Unwin. Price 5sh.

These B. B. C. Talks are an attempt at presenting the psycho-analytic basis of modern civilisation. They are an attempt at explaining the causes of, and reasons for, the presence of war, political vacillations, bad social customs and criminal habits. The powerful introduction of the Dean is a clear example that psycho-analysis, however, is the last thing that the common man would stand.

Edward Glover is entirely at home when he is explaining the mind of the criminal from the side of infantile sexuality and fear. It is a pity that he has not given more time to that. His discussion of politics and political activities on the basis of fear-complex, and the theory of libidinal displacements, is convincing and not conclusive. Somehow, it is impossible to get over the conviction that psycho-analysis is not for the man in the street. War he describes as the release of the innate fears in us.

Dr. Glover suggests that children are brought up in an atmosphere of absolute rationality from their birth. The Dean wittily retorts that to catch the child just when it is born is to catch it too late.

Psycho-analysis is not the whole truth about human life. It is ridiculous to view sex as the all in life. Freud was right in pointing out that sex has a great deal to do with life. Sex is not the sole reality of man. The psycho-analytic interpretation of human nature is one-sided and does very little justice to the finer aspects of man. Glover's Book is a very interesting and well-written book.

THEIR WAYS DIVIDE. By Dennis Kincaid. Chatto and Windus, London.

Dennis Kincaid's latest novel is a simple story with an Indian background. The characters and scenes are well drawn by the author as may be expected of one intimate with Indian life, customs and manners. The story relates to the warm friendship of an English youth in the Civil Service with a Maratha Brahmin boy, the son of a Sardar. The writer describes the sensitiveness of the Indian youth when first brought into contact with Englishmen. Their friendship, however, endures, even though the Indian youth, gushy by nature, is disappointed to find his English friend rather phlegmatic and not as demonstrative as himself. The English youth parts company being posted to a distant district. Years roll by, and the Indian youth having no calling in life, drifts into the fold of the terrorists. While obeying their orders to shoot a District Magistrate presiding over a function, the Indian youth is horrified to find he has shot his own English friend of his youth. The climax is reached when the Indian youth, with the same suddenness as he shot his friend, shoots himself. The story is full of incidents, and though the denouement is tragic, will be of interest to the readers.

FREEDOM AND CULTURE. By Sir S. Radhakrishnan. Published by G. A. Natesan & Co., Madras. Re. One.

The contents of this volume are mainly from Sir S. Radhakrishnan's Convocation Addresses to the Andhra, Mysore, Punjab, Lucknow, Nagpur and Allahabad Universities. They cover a wide field dealing with problems of individual and collective life. In these addresses, Sir S. Radhakrishnan stresses the need for real Freedom and true Culture.

DOSTOIEVSKY: AN INTERPRETATION. By Nicholas Berdyaev. Sheed and Ward, London. 8s. 6d.

The author is a distinguished Roman Catholic scholar and theologian who was exiled from Soviet Russia for having promoted religion. His book bears clear marks of those recent experiences.

It is not a book of literary criticism or psychological analysis but an attempt at interpreting what the author takes to be Dostoevsky's world vision. Dostoevsky's fundamental teaching is that freedom is indispensable to human happiness. This freedom is, according to Berdyaev, a spiritual state which one attains by the willing acceptance of Jesus Christ. It is at least disputable whether Dostoevsky would have thought of seeking or of bidding others to seek this freedom in membership of the Roman Catholic Church to which our author swears allegiance.

KEY TO PRIMARY PROGRESSED HOROSCOPE. By O. H. W. Owen. Published by Messrs. L. N. Fowler & Co., London.

An excellent treatise attempting a true and exact exposition of primary mundane directions in a simplified horoscopic form. The zodiacal positions of the planets and of the moon register all the major influences to be found in mundane directions. The book deals in a practical manner with the methods of calculating the mundane positions of the planets, with the pre-natal epoch as a means of arriving at the correct birth time, with the calculation of cuspal distances and of aspects in progressed maps. There are interesting studies of the horoscopes of the ex-Kaiser and His late Majesty King George V. Practical students of Astrology will welcome this book.

STUDIES IN THE HISTORY OF THE THIRD DYNASTY OF VIJAYANAGARA. By Dr. N. Venkata Ramanayya, M.A., Ph.D. Published by the University of Madras.

The History of India (south of the Vindhya) has not received due attention at the hands of historians. Nevertheless the history of the south of India has not been without interest, and one of its most exciting chapters is the story of Vijayanagara. Her past has been investigated by a host of scholars from Sewell to Saletore. Now, Dr. Venkata Ramanayya has pursued his researches on Vijayanagara history further and has given us the present monograph on the Third Dynasty.

The Book has three parts. The first is an account of the history of the empire from 1529-1543, a period of civil war and confusion. Achyuta and Ramaraja at first and Tirumala and Ramaraja later fought for power with the usual weapons of military and political intrigue. The second and third parts deal with administrative institutions, and the social and religious life of the empire, respectively. These two parts occupy the bulk of the book (nearly five-sixths of it). It is not possible in this short notice to do full justice to the topics dealt with. We must be content with stating that the available material on the various topics has been carefully marshalled and critically sifted.

The author has utilised indigenous sources like the Prabandhas. It has been too long the fashion to rely upon the accounts of foreign travellers and sojourners. Dr. Venkata Ramanayya's attempt to corroborate, correct and amplify them with native sources is a very healthy innovation.

OLD KING COLE. By Edward Shanks. Macmillan & Co., Ltd. 7sh. 6d.

Mr. Shanks' novel "Old King Cole" is an eminently likeable book. The web of his theme is woven round the village of Temple Overroads in England, the abode of Justin Cole the squire, the Vicar Miles and their cousin Miss Lily Harkness a handsome young girl. The intimacy of Lily with Harry Penwith evokes great interest in his friend Laver, and the family of the Merrions with whom Laver stays in an adjoining village. A road-scheme sponsored by Lord Cowgarten is opposed by Justin Cole in the county Council. Steeped in Roman traditions and rituals, Justin decides to sacrifice Lily at the altar underneath his villa. The sacrificial procession reaches the altar in all solemnity. One's flesh creeps at the gruesome spectacle of Lily, white-robed and unconscious abandoning herself to the sharp blade of Justin Cole. At this juncture the Coles are overpowered and killed by a party consisting of Dyson, Harry, George Merriam and Laver rescuing Lily from her inevitable doom. Harry takes her away to stay with his father and mother in Cumberland. The portrayal of the characters is unusually sensitive and the action itself is extremely well managed. Mr. Shanks tells the story with his accustomed vivacity.

MODERN TRANSLATIONS. By E. Stuart Bates. Oxford University Press. Price 6sh.

This is an exhaustive and most authoritative book both on the literature and on the principles of Translation. And it is eminently readable. Just now, when so much needs to be done in this country by way of translating the best of the world's writings into our own Indian languages, the experiences of European translators and the progress of criticism as applied to the theory and practice of Translation are worth careful study at the hands of Indian scholars; and to them Mr. Bates' little book may be strongly recommended.

A CIVILISATION AT BAY: India—Past, Present and Future. By Dr. K. Kunhikannan, M.A., Ph.D. G. A. Natesan & Co., Publishers, Madras. Rs. 3.

The author presents a true picture of India's culture and civilisation, exposes the ill-informed and prejudiced views of some of the Western critics like Miss Mayo and others and urges on his countrymen to have faith and pride in the civilisation of India. The views are of a man who has, by patient study and independent thought, tried to interpret Indian culture from the Indian standpoint and their bearing on the political future of the country. The author brings to bear on the subject a disciplined intellect and a shrewd and delicate understanding on the many burning problems of India.

BOOKS RECEIVED

THE RISE OF EUROPEAN LIBERALISM: An essay in interpretation by Harold J. Laski. George Allen & Unwin, London.

THE ART OF BERNARD SHAW. By Prof. S. G. Sen Gupta. Oxford University Press.

AN INTRODUCTION TO POLITICS. By Pratapagiri Rainamurti, M.A. The Popular Book Depot, Bombay. Rs. 2-8. Available of G. A. Natesan & Co., Madras.

THE HINDU-MUSLIM PROBLEM IN INDIA. By Clifford Manshardt. George Allen & Unwin Ltd., London.

CONTEMPORARY PROBLEMS: A question for intellectuals. Emeka Printing Works, Benares.

ECONOMIC CONDITIONS IN MAHARASHTRA & KARNATAK. By Y. S. Pandit, M.A. Tilak Swarajya Sangh, Poona.

THE NEW CULTURE IN CHINA. By Prof. Lancelot Forster. George Allen & Unwin, Ltd., London.

THE FREELANCE REGISTER, 1936. A classified Reference Guide to Freelance Journalists, Writers, etc. Street and Massey Ltd., London.

EUROPE AT THE CROSS-ROADS. By Dr. Kamil Krofta. Orbin Publishing Co., Prague, Fochora 62.

SATURDEE. By Norman Lindsay. T. Werner Laurie Ltd., London.

THE CAVE MAN. By Lilac Lane. T. Werner Laurie Ltd., London.

MAHADAGI SINDHIA AND NORTH INDIAN AFFAIRS, 1785-94. Edited by Sir Jadunath Sarkar. Government Central Press, Bombay.

INDIAN STATES

Hyderabad

NIZAM'S SILVER JUBILEE

The following *firman* has been issued by H. E. H. the Nizam in connection with the Silver Jubilee celebrations.

"After full consideration, I have fixed the date of the commencement of Jubilee Week as February 13, 1937. Although the important functions terminate on February 21, other activities in this connection, like shows, etc., will continue till March 13, and will be closed before the first day of Mohurram, which is a month of mourning."

HYDERABAD AND FEDERATION

An influentially signed public memorial has been submitted to the President of the Executive Council, requesting the Government to publish the official view early so that the public may express their view on the question of the Hyderabad entering the Federation.

WIDOW REMARRIAGE ACT

One of the important Bills which came up for discussion in the second session of the Hyderabad Legislative Council, was the amendment of the Hindu Widow Remarriage Bill. The Bill was first introduced by the late Justice Keshavrao about 6 years back. Public opinion was called for and several public meetings were held in this connection, a huge majority supporting the Bill. However Sanatanist element came in its way and the Bill dragged on. Meantime the mover of the Bill died. In order to go through the Bill minutely, it was referred to a Select Committee where it was decided that remarriages of Hindu widows should be recognised.

After heated discussion in the Council, it was decided that if sons are born to Hindu widows after remarriage, they should be given rights of *Punarbhav* son. With the passing of this amendment and with certain minor changes, the original Bill was automatically passed.

Baroda

THE GAEKWAR IN LONDON

Tributes were paid to the Maharaja Gaekwar of Baroda by Indian, British, and American speakers at London last month when an address of congratulation on the Diamond Jubilee of his rule was presented to him as the International President of the World Fellowship of Faiths.

The Maharaja, returning thanks, said he had been actuated in his endeavours by a sense not only of duty to his own people, but also the call of service to humanity in general.

FRUIT GROWING IN BARODA

Baroda recently set apart a sum of one crore of rupees as a fund for rural reconstruction and the most recent step in this direction is the announcement of the opening of a fruit-farm in the State. A preliminary survey of the territories of the State has been made in this connection, particularly of the Navsari and Amreli districts, to explore the possibilities of fruit growing, and a bright future is predicted for this industry.

HONOUR TO BARODA ARTIST

Mr. E. Cohn-Weiner, Curator of the Baroda State Picture Gallery, and the Art Director to the Government of Baroda, has been elected member of the Royal Asiatic Society in London. Mr. Cohn-Weiner was specially brought by His Highness the Maharaja Gaekwar from Europe two years ago to reorganise the State Picture Gallery and other Art collections of the Maharaja in the various palaces of the State, and to organise and assist in the Art Section of the Kalabhavan Technical Institute, Baroda.

Mysore

THE MAHARAJAH OF MYSORE

H. H. the Maharajah of Mysore arrived in London on July 16, accompanied by the Yuvaraja and the Dewan Sir Mirza Ismail. The party is staying in Dorchester Hotel.

Certain special visits to important industrial centres were planned for the Maharajah, wires the special correspondent of the *Madras Mail*, but these will be delegated to the Dewan, who will inspect and report fully and carefully to His Highness on all he sees. The Maharajah will spend much time seeing the delightful English countryside, paying particular attention to village life, Government rural industries, social activities, and typical farming methods in various districts.

On his return journey, the Maharajah hopes to visit certain Continental countries, including Germany and Switzerland, and possibly Italy.

Travancore

THE TRAVANCORE BUDGET

The budget estimates of the Travancore Government for 1936-37 were introduced at the joint sitting of the Sri Mulam Assembly and the Chitra State Council on the 22nd July by Mr. A. Rangaswami Aiyar, the Financial Secretary.

The estimates show a surplus of Rs. 3'54 lakhs, the receipts and expenditure being Rs. 245'92 lakhs and Rs. 242'38 lakhs respectively.

A record provision of Rs. 114 lakhs is provided for works of public utility, which include Pallivasal Hydro-electric scheme, Travancore's share of expenditure on the fourth stage of the Cochin Harbour Works, water-supply schemes for Trivandrum, Alleppey, Shencottah, Nagercoil, rubber and porcelain factories.

