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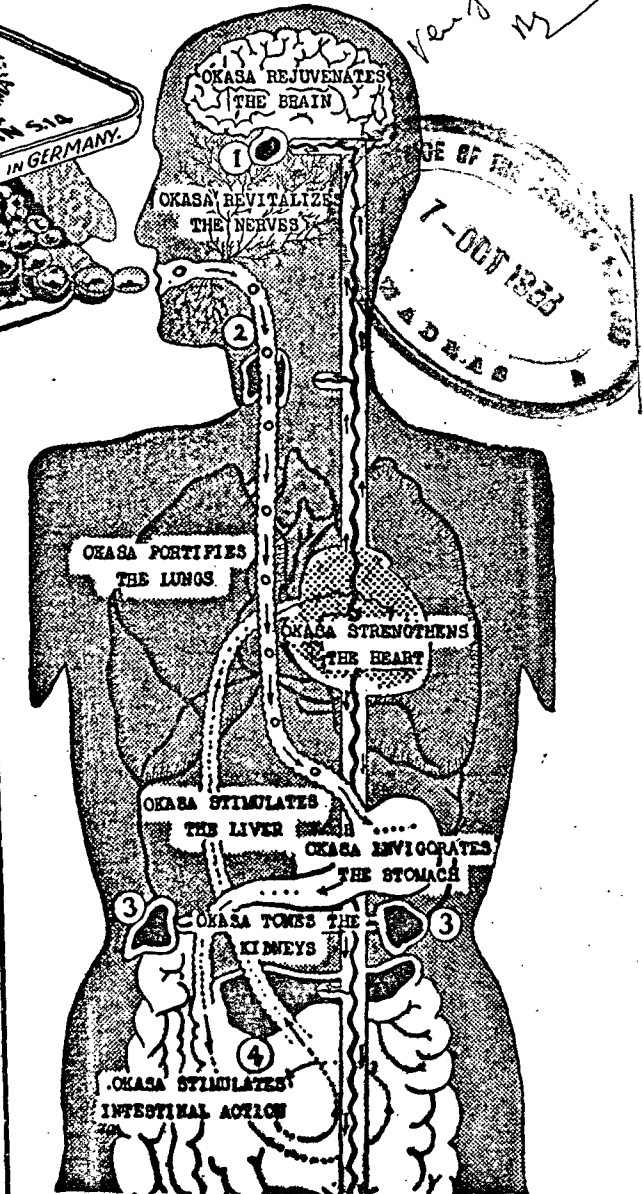
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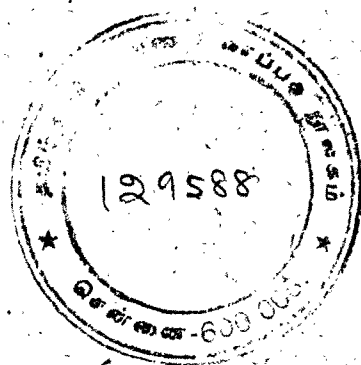
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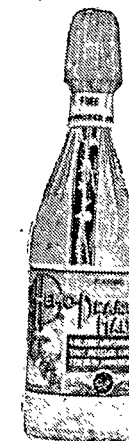
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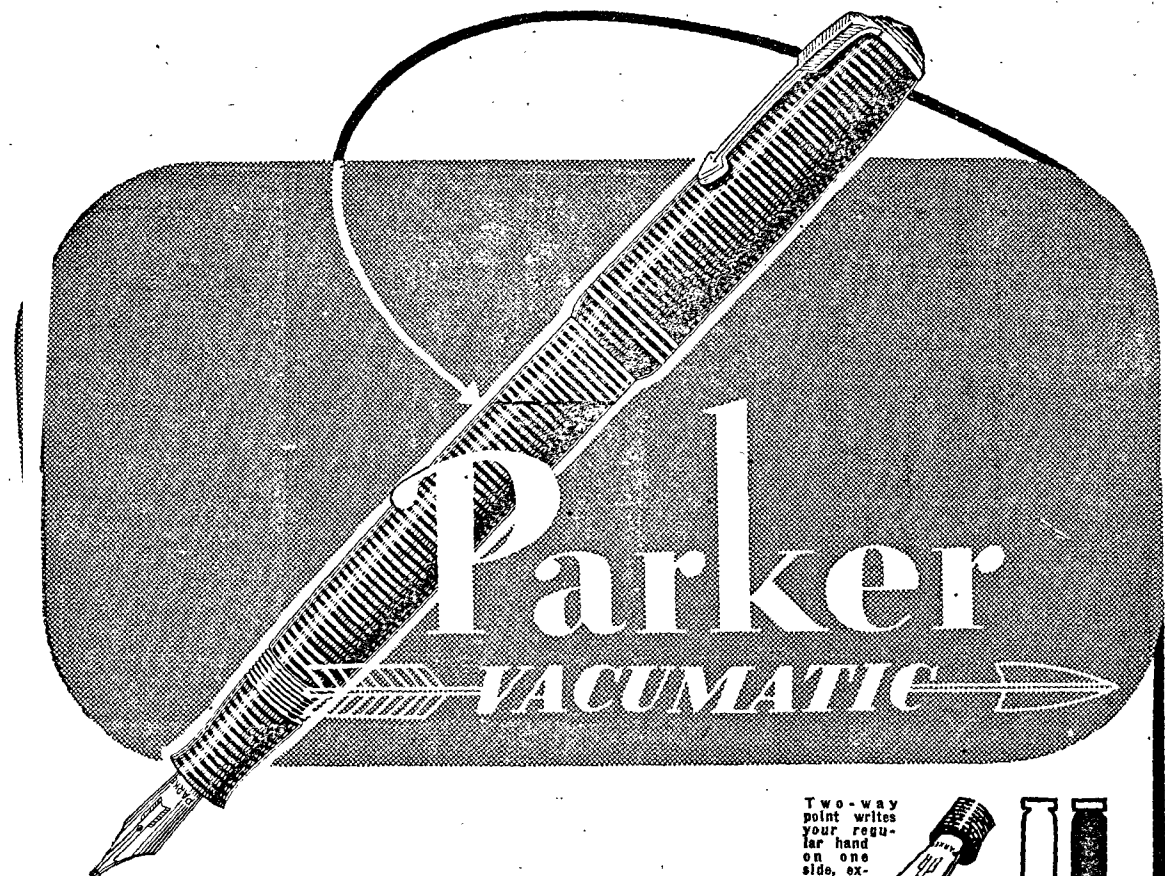
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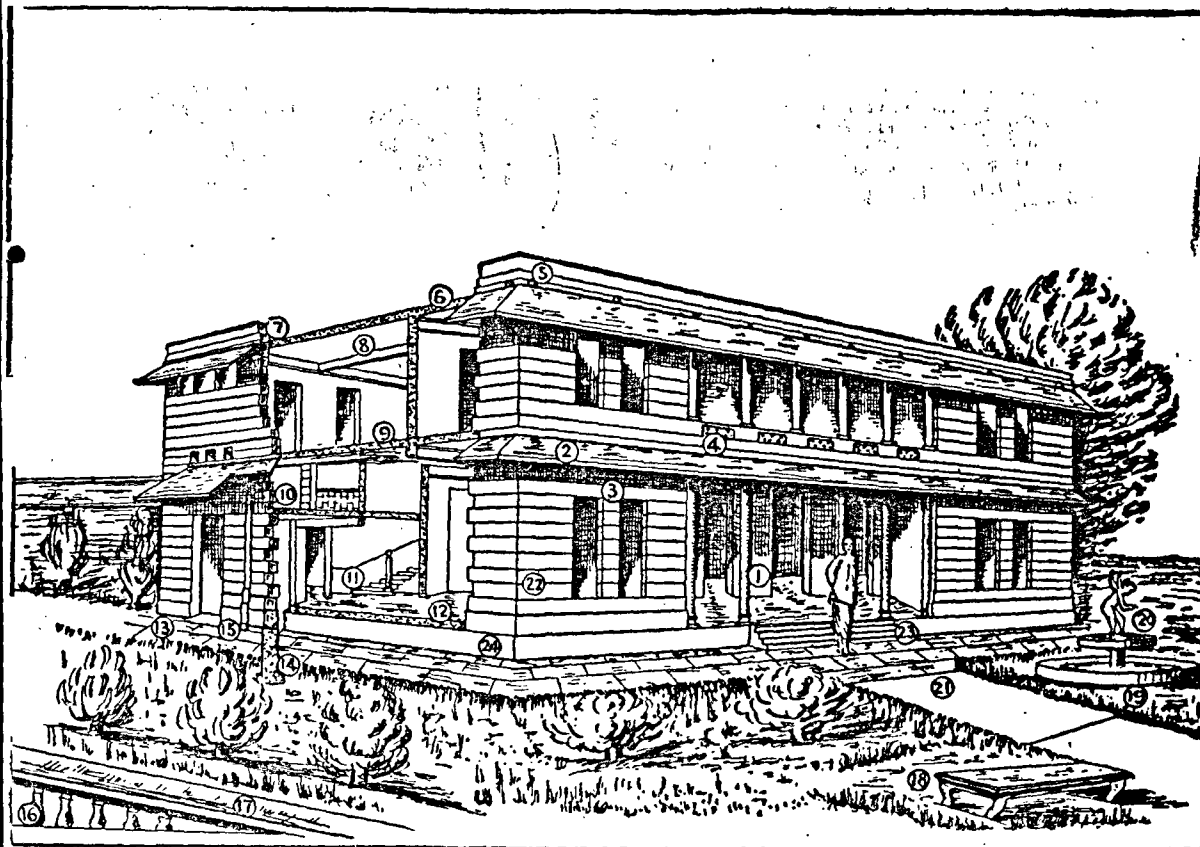
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[No. 10.

MY IDEAL HOME

BY PROF. YONE NOGUCHI

(Professor of English, Keio Gijuku University, Tokyo)

WHEN I try to choose a spot for my ideal home, not far from Heaven and yet not far from town, Ichijoji village, south and west of the Hiyei Mountain, comes to my mind, because Basho of the seventeenth century found there a temporary nest. Buson, poet and artist of a century later, when he canvassed for the rebuilding of Basho's old home in the village back on the

association with it, but also because of Jozan Ishikawa, who, jealously guarding the solitude of forty years' self-confinement, built here Shisendo, the "Hall of the Poets", where he read the classics and studied calligraphy. Of course, there is no reason why I should follow these Oriental Timons in choosing an ideal spot, since any old place at the frontier of Heaven and the world suits me well enough, provided that in summer the cicadas sing. I want to see how my loneliness will grow when besieged and attacked by their burning song, a prayer or a curse. I am a summer poet, if I am anything at all.

If I were a Jozan, I am not sure that I would object to crossing the Kamo river, saying, as Jozan once replied to the Emperor of his time who invited him: "Though the water be shallow, ashamed I will be to have my old wrinkles reflected there." Nor have I any desire to be called as he was, Kisei-no-koshi, the "man of supreme calibre". Moreover, I admit the life of solitude only as far as a modern sense of living would allow. At Shisendo there is a large wooden tablet hung on the wall, one of the few relics in Jozan's own hand, in which the Chinese character of Hsien, meaning leisure, is written in the fashion of the Chin dynasty when T'ao Ch'ien forgot the appointment of Fate while gazing



PROF. YONE NOGUCHI

hill by the Konpukuji Temple, dwelt reminiscently upon the place with its solitary old mosses and dozing birds among the trees, though sufficiently humanised by a grog-shop and a bean-curd seller. I love this Ichijoji village, not only because of Basho's

at the southern hill. I wonder if the very soul of a man of high character does not exhaust itself in that one word—leisure. He whose hours exist only on the face of a clock is a worlding, a philistine, an earthworm. What a joy it is to feast on leisure in an ideal home, and like Whitman, to "loaf and invite one's soul, observing a spear of summer grass"! Although to Whitman, the grass was entrancing as God's handkerchief or a hieroglyphic common to Tackahoe and Congressman, we Japanese do not feel at home without a pine tree in the garden, its shadow stealing into the guest-room in the moonlight like a Claude Duval dancing a shadowy coranto.

One who has visited Jozan's Shisendo knows that the view towards Kyoto in the distance over the valley is not without delight. Of course, Jozan must have loved it like a scholar of leisure, as it shifted and changed according to the season, since he left us twelve poems in praise of it. But if I say to you that scenery of surpassing beauty should not be seen all the time, for a beautiful woman looks more beautiful if we have only an occasional sight of her, I am afraid that you will call me an uninvited cynic. Perhaps I am. As that cynic, I once insisted that a friend who lived by the beautiful Zushi bay overlooking Kamakura and Yenoshima in the mists, should make a blind which should be raised only occasionally. It is from the same motive that if I lived here at Shisendo as a Jozan of the twentieth century, I would not hesitate to block by a sliding wooden door the western view towards the city of the old capital.

Today, nothing remains to tell us with what books, poems or prose, he filled the space of his mind in grand leisure. In one of my Japanese essays I wrote;

"Suppose my study facing the south with a verandah in the shape of an L. I would place a table at the turn of the verandah, on which you would find many works of the Elizabethan dramatists: Webster, Ford and Dekker. Shakespeare, although, as Emerson said, an omnipresent humanity co-ordinated in all his faculties is altogether too great for my quiet mind to select. The calibre of Marlowe is more to my fancy." Of late I confess that my love of books has greatly ebbed. But if I had a library in my ideal home, I would take out from its shelves Sir Philip Sidney's sonnets or, better than that, Lamb's "Christ's Hospital". And with the book in my hand, I would lay me down on a bench or hammock in the garden, supposing I have one, where the pine tree hums a hymn. Certainly the wind would blow gently in my garden.

I have read that the ex-emperor Reigen once paid a visit to Jozan at Shisendo and was received where the autumnal wind was sweetest; with its aerial accompaniment the retired scholar and poet, according to the book, played the Koto much to the ex-emperor's delight. It was the very moment for Jozan to exclaim as at a later date Landor exclaimed: "By the blessing of God, I am Walter Savage Landor!" I do not know what I should say were I similarly situated; perhaps as was Jozan before the ex-emperor, I would be silent, bending my humble head down to the ants busy in their traffic among the nameless grasses of the garden.

❖ I love a bamboo thicket and, if I have my own ideal home, I shall place one in the back yard. It is delightful to receive a tropical touch from the bamboo leaves scorching in the summer light. But how lonely it would be to hear the sudden sound of the stalks breaking in a snowy night! I am a Japanese

like Saigyō of the twelfth century, a vagabond priest and poet, who exclaimed: "Alas, without loneliness I should be more lonely,—so I keep it!" It was Kyorai, one of Bashō's ardent followers, who listened to the nocturnal cry of a cuckoo while the midnight moonlight strayed into the bamboo thicket. There is nothing like the voice of a bird to break the night stillness and make my poetical mood leap.

It is said that Jozan during his life of retirement had no more than seven friends. Seven friends would be a good number for any person. But when he passed away at the grand old age of ninety, some one hundred people from the neighbouring villages, according to an old book, attended his funeral, weeping and longing for his high character. Observing seven moral codes, he led a most frugal life on barley and beans. He hung on the wall of his kitchen a tablet: "Beware of gluttony!" which reminds me of Wordsworth at Dove Cottage charging his guest for an extra boiled egg.

The name the "Hall of the Poets" originated in the fact that, as can still be seen there, Jozan placed in one of the rooms thirty-six portraits of distinguished Chinese poets and writers of various dynasties. It amuses me to think that, if he lived to-day, he would select great names of the West according to his own whim, not merely copying the dome of the British museum. But I must be content with my present home in spite of the aggression of modern life, believing, as T'ao Ch'ien believed, in the decrees of Fate and content to live out my allotted span. It is only possible to adjust, as best I can, the things before my eyes with hope for tomorrow, and if the house be dusty and full of spider's webs, I will sweep and clean it again with hope for tomorrow. One of Jozan's aphorisms says: "Remember dusters and the broom!" The cleaning of one's house comes properly before the cleaning of the soul. Am I growing to the age of respect for dusting as a creditable work for an old man?