General

STATES PEOPLES' CONFERENCE

The fifth session of the All-India States Peoples' Conference met on July 19 in Parlopera House at Karachi, Dr. Pattabhi Sitaramayya presiding. Addressing the Conference, Dr. Pattabhi said:

That day will be a proud day in our annals when the States' people and the people of the provinces march no longer as the rearguard and the vanguard, but march together abreast of each other to their victory and attain their destined goal of *Poorna Swaraj* with equality as the base and liberty as the summit and fraternity as the cementing factor, in which all aptitudes have equal opportunities, all voters have equal rights, in which the 'ought' and the 'have' are balanced and in which enjoyment is proportioned to effort and gratification to need.

Pundit Jawaharlal Nehru, who was present and was called upon to address the meeting, speaking in personal capacity declared that India was one and indivisible. Differences inside the Congress on the question of Indian States, wherever they existed, only showed that the Congress was a living organisation reflecting a variety of opinion held in the country. Explaining the Congress attitude, the Pundit, while assuring them of Congress support, pointed out that it was the duty of the States' people to work for their own progress.

The Conference passed several resolutions. While favouring genuine All-India Federation, the Conference was unable to accept the one proposed in the Government of India Act.

It resolved to obtain recognition of the rights of the States' people to equal representation with the people in British India in the Constituent Assembly when formed and appealed to political organisations in British India to abandon the policy of non-interference with the internal affairs of the States and assert their rights to work for the establishment of democracy and self-government therein.

INDIANS OVERSEAS

South Africa

INDIAN RIGHTS IN NATAL

The Agent-General for India, Sir Raza Ali, speaking at Durban recently, referred to the impending trouble in Natal and said that some questions of the highest importance will have to be dealt with in Natal. It is time for our people, he said, to put their whole case reasonably and forcefully before the Education Commission. The recommendations of that body will have a far-reaching effect on the future of our people.

There is again the question of consolidation of the trading laws throughout the Union. The Sugar Bill has just been passed and its effects on Indian interests will have to be carefully watched.

The Natal Municipal Association has deemed it fit to take up the question of the effect of acquiring properties by Indians in European areas. It has issued an elaborate questionnaire and it is up to our people to start independent inquiries to show the hollowness of the theory of depreciation of the property held by Indians raised in certain quarters from time to time.

If further inroads on Indian rights in Natal are to be prevented, our people should close up their ranks and present a united front to our friendly European critics. It is most dangerous for our people to allow themselves to be lulled into a false sense of security.

I appeal to them to forget their petty differences and work for the common cause.

Touching the forthcoming visit of Union Parliamentarians to India, Sir Raza said that the visit would be heartily welcomed by the South African community. What was really wanted at present was a better understanding between India and South Africa. The visit of the South African delegation in 1926 did both countries incalculable good. "There are enormous potentialities for development of trade between India and South Africa," he said. "It is to be hoped that the Parliamentary delegation may have time to go into the broad aspects of that question."

MR. SURAN MUTHRAY

A social function of considerable interest to South African Indians followed the marriage of Mr. Suran Muthray, the well-known tradesman of Maritzburg, with Miss Subbamma, eldest daughter of Mr. and Mrs. J. R. Naidu of the same place. The marriage was solemnised at the Siva Subramanier temple and was attended by prominent Indians from different parts of Natal. Mr. Muthray, who is in charge of the Indian Post Office at Maritzburg, is a reputed businessman with extensive dealings in furniture and curios and as general agent and manufacturers' representative. Keenly interested in public, social, religious, educational and other matters concerning the progress of the community.



MR. AND MRS. S. MUTHRAY

"Mr. Muthray," says the *Natal Mercury*, "took a leading part in the establishment of the Colonial Born and Settlers' Indian Association in Maritzburg as a result of the differences on the colonisation issue."

Kenya

KENYA ORDERS IN COUNCIL

A note issued on the two Kenya Orders in Council states that in accordance with the statement made by Mr. W. Ormsby-Gore, Secretary of State for the Colonies, in Parliament on July 9, there will be no statutory discrimination against Indians in Kenya. The Secretary of State for the Colonies said: "I want to make it clear that there is to be nothing in either Order imposing any legal disabilities against Indians or against any persons on grounds of race, colour, creed or anything else. Equally, I want to make it clear that the existing administrative practice, first laid down by Lord Elgin, is to be continued. There will be no colour bar."

Interpreting the existing position of Indians in Kenya, His Majesty's Government stated in the White Paper of 1923 that "the existing restrictions mean no legal discrimination against Indians; for it is possible for the Executive Government to grant land in the highlands to an Asiatic without any alteration in the existing law."

Burma

CHETTIARS IN BURMA

A deputation led by Mr. Nachiappa Chettiar, President of the Association, presented an address on behalf of the Nattukottai Chettiars' Association to His Excellency Sir Archibald Cochrane at the Government House, Rangoon, on 22nd July. The address was read by Mr. Lakshmana Chettiar, Secretary, and enclosed in an ivory casket.

Replying, His Excellency said:

You refer to the conclusions reached in 1930 by the Burma Provincial Banking Enquiry Committee as to the useful part played by the Chettiars in financing the rice crop in Burma. Your services as bankers in Burma are thus on record and it is clear that production of rice could not continue without either the assistance of Chettiars or the substitution of some other banking system.

Zanzibar

INDIANS IN ZANZIBAR

The Imperial Citizenship Association has released to the Press the memorandum submitted by the Indian Colonial Association of Zanzibar to Mr. B. H. Binder, the Commissioner, appointed by the Colonial Office to report on the clove legislation.

The Memorandum urges that:

the levy of seven annas per *frasila* (36lbs.) should be abolished, as funds for the assistance of the producer can be obtained otherwise;

the wide powers given to the Clove Growers' Association under clause 13 of the Decree are unnecessary and may in future constitute a direct menace not only to the trading community as a whole but also to Government;

it is wholly undesirable to fix a maximum price, and the danger of losing existing markets can be more accurately estimated by the private merchant than by the Government organisation and the legitimate influx of money is all to the good of the country;

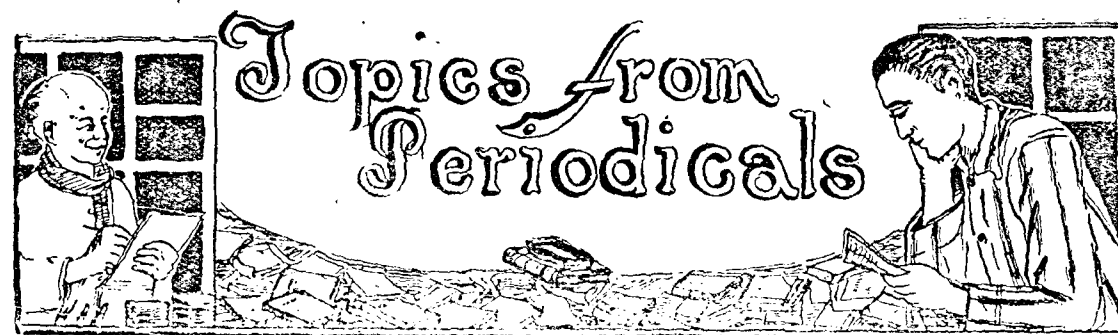
the export licence fee is out of all proportion to the turnover in the business and should be abolished; trading in cloves should be taxed by the ordinary general dealers' licence for which the fee is already sufficiently high; and

the stockists' licence fee should be extended to cover any amount; the small stockist exercises a healthy influence on the matter and should be encouraged.

Ceylon

INDIANS IN CEYLON

There are 650,000 labourers on the Ceylon estates and they have little representation in the Legislature. Occasionally they are the subject of ill-natured and ill-informed criticism and abuse by Ceylon politicians with an axe to grind. "It is not so long since one impassioned orator declared them to be a menace to the health and well-being of the island. It is gratifying, therefore, to have in the latest administration report of the Controller of Labour a splendid tribute to the character and general behaviour of Indian immigrant labour in the island, says the *Statesman*. "Far from being a generally bad lot, they are an industrious, peace-loving and on the whole contented community."



BRITAIN'S FOREIGN POLICIES

Major Graham Pole, writing in the *Modern Review* for August, deplores the lack of statesmanship in Britain's foreign policies. The youth of England, he says, seem to be all for peace and honour, but he wonders if they will have the satisfaction of influencing the course of events.

The Oxford Union declares that it will never again fight for King and Country though it might for law and order as evinced in the League of Nations. The Cambridge Union makes the Emperor of Abyssinia an honorary member, thereby showing its contempt for the timid policies of the British Government. But is the present collection of our rulers even interested? They seem to have no policy whatever except that of rearmament. No idea behind the rearmament except the old idea that Germany is a menace and must be outdone in war preparations.

He then recounts the indiscretions of British ministers and responsible men in office, particularly Mr. Neville Chamberlain and Mr. Duff Cooper, who gave vent to views contrary to the declared intentions of the Government.

It is humiliating for the British people that the present Government has shown itself from the beginning completely unable to mark out and follow any consistent policy in foreign affairs. There have been three foreign secretaries—all, alas! failure—and things have now come to this pass that any one in the Cabinet seems to think he can say anything he likes, anywhere he likes.

And what of the influence of the British Government towards peace in Europe? That influence counts for little as the Government has been "guided by mere expediency resulting in the complete betrayal of principles or peoples".

At the present moment, the British Government has in the interests of expediency betrayed both

the principle of collective security and the people of Abyssinia. They have done so because they are afraid of Germany. They haven't risk the chance of a brush with Italy, because they do not know which way Germany would jump. But what good has their timorous policies done them? Italy is contemptuous, the League is in ruins, and Germany ponders that we are saving ourselves up to go to war with her.

Major Graham Pole goes on to observe that "it is useless for the British Government to contend any longer that it supports the League of Nations, or even thinks it worth while to make it an instrument". For "it was never in earnest about sanctions", or

if it was in earnest about sanctions, about collective security, why did it decide independently to abandon sanctions? Why did it not wait till its delegates were at Geneva, and in consultation with the delegates of the other fifty sanctionist nations, before coming to such a decision? How very incongruous to talk about collective security and at the same time allow a leading member of the Government, a Chancellor of the Exchequer, to get away with so grave an indiscretion—the grave indiscretion of letting out at a local party meeting the first intimation that the British Government, one of fifty sanctionist nations, was preparing to call off these sanctions.

"Britain has blown hot and cold," concludes the Major,

because of fear of Germany and fear of Germany is the reason why France, which more than any nation has reason to be grateful to the League of Nations, has sabotaged the League to placate Italy.

So much for France. But what of England, "who administered the last stab in the back"?

"On the eve of my last supreme attempt to defend my people before the Assembly," said the Emperor of Abyssinia, "has not the initiative to raise sanctions robbed Ethiopia of one of her last chances to obtain the help and the guarantee of the other members of the League?"

THE HARIJAN MOVEMENT

Mr. M. Arokiaswami, writing in the August issue of the *New Review*, gives a succinct account of the birth of the Harijan movement and explains that fifty to sixty million Indians belonging to the depressed classes were recently renamed as Harijans by Mahatma Gandhi. Proceeding, he points out that the new movement has a truly national significance having enlisted the sympathy of several Agencies such as the Christian Missionaries, the Arya and Brahma Samajists, philanthropic societies, political parties and Government. The writer sets forth the amount of difficulties, Mahatma Gandhi, the indefatigable champion of the Harijans, had to face in getting the Communal Award amended, by which separate electorates were superseded by joint electorates with reservation of seat subject to the additional safeguard that the elected candidate should be one of a panel of four previously chosen at a primary election held among the depressed classes alone. The Pact secured that the Government would regard the depressed classes as Hindus and treat them as one with their caste co-religionists.

It is well known, the writer adds, that owing to a combination of modern influences such as education, social and political reform, and irreligious propaganda, the Harijans are becoming more and more restless and discontented with their social status and are here and there in revolt, discarding the religion of their birth for others or none at all. Should that revolt become general and the Harijans fall away *en masse*, the writer warns that the prestige of Hinduism would be severely and irrevocably compromised.

The political loss would be even more serious. The Harijans form a little more than a fifth of the Hindu community; their secession would at once have the effect of substantially reducing its numerical strength, which is no negligible factor in democratic politics, and of correspondingly increasing that of the other communities into which they may be absorbed or with which they may temporarily combine on specific issues while remaining a separate and independent group. The Harijan Movement

is primarily meant to prevent this political danger and save the honour of Hinduism as well. This was never so evident as during the recent controversy over Dr. Ambedkar's Nasik declaration: 'I will not die a Hindu.' The situation, grave as it was, did not justify the panic caused among Hindu leaders. The real secret of this panic was the fear of losing sixty million Harijans to the dishonour of Hinduism and the political loss of the Hindu community—the very same fear which more than anything else had called the Harijan Movement into existence three years earlier.

The impact of the abolition of untouchability on the Hindu social system as a whole would certainly result in a new outlook and a new freedom of mind which will not shrink from questioning, destroying and reconstructing age-long ideals, practices and institutions, or be deterred from examining and adopting new values and standards.

PEACE IN THE PACIFIC

"The coming war in the Pacific is a favourite theme of Japanese jingoes," writes Mr. Edward Hale in the June number of the *English Review*. Mr. Hale's observations are worth reproducing in full;

In the assumption that the principal partners in any Pacific security pact would be China, Japan, the Soviet Union and the United States, there is little sign of a way in which that compensation could be given. In the event of an attack on Japan by any of the other three Powers, a fourth would almost certainly step in lest balance be destroyed; her own security is probably the least of Japan's concerns. From China, Japan, having taken all, has nothing to ask. From the United States the only compensation she could get is freer immigration of her nationals, which the United States is unlikely to grant. All the Soviet Union could offer her would be a permanent settlement of fishing disputes in Kamchatka.