Governor Alfred Mossman Landon

(The Republican Nominee for the Presidency of the United States of America)

BY DR. P. GOPALA KRISHNAYYA

THE old English saying that "Every Private has a Field Marshal's baton in his knapsack" has an analogous American adage. It is: "Grow up and someday you can become the President." Every mother in America as she views her infant son, I believe, sometime or other reflects in her heart of hearts that he would grow up to be the Chief Executive of the nation. This is not a futile dream as is proven by the fact that many a man who has held this exalted office has come from a humble and sometimes obscure home.

Governor Alfred M. Landon of Kansas, the Republican nominee for a President of the United States, proves in a way that even today the old adage holds good. He is a typical American product—a small town boy and a small town man, neighbourly, simple in his tastes, a shrewd business man, with a background of "good raising". He has never shirked honest work and hasn't been afraid to work with his hands. He has been a bank clerk, a worker in the oil-fields, an independent oil man, an aggressive, hard worker in party politics

His boyhood might also be termed as typical of that enjoyed by the youth of America, whether brought up in the East, West, North, or South. He is today an ardent horseman. Next to riding he likes fishing and swimming. His first fishing tackle was a pole that cost a nickel, a cotton string and a bent pin.

As a high school boy, he played a bit of football, but he never was a shining light at the game, never a star. As a matter of fact, he came out of a game with a broken shoulder and that ended his short career on the playground.

In his personal and his business habits, Governor Landon is thrifty, without being accused of stinginess. He was taught to know the value of a dollar, not only by the circumstances of his own childhood, but as the result of sweaty toil in getting a start himself. He is not considered a very wealthy man today, although he possesses a "comfortable fortune". Some have said that he is a millionaire. Governor Landon's mild reply to this is that the report is an exaggeration. He earned his fortune in the oil business as an independent operator, bucking the gigantic combines. His experience as an independent is considered his best insurance against the accusation that he will be a tool of the oil interests. He knows what it is to go it alone.

Governor Landon is not one to put on airs. It is not in his nature. He is a family man, friendly and approachable. The fact that he may possibly be the next President of the United States is not likely to make much difference in his manner. As Governor he was modest, unassuming, always "in" to most of those who wanted to see him about anything.

At the height of the ballyhoo about Governor Landon, when he was first

being boomed as Presidential timber and therefore immediately became copy for the nation's press. Governor Landon stayed right on the job, doing his daily work, receiving callers, speaking with reasonable frankness, but without counting his chickens before they hatched. His attitude then and now perhaps is best pictured by his manner in receiving a New York newspaper man in the early days of Landon boom—before it was a boom, really. The writer reached Topeka in the evening and immediately got Governor Landon on the wire—the Governor himself, not his secretary. He told him his business. There was a slight pause, and then the Governor said:

"All right. I've got a date with my wife to go to the movies tonight, but I think we'll be home by 9 o'clock. Why don't you drop around then?"

The reporter was at the Governor's mansion at 9 o'clock. He expected the sirens of the motor-cycles of a police escort to signal the return of the Governor and his wife. Instead Governor and Mrs. Landon returned from the movies on foot, unheralded. They invited the writer for a walk, then returned, and Governor Landon unbuttoned his vest, lit his pipe and let the reporter fire questions.

Governor Landon was born at West Middlesex, Pa., on September 9, 1887, in a Methodist parsonage, the home of his maternal grandfather.

"He was a pretty fair looking baby," the Governor's father, John Landon, recalls. The elder Landon, still alive, naturally is mighty proud of his son—as proud as any father can be.

Christened Alfred Mossman Landon, the man who is the choice of the Republican party for the Presidency of the United

States is of middle-class stock, with a strain of Pennsylvania Dutch in his blood. His mother brought him up in Elba, Ohio, while his father was knocking around the Middle West in search of oil. He went to school at Marietta Academy at Marietta, about twenty miles from Elba.

It is recorded that as a boy, he first went into business for himself—the kind of business of which many American men of today like to boast. He had a flock of Plymouth Rock chickens which he called his own and he earned his first money by selling eggs to the neighbors in Elba.

In 1904, John Landon, still interested in oil, moved with his family to Independence, Kansas. That year the young Landon, just turned 17, entered the University of Kansas at Lawrence to study law. He was graduated in 1908, but while a student, he gained a reputation as a campus politician, earning the nickname of the Fox for his political astuteness. The senior year book said of him: "Fox is a lad of parts. As a student, politician and thorough good fellow, he ranks as one of the best of '08." As president of his fraternity, Phi Gamma Delta, near the end of his college career he sponsored reforms to prohibit gambling in the chapter house, to collect the debts of delinquent brothers and to install a better book-keeping system—the business instinct.

After a spell of working in a bank, although he had a law degree, young Landon in 1912, four years out of college, entered the oil business in Independence. He worked hard and did well.

He was married in 1915 to Miss Margaret Fleming, a Pennsylvania girl. A daughter, Margaret Anne, called Peggy Anne, now 19 years' old, was born to them in 1917. Mrs. Landon died the following year. After

his wife's death, Mr. Landon turned over his oil operations to his father, and in August, 1918, enlisted for war service and, because of his knowledge of petroleum gas, was commissioned as lieutenant in the chemical warfare division in Washington.

In politics, Governor Landon's career really began when he became secretary to Governor Henry J. Allen in 1922, although his experience dated back to 1912, when he followed his father in the Bull Moose revolt and campaigned for Theodore Roosevelt. In 1924, he supported William Allen White, the Kansas editor, now one of his warmest supporters, in an unsuccessful independent race for Governor. In 1928, Mr. Landon was elected as State chairman of his party and in that capacity elected Clyde Reed as Governor.

It was during this campaign that Mr. Landon met Miss Theo Cobb, daughter of a Topeka banker. They were married in 1930.

Governor Landon's devotion to local politics and his fight in behalf of the oil business brought him in the limelight in 1932 as the Republican hope for the Governorship. He was nominated and he won—one of the five Republican Governors to win in the Roosevelt landslide that year.

As Governor, he distinguished himself by sticking to business, by advocating and practising economy and by balancing the budget. His critics charged that he was enabled to balance the budget with Federal funds.

In 1934, he was the only Republican Governor re-elected in the United States which seems to indicate what the people of Kansas think of him.

As an example in economy, the Governor took a 25 per cent. cut in his salary of \$5,000 a year as Governor.

Governor Landon has two children by his second wife, Nancy Jo and John Cobb.

Yes, Governor Landon does typify the spirit of America, which inspite of everything, is a land of opportunity in which everybody has equal chance.

DEMOCRACY IN RETREAT

BY MR. N. R. BHUVARAHAN, B.A. (HONS.)

THE international anarchy of 1914 resulting in the Carthagenian peace of Versailles, brought in its train the economic blizzard of 1929 and an acute financial crisis which revealed unmistakably to the world the interdependence of nations and the inherent inadequacies underlying the assumptions of a capitalist system with its sinister gospel of private profit and individual well-being. Deep discontent, insatiable greed, unsubdued passions, increasing armaments, jealousy, malice, fear and hate led the shrunken and shrivelled post-War States to seek a strong man to guide them through the crisis. In such an atmosphere, the half-realised institutional fabrics of democracy receded in the background, giving place to veiled or open dictatorships of the right and left, with distinct shirts, salutes, anthems, programmes and policies. The dictators wade through slaughter to power and are acclaimed as the 'saviours' of society.

The offspring of a *coup d'état* and in essence unconstitutional, dictatorships militate against all that is good in human nature and inhibits personality. The "individual vigour and manifold diversity" of J. S. Mill is replaced in the bewitching and magisterial phrase of Ernest Barker by "the regimentation and tuning of the mind". These self-appointed and self-assertive authorities employ physical and moral coercion and strangle the most cherished objectives of men such as freedom of speech, action and association. The Dictator reconciles individual greed with public welfare. He appeals to emotions, racial prejudice and ancient myths and engenders a mass mind. He is unspeakably vile towards adversaries or those professing other faiths and thrives on intolerance and persecution. The press is muzzled, criticism hushed,

opposition thwarted and by a flood of propaganda the people helpless like "dumb driven cattle" mistake the trappings for real essence. War and the preparation for war, the worship of force, economic greed, imperialism, new sources for raw materials and sources of power and the struggle for the market, these have become the gospels of dictators.

With a characteristic brevity, J. A. Hobson remarked that Dictatorship is thrice cursed.