For Japan a Pacific Locarno might therefore resolve itself into a self-denying ordinance. Remembering that its first sponsor was a Japanese, we can regard the prospect of such a self-denying ordinance as reasonable, though at present small. Remembering, too, the sympathetic understanding that other nations have shown of Japan's bread-and-butter needs, even while condemning Japanese imperialism, we need not despair of other Pacific Powers sacrificing the immediate for the ultimate good. But, if Japanese and American self-denial both failed, there would still be a number of good reasons why Japan should not herself rush headlong into the war foreseen by Japanese jingoes and American journalists. If Japan is vulnerable at all, it is from the air, and both the United States and the Soviet Union have large air forces and a practicable route to the heart of Japan. Fearless as they may be individually, the Japanese as a nation are subject, like other nations, to the deterrent of fear. To the deterrent of fear is added the deterrent of self-interest; of Japan's foreign trade one-third is with the United States. To both deterrents is added the greatest deterrent of all—lack of the financial means with which to wage war for long.

REGIONAL SECURITY

A writer in the current issue of the *Round Table* argues that if a universal and automatic system of collective security has broken down, that is no reason why we must drift back to the complete anarchy of 1914.

We think that security should be organised on a regional basis within a League shorn of automatic, universal and compulsory sanctions. Let us face frankly what this implies. So long as national sovereignty is retained in full effect, the first conditions of stability in international relations is that the nations should know and make plain the things for which they are prepared to fight. This may sound brutal, but it is the only basis—precarious though it is—upon which any kind of order can be maintained in the anarchy inherent in a world of sovereign states. It has been the failure of the League members to realise that any system of universal security necessarily rested upon the readiness of its members to go to war and their unwillingness to face war when the test came that have led to the *debacle* of the League in both the Manchurian and the Abyssinian episodes.

Each country must make itself sure as to what it is prepared to fight for before any effective regional security system can be constructed inside or outside the League. The situation in Europe has vastly changed since the armistice, and the security imposed by the treaty of Versailles no longer holds good. The balance of power has been completely disturbed by the action of Hitler and Mussolini.

No sooner did Germany begin to rearm having left the League and the disarmament conference on the ground that she would not get equality there, than France set to work to try to extend her alliance system in order to keep such a preponderance of power as would make it impossible for Germany or the other defeated Powers to alter the *status quo* by force. She first composed her quarrel with Italy (incidentally probably agreeing informally to give her a free hand in Abyssinia) so that each could move the forces they had previously maintained on the Franco-Italian front to the German front. Russia—moved by her anxiety about National Socialist Germany—then joined the League, and France and also her ally Czecho-Slovakia initialled military treaties of mutual assistance with Russia.

Austria has been the pivot of the European complex, but the Austro-German pact has strengthened the central powers and alarmed the allied powers. But Europe no longer stands alone.

As a result partly of air communications, partly of the world struggle between communism and fascism, Japan is being drawn into the Eur-Asian balance. Russia is afraid of a simultaneous attack by Germany and Japan. Japan is afraid that if Russia goes on developing her already enormous military strength, she may eventually defeat the Japanese ambition to dominate the Far East and may even become master of China in place of Japan. If she could make sure of a simultaneous attack by Germany, she might possibly attempt to drive Russia back to Lake Baikal before it was too late. Germany is afraid of the growing power of the vast Slav and Bolshevik mass to the east, a power that can fight in two ways, with armies and aeroplanes and with communist propaganda behind the lines.

It is quite impossible at the moment to forecast the future alignment of forces in Europe and the Far East.

It depends partly on the armed strength and the political aspirations of the various Powers themselves. It depends partly on whether the necessary revisions of the *status quo* in its three main aspects, European frontiers, the colonial question, and the relaxation of economic nationalism can be effected without war in the next few years. If it can, and if a Eur-Asian regional balance can replace the recent system of preponderance without an explosion, the present war clouds may pass away, a limitation of armaments may be reached and the League may revive.

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INDIAN CULTURE

"There are many points of affinity between the culture and literature of several communities inhabiting India and by means of such a faculty will rear up a race of Indians in complete affinity with one another's mode of life and thought," says Mr. Abdul Ghafur in the *Educational India* for June. He points out:

Akbar the Great was the first ruler who adopted a tolerant attitude towards the Hindus and arranged marital relations with them. They perhaps forget that his immediate predecessor, Humayan, adopted a Rajput princess as his sister. Long before the age of Akbar, King Zain-ul-Abidin of Kashmir, remitted the jazya, stopped cow-slaughter, rebuilt Hindu temples, gave full religious liberty and ordered translations of Sanskrit works into Persian.

In painting, the mutual influence gave us the Rajput, the Tehri-Garhiwal and the Kangra schools of paintings, while very often Hindu and Muslim painters worked on the same canvas conjointly. Many Hindu painters were apprenticed to the Muslim painters.

Abul Fazl enumerates not less than thirty-six musicians, Hindus and Muslims, who were at the court of Akbar. Shah Jahan had a distinguished group in his court and he exalted the chief composer with the title of Mahakavi. Even the much abused Aurangzebe ordered a book to be composed on Hindi poetry, its metre, etc., for the benefit of one of his sons.

In the domain of literature, Hindus produced poems of great distinction in Persian.

Some like Chandar Bhan wrote lyrics of extreme beauty and elegance which won him the favour of patrons of such fine taste as Shah Jahan and Dara Shikoh. Then several Persian versions of the Ramayana were made both in prose and verse. Mahabharata was rendered into Persian under the orders of Akbar the Great, while the Hindu books on Vedantism received the attention they deserved from Dara Shikoh. Certain sections among the Hindu society made a special study of Persian for administrative purposes, and Kashmiri Pundits and the Kayasthas showed considerable skill and versatility in writing Persian prose and verse. Besides, the mutual influence in religion, mysticism and architecture, the commercial, religious, and cultural relations with the Muslims in Baghdad under the Abyssides, the development of vernaculars; Services of the Muslims to the cause of Hindi, Bengali and Marathi literatures are some of the subjects which require a serious study by themselves.

INDIAN SCULPTURE

"India's message in stone" is the subject of an interesting article in the July number of the *Vedanta Kesari* by Prof. K. S. Srikantan. Sculpture in India has been throughout religious.

Its aim has been superhuman perfection of character and equanimity. With such aims the artists could have had nothing to do with facial expression in the ordinary sense of the term; nay, on the other hand, the more human in expression, the less does Hindu sculpture approach its own perfection. Only qualities like graciousness, nobility and peace, which involve in their perfection a superhuman balance of intellect and emotion can be expressed in our images.

The recent excavations in Harappa and Mohenjo Daro have carried back the history of Indian art to the beginning of the Chalcolithic period 3,000 B.C. The old controversy whether image worship existed in the Vedic period or not is almost settled; for the history of Hindu iconography can now be carried back to even pre-Vedic period. It is art that is now establishing the contact of the Hindus with the dwellers on the far-off islands. The influence of her art can clearly be traced not only in Byzantine art, but in the Gothic cathedrals of the Middle Ages and also in the temples of Java and Bali islands.

If Indian sculptors cared, they could easily excel the Greeks in imitating the anatomical proportions of the body, says the writer. But they have always had a predilection for images of Gods and Goddesses. Prof. Srikantan gives some examples from the Madura temple, where the perfection of Indian sculpture could be seen.

Particularly noteworthy among these figures is a bas-relief on the south-western pillar representing Ravana in penance with the sacred Mount Kailasa on his back. The execution is as grand as the conception is noble. Equally fascinating is the pillar depicting the marriage of Sri Meenakshi with Lord Sundareswara. The serenity in the face of Brahma, the shyness and suppressed smile in the face of the bride and the affectionate expression in the face of the bridegroom cannot but captivate the attention of even a casual visitor. Indeed, the message of India has been impressively translated in stone.

MEDIEVAL INDIAN SCULPTURE. By Ramaprasad Chanda. Rs. 7-14.

INDIAN SCULPTURE. By St. Kramrisch. Rs. 4-8.

G. A. Natesan & Co., Publishers, G. T., Madras.

THE OLYMPIC GAMES

As we write, thousands of amateur athletes of over fifty different nationalities are assembled in Berlin to compete against each other. It is, therefore, interesting to read the concise account of the origin and progress of the Olympic Games as recounted by Lord Aberdeen in the pages of the *Merry-go-Round*. The Olympic Games in ancient Greece meant much more than just an athletic contest; they represented a great ideal in the minds of the people.

The Greeks at that time had a great delight in the beauty of body and the training for the games undoubtedly helped to raise the standard of physical perfection. We can see now by the statues that remain, what a beautiful type had been evolved and many of the athletes had trained themselves to be wonderful specimens of manly beauty.

Greater even than this was the moral standard that set up; no prizes were given for winning, the contestants won honour only and a simple olive wreath was the crown of the victor.

But the Greeks of those days thought it was well worth expending time and energy to do the thing well and to achieve the moral satisfaction of the perfectly balanced body and mind. In this way Olympic Games fostered in the minds of men all that was fine and pure in life and seemed to build up around them the ideals of peace, beauty, and honour.

But this spirit slowly deteriorated, and in the year 393 A.D., the Byzantine Emperor, Theodosius, finally forbade the games because the Greeks were paying the athletes. The idea of competition for profit had swept aside the idea of honour and in this way the whole value of the contest was lost.

But in the year 1894, a Frenchman, Baron Pierre de Coubertin, had the great idea of reviving the Olympic Games as they used to be in order to try and revive in the youth of all nations the joy in athletic contests where there is no gain but honour, the joy of training the body to be a thing of beauty and strength, which means, of course, the necessity for pure and clean living.

Luckily, Baron Pierre de Coubertin, by great perseverance succeeded, and every four years Olympic Games are held and amateurs from the Nations of the World meet together in friendly rivalry. The last Olympic Games were held in Los Angeles, and anyone who went there will tell you what a wonderful atmosphere of peace and harmony was spread over the many nations congregated together. Every time games are held, this atmosphere seems to become intensified.

BUDDHISM IN INDIA AND JAPAN

Buddhism was introduced in Japan in 552, that is nearly 14 centuries ago. And after a few centuries it converted the majority of the inhabitants of the Japanese Isles. In fact, the introduction of Buddhism in those days meant the introduction of Indian, Chinese, and Korean culture and civilisation. The influence of the teachings of Lord Buddha in Japan was so dynamic and penetrating, observes Mr. C. Kumugi in the *India and the World*, that the very temperament of the people has been profoundly affected by this faith. The writer points out that the Indo-Japanese relation did not originate in the immediate past:

It is traced back to 14 centuries ago. In these long years, Japan has assimilated and cherished the philosophy of life which was originally enunciated by a great Indian teacher. The history of Japan in the last 14 centuries has in no small degree been a process of indianisation of Japanese way of thinking. India and Japan, the two great Asiatic nations, have been made kindred to each other in the domain of religion, the highest and most sacred part of human activity. Compared with this spiritual and cultural relation, the economic relation between the two countries is of very recent origin. The Indo-Japanese relation is not based merely on the exchange of Indian raw cotton and Japanese cotton piece-goods. It is deeply rooted in their share of the similar philosophy of life. Their relation is more of heart than of stomach. The time-honoured relation cannot be uprooted by a single stroke of pen in the Legislative Assembly by way of tariff amendment. Economic relationship can be altered by outward force but spiritual relationship cannot be altered except by inner spirit.

The very fact that Buddhism stood successfully the test of time for the last 25 centuries is an eloquent testimony for its future prosperity. As far as Japan is concerned, I firmly believe that she will continue to seek her salvation and guiding principle from Buddhism for all the time to come. And so long as Japan remains a Buddhist country, her respect to India as the birth-place of Buddhism will remain unabated.

LIFE AND TEACHINGS OF BUDDHA. By A. Dharma-pala. 3rd Edn. As. 12. To Subs. of "I.R." As. 10.

DHAMMAPADA. Translated from Pali by S. W. Wijayatillake. As. 8. To Subscribers of "I.R." As. 6.

THE HEART OF HINDUSTHAN. By Sir S. Radhakrishnan. 2nd Edn. Re. 1. To Subs. "I.R." As. 12.

FREEDOM AND CULTURE. By Sir S. Radhakrishnan. Re. 1. To Subs. of "I.R." As. 12.

G. A. Natesan & Co., Publishers, G. T., Madras.

THE PLACE OF ART IN EDUCATION

In the course of a well-written article in the current issue of the *Visvabharati Quarterly*, Mr. Nandalal Bose avers that the re-awakening of the sense of beauty and the growth of the critical faculty of our countrymen, depend only on our educated community and the university. Unfortunately these seem to have an apathy towards art.

Of the several means devised by man for adding to his knowledge and enjoyment, the most important is language, the vehicle of his literature, science and philosophy. But as an instrument for receiving and transmitting messages of joy, language has its limitations and so it has to be supplemented by the arts—of figuration, music and dance—each of which has its own special methods. And in order to cultivate the understanding and communication of the messages of the outer world through the senses and sensibility of man, it is necessary, for the completion of his education, for him to have a sufficient acquaintance with these different methods of expression. Just as one sense organ cannot function as another, so also it is not possible for literature alone to do the work of pictures, music and dance. So that if our ideal of education be a comprehensive one, it must include these latter in its programme on the same footing in regard to pride of place as the other usual subjects of study.

The place so far given to the arts in our Indian universities is far from adequate. This is perhaps due, as it seems to me, to the idea that these are the monopoly of a special set of professionals and that outsiders need not concern themselves therewith. There are otherwise highly educated persons who do not feel it derogatory to admit their inability to understand art; as for the others, they can see no distinction between a photograph and a picture; the outrageous aniline dyes of German coloured stuffs do not revolt them; they gape at a baby doll of Japanese manufacture as the acme of Oriental art and have no qualms in discarding their own inexpensive and shapely earthenware vessels for makeshift tin utensils on the score of their serviceableness.

ILLITERACY AND EDUCATION

The question of illiteracy in India has rightly exercised the minds of Indian and British thinkers alike. Indian patriots and bureaucratic officials, says Mr. Cyril Modak in the course of an article in the *Indian Social Reformer*, have suggested methods for raising the percentage of literacy among the millions of this country.

There is a vague cognisance of this problem in local self-governing bodies. But it is taking them an incredibly long time to realise that simultaneously with primary instruction there ought to be some scheme for adult education as they have in Russia. For liquidation of illiteracy as well as for general efficiency, our educational programme must take into account both the future and present generation of citizens. The parents must be educated so that they may co-operate in the education of their children and join the aggressive campaign against illiteracy. We are particularly fortunate in this age to suffer from no dearth of methods. Thus, methods for adult education can be found if the initiative and support are forthcoming from municipalities and district councils and through them from the various charitable trusts that exist everywhere. What with the radio which can carry the lesson of one teacher to ten thousand listening classes all over the land, and the cinematograph which can offer the wealth of concrete and vivid illustration to hundreds at a time, there ought to be no serious difficulty in the way of mass education. In many instances the educational work among adults will have to hinge on some sort of vocational training. Mere literacy, not being a marketable commodity, will have to be allied to something of definite value economically if it is to find favour with adults busy keeping the wolf from the door.

Those who cannot read and write, continues the writer, ought to be taught reading and writing but those who can, ought to be able to get good material. The upkeep of up-to-date libraries in charge of trained, courteous and honest librarians becomes an important item of responsibility for civic organisations.

CULTURE

Culture is something indefinable even as the aroma of a flower, writes Mr. Ishwari Nandan Prasad, M.A., B.L., in the *Indian Vation*. It is the cream of life, or "the quintessence of all that is good, true and beautiful". It is the pursuit of the all-round perfection of man by a liberal contact with the best elements in thought, speech and emotion.

Harmony is culture's objective—the harmony which lends poise, grace and balance to human nature and acts as an antithesis to top-sidedness or over-emphasis of merely one aspect of human nature. "The best man is he who tries to perfect himself, and the happiest man is he who most feels that he is perfecting himself," said Socrates; and Epictetus described the ideal man of culture in his question and answer: "What do I want? To acquaint myself with the true order of things and comply therewith." Culture appeals to the soul or the spirit in man and acts or reacts by an inward operation of machinery. The influence or example of some great or dynamic personality, the grandeur or majesty of natural scenery, the soul stirring effect of drama, the music and poetry—all these play a part in evoking the true spirit of culture. Like life, culture is one whole, a totality and has to be studied without dissection. It shows itself in all aspects of life, in great things that fire one's imagination and in small things that go unnoticed from day to day. It may be the way we express our thoughts; it may be the way we greet our friend or pass a stranger in the street; it may be the way we react towards unexpected events of our life, but in all these and more, the man of culture is recognised unmistakably.

Culture like joy is also infectious. A man of culture effects a transformation even beyond his immediate surroundings. Culture radiates refinement and transforms men and things. Culture again is not exactly education. Education is the drawing out of the faculties of man.

Culture differs from education inasmuch as it does not aim at drawing out the latent faculties, but sublimating them in the crucible of sympathetic emotion and imagination thereby broadening the mind, eliminating personal, local, provincial and racial prejudices and promoting an intuitive understanding of human nature in all its aspects. Science and the clear, cold light of reason are the area and guide of education, whereas literature and art are the instruments of culture. The life in Nature and the range of intuition which recognises truth by its harmony with universal life are area and guide of culture.

The man of culture then is not necessarily one whose head is crammed full of

information. "He is the one who knows the meaning of knowledge and is an artist in behaviour." The writer holds that among all the nations of the world the ancient Hindus and Greeks could be accounted as having been perfect in culture:

For both steadily kept in view a whole as the goal; the one started with the Fact of a Whole and tried to realise its oneness in the many; the other aimed at the idea of the whole which revealed its presence as more and more a man knew of the many. So we have Schopenhauer saying of the Upanishads that "they were his solace in life and death", and Macaulay saying of the Greeks that "wherever it brings gladness to eyes which fail with wakefulness and tears, and ache for the dark house and the long sleep—there is exhibited in its noblest form the immortal influence of Greece." To know God the Beautiful, to discover Him through the beauty of leaf and tree, babbling brook and sunny slope, to see Him in the ever-changing hues of the sea, to sense one's immortality in the creation of a poem, in the rapture of a song—this was an utterly new way of finding the spiritual life which Greece showed to mankind. The Rishis of the Upanishads state the mystic state of all souls, now and for ever, world without end; the poets and dramatists and sculptors of Greece bodied forth the artistic nature of all men in time and out of time. "Infinity in a grain of sand and eternity in an hour"—this is the message of culture which India and Greece have given to the world.

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CONGRESS ELECTION CAMPAIGN

"I. D.", writing in the *Twentieth Century* for August, analyses the forces at work in the election campaign launched by the Congress and puts forward a vigorous plea for "straightforwardness and sincerity in place of strategy and subterfuge." He deplores:

(To-day in the Congress there is a lamentable lack of straightforwardness and of plain dealing in approaching questions of first-rate importance; there is any amount of evasiveness. To-day the watchword of the Congress leaders is strategy and it is being elevated to the level of a principle. It is mere expediency that governs their actions.

Congress leaders, he says, are bent on winning the elections but no two Congressmen have the same attitude to important political issues. There will be "a plethora of candidates of one school but of different shades of thought". The range of Congress candidates covers, according to him,

1. Congressmen who have Socialist bias.
2. Congressmen who pretend to have it.
3. Congressmen who are anti-socialist.
4. Congressmen who don't believe in Socialism but are afraid of saying so.
5. Congressmen who are for acceptance of office.
6. Congressmen who are against office acceptance.
7. Congressmen who keep an open mind on the subject.
8. Congressmen who are for the Communal Award.
9. Congressmen who are against the Award.
10. Congressmen who are neither for nor against it.
11. Congressmen who are keen on complete independence.
12. Congressmen who will be satisfied with dominion status.
13. Congressmen who are for federation.
14. Congressmen who are against it.
15. Congressmen who are for working the reforms but don't say so.
16. Congressmen who are for wrecking the reforms though there is no chance.

It is amazing to think, he says, that the Congress has deemed it necessary "to provide the country with this variety show and deemed it right to ask the confounded voters not to worry about the attitude of the Congress candidates to socialism, office acceptance and other questions, but just to brush them aside as points of strategy."

SRI RAMAKRISHNA & DEVENDRANATH

Sri Ramakrishna turned to men of spiritual exaltation like a magnet. The moment he saw Maharshi Devendranath Tagore, he recognised his kinship with him. A writer in a recent issue of the *Message of the East* relates the interesting story of their meeting:

It will be interesting to our readers to know that Devendranath Tagore who came from a long line of aristocrats and who represented the very acme of polished cultural attainment, was naturally a great advocate of conventional etiquette, while Sri Ramakrishna, who represented complete disregard to all outer forms of polished human society, was so wholly dedicated to the Highest that it was difficult for him to pay heed to the ordinary details of life. This meeting of tremendous contrasts on the outer plane and might have caused a great clash but for their spiritual vision. Tagore at first was startled to see a man half naked, but he soon became aware of Sri Ramakrishna's genuine power. Sri Ramakrishna said to him: "You are the King Janaka of this age. (King Janaka, though sitting upon a throne, attained the highest spiritual realisation.) I have been told that though you live in the world, you have your mind firmly fastened on God; so I have come to see you. Tell me something about him." Devendranath Tagore then recited a beautiful passage from the Vedas, the meaning of which is that this world is like a huge chandelier of which every living being is a light. Sri Ramakrishna was much impressed by this simile. As he himself stated later on: "When I was meditating under the Panchavati tree, I too had a similar vision. Finding his statement tallying with my experience, I thought he must be a very great man. I asked him to explain it. He said: 'Who could know this world? God has created man to proclaim His own glory. If there be no lights in the chandelier, everything is in darkness; one can't see the chandelier even.' We had a good deal of talk. He was pleased and invited me to attend their anniversary."

INDIA IN PERIODICALS

DANCE TRADITIONS OF SOUTH INDIA. By K. V. Ramachandran. [Triveni, July 1936.]

MASTER-MINDS OF INDIAN RENAISSANCE. By Prof. Ruchi Ram Sahni. [Contemporary India, June 1936.]

ART IN INDIA UNDER AKBAR. By Lt.-Col. H. W. Wagstaff, M.C.R.E. [Indian State Railways Magazine, July 1936.]

FOUR CURRENTS IN SPIRITUAL HISTORY. By Prof. Abinash Chandra Bose, M.A. [Prabuddha Bharata, August 1936.]

INDO-JAPANESE TRADE AGREEMENT: RENEWAL ON WHAT TERMS? By M. P. Gandhi. [The Modern Review, August 1936.]

PIONEERS IN SANSKRIT. By A. E. Pieres. [The New Review, August 1936.]

MULTUM IN PARVO

NEWS

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NOTES

Questions of Importance

THE LIBERAL PROGRAMME

The Bombay Provincial Liberal Conference, which was held at Sholapur under the presidency of Sir Cowasji Jehangir, adopted a resolution urging that the Liberal candidates shall appeal to the electorate on, and undertake to carry out, the following programme:

(a) to secure an early revision of the New Constitution with a view to the attainment of Dominion Status at the earliest possible date;

(b) Ministers will resign office if the safeguards or reserved powers of the Governors are exercised unreasonably or arbitrarily for interfering with the responsibility of Ministers, or if the Governor acts against the spirit of the Constitution;

(c) to promote and support legislation having for its object the improvement of the condition of the agriculturists, by

1. a reform of the land revenue system;

2. protection of the interests of agricultural tenants;

3. relief of agricultural indebtedness by such measures as debt conciliation and legislation for debt redemption through extension of the policy of establishing land-mortgage banks and improvements of existing co-operative agencies;

4. encouragement of indigenous industries and particularly cottage industries by all possible measures;

5. establishment of a system of compulsory primary education particularly among the labour and scheduled classes;

6. rural uplift through such measures as improved sanitation, medical relief, better housing, improved animal husbandry, etc.;

7. measures for the purpose of relieving unemployment both of industrial and agricultural labour and of educated classes;

8. legislation for the purpose of protecting the interests of, and improving the condition of, industrial and agricultural labour;

9. removal of untouchability by all suitable means.

THE COMMUNAL AWARD

H. E. the Viceroy has received from the Marquis of Zetland, Secretary of State for India, the latter's reply to the recent memorial from Bengal Hindus seeking amendment of the Communal Award.

The reply refers to the Secretary of State's opinion expressed in a speech in the House of Lords upon the subject, namely, that His Majesty's Government will not propose any alteration in the Award except with the consent of the communities affected, and adds that His Majesty's Government have no intention of departing from this undertaking. Therefore, it will serve no useful purpose for them to re-discuss at this stage the difficult issues raised in the memorial.

A resolution condemning the Communal Award was, however, passed at a subsequent session of the Hindu Conference held under the auspices of the Bengal Provincial Hindu Sabha at Calcutta, Dr. Radhakumud Mookerji presiding.

The Conference called upon the Hindus of the province to lend their support in the coming elections "only to such candidates as are pledged to oppose the Communal Award in and outside the legislatures and protect Hindu interest against all communal aggressions".

THE NEW CONSTITUTION

Mr. N. M. Joshi, M.L.A., in seconding the resolution on the New Constitution at the recent Bombay Provincial Liberal Conference held at Sholapur, said :

"It may be asked why, if the Liberals consider the New Constitution to be so reactionary, they do not boycott it. Those who expect the Constitution to be boycotted on account of its unsatisfactory character, do not sufficiently appreciate the fact that a Constitution and the legislatures set up under it are not like voluntary public organisations which people may join or may not join according to their wishes. Governments and legislatures set up under the Constitution will have powers to impose taxation upon and control and regulate the life and activities of, not only those who accept the Constitution but of all the citizens of India. As we have, therefore, no choice of either accepting or not accepting the control to be exercised by the Governments and legislatures to be set up under the New Constitution, it will be foolish on our part not to exercise whatever power we have under the Constitution to influence the decisions of the Governments and the legislatures. The Liberal Party, therefore, very wisely came to the decision that the Constitution, in spite of its defects, should be utilised for a twofold purpose. In the first place, the Act should be utilised for the alleviation of the poverty of the masses and for the spread of education among them. These needs of the masses urgently require a solution. The masses are naturally impatient and they cannot wait for relief till we succeed in getting a satisfactory Constitution. Their immediate needs must, therefore, be attended to. The Liberals

will accordingly use the new legislatures for promotion of measures for universalising a system of free and compulsory education and for improving the condition of the toiling agricultural and industrial workers. The Liberals feel that simultaneously with these legislative activities, they can so use the powers conceded by the New Constitution as to bring pressure upon the British Parliament to compel it to undertake an early revision of the Constitution, so that the goal of Dominion Status may be fully attained. The recent Irish history proves the practicability of this course. Some of the Irish leaders who had first boycotted the Constitution on the ground of its being unsatisfactory to them, afterwards adopted the wiser course of using the power which their Constitution had given to them for wresting from the unwilling British people further powers to make the Constitution satisfactory. If the Irish people have succeeded in doing this, there is no reason why we, in spite of the differences in circumstances, should not succeed in attaining our goal."