1. It curses him who rules by the poison of absolute power.

2. It curses him who submits to such a rule by loss of liberty and injury to personality.

3. It curses the government itself by depriving it of the constitution of the common man.

The philosophy of dictatorship has been adequately summed up by Lord Acton when he said: "All power corrupts; and absolute power corrupts absolutely."

In his Greek political theory, Professor Ernest Barker expresses the vital postulates of democracy. "Democracy," he says, "in itself, is government "by the word"; and all things are thrown for settlement into an arena in which "one shrewd thought devours another". Democracy cannot exist on inherited and unexplained tradition. It lives in the free air of nimble thought, and the discussion of principles is as vital to its life as the discussion of policies. It implies all the moving forces which inspire and control political action for public good. It studies man who is a "semi-gregarious animal", and the waters of human nature and tries to understand the deep springs of human action with reference to public good.

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DEMOCRACY IN RETREAT

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The democratic ideal implies a society of men and women possessing equal rights in all departments of civilised life—protection against arbitrary rule, violence, a reasonable standard of life, and the free play of all intrinsic abilities. It places implicit faith in the common man's contribution to the social good of the community. It believes in the intelligent and co-ordinated efforts of men and women imbued with a spontaneous community feeling for the achievement of conditions implying civilized existence. It aims at producing good citizens who can "contribute their instructed judgment to the public good". It outlaws war as an instrument of national policy and is wedded to conciliation and peace.

The essence of democracy consists in a strong and vigorous government conducted with reference to freedom of speech, criticism and association and a recognition of initiative among men and women in all endeavours affecting their life. It is representative in that it can be changed without violence as a result of an adverse verdict at the polls signifying the ultimate decision of an adult electorate. The democratic process involves free criticism of authority, discussion and a clear decision, and also a resolute action by those in authority. The party system and an adult franchise are the twin elements by which canalised public opinion manifests in choosing representatives from whom the cabinet of responsible ministers is constituted to guide the ship of the State. Intricate and intrinsically important problems connected with health, education, mining, labour and finance are discussed by special committees with the help of experts has increasingly led to decentralisation and devolution. The party system ensures continuity and a reasonable measure

of stability if the ends aimed by the parties are the same. Parliamentary government is in crisis especially when left wing forces threaten to subvert it for the accomplishment of the ends which it has in view. But the excellence of representative democracy consists in the channels which it provides for the growth of man to his full stature with a deep sense of public welfare, community feeling and common good.

A democratic society envisages vigour and initiative, ability to organise in association for definite purposes, sobriety of judgment, equality of opportunity for every citizen, and freedom of thought, expression and association. Underfed, ill-clothed, uneducated and poverty-stricken people cannot discharge their duties as citizens of the State. They tend to become isolated in society of "two nations of rich and poor", from the decisions which govern their daily conduct. In a democratic society political liberty can only breed good results if it operates on the plane of economic equality. Without the latter as Hobhouse said, it is a name "of noble sound and squalid result". Freedom is a figment if it is divorced from equality of bargaining power. "Free thought is a pretence," says Shaw, "democracy an imposture; the press barons dictate opinion; to record a vote is no consolation for an hungry stomach."

Democracy which was an experiment in the art of government grew in the later half of the nineteenth century. It was able to survive on account of the growing standard of life among the masses consequent on the industrial and commercial revolutions. It took new forms and shapes with the advance of scientific and technical achievements. The wide-spread distribution of political and

the narrow concentration of economic power gave rise to class antagonisms between the admitted few and the excluded many. The holders of economic power were confronted with grave situations as a result of new forces threatening to undermine their foundations. The worshippers of what R. H. Tawney called "The religion of inequality" tried to cure an earthquake with pills. The chartist movement and the Peasants' Revolt are only the grave outcome of economic grievances. The "liberal" tradition in Democracy did not apply the principle of equality in the economic sphere and realised the mistake only when it was very near the abyss. The crumbs thrown to the working classes in the shape of adult franchise, workmen's compensation, maternity benefit, unemployment insurance, old-age pension and periodical doles only incited them with a new revolutionary fervour. They visualised a new social order wherein their ideals can grow unimpeded. The institutions of "capitalist democracy" became unstable and their collapse became imminent when left wing forces became increasingly predominant.

The critics of democracy say that the democratic process of discussion and persuasion is extremely slow when prompt and decisive action is required. Also that the mass of the electors are ignorant about questions of immense importance, involving intelligent and skilled decisions. They think in the vein of Edmund Burke, who characterised the people as "Swinish Multitude". Lastly, they evince apathy and dissatisfaction in the party system involving strife and ill-feeling and a firm belief in the doctrine "the duty of opposition is to oppose". Maine in his 'popular Government' distrusted democracy on the ground that "The dead level of

commonplace opinion becomes "the standard of legislation and policy". Among the critics of democracy are found such men as Plato, Mirabeau, Sybel, Carlyle, Lenin, Sorel and Maine, whose fear was rooted in the suspicion and disdain of the common man.

Will the flickering lamp of democracy be extinguished for ever? Will its already disturbed waters be dissipated again by these dictatorships which have sprung like rank grass after summer rain? Will mankind once again be able to draw deep breaths of the fresh air of liberty? Which way lies the path of democracy? The only reasonable course lies in the education of the common man. "Rivers of energy and good fellowship in common men are still held frozen by an ice-age of suspicion and jealousy. Fear, like frost, keeps nation armed against nation—fear which lives upon the ignorance of the common men as to other common men's joys and sorrows. Fear to lose a little keeps men from the only acts which will abolish poverty—that is not giving but hesitating to take. Men hold lightly the little good they have each for himself—blind to the common good in which all could share. But the ice-age is passing; for not only by new laws or new institutions, but also by the acts of the Nobodies the democratic ideal becomes daily more operative and the minds of men are freed from fear. In the hands of the Nobodies is the hope of the future." A spiritual homage to Democracy was paid by the Master of Balliol, when he delivered the William J. Cooper foundation lectures. He observed:

Complacent optimism about democracy has done much harm in the past but the disillusioned scepticism which has taken its place is worse. There are all kinds of grounds for alarm, but there are many grounds for rational hope. We have suffered in the past from making democracy into a dogma, from the ordinary laws which govern human nature. The conversion of principles into magical dogmas has the same effect in politics as it has in religion. The magic that cannot be believed is accepted till it is found out and then the true principle on which it is based is abandoned along with it. Democracy implies faith, but a reasoned faith.

The Russian Analogy

By DR. PAUL DAVID DEVANANDAN, M.A., Ph.D.

(Professor of Philosophy, Union Theological College, Bangalore)

THERE is a growing body of enlightened Indian opinion which holds that the ultimate source of the complex difficulties with which India is confronted is traceable to the evil of capitalism. The Bolshevik revolution, it is contended, succeeded in abolishing capitalism; therefore, the communist strategy affords the only solution. Such is the reasoning which has gripped the imagination of the most brilliant and sensitive youth of the land; and it seems worth while to examine the validity of this claim.

Scarcely a week had passed by after the famous March revolution when Lenin made a significant statement. "The revolution," he is reported to have stated, "succeeded so quickly and . . . so radically because of unusual historical conjuncture where there combined in a strikingly favourable manner absolutely dissimilar movements, absolutely different class interests, absolutely opposed political and social tendencies."

Amazingly similar is the confession of Trotsky. "Notwithstanding," he writes, "the number of great social and political crises, a coincidence of all the conditions necessary to a victorious and stable proletarian revolution has so far occurred but once in history; in Russia in October 1917."

These two statements are significant in that they lay stress upon a coincidence and conjuncture of certain events and conditions as the necessary prelude to a successful revolution such as happened in Russia. And unless it can also be proved that such a similar concatenation of circumstances is likely to arise elsewhere, all arguments based on the Russian analogy are apt to be misleading.

What, then, was this special coincidence and unique conjuncture of historical circumstances to which both Lenin and Trotsky refer? A keen student of Russian affairs, Dr. Kirby Page of New York, in analysing the constituent factors which concurred, gives the primacy to the Tsarist tyranny which was then wide-spread in extent and revoltingly cruel in its consequence on the peasant population. For centuries the Russian peasantry had been victimised by a despotism against which they were absolutely

defenceless. The slightest inclination to self-assertion on the part of the serf was ruthlessly suppressed through imprisonment, exile, and execution.