THE CONTROL OF THE PURSE

Addressing a gathering of women and men at Vizag, Mrs. M. E. Cousins observed :

"Real power consists in the control of the purse strings and in the absence of this control, it is very difficult to see what our legislatures can do for building up the nation. The money that is needed for the development of the nation will be in the hands of foreign over-lords. It will compel us to work at the root of the nation's desire and not at the branches. In other words, it will lead us to direct action. That is one of the things that can be foreseen if these 50, 60 or 70 women legislators are sent into the Legislatures 'to make bricks without straw'. They will come out from the University of experience in the Legislatures as red-hot brands, working for the political freedom of the country. We first want to work the Constitution and see what can be done in it before we begin to work unconstitutionally,"

THE MOONJI-AMBEDKAR PACT

"Hindu India will some day forgive both Doctors Moonji and Ambedkar, particularly the latter; but it will never forget their short-lived Pact," observes the *Statesman* of Calcutta and adds that the whole affair bears an unpleasant analogy to the Hoare-Laval proposals, which shook another country from end to end, not quite a year ago.

"The Doctors would now do well to study their positions *vis-a-vis* Hinduism. Close association with the Mahasabha does not make Dr. Moonji the sole or even the most authoritative spokesman for Caste Hinduism. Hindu India has many organs; the Mahasabha is the youngest of them all. The large mass of Hindu intelligentsia shuns it. Such a communalist body can have no appeal for the younger generation nor for the veterans of the Congress or the Liberal Federation. Yet Dr. Moonji has been talking and behaving, not only recently but for several years now, as though he and the Mahasabha can commit Hindus all over India to any policy which suits their own purposes. Dr. Ambedkar's mistake also lies in considering himself the sole representative of the depressed classes. He is powerful; he is able; . . . but he overrates himself altogether if he thinks that a mass conversion will ever take place at his bidding. The Harijans have other leaders. Both Doctors have insulted the genius of the Hindu race by treating the depressed classes as political chattels. The worst affront that Harijans suffer in daily life cannot be compared to the bargaining which denies them spirituality. Nothing emphasises the pathos of Harijan existence so much as that fifty millions of men and women should be made into a plaything for speculative, proselytising or for questionable political intrigues."

CIVIL LIBERTIES UNION

Mr. N. M. Joshi, M.L.A., Vice-President, and Mr. S. G. Vaze, Secretary of the Servants of India Society, replying to Mr. Jawaharlal Nehru's invitation to join the Civil Liberties Union, have expressed their willingness to become foundation members and also work on the National Council of the Union a central All-India body consisting of about a hundred members.

It is understood that several suggestions regarding the draft constitution have been made by Mr. Vaze, who desires the Union to address itself also to encroachment upon civil liberties in Indian states and those arising out of social and religious disputes between various classes and communities in the country.

It is understood that several other leading members also are joining the Union.

SIR COWASJI ON THE LIBERALS

Addressing the Bombay Provincial Liberal Conference at Sholapur, on July 18, Sir Cowasjee Jehangir, who presided over the deliberation, said :

Liberals are prepared to make a joint effort with any political party for the study and formulation of a practical economic programme on lines which have proved successful in countries other than Russia and without causing disturbance to the existing order of things. For the success of such a programme, when formulated, unanimity and goodwill and, above all, a spirit of compromise are essential.

NEW MOSLEM PARTY

A Moslem Progressive Party has been formed with Mr. C. Abdul Hakim as leader, Syed Mahomed Badsha as Deputy Leader, and Mr. Abdul Pateef Farookhi as General Secretary. Its aims and objects are to advance the general political progress of Moslems in the Madras Presidency and work for the attainment of Dominion Status by constitutional means.

THE STUDENTS' CONFERENCE

The All-India Students' Conference met at Lucknow on the 14th August under the presidentship of Mr. M. A. Jinnah. Messages wishing the Conference success were received from a number of leaders including Gandhiji, Dr. Rabindranath Tagore, Rt. Hon'ble Sir Tej Bahadur Sapru and Rt. Hon'ble V. S. Srinivasa Sastri.

In the course of his inauguration address, Mr. Jawaharlal Nehru said that he was accused of always fighting shy of immediate problems confronting the country and observed that unless everything was seen against a broader background, people were apt to lose themselves in trivial things and could not see anything in its true perspective.

Mr. Nehru characterised the Communal problem as a nuisance and observed that such problems were generally made to crop up in subject countries by their rulers. Concluding, he exhorted students to make themselves worthy to keep the torch of struggle for freedom alight.

Mr. Jinnah, in his presidential address, deplored the lack of a common platform in the country, where the best minds of all communities could meet and devise ways and means to solve the various apparently unsoluble problems, which were crying for solution at this critical juncture in the country. He was at one with Mr. Nehru that students should not indulge in aggressive politics and find themselves in the vortex of the political whirlpool, but as leaders of to-morrow they must keep abreast of world problems. Further, he warned people against preaching an idealism which was already torn by differences and prejudices. He exhorted students not to be led away by emotion but probe deep into problems and face realities.

THE ANDHRA UNIVERSITY

At a recent meeting of the Andhra University Syndicate, Mr. C. R. Reddy, the Vice-Chancellor, announced his intention of drawing only Rs. 1,000 of the Rs. 2,000 per mensem to which he is entitled. The undrawn amount is to be treated as a separate account of the University to be utilised by him for purposes of benefit to the University in consultation with the other authorities of the University. It is understood that it is the Vice-Chancellor's intention to use the undrawn amount for opening a small hostel for girls and other experimental measures. Should the experiments prove successful, they will be transferred to the regular funds of the University, and other experiments undertaken.

BHONSLE MILITARY SCHOOL

Dr. Moonji who, during his recent visit to Simla, met His Excellency Lord Linlithgow, has received the following letter from His Excellency the Viceroy:

"I listened with much interest to the information which you gave me about the efforts which you are making to establish the Bhonsle Military School, and I have the greatest pleasure in sending you a donation of Rs. 250 together with my good wishes for the success of your public-spirited enterprise, to the importance of which I am fully alive."

PATNA'S NEW VICE-CHANCELLOR

Mr. Sachchidananda Sinha, former Finance Member, has been appointed Vice-Chancellor of the Patna University with effect from August 23, vice Mr. Justice Khwaja Mahomed Noor.

SIR C. SHAHAB-UD-DIN

Sir Chauduri Shahab-ud-Din, ex-President, Punjab Legislative Council, has been appointed Educational Minister in place of the late Sir Fazl-i-Hussein.

REFORM OF AN INHUMANE LAW

A petition for the reform of an inhumane law is being circulated in France and has already received the signatures of many persons prominent in the world of religion and politics. The law referred to is that directed against conscientious objectors to military service. At present the objector is treated like an ordinary criminal and imprisonment may continue for 20 to 48 years. The moral and religious convictions of the war resisters are completely ignored.

The petition demands that the Government shall state immediately the legal duration of the penalty for refusal of military service and that conscientious objectors to war shall be treated as political prisoners. In some other countries, refusal of war service on conscientious grounds is not a crime and the petitioners point out that France should not be backward in the way of freedom.

MR. C. R.'S LIBEL SUIT

In the libel prosecution instituted by Mr. C. Rajgopalachari against the Editor of the Tamil monthly called *Tamil Arasu*, the accused appeared before the Chief Presidency Magistrate of Madras and tendered apology on August 8 last. He admitted that all allegations and imputations were untrue and baseless and expressed his sincere regret for having published them. He gave further assurance that such a thing would not occur in future.

The apology was accepted by Mr. C. Rajagopalachariar, who intimated to the Court that he did not wish to proceed further with the case. The accused was accordingly discharged. In passing the orders, the Magistrate observed that he was sorry that Mr. Rajgopalachariar was thus dragged into the Court.

FEDERAL COURT IN INDIA

Answering a question in the House of Commons on July 30, Mr. R. A. Butler Under-Secretary for India, said that the Government considered it to be necessary under Section 318 (1) of the Government of India Act to establish the Federal Court shortly after the commencement of provincial autonomy next year.

The Marquess of Zetland, Secretary of State, accordingly hoped to lay before Parliament in the autumn a Draft Order-in-Council for this purpose. The Marquess of Zetland was now considering the preparatory arrangements necessary before the Court could be established.

Replying to Mr. Harry Day (Labour), Mr. Butler said that he regretted that, in the interests of the maintenance of law and order in India, it was impossible to dispense with the Regulations under which persons might be imprisoned for any period without trial.

REFORM OF COMPANY LAW

Some members of the Indian Merchants' Chamber are on the horns of a dilemma over a confidential circular which, it is stated, has been issued by the Hon. Sir N. N. Sircar, Law Member to the Government of India. It appears that the Indian Merchants' Chamber has a large number of members who are also members of the firms controlling Managing Agencies. In the aforesaid circular, the Hon. Sir N. N. Sircar has invited the opinion of the Indian Merchants' Chamber regarding the Managing Agency system, but he has also quoted the instance of a number of firms in Bombay, who are Managing Agents as well as company promoters. Sir N. N. Sircar has quoted the terms of the Agreement made by some of these Managing Agents with the companies they are interested in, which are objectionable as far as the interest of the investors is concerned.

Insurance

THE NECESSITY FOR INSURANCE

Supposing the head of a family has in his possession Rs. 10,000 and sees very good opportunity of investing this amount in a business concern. If the man is not insured, observes a writer in the *Indian States Journal*, he would never have the courage to invest this amount in a business enterprise which carries with it always a certain amount of risk, however excellent the prospects may appear. "This capital of Rs. 10,000 representing the liquid assets accumulated through a certain number of years, cannot be thrown on a business proposition, if in case of loss of this capital, the investor has nothing to fall back upon. It is exactly here that life insurance is most useful in helping to create the initiative which might ultimately lead to the production of wealth—a thing which under other circumstances, to a man of limited means, is not quite conceivable. Life insurance therefore furnishes a hedge against the contingency that this capital might be lost or in case of premature death, there would be no provision made for the dependents. If the investor has insured for Rs. 10,000, either in case of loss of the investment, or in case of death, the insurance company will reimburse his dependents to the extent of Rs. 10,000. By thus removing a great deal of care and worry, insurance also makes life happier, and for this reason insurance premiums must not be regarded as taxes which have to be paid, willynilly. As somebody had said: "The possession of an adequate amount of life insurance causes the average policy-holder to eat better, feel better, and as a result of these, to work better."

AUCTION OF BHARAT SHARES

The Chief Justice of Lahore, acting as auctioneer, sold by auction in open Court on July 16th, 5,195 shares of the Bharat Insurance Company belonging to Lala Harkishenlal (declared insolvent).

At the outset, objection was raised to the auction by Counsel for Jiwanlal Gauba, son of Lala Harkishenlal, in the capacity of creditor of Lala Harkishenlal. The Official Receiver of Lala Harkishenlal's estate, opposing, said that he did not admit that Jiwanlal Gauba was a creditor. On the other hand, he was a debtor and therefore Jiwanlal Gauba had no *locus standi* to oppose the sale. His Lordship overruled the objection and enquired of the six Directors present if they had any objection to the sale. They replied that they had no objection and then the sale started.

Seth Ramkishen Dalwia of Patna offered Rs. 10,80,000. The bidding lasted half an hour, Seth Ramkishen Dalwia making the highest bid, namely, Rs. 11 lakhs, which was accepted by His Lordship. Ten per cent. of the price was paid immediately.

AN INSURANCE CASE

The plea that it was not liable to pay on insurance policies owing to the policy-holder, Major Rowlandson, having "feloniously" killed himself while of a sane mind, was unsuccessfully urged at the London High Court by the Royal Insurance Company which was ordered to pay £42,000 with interest. Plaintiff, Mrs. de la Poer Beresford, sued as administratrix in respect of the balance of payable policies issued in 1925. The premiums were payable in July annually, but in 1934 Major Rowlandson obtained a special final extension until 3 p.m. on August 3. A few minutes before 3 p.m. he committed suicide in a taxi-cab after impressing the time on the chauffeur.

INDO-JAPANESE PROTOCOL

The Delhi Piece-goods Association has submitted a letter to Mr. T. A. Stewart suggesting changes in the Indo-Japanese Cotton Protocol as the imperfections disclosed by its working call for amendments.

The letter submits that Japan must rely to a great extent on supplies of Indian cotton, but the unchecked flow of imports must be stemmed by including rayon goods, mixtures and fents in the quota or by arranging that an additional quantity of cotton should be purchased by Japan.

The Association suggests that the total value of Japanese imports should not exceed half the value of Indian exports to Japan. The Association draws attention to infringements of designs and marks by Japan and pleads for an investigation into the question of imports through Native States and French Indian ports.

THE INDIAN CEMENT MERGER

At an Extraordinary General Meeting of the Shahabad Cement Company Limited held at Hyderabad, Deccan, on Thursday, August the 6th, 1936, the resolution approving the draft agreement for the sale of the Company's Works and undertaking to The Associated Cement Companies Limited was passed unanimously.

At a Meeting of Punjab Portland Cement Limited held at Klink Building, Home Street, Fort, Bombay, on Friday, August the 7th, 1936, a similar resolution was also carried by the shareholders present in person at the meeting and in addition 934 shareholders, representing 1,37,546 shares out of 3,50,000 shares being the issued share capital of the Company, had previously intimated their entire support of the proposal.

INDIANS IN BUSINESS

Mr. F. Birley, M.L.C., Chairman of the Madras Chamber of Commerce, opening the Y. M. C. A. College of Commerce at the Association's Auditorium, Madras, last month, observed:

"For generations it has been a reproach that we European businessmen in India have confined opportunities in our offices to Indian youths to mere clerkships. I would tell you that this reproach is no longer a deserved reproach . . . Their opportunities are equal to those of our European assistants, and, I think, I can give you an assurance that in the future the opportunities for well-educated and well-trained intelligent men in commerce and industry in this country are just as bright as those in any other country."

INDIAN COTTON FOR BRITAIN

The striking increase in recent years in the amount of Indian cotton used by Great Britain was drawn attention to by Sir James Currie at a meeting of the Empire Cotton Growing Corporation on July 20. From 187,000 in 1931-32, the number of bales of Indian cotton imported into the United Kingdom increased steadily and is estimated in the current season to exceed half a million.

A TRADE AGREEMENT

An agreement has been signed between the French Ambassador and the Italian Foreign Minister for the resumption trade exchanges following the removal the sanctions.

A special clause provides for the liquidation of Italian commercial debt of France of about 300,000,000 francs.

Women's Page

DR. BHAGWAN DAS'S BILL

Dr. (Mrs.) S. Muthulakshimi Reddi, President, Women's Indian Association, writes :

In supporting the principle of Dr. Bhagwan Das's Bill in the Assembly to validate marriages between different castes of Hindus, we would ask Mr. Bhagwan Das to amend his Bill so as to make polygamy impossible and encourage only monogamous marriages among the Hindus. Else we are afraid that this Bill will lose much of its importance and value to the Hindu society and may do a positive harm to all women. It is a frequent phenomenon nowadays in Hindu society at least in this part of the country for some husbands to desert their first wife for no reason and for no fault on the woman's part and to go in for another marriage.

We who are running women's Institutions and Homes of shelter and protection for helpless women, have seen many such sad cases. The wife who in most cases is poor and illiterate cannot even demand justice through the Court from an unjust and tyrannical husband on account of her ignorance and poverty. Institutions for women, however much they may be disposed to give them food and shelter, cannot undertake the trouble of suing such husbands in the Court. It is very difficult for such a poor and destitute wife to get sufficient evidence for getting justice through the Court.

Therefore this Bill must necessarily contain sufficient provisions to prevent any more injustice of the abovementioned type and to safeguard the interests of the first wife if living. The parties who marry under the Act should not have a wife or a husband living. If living, they should make ample provision for their separation and maintenance through the Court. With this qualification we give our full support to Dr. Bhagwan Das's Hindu Marriage Validity Bill.

ALL-INDIA WOMEN'S CONFERENCE

The All-India Women's Conference met at Vizagapatam on the 26th July, Mrs. A. V. N. Bhanojirao, Chairwoman of the Reception Committee, welcomed the delegates. The Conference was presided over by Mrs. S. C. Mukerjee, President of the All-India Women's Conference.

The following telegram was despatched to the Secretary to Government of India :

"The Standing Committee of the All-India Women's Conference desire to record their whole-hearted support to B. Das's Bill to amend the Sarda Act, Rao Bahadur M. C. Rajah's Bill and Hafiz Abdulla's Bill; also the provisions underlying Dr. Deshmukh's and Dr. Bhagwan Das's Bills."

WOMEN AND THE ELECTIONS

Mrs. Ammu Swaminathan, the Honorary Organising Secretary of the All-India Women's Conference, writes :

"The All-India Women's Conference request all parties to put forward women candidates both for reserved seats and general seats for the ensuing elections to the legislatures in India. We request the Indian National Congress to put women on its All-India Parliamentary Committee, and we also request other party organisations to put women on Committees which decide on party candidates and draw up party manifesto."

WOMEN OF ANCIENT SOUTH INDIA

Replying to a civic address at Hyderabad, Pandit Jawaharlal Nehru said that modern municipalities were but bad copies of Western ones. Two thousand years ago Pataliputra (Patna) had a complicated system of municipal administration which provided every facility for the city. A thousand years ago South India had women councillors, even executive officers, and city fathers were treated with respect.

AN INTERNATIONAL ENCYCLOPEDIA

The idea of a new international encyclopædia has not been dropped, because Mr. H. G. Wells suggested that it would cost some £30,000,000. A meeting of the international group of writers interested in the plan will be held in Madrid next February to discuss next steps.

Each country has its own treasured encyclopædia, but in each case the bias of nationality creeps in even though many of the contributors are scholars of international reputation. Some means of pooling authoritative articles for the world at large is contemplated in order to produce the first world encyclopædia.

DR. D. MEHTA

Dr. Dhirendrakumar Mehta of Gadat in the Navasari District of Baroda State, has been appointed Lecturer in Indology in the Munich University in Germany. He received his early education in the Gurukul Academy at Kangri before proceeding to South Rhodesia and East Africa. He went to Germany for further study of pedagogics and philosophy in Munich University, where he eventually secured a doctorate and topped the list of successful students.

G. K.'s WEEKLY

G. K.'s Weekly announces that arrangements are being made by which it is hoped that Mr. Hilaire Belloc will take over the editorship of this paper shortly. Mr. Belloc is doing this "owing to his long friendship and co-operation with our founder, to his belief in the necessity for a free paper, and to the exact coincidence of his principles with those for which the paper stands".

K. R. CAMA PRIZE

The Governing Body of the K. R. Cama Oriental Institute and Library, Bombay, invites essays in English for the Sarosh K. R. Cama Prize of Rs. 250 to be submitted by June 30, 1937, on the following subject : "The prophecies of Zarathustra in the Gathas as expanded in the later Avesta and unravelled in the Pahlavi Zand-i-Vohuman Yasn and the Pahlavi Dinkart, Book VII." The competition is open to all.

DR. RABINDRANATH TAGORE

Pandit Jawaharlal Nehru has issued a statement saying that poet Rabindranath Tagore has consented to become the Honorary President of the proposed Civil Liberties Union, while Mrs. Sarojini Naidu will be the Chairman and head of the National Council of the Union.

DR. M. S. NATARAJAN

Doctor M. S. Natarajan, Ph.D., has been appointed Officer-in-Charge of the Diwanchand Trust Political Bureau, which was opened at Delhi by Sir Abdur Rahim in the beginning of this year. The Bureau will mainly supply information on various topics to the Assembly Members.

SARDAR K. M. PANIKKAR

Sardar K. M. Panikkar, Foreign Minister of the Patiala State, has been elected a member of the International Diplomatic Academy of Paris in the vacancy created by the death of Lord Birkenhead.

A DISTINGUISHED MATHEMATICIAN

Dr. Kumar Krishna Mitra, of the Punjab University, proceeded to England for higher studies in 1933. He joined the Imperial College of Science and Technology, London, and carried out research work in pure and Applied Mathematics under the guidance of Dr. W. H. McCrea. He has been admitted to the Ph.D. Degree of the London University.

UDAY SHANKAR

The *Sind Observer* understands that Uday Shankar, the well-known Indian dancer, will be featured by Metro-Goldwyn Mayer in a picture entitled the "Lives of a Dancer".

MR. HYDARI, C.I.E.

Mr. M. S. A. Hydari, C.I.E., I.C.S., Secretary, Education, Health and Lands Department, has been nominated by the Government of India to travel with the South African Delegation which will tour India this month.

MR. C. V. VIZIARAGHAVACHARIAR

Mr. C. V. Viziaraghavachariar, Presidency Postmaster, Madras, has been transferred to Bombay as Presidency Postmaster. He is the first Indian appointed to this place in Bombay.

HOME FOR MENTAL DEFECTIVES.

In his report on the working of the Mental Hospitals in Madras, Waltair, and Calicut in Madras Presidency for 1935, the Surgeon-General with the Madras Government, Major-General F. P. Connor, I.M.S., states that the population of the Mental Hospital, Madras, shows a progressive increase. There is a tendency for the population to increase further and the necessity for locking up a larger number of patients than there is accommodation for in the general cottages and single rooms. This overcrowding is a serious menace to the health and welfare of the patients.

It is stated that the scheme for the remodelling of the hospitals, if carried out, will considerably improve the present conditions.

TUBERCULOSIS HAVOC

The statement that more than 20,000 persons at Ahmedabad are suffering from tuberculosis and that 10,000 persons die of it every year was made by Dr. Hariprasad, Chairman of the Sanitary Committee, at a meeting of the Municipality.

Dr. Hariprasad, on behalf of the Committee, moved that the Municipality should engage a special staff for the prevention of tuberculosis at a cost of Rs. 11,900 and at a later stage build a sanatorium. A discussion followed in which several members stressed the need for building a sanatorium and acquiring a piece of land outside the Ellis Bridge for the purpose.

Finally, the Sanitary Committee was asked to make definite recommendations.

A NEW TREATMENT FOR RHEUMATISM

A new treatment for chronic rheumatism is described by Dr. G. Laughton Scott in the *British Medical Journal*.

It is an oil-suspended vaccine called lipovaccine, which is injected into the inflamed tissue. In a few days all symptoms abruptly disappear leaving the rheumatism area comparatively painless.

Tests conducted at the London Neurological Clinic have been completely successful.

FOOD VALUE OF GRAPES

Production of grapes is steadily increasing in India, and that is good. For, grapes are excellent as an article of food, and one can safely take two to three pounds of them.

They have a medicinal value as well, and it depends on the way you take them. Here are a physician's directions:

When in health eat only the pulp.

When the bowels are costive and you wish to relax them, masticate and swallow the seeds with the pulp, ejecting the skin.

When you wish to check a too relaxed state of the bowels, swallow the pulp ejecting the seeds; also masticate the skins well and swallow the astringent juice of them.

As a laxative, grapes are the best of fruits.

CURE FOR WEAK HEART

The best of physicians and research workers in America are turning their attention to the galloping fatalities from heart disease. In 30 years, its incidence has gone up by 50 per cent. and the annual loss to insurance companies from that scourge now exceeds twenty-five million dollars.

Physicians are now agreed as to the causes. Bad habits such as smoking that leads to the hardening of the arteries, hurry, worry and excitement, exclusive application to one's occupation without adequate relaxation or exercise steadily weaken the heart, and very often the knowledge of that weakness itself hastens the end. Dr. Adolphus Knoff prescribes one cure: deep breathing.

VITAMINS IN SWEET FOODS

"Will you have your sweet with vitamins or without?" This is the question which waiters are asking every day now in the restaurant of a big Leningrad hotel. For some time, Soviet scientists have been working on the production of synthetic vitamins. Vitamin C has been obtained from the wild rose and is being produced on a commercial scale. Various foods such as sweets, cheeses and jams are obtainable in Moscow stores in a vitaminised form.

THE FUTURE OF INDIAN FINANCE

The special correspondent of the *Indian Finance*, Calcutta, writes as follows on the Conference of Finance Members which met at Simla last month:

"Despite the official panegyrics which have been showered on Sir Otto Niemeyer, no province feels financially safe under the award. It is well, therefore, that provincial representatives have now an opportunity, jointly and severally, to impress upon the Government of India the magnitude of their troubles and difficulties. Provincial autonomy without secure and adequate finances is a political misfit. Though the Finance Members from the provinces who have assembled, are due to vacate their offices in April next and the responsibility for financial administration will pass into the hands of Ministers, it is certainly to be hoped that they will not fail to speak out for their provinces during their stay here. The smug self-satisfaction which one notices, that all will be well with the provinces under the new constitution has to be knocked on the head; for the best service which one can do to the new constitution is to gain a true sense of the realities at least so far as finances are concerned."

TOO MUCH MONEY IN AMERICA

"America has too much money," declared Mr. Montagu Norman, Governor of the Bank of England. It is thought that he referred to the great increase in the demand for deposits in America's banks and the potentialities for further expansion in excess reserves.

Asked if he believed that stabilisation in England would lead to the return of any considerable amount to Europe, Mr. Montagu Norman replied: "I hope not" and added smilingly "you can keep it. We don't want it".

CALCUTTA IMPROVEMENT TRUST

Tenders received for the Calcutta Improvement Trust 8 per cent. debenture loan of 1936 for Rs. 30,00,000 amounted to Rs. 11,426,800. Tenders above the rate of Rs. 99 per cent. aggregating to Rs. 1,767,700 were accepted in full. The balance of Rs. 12,32,300 was allotted *pro rata* amongst tenderers at Rs. 99 per cent.