The crushing defeat which Russia had experienced in the world war was another factor in the situation. The appalling casualty of a full five and a half millions out of the fifteen who had been mobilised was too terrific a strain, and even military discipline had collapsed under it. And the while there sat on the throne a pathetic figure surrounded by simpletons and dominated by a stupid wife, who was under the hypnotic spell of the most loathsome adventurer of modern times.

Add to this *debacle* an unparalleled degree of economic want. The Russian masses had never lived much beyond the mere subsistence level; but now, as a result of the colossal expenditure the war had involved them in, they found themselves submerged in indescribable poverty and starvation. Besides, in the Russia of those days there was no middle class worth the name. A decade before the war it was calculated that while nearly eleven and a half million peasants held 245 million acres of land, less than a million and a half wealthy capitalists held between them over 382 million acres of land. The average holding of the small farmer which figured around twenty acres was far too small to provide anything like a decent living income, considering the then backward state of Russian agriculture.

As an inevitable result of the suffering of the peasantry and the wide-spread extent of the revulsion against the prevalent tyranny of a decrepit despotism which had involved the country in a hopeless national catastrophe, the old regime had scarcely any armed support to perpetuate its power. Describing the March revolution, Trotsky says: "The Tsarist garrison of the capital, numbering 150,000 soldiers, was dwindling, melting, disappearing. By night it no longer existed. . . . The whole truth is that the fabric of the regime had completely decayed; there was not a live thread left. . . . The dynasty fell by shaking, like rotten fruit, before the revolution even had

time to approach its first problem. . . . The country had so radically vomitted up the monarchy that it did not even crawl down the people's throat."

Furthermore, at that time Russia possessed no experience worth the mention of democratic institutions. It is true that in 1905 there had been instituted a constitutional monarchy, but even in the fundamental legislation of the year following the Tsar's autocracy is explicitly recognised. The secret police service still continued their espionage. And when the war broke out, the elementary beginnings in democracy had been in vogue but nine years.

Finally, the fact that Russia was to a large extent economically self-sufficient, and the undeveloped state of her infant industries proved a tremendous asset. "From the beginning of the communist regime," writes Kirby Page, "city workers have exploited the peasants. Control of the machinery of governments, coupled with the fact that there are four residents in rural communities for every dweller in a Russian city, make it possible for the proletarians to survive and therefore to preserve the revolution. If half the population of Russia had lived in urbanised area when production fell to 15 per cent. of the low pre-war level as it did in 1921 just before the new economic policy was inaugurated, the continuance of the Bolshevik administration would probably have proved to be utterly impossible." In the same way the economic self-sufficiency of Russia proved a great asset. Were it not for that, the communists would not have been able to build a new society inspite of the diplomatic and economic boycott, so to say, of a hostile outside world.

That the root-cause of the social mal-adjustments of the present world-conditions is traceable to the economic anarchy perpetuated by capitalistic tyranny is generally accepted, though perhaps, in a few quarters, with qualifications. But it is clear as daylight that it is not only impossible to expect the recurrence, much less to artificially create, a concatenation of circumstances such as actively conspired to produce conditions which made possible the success of the Russian experiment. What then is left but the alternative possibility of some strategy to be devised by pacific, non-warlike revolution. For a revolution it certainly

would be when any epoch-making social change is effected in the teeth of titanic obstacles.

Briefly the pacifistic means, whatever the details of its programme, would involve the education and organisation of public opinion until there comes into being a recognisable majority of people who desire to transform competitive capitalism into a co-operative commonwealth. The public mind is already being changed with regard to questions economic. In India, for instance, the foundations of individualism are crumbling down before the onset of economic currents of collectivistic thought. If the growing tendency, so apparent even in India, persists for workers to organise themselves into unions, for consumers in co-operative societies, and for voters into a combined political party committed to the purpose of inaugurating a collectivistic regime, sooner or later it must happen that the control of government thus obtained would result in the transference by rapid stages of the mass industries of the nation from private ownership to public ownership through purchase at a just price.

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Afridi Country : A Story

BY

MR. ENVER KUREISHI

HE had shot his own mother. He was an Afridi, therefore it was peculiar but not unusual. With a shrug of his magnificent shoulders, he flung his rifle on to the rickety bed which stood in the corner and without a glance at his dead mother, he strode out of the room hoping thus to anticipate the people whose voices he could now hear clamouring outside the hut. His face was pale and his eyes were blazing with anger, they were almost bloodshot; but there was no trace of remorse in them, only a consuming passionate hatred.

His name was Shahzada Khan and he belonged to the famous (or infamous) tribe of Afridis who live in that queer tract of territory on the North-West frontier of India which is known as the "Tribal Territory". It lies between British India and the Afghan border and is beyond the jurisdiction of both Governments. Here there is no law save the savage, primitive law of the rifle. The tribesmen are tall, strong and virulent; they love passionately; fight bravely; they are very good friends but terrible enemies. In a country in which Nature itself is hostile, where the maximum labour brings in the minimum return and where the country is barren and desolate with hardly a redeeming feature to compensate its inhabitants, the people are inevitably abnormal, crude, and primitive.

He strode out of the hut and caught sight of his father who was hurrying towards him. The older man spoke as he drew up and he could not conceal his agitation. "What happened; did you fire that shot?" Shahzada Khan squared his broad shoulders and stared apathetically almost insolently into his father's anxious face.

"Yes," he said quietly. "I fired that shot. I killed my mother!" His father gasped and a look of horror came over his face but he was not surprised. Afridis are never surprised. Gradually the look of horror subsided and in its stead there came a hard, dangerous, glint in his eyes. When

he spoke again, his voice was low and passionless: "Why did you do it?"

Shahzada Khan did not reply immediately. He was absorbed in the barren, desolate hills that stood up grimly against the sky-line. When he spoke, his voice was devoid of any emotion. He may have been reciting a story except for the sullen murmur of the Pathans who clustered around him. Then he told them his story:

His mother had saved three hundred rupees—a sum which a thrifty Pathan woman takes almost a lifetime to accumulate. For the tribesmen are very poor. They live either by plundering their neighbours—a practice in which they are exceptionally regular, or by cultivation which, in that hilly and rocky country, is both rare and difficult. Sometimes there is a judicious combination of both.

He had approached his mother in the morning and asked her to give him the three hundred rupees because he wanted to open a little shop in Peshawar, which was only thirty miles away. His mother had refused flatly to give him the money. She did not approve of his system of living which was very fast, faster even than the average Afridi youth. She said she had saved the money for her youngest son and would hand over her savings to him as soon as he was old enough to look after himself. He pleaded desperately. Perhaps, it was the vision of the black-eyed and soft-lipped maidens of Peshawar which made him desperate, and he begged her humbly as a last resort to loan him the money. She was adamant. She said: "Shahzada Khan, you are a disgrace to your father. Just on account of you he cannot raise his eyes in the village and must hide himself like a fox whenever respectable people are about. Allah knows what will become of you, because I fear you will meet with a very bad end. Even I, your own mother, do not trust you." No amount of pleading could induce her to take a more reasonable attitude and consequently there had been a big scene in the morning. After five hours of brooding,

anger and desperation, he had loaded his rifle and shot her through the heart.

A sullen murmur ran through the horrified listeners and gradually the murmur swelled into loud insistent clamour. A Pathan can kill a man with impunity—many men if he likes. But a woman not only defenceless but his own mother was too much even for these savage-hearted people. They clamoured for justice. Even now a loud raucous voice was saying: "Shoot the dirty coward! Let's teach him that Pathans do not kill women, especially their own mothers. Put the son of a pig up against the wall and we'll settle with him." There was a murmur of approval, but they knew they were powerless to do anything until they held a *Jirga* (conference) where all the elders of the village would congregate and deal out a ruthless, savage substitute for justice. The mob has paradoxically no voice; the *Jirga* can order anything.

In the evening the inevitable *Jirga* was summoned. The older Pathans came and sat down on the bare, open, space behind the village quietly and without ostentation. The younger Pathans, however, continued to keep up a perpetual, angry murmur. They were in a bad mood and did not attempt to conceal the fact. The whole assembly squatted on their haunches and sat in a big circle, gossiping in undertones. Their rifles hung loosely across their shoulders, and here and there a barrel gleamed dangerously as the light from the dying sun played upon it.