THE RAILWAY ACT

"The avowed object of the Bill is to increase the revenues of railways, but it is most likely to be defeated by the very provisions proposed" is the view expressed by the Southern India Chamber of Commerce on the Indian Railways Act Amending Bill.

The Bill, it may be mentioned, seeks to amend Sections 112 and 113 of the Act with a view to putting down ticketless travelling which has been found to cause heavy loss of revenue to railways. The amendments proposed provide for imprisonment up to two months besides a monetary penalty on offenders and empower members of the railway staff to arrest such persons and keep them in custody.

As regards the amendment relating to arrest and detention in custody of persons found travelling without tickets, the amendment, the Chamber opine, would lead to grave abuses. The position of women passengers would be precarious and there would be no protection even for innocent persons travelling with a genuine ticket in a wrong train.

The result of these would be to render travel more unpopular which is a result that should be avoided at all costs, particularly in the present state of competition from other means of transport.

STATUTORY FEDERAL RY. AUTHORITY

At a meeting of the Committee of the Indian Merchants' Chamber and Sir Guthrie Russell, Chief Commissioner of Railways, and Mr. P. R. Rau, Financial Commissioner of Railways, at Bombay recently, Sir Rahimtoola M. Chinoy, President of the Chamber, discussed important problems connected with Railway administration in India and said that a great deal of red tape was allowed to stand in the way of Indian Railways operating on a commercial basis.

Sir Rahimtoola criticised the provision made in the Government of India Act, 1935, for the establishment of a Statutory Federal Railway Authority. He thought that, in the existing financial condition of the Railways, such an authority, instead of being an independent entity not responsible to the Indian Legislature, should be set up by the Federal Assembly when the latter was constituted.

MUSIC IN ALLAHABAD UNIVERSITY

The Allahabad University has opened music classes in the University from July 27 1936, and has decided to award a diploma in music to a student who had (a) attended a regular course of study at the University for a period of two years, and (b) passed the prescribed examination. The first University examination for the award of the diploma will be held in 1938. The examination will consist of a written and a practical examination in each subject. The subject will be any one of the two subjects: (a) Vocal music, and (b) Instrumental music. The accompaniment of harmonium will not be allowed in the case of vocal music. In instrumental music one could take any one of the following subjects: (a) Sitar, (b) Esraj, (c) Sarode, (d) Violin, (e) Harmonium, (f) Flute, (g) Tabla or Pakhwaj.

MR. D. K. DEVA VARMAN

Mr. Dhirendra Krishna Deva Varman, a well known Indian artist, has commenced his fresco-painting on the walls of the new library hall of the Calcutta University. The painting will consist of 20 different mythological or historical scenes, which was approved by a committee appointed by the University a year ago. A few pictures have already been painted, showing the culture of the Neolithic man, a Mohenjodaro scene, an Indo-Aryan settlement and the popular Ramayan scene showing Rama the hero, accepting the friendship of the untouchable Prince Guha. A picture which is being painted depicts a famous Mahabharata scene. The Pandava army is shown marching, while on the chariot Krishna is inspiring Arjuna the hero by preaching the Gita. It will take about a year for Mr. Varman to complete the frescoes.

CRITICISM OF PLAYS

The German Minister for Propaganda, Dr. Goebbels, has issued an order forbidding the German press to print criticism of a new play on the morning after the opening night. The same prohibition applies to musical criticism. The earliest that such criticism may be printed is noon on the following day.

AMARNATH'S PLEA

"I have no intention of appearing before the Board again, as I feel that it will serve no useful purpose," said the Indian Test cricketer, Amarnath, in a recent interview. "I am not indispensable to Indian cricket, nobody is, but if I am to come back to international cricket again, I demand that the Board should make an impartial enquiry into my case and obtain an apology from either me or the captain and manager whichever party is considered guilty. I have continued to play the role of sinner and gone from door to door making apology after apology but to no purpose, and I do not see any reason why the captain and manager should be ashamed to confess their error and publicly express their regret if they are considered to have done wrong. I was made to apologise a dozen times even before the Board had considered my case, and yet I have not been told by the President that my conduct deserved the treatment given. I therefore consider that I did not merit the punishment."

SKI-ING IN WATER

Ski-ing in water is the latest German sport. A device invented by Fritz Ernst Neumann, which consists of two tube-shaped struts of light material, measuring from six to nine feet each and weighing some 13 pounds, enables the wearer to skim over the surface of the water like a ski-er over snow. A distance of 14 miles on the Baltic Sea was recently covered by a man wearing water skis in four hours.

GHOSE'S SWIMMING RECORD

A new record in endurance swimming was created by Mr. P. K. Ghose, the well-known Calcutta swimmer, when he completed 71 hours and 18 minutes' swimming with his hands manacled at the Cornwallis Square Tank, Calcutta, thereby beating the record of 68 hours recently set up in this particular type of swimming by Robin Chatterjee at Lahore.

BRITAIN AND DAVIS CUP

The Davis Cup Challenge round played at Wimbledon resulted in Britain defeating Australia by three matches to two. Britain thus retains the Davis Cup.

NATIONAL INSTITUTE OF SCIENCES

A number of papers giving the results of research into problems of essential interest to agriculture were read at a meeting of the National Institute of Sciences of India in Simla on July 19. Brigadier H. J. Couchman, D.S.O., M.C., Surveyor-General of India, presided. Prof. J. N. Mukerjee presented a summarised account of investigations in his laboratory carried out by Messrs. S. P. Roy Chowdhury, R. P. Mitra, S. Mukherjee, B. Chatterjee and H. K. Sen during the last six years on the electro-chemical properties of acids in a colloidal state.

A paper by Dr. P. D. Sarkar of Calcutta dealt with the constitution of fluoroform, chloroform, bromoform and the part played by proto-tropic changes in the reactions of these substances.

A paper by Mr. J. B. Lal of the Chemical Laboratory, Allahabad University, dealt with the colouring matter of *Nyctanthes Arborescens*, commonly known as Harsinghar in Hindustani and Shieuli in Bengali.

Dr. L. A. Ramdas, agricultural meteorologist, gave an account illustrated with lantern slides of researches on the temperature of the soil on varying depths throughout the year at the observatory at Poona.

Dr. Nazir Ahmad presented an important paper on the effect of manurial treatment on the chemical constitution of cotton fibre.

WAVES AND PARTICLES

"You and I are also waves in space." Thus, Sir C. V. Raman addressed a large audience at Simla speaking under the auspices of the National Amateur Dramatic Club.

Sir C. V. Raman said that geometrically there was fundamental antithesis between waves and particles. But scientifically they were interchangeable. Both had energy and motion. Waves, whether of a liquid or of air or of heat or electricity had energy and momentum. So also particles possessed energy and momentum. According to recent discoveries, the same physical entity could reveal itself as wave or particle, but in no case both would at the same time behave as wave and particle.

MOTI MAHAL ACCIDENT

"The Management of Moti Mahal Cinema was guilty of criminal carelessness in the storing of films and such material in a room immediately under the landing leading to the balconies." This statement is made by the Commission which inquired into the Moti Mahal Cinema fire tragedy of June 14, in which 14 lives were lost, in their report to the Nizam's Government who have released the report for publication.

The Report says that proper rescue work was not organised; the cinema staff and to a certain extent the police present failed to render adequate assistance in saving human life, and men in the audience, with a few honourable exceptions, preferred to save their own lives rather than rescue the ladies and children trapped in the building.

The Commission stresses the need for a Cinematograph Act, the reorganisation of the fire brigade, and the training of the police and cinema employees in dealing with outbreaks of fire, with fire drill every week for Cinema employees.

BRITISH PEACE FILM

A subsidiary of the British League of Nations Union recently issued a peace film. The film was first held up by the censor and then banned by the Bristol Branch of the Cinematograph Exhibitors' Association. But the people of Bristol protested so vigorously, even threatening to boycott the local cinemas, that they effectively smashed the Association's veto, and the film is to be shown after all. The protest came from the Bishop of Bristol, the presidents of the Free Church Council, the Free Church Federation, and from a resolution passed by 15,000 people at Labor's May Day celebration held in Bristol on Sunday, May 3.

"THE MADRAS MAIL"

The "Madras Mail" is a new stunt picture in Tamil which is drawing crowded houses in the Crown Talkies of Madras. Obviously the name has been suggested by the popularity of the "Punjab Mail" which was in vogue not long ago. It is a story of love and adventure, full of fine exploits and hairbreadth escapes. The picture is owned by the Shanmugananda Talkies of "Menaka" fame.

CARS AND REPAIRS

Repair bills can be kept to a minimum and the safety and efficiency of a car kept at a peak if a regular programme of maintenance is carried out. The following is a suitable maintenance programme from the *Australasian* for the average owner-driver:

DAILY

Watch petrol level.

TWICE WEEKLY

Top up the oil in the sump.
Inflate tyres to the correct pressure.
Top up the water in the radiator.

WEEKLY

Fill the battery to the correct level with distilled water.

Remove pieces of stone, iron, or glass embedded in the tread of the tyres.

Wash and wipe down the bodywork.

Clean the interior.

MONTHLY

Have car greased.

Top up the lubricant in the gear-box and differential.

Drain and refill the radiator.

Drain and refill the sump.

Put one or two drops of oil in the lubricating holes of the generator and magneto or distributor.

Tighten the wheel nuts.

Adjust the level of the oil in the hydraulic brake-master cylinder.

Have brakes tested and adjusted if necessary.

Check the oil in independent front-suspension units.

Top up hydraulic shock absorbers.

Spray springs and mechanical brake control joints with mixture of oil and kerosene.

Clean chassis and tighten nuts.

Polish bodywork.

QUARTERLY

Adjust tappets.

Check ignition, clean spark plugs, and adjust distributor points.

Clean the carburetter & oil door hinges, etc.

Check steering.

HALF-YEARLY

Check transmission.

Examine spring leaves, etc.

YEARLY

Have car thoroughly examined for any faults developing.

Decarbonise and grind valves.

Have lacquer touched up where necessary.

KING'S CUP AIR RACE

Flying conditions for the final stage of the King's Cup Air Race on July 11 showed great improvement on those of the previous day when the competitors encountered thunder, low clouds, mist and heavy rain.

There were 14 starters in the pylon reaching final, consisting of 12 circuits of the 26-mile triangular course based on Hatfield. It was a handicap event in which constant cornering told against the faster machines.

The cup was won by Mr. Charles Gardner, flying a Vega Gull with a handicap of 25 minutes 33 seconds.

Flight-Lt. Tommy Rose (handicap 11 minutes, 25 seconds) was second.

Flight-Lt. J. B. Wilson (handicap 12 minutes, 30 seconds) was third.

Captain Percival, flying the Duke of Kent's machine (scratch) was fourth. He covered the last lap at 211 miles per hour.

Despite his failure to qualify for the King's Cup, Lt. Misri Chand was warmly congratulated by his fellow-competitors for his fine performance the previous day.

M. LOUIS BLERIOT

M. Louis Bleriot, the pioneer in aviation, whose flight across the English Channel (from Calais to Dover) in 1909 marked an epoch in the progress of aviation, died on August 2. He was born in 1872 at Cambrai, France, where his father had a cambric factory.

It was while watching the working of newly introduced labour-saving machinery there that he decided to become an engineer. His father wished him to enter the Polytechnique for theoretical training, but he preferred the Arts et Manufacturers, which was more practical.

M. Bleriot's fortune was made out of the well known motor lamp which he invented and which he christened a "phare" (lighthouse).

THE KING'S AERODROME

H. M. the King's private aerodrome at Smith's Lawn, Windsor Great Park, is to be improved and extended, so as to make it a landing ground suitable for accommodation of all kinds of aircraft.

DHARIWAL KNITTING COMPETITION

The following are the Prize Winners in the above competition:

1st Prize Rs. 100 each.

1. Mrs. Martin, P. O. Nainital (U. P.)
2. Miss Shushila Sarin (E. I. R.) P. O. Landhaura.

2nd Prize Rs. 75 each.

1. Mrs. E. R. Justin, Bishop's College, 224, Lower Circular Road, Calcutta.
2. Ganga Aya, Dalhousie.

3rd Prize Rs. 50 each.

1. Miss Qaiser-Jahan, Aminabad, Lucknow.
2. Miss K. N. Wadia, "The View," Hornby Villard, Worle, Bombay.

4th Prize Rs. 25 each.

1. Mrs. M. B. Panthoky, Cox Distillery, Nowgong (C. I.) B. K. D.
2. Narsingha Murari Dasi, Rajapur, Ander Kila, Chittagong.

INDIAN TANNING INDUSTRY

Representatives of Indian Tanning Industry met at Cawnpore in the Upper India Chamber of Commerce Building on July 25th, in order to discuss the possibility of defining the grades of raw hides and skins for purchase in the internal market.

Mr. A. M. Livingstone, Agricultural Marketing Adviser, the Government of India, was in the chair. Representatives from Madras, Bombay, Calcutta and other places were present.

After a prolonged discussion the standards for raw hides were fixed.

A NEW CHARKA

Babu Ramashraya Lai of Secondary Training School, Muzaffarpur, writes to say that he has invented a Charka which has the capacity of spinning 1,400 yards of yarn of 20 counts per hour. It produces sewing thread and Pechak ball as well at the same time. It is like a Singer Sewing Machine in size and appearance. When manufactured on a large scale, its price, he thinks, should not exceed Rs. 15 or so. But he has not got sufficient means at his disposal to produce it on a large scale and place it on the market.