It was growing quite dark now and the sun seemed submerged in the neighbouring, unfriendly hills, whose blue outlines contrasted oddly with the transient, orange glow of the setting sun. Behind those hills but to the north stood row upon row of rugged hills covered with a melancholy, grey mantle, occasionally a barren peak jutted out disconsolately into the sky. How many ruthless snipers of the neighbouring hostile tribes lurked behind those massive boulders only "Allah knew". Pitiless men whose rifles barked without apparent provocation and who knew only one law—the law of the strong man that only the fit deserve to survive. How many times had the valleys resounded to the fusillade of shots which seemed to come from nowhere in particular but yet with a vicious, deadly

accuracy, while the Pathans in the neighbouring villages would merely shrug their shoulders and smoke their *hookahs* indolently knowing their day would come sooner or later.

Presently a hush fell upon the tribesmen as Shahzada Khan escorted by his father advanced towards the assembly. They walked slowly and steadily without faltering and squatted in the centre of the assembled delegates.

A tall, gaunt faced Pathan with a huge overflowing grey beard began addressing the assembly in low, measured tones. He spoke quietly and without interruption; he was the prosecuting counsel (so to speak) and he gave a very coherent and vivid account of the "shocking affair". The Pathans listened in silence and with heads bowed. Presently the speaker finished speaking and looked around. "Brothers," he said, "you are now all acquainted with the details of this case. Let justice now be done. Do not be prejudiced by trivial emotions. We are Afridis and we are not afraid of justice. Our holy Prophet has stated an eye for an eye and a tooth for a tooth."

For a moment there was confusion. They all began to speak loudly and simultaneously. Then one voice rang out clearly. The other voices hastily subsided and the voice continued uninterrupted. It was the voice of the accused's uncle—the deceased woman's brother—and he spoke passionately and angrily.

"Yes, an eye for an eye and a tooth for a tooth. Let justice be done! Shahzada Khan has killed a woman; it is a shocking crime because Pathans do not make war against women. It is an unforgivable crime and I demand that Shahzada Khan should suffer the extreme penalty. He is a worthless boy; we all know that and it will profit the whole lot of us to be rid of him once and for all." A murmur of approval greeted his words and then another voice detached itself from the babel; it was the voice of Shahzada Khan's father. "Brothers, my son has committed an unforgivable crime which it is futile for me to justify or palliate. Justice demands that he should suffer the consequences (murmur of approval from the

assembly), but since it is I who have been wronged—my wife who has been shot, I say leave him in peace. According to your custom I will pay the *Jirga* the usual sum of five hundred rupees in exchange for the life of my son."

Pandemonium broke loose. His own father was pleading for mercy. There were cries of "Justice! Justice! Justice!"

"Pathans do not kill women." But the master of ceremonies, the Pathan, with the overflowing beard waved his hand and a sullen hush fell upon the assembly. In the same measured tones he spoke impersonally and with surprising detachment. "Brothers, you have heard Shahzada Khan's father. However much we may disagree with him, we cannot prevent him from ransoming the life of his son, because that has been the custom of our ancestors for ages. If he chooses to shelter a worthless son it is his look out; we are bound by our law. Let the money be paid to the *Jirga* and the life of the boy be spared."

When the assembly broke up half an hour later, the boy's life had been spared but the Pathans were angry and sullen. They felt that they had been cheated by an ancient law which they were powerless to repeal. Many of them swore vengeance privately, but even as they swore they realised the futility of their threats. The *Jirga's* ruling is irrevocable and in an abnormally lawless country it is the only body that preserves some semblance of law and order, no matter how crude. For the *Jirga's* primary motive is to dispense justice; it does not govern, because it is incapable of exercising the power necessary for that; consequently it does not even attempt that ponderous task.

The older Pathans shook their grey heads sadly. Shahzada Khan's father was too faint hearted. He was too good hearted to have such a bad son. But it was not their business and at this rate the boy would come to a bad end anyway. And so the excitement in the village gradually died down until the incident was almost forgotten.

In the course of time as was inevitable, Shahzada Khan was married. There was great exultation in the village; for the boy

had apparently turned over a new leaf and in a hundred ways had shown his repentance for that ghastly affair. The tom-toms beat merrily and gaily. Slim black-haired maidens came from Peshawar specially to dance at his wedding and the whole village went gay for a week. Even the hot-heads, who had clamoured vociferously for his blood a few months ago, now chose the occasion to celebrate his reformation. But the happiest of all was Shahzada Khan's father. He went into raptures. . . .

Five solid years elapsed and Shahzada Khan had become a respectable member of that village. The Pathans forgave him his unsavoury past if they had not entirely forgotten it. He had aged and had consequently sobered down considerably and what is more he was the proud father of two sons. In his happiness, he himself had forgotten that long ago he had murdered his own mother. The past was repugnant to him; so he seldom recalled it. Then the grand tragedy occurred which in its crude, unreasonable way seemed to be the culmination of Afridi justice.

One day Shahzada Khan's wife was working in the fields a little way from the village. She was busy threshing the wheat and was humming a gay tune to herself. Shahzada Khan's father approached from behind and stood gazing at her quietly. Then he cleared his throat. The woman turned round and as she espied him, she smiled happily at him. He drew closer. His face was pale and his lower lip was trembling and before she could question him, he went down on his knees and said: "My daughter, please forgive me. You may not understand. But Allah the merciful and the just looks on. He sees everything and he understands."

And then without another word he loosened his rifle, which was slung across his back in typical Pathan fashion and before she could utter a word, he shot her through the heart. Then without looking back once, he walked away from the village and made for the barren, desolate hills in the distance. Justice had been done.

MOTION PICTURES IN INDIA

BY DR. BHABANI BHATTACHARYA, Ph.D. (LONDON)

THE standard motion picture to-day, like the standard play, novel or short story, is one part art and three parts technique. It does not aim at beauty. It avoids subtlety. To climb the slippery rock of intellect is far from its intention. Its central purpose is to entertain the audience by telling them a story, in course of which it rouses their curiosity and, more rarely, their emotion.

Does the Indian film entertain its audience? The answer from one point of view is 'yes'; for, if it did not, it would simply have to speak to the walled darkness of an empty house. But from another point of view, which ignores the box-office counter and scans the body of the picture itself, the answer is much less affirmative. The truth lies in a paradox: the Indian film entertains without possessing the essential technique of entertainment.

Consider the snake-charmer, or the man with the monkey. If they did not give pleasure they would not exist. Yet there is no question that they give pleasure on a very low level, and this fact has been unconsciously realised by their patrons. Hence, there are fewer snake-charmers. And the monkey-man's four-footed companion is a sorry creature, thin as a scare-crow under his coat of grey, screechingly performing feats on street corners, unnoticed by all but a few ragged children.

The Indian film also pleases on a low level but this fact has not yet been realised by the masses of its patrons. They are satisfied with little. To sit with them awhile is to see vividly the workings of their mind. The screen heroine has been kidnapped. The hero is riding to rescue her. He gallops like fury. The audience shouts: "Go on—faster, faster." The hero naturally reaches the scene of trouble just in time to save a tearful tortured beauty from the clutches of a villain. (The villain, incidentally, is made to look black and ugly and terrible—the make-up man sees to that. The hero, needless to say, is a twin brother of Adonis.) The audience are shaken with joy, which they express by loud clapping. All's well that ends well, they tell each other.

Such appreciation might, indeed, be flattering to the Indian producer. The

object of all histrionic art is to create the illusion of reality. If the audience is gripped by the drama so fervently that, forgetting themselves, they jostle into the romantic new world built by word and picture, the object of histrionic art may seem to have been achieved. But the producer need not feel flattered. The masses of his audience (the select few excepted) are too uncritical, too impressionable, and only too ready to enter the shells of new lives, the lives of the screen figures. Their easy forgetfulness of surroundings is starkly obvious as they cry "encore, encore!" at the end of a song which has pleased them; but the picture, which can only speak and not hear, rolls on; the men realise their mistake and laugh good-naturedly. Half an hour later as the pretty dancer with a little gold button on her left nostril breaks into a whirling storm of rhythm and then stops, her bosom heaving, they are once more swept off their feet and cry "encore, encore!"

This naivete of the audience has been thoroughly exploited by the Indian producer. "We give them what they deserve," a cynical film-maker would say. Such an attitude is undesirable. Besides, the uncritical nature of the audience reacts now and then on the producer and throws him into difficulties. A picture is now being made in which there is a sequence in a cremation ground at night. The operator was in a fix. The action must take place in semi-darkness. Torch-lights would burn away the night here and there and yet leave the place wrapped heavily in gloom. As the operator swung the arc-lights in position the hated cry reached his ears: "Light, more light!" He imagined an angry audience loudly accusing him of economising on electricity!

"They become quite sensible when they go and see an imported picture," sadly I was told. "They will not comment so boisterously if they are given a sequence such as this in a Hollywood production."

It is true by the way that this lack of confidence voiced once in a while is not entirely misplaced. The Indian producer does economise on many things to an irritating extent—not on electric current, but, for example, on film footage. Financial difficulties are not a good excuse, and the producer must shoulder the blame if his

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work is slipshod, and he does not repeat the 'takes' until the right effect is obtained.

To return to the audience. They are the backbone and the *raison d'être* of the film industry. They after all pay the actors and technicians. It will not be wrong to suggest that they ought to be given more than they deserve. For, having been entertained on a higher level, they will soon demand it. The taste for good entertainment, like that for drinks and smokes and caviare, is an acquired taste. Once it is acquired, it clings with great tenacity and grows like thirst. That is good for the trade.

The trouble with Indian film producers is their reluctance to take risks. Little risk, little gain is not often a wise business principle. Is there a producer in India with long-range financial vision? It is his task, if he exists, to make pictures which will, on one hand, improve the artistic tastes of those who to-day pack Indian film-houses, and on the other hand, interest those who avoid Indian pictures having been taught by experience. The present market for locally made pictures is indeed capable of great expansion within the country.

There are also great possibilities without. Some Indian films were shown in European capitals. None of them deserved success, yet they were surprisingly well received. The British Press gave them much publicity and many kind words. A really good Indian picture is likely to be a notable success in London.

Hollywood has been looking at India. "It's a great country for film work," a well-known director recently said, and expressed surprise at the dearth of Indian pictures on the international market.

The Indian talkie has lined up with the world's productions in respect of mechanical development. Will it not also line up in respect of its content matter, bringing in one part art and three parts technique? Once in a while pictures are made in America and Europe containing a higher proportion of art. They have the stamp of genius. It will be presumptuous of Indian film-makers to take these as models. Technique can be acquired by study and analysis, but not art. It will at present be enough if Indian producers study and acquire the technique of entertainment as developed in the world-famous studios. Craftsmanship is the latch-key that will open the front

doors of success. There are certain other doors inside which will require other keys, but the essential thing is to get in first and not sit with "divine" content on the door-step.

The outstanding foreign film marked with genius is, like a beautiful woman, a rarity. The standard foreign film makes me think of the Riviera. Blue waves sparkle in the July sun. A young woman jostles with the white foam. She is well-made, but not beautiful, not even good-looking. But her eyes are bright. Her limbs gleam. She is a fountain of health and strength and vitality. (Is that not why one sees her wistfully staring from coloured posters at tourist agencies?) She is attractive and pleasing. What matter if she is one of a hundred others and is forgotten an hour after she is seen?

But the average Indian film to-day makes me think, unfortunately, of a painted cardboard figure. It walks and talks and behaves as a human being and yet does not actually come to life. Mickey Mouse would kick at it. And it would not be at all surprising if that kick sends it flying into the comradely arms of Punch and Judy!

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TRANSPORTS AND TARIFFS

By MR. H. D. GHOSH

THAT the economic development of a country is in direct proportion to its Transportation system is probably no exaggeration. The railroads constitute the principal mode of modern inland transport, while the shipping service is an indispensable factor in carrying the overseas trade. In many cases the shipping services are but the prolongation of the railroads, and these two modes of Transport are only complimentary to each other. The transportation cost of goods, which have now to be moved several hundreds or thousands of miles to reach the consumer, is an important element in the price of commodities, and the modern Transports have only made the modern trade possible. The price for such transport controls to a very large degree the price of goods, and the position of the producer is influenced accordingly at the consuming market where he has to meet rivals from other areas as well. These transportation prices, however, are, as we find, fixed by many considerations such as joint and separate cost, marginal utility, elasticity of demand monopoly and maximum profit, and the effects upon monopoly of possible competition, of public opinion and public regulation. Leaving aside the large questions of Transportation Economics, viz., how the Transportation prices by rail or the shipping services are or should be fixed or how far the competition and monopoly, the laws of joint and separate costs, the increasing and diminishing returns, and the Agreements and Conferences among the rival sellers of Transportation, affect such transportation prices in actuality, or the place of National Transportation services in developing a nation's inland and the foreign trade as being more or less academic, we would rather deal with some of the immediate transportation problems of this country that will be of general interest to our producers and consumers.

In spite of its manifold advantages, the modern transport is not an unmixed blessing, as due to the quick, cheap, and regular modes of transportation, the world is now producing and consuming more goods for which it has become extremely difficult to find out markets for the surplus products, or protect the local producers from the attacks of foreign manufacturers out to find markets abroad.

To solve these difficult problems, the Government of every civilised country have been now forced to take the help of bounties and protective tariffs and similar devices are being adopted in India. The Transportation Tariffs are also in no way less important than the Customs tariffs in so regulating the exports and imports as to obtain the maximum benefit for the people; but it appears that in India the Transportation Tariffs have not received sufficient attention from our economists and publicists. While on this subject it may be noticed that having no national mercantile marine, "shipping has given a wrong bias to the position of India in international trade". It has been truly observed that "in the world emporium, India for want of parental solicitude appears as a Cinderella rich in her natural lines only, whereas proper care would have presented a princess decked in variegated fineries of indigenous manufacturers" (S. N. Haji—"Economics of Shipping"). We are more fortunate in having a system of national railways and so it is likely to yield more tangible result if we pay closer attention to the immediate questions of railroad tariffs.

We take for example the case of Indian sugar whose transport problems appear to us an important subject of study. The history of the railroad tariffs for this commodity, described in brief, will show that the rates for the carriage of the imported sugar from the ports to the interior of India that had been already reduced in 1904 received a further reduction in the next year due to competition for the port traffic between the Calcutta and Bombay lines which gave the foreign sugar a special opportunity to attack the indigenous commodity at the Indian markets. When the Industrial Commission came out to this country (1916-18) more than ten years after the preferential railway rates which the foreign sugar had been enjoying till then were so glaring, that the matter received special mention and a severe criticism in their report. Owing to the criticism from such an august body, these inequalities in railway rates were generally remedied but we cannot say that the Indian railways did all that was expected in this case, as had our railway managers

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been really solicitous to the welfare of the indigenous sugar industry, they could by means of adjusted tariffs easily block the imports of foreign sugar.

It is something that the Government of India have agreed to take a more active interest in Indian sugar by imposing a heavy protective tariff on the imported goods. The tariff against foreign sugar was raised with effect from September 1931, which has resulted in a heavy decline of the imports as will be evidenced from the following table:

1929-30	..	18.78	crores
1930-31	..	10.96	"
1931-32	..	6.17	"
1932-33	..	4.23	"
1933-34	..	2.7	"

As the Government has now definitely decided in our favour, we may reasonably hope for a continued prosperity for the Indian sugar, but it will be noticed that the foreign manufacturer has lately adopted a new contrivance to avoid the Customs duty. Enormous quantities of Java sugar are now landed through the maritime States of Kathiawar and Southern India, and while in 1932-33 the import of sugar through the Indian State ports have been 64,000 tons, it went up to 74,000 tons and 110,000 tons in 1933-34 and 1934-35 respectively. As time moves on, we are afraid these imports will increase, for it will be very convenient for the foreign sugar to attack the indigenous sugar at the British Indian markets through the back door. The Indian States will also naturally favour this policy, which means some more revenue for their own ports, and more traffic to their own systems of railways, though the purpose of the India Government as well as the cause of the Indian sugar industry are obviously defeated. It is high time that preventive measures should be immediately taken to check this menace at the beginning, and we earnestly draw the attention of the Government to this matter. Not sure whether it will be practicable for the Government of India to arrange the imposition of similar protective tariffs on the ports of Indian States as well or treat these goods as contracted articles, may we suggest a system of checking by means of railroad tariffs. The latter process is more simple, but equally effective, and will

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be an important example, of the principle that the railroad tariffs can control the course of modern trade in the same way as the industrial tariffs. The Government having already decided in favour of the Indian sugar, it is only expected that the State-owned railways should co-operate with the State policy.