REDUCTION OF FARE FOR DAIRY CATTLE

A scheme which might result in reducing the slaughter of dairy cattle in Calcutta is to be introduced by the North-Western and East Indian Railways.

At present an appreciable proportion of Calcutta's milk supply is obtained from cows sent by train from the Punjab, one of the more important cattle-breeding areas in India. These cows are entrained when they are in milk or about to calve. After six months or so in Calcutta, the cows go dry and the question then arises whether they should be slaughtered or sent into the country to calve again.

The cost of sending a waggon load of dairy cattle from the Punjab to Calcutta is generally in the region of Rs. 250. By paying an extra Rs. 125, a total of Rs. 375, cattle-owners will be able to have cows returned to their farms when they go dry.

DAIRY INDUSTRY IN INDIA

The Marquess of Linlithgow, addressing the meeting of the Advisory Board of the Imperial Council of Agricultural Research at Simla, on July 16, announced that, thanks to the friendly co-operation of the governing bodies of the Rothamsted Experimental Station and the Hannah Dairy Research Institute of Ayrshire, arrangements had been made for Sir John Russell, F.R.S., Director of the Rothamsted Station, and Dr. N. C. Wright, a well known dairying expert, to visit India and give them the benefit of their expert advice.

His Excellency added: "These gentlemen are outstanding figures in their respective fields and their collaboration might be relied upon to produce results of great and lasting value."

RENT ARREARS

The Maharaja of Mymensingh, the biggest Zemindar in East Bengal, has instituted an enquiry into the economic conditions of his tenants and passed orders writing off all the time-barred rents due from them amounting to Rs. 15 lakhs.

The Maharaja has also stopped the realisation of all interests and damages on arrears of rents which means an annual remission of Rs. 2 lakhs.

WORLD LABOUR CONFERENCE

A special Maritime Session of the International Labour Conference beginning from October 6, 1936, will be held at Geneva when the following subjects will be on the agenda:—(1) Manning in conjunction with hours of work on board the ship; (2) holidays with pay for seamen; (3) protection of seamen against sickness; (4) promotion of seamen's welfare in ports; (5) minimum requirement of professional capacity in the case of captains, navigating and engineer officers in charge of watches on board a merchant ship.

The first subject except the question on manning, and the last three subjects were discussed at the 13th Session held in October 1929. The questions of manning in conjunction with hours of work and holidays with pay were considered at a preparatory tripartite meeting of the representatives from the principal Maritime States, which was held at Geneva in November and December 1935. All the subjects will be for final consideration.

It is further understood that a second Session may follow on October 22, if the Governing Body of the International Labour Office decides to submit to the Conference the question of the revision of the Draft Convention fixing the minimum age for admission of children to employment at sea.

WORLD'S WORKLESS PEOPLE

Nearly 22,000,000 people, more than 10 per cent. of the world's population, are out of work in the 21 leading industrial countries, according to figures issued by the International Labour Office at Geneva.

This total does not include 2,500,000 in German Labour Camps.

The figure represents a drop in unemployment of 4 per cent. over the corresponding period of last year and is largely accounted for by a decline of 432,000 in the United States and 265,000 in Great Britain.

Unemployment increased in Denmark, Switzerland, Rumania, and the Irish Free State.

JAPAN LOOKS TO GANDHI

Indicative of the curious cross-currents agitating Japan is the interest of certain Japanese circles in Gandhi. The Mahatma has been invited to visit Japan, and the Japanese press has been paying considerable attention to him and his ideas.

The reasons behind these moves are interesting. The leader of those looking to Gandhi is Dr. Tomiko Kora, a well-known representative of Japanese women. In an interview with the press, Dr. Kora made known the basis of her interest in the Indian saint. Japan, she said, is highly prosperous and successful, but it is in danger of losing its soul. Japan's worship of Mammon and Mars has not brought the desired results. "We are tired of our prosperity," said Dr. Kora, "which acts as a sort of dead weight; we are dreadfully materialised; we seem to have no purpose in life."

So Japan once more turns to India for spiritual aid, like rain after a long period of drought. Two thousand years ago Japan accepted Buddhism as a gift of India. But the spirit of Buddha passed out of Japanese Buddhism and aggressive and militarist Shintoism with its emperor worship became dominant. Now once more Japanese circles are looking to India. A new movement is afoot called the New Living Movement which aims to re-order society on more spiritual lines. Gandhi's message of universal love, his mysticism and spiritualism appeal strongly to the "New Living" group.

PUBLIC SERVICE COMMISSIONS

The question of establishment of Public Service Commissions in different provinces is under consideration of local Governments.

They are framing rules which, in accordance with Sections 264, 265, 266 and 267 of the Government of India Act of 1935, will have to be issued by Governors as soon as Provincial Autonomy comes into force. There is the probability of some provinces joining others and of a single provincial Public Service Commission being established to serve more than one province. For example, the Frontier Province will probably amalgamate with the Punjab, Sind with Bombay, and the Central Provinces with Bihar and Orissa.

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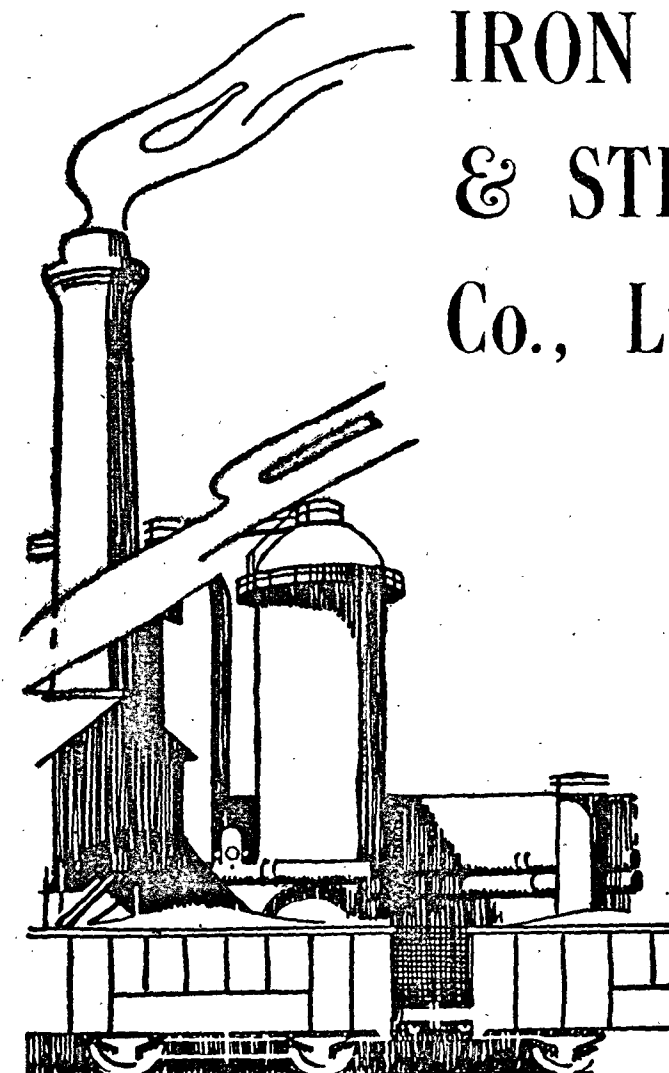
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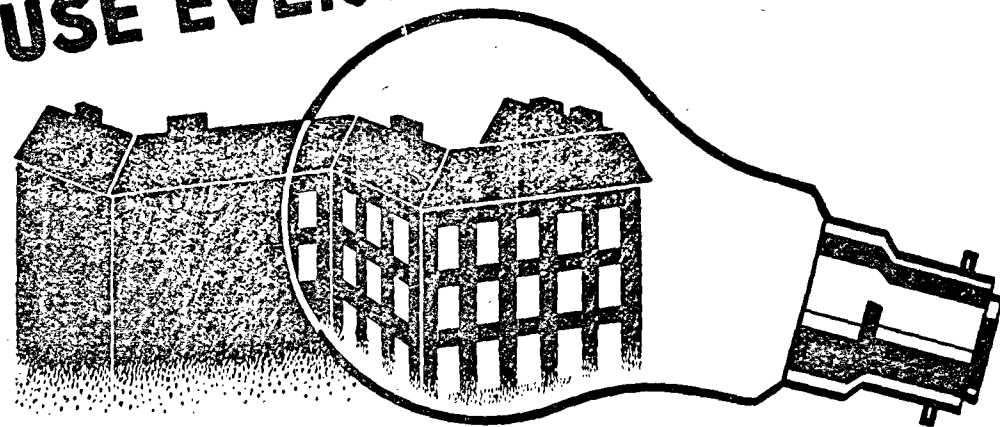
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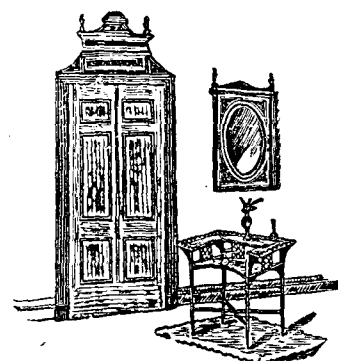
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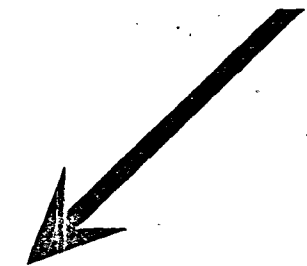
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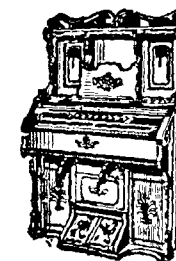
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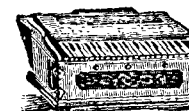
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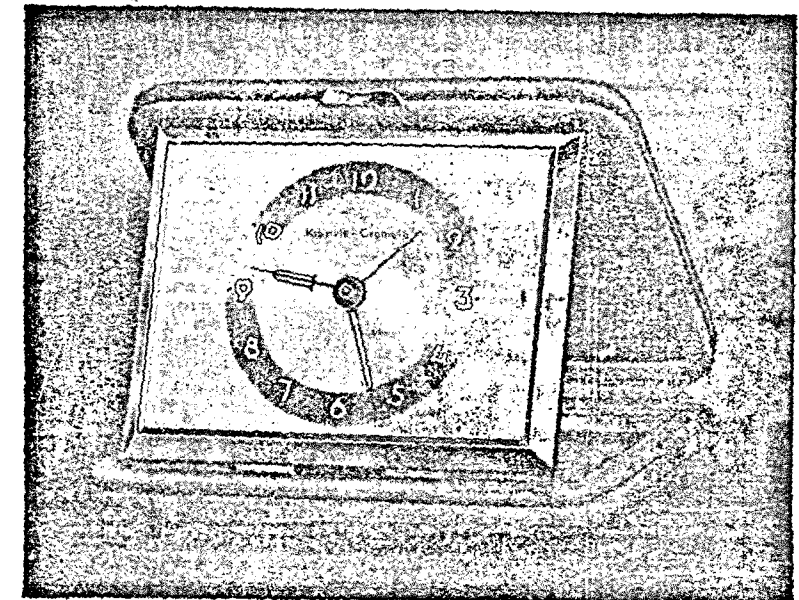
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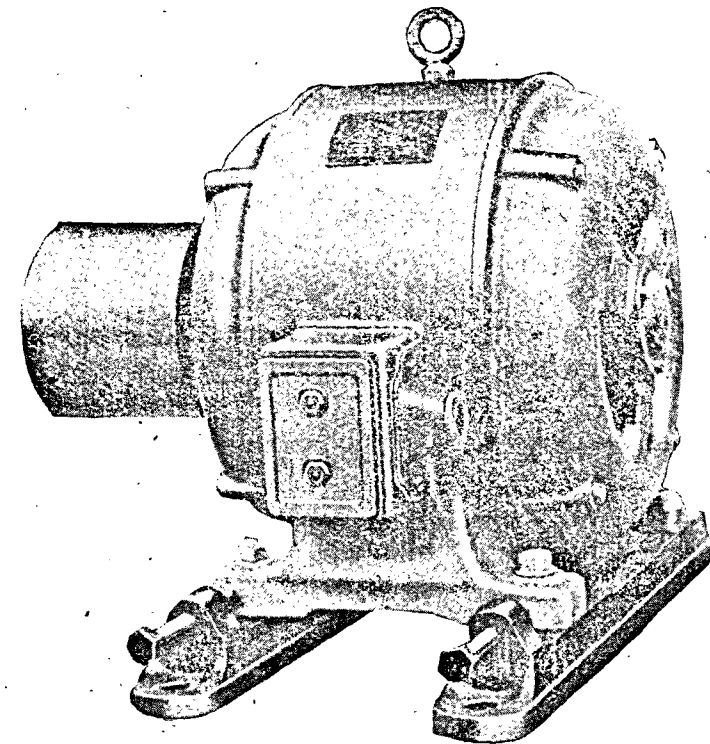
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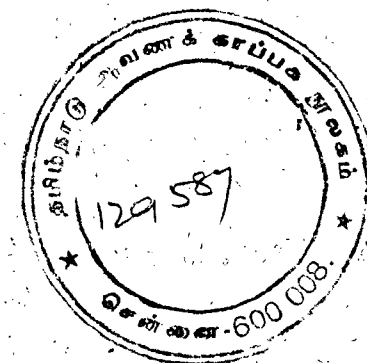
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