In this particular case to send the sugar through the Kathiawar ports to the British Indian markets, the traffic has to be made over to B. B. C. I. Railway either at Wardhen Junction, Ahmedabad, Baroda or Meshana Junction, Viramgaon for carriage to the interior, but these routes may be easily blocked by adopting a system explained below. The General classification for sugar at RR over the Indian railways is class second at '42 pie per maund per mile or 0-3-6 per 100 miles, but on the B. B. C. I. Railway the traffic ex-Bombay is chargeable at class 1, or 0-3-2 for 100 miles and from the U. P. sugar factories via Cawnpur a special telescopic schedule rate at C/S. OR. has been provided at '42 pie per maund per mile for a distance of first 300 miles, '30 pie per maund per mile for the next 100 miles and '20 pie per maund per mile between the distances of 400 and 500 miles working out as follows:

100 miles	..	0	3	6
200 "	..	0	7	0
300 "	..	0	10	6
400 "	..	0	13	0
500 "	..	0	14	8

If the B. B. C. I. Railway is now in a position to fix a special classification for the carriage of sugar over certain routes, it can arrange in the same way a specially high classification in respect of this traffic through such junctions by which the sugar imported at the Kathiawar ports generally enters into British India. A special classification of VIII that is an equal mileage charge of 1'04 pie per maund per mile may be levied under which the rates up to 500 miles work out as:

100 miles	..	0	8	2
200 "	..	1	0	4
300 "	..	1	8	6
400 "	..	2	0	8
500 "	..	2	8	10

By adopting a scheme as suggested here, the foreign sugar will be made to pay an extra railroad tariff of 0-5-0 per maund for markets situated at 100 miles, 0-9-6 for

markets at 200 miles and 0-14-0 for markets 300 miles away, which will have nearly an equal effect as the Customs Tariff towards helping the Indian sugar industry.

In the alternative the classification for sugar on the B. B. C. I. Railway may be raised to Class VIII, whereas special rating arrangement may be made for the indigenous sugar. Such practices are quite common with the Indian railways, and as an instance in point the case of jute traffic carried on the E. B., A. B., and the river steamer services may be mentioned. We find that the E. B., A. B., and the steamer services have raised their classification for jute to Class VI as against the General classification for this commodity at Class II, but in actual practice the traffic from their principal jute booking stations to the Calcutta stations or to Kankinara, Agartala, Naihati and *via* etc., in local or in through booking are actually carried at special rates, which work out to a basis of charge between 1 and 2 class rates. The main idea of this rating policy on the E. B. is to regulate the flow of jute to its own

advantage and on the A. B. and the steamer services a similar policy has also been followed. The proposed exceptional VIII class rate for sugar on the B. B. C. I. Railway might be made applicable only to sugar imported *via* the Kathiawar ports and entering into British India *via* the several junctions with the B. B. C. I. Railway. At the same time with a view to keep the rates from the indigenous sugar factories on the present lower level schedule rates might be quoted for sugar traffic booked over the B. B. C. I. Railway generally, except in booking *via* the various route with the Kathiawar railways. A similar policy may be adopted in respect of the South Indian railway having a direct connection with the Malabar ports. Now that the Trunk line railway systems of this country belong to the State, it should not be at all difficult for the Government of India (Railway Board) to adopt a scheme like the above, and in conclusion we also draw the attention of our publicists to this question so that if necessary the matter may be moved in the Legislative Assembly.

FEDERAL RAILWAY AUTHORITY

BY MR. D. RAMALINGA REDDY, B.A., B.L.

In the last number of this *Review*, Mr. Ramalinga Reddy discussed the political and constitutional implications arising out of the States joining the Federation. In the following pages, which form the concluding portion of his article on "States and the Federation", the writer analyses those sections of the Government of India Act bearing on the position of the Railways under the Federal Scheme.—[ED. I.R.]

THE Railway Authority to be set up under the Bill is to exercise the executive authority of the Federal Government and to have the jurisdiction even over Indian States (*vide* Sections 175 read with Section 289). The Princes urged that the Federal Railway Authority should only be a co-ordinate body and should not control the working of a competitive system of Railways in Indian States. They want the Tribunal to be an impartial Board of Arbitration for both parties and not a court for the State Railways to pray for relief, like a plaintiff with the inevitable onus of proof on their shoulders. Parliament, however, has not chosen to comply with their demand. Though the Railway Police is to be retained by the Federal Government, the position of the States that have their

own Railway Police and exercise jurisdiction on their own lines will not be altered. The present position is that in spite of the retention by certain States of Railway jurisdiction and of their own Railway Police, the Governor-General in Council may, by legislation, not to say of the diplomatic pressure, secure from the States any object he desires. It is evident that the position of the States in this regard will be improved in the Federation. There will also be considerable room for extradition.

WATER RIGHTS SECTIONS 129-132

Section 130 deals with disputes regarding water rights allowing reference to an *ad hoc* tribunal of any complaints made by a Ruler, but reference is only permissive and may be allowed "unless the Governor-General is

of opinion that no action should be taken". On this the Princes observe in their memorandum: "The stronghold of Paramountcy has accordingly been kept impregnable." The Princes fear that it will go on getting reinforced with the progress of time by new fangled theories of acquiescence, disuse and case-law with all its ancillary powers. Sir Samuel Hoare claims that "these provisions would be as much to the advantage of the States as of British India". In reply to the Princes' memorandum on the India Bill, he assured the Princes that "they see no objection to proposing to make provision in the Bill whereby a State could on accession agree or not to come within the scope of these Sections (129-132). A Federated State which did not accept these provisions, would of course be in the same position as an unfederated State in case of any dispute arising.

FAILURE OF CONSTITUTIONAL MACHINERY

Dealing with a situation in which there has been a breakdown of the constitution, Section 45 declares:

(1) If at any time the Governor-General is satisfied that a situation has arisen in which the Government of the Federation cannot be carried on in accordance with the provisions of this Act, he may by proclamation

(a) declare that his functions shall to such extent as may be specified in the proclamation be exercised by him in his discretion;

(b) assume to himself all or any of the powers vested in or exercisable by any federal body or authority.

(2) . . . provisions may include for suspending whole or in part the operation of any provisions of this Act relating to any Federal body or authority except those provisions relating to Federal Court.

The Princes feel that Section 45 of the Bill is open to serious objections for the reason that possible indefinite suspension of the constitution would also involve the indefinite elimination of the powers and jurisdiction of the States, which were delegated to the Federation for a particular purpose which *ex hypothesi* has not been or cannot be carried out. If for any reason the constitution is to remain suspended for more than a specified period, they want the powers granted to the Federation by the various States to revert to the States. While the States are willing to accede to the Federation for the purpose of obtaining a constitution giving responsible Government

at the centre, it is not obviously intended that if such responsibility has become impossible of attainment, the powers handed over by the Federated States should still be subtracted from them. This is perhaps only a theoretical possibility, since if a breakdown occurred which was not of a purely temporary nature, there is little doubt that it would before long become necessary to amend the Act in important particulars and accordingly to take the States into consultation as to the form of amending the provisions. All genuine fears of the Princes about this clause may be removed by inserting a time limit in the Act on the operation of the special powers of the Governor-General when the constitutional machinery collapses.

CONCLUSION

The foregoing is only a cursory analysis of the immense changes in the constitutional position of the States, which the India Act will bring about when it is brought into force and when the Princes decide to enter the Federation. There can be no doubt that defective as the Act is from many points of view, it has this merit that it will bring the States and British India together. It may be a reactionary feature that the States subjects will not play any great part in the affairs of the Federation. It is only to be hoped that the effect of the growth of democratic institutions in the Provinces will be to give a strong momentum for the establishment of popular Government in the States. The developments in the States like Baroda, Mysore, and Travancore, encourage one in this hope.

Be that as it may, the fact that now the States can influence the Government of India's policy in regard to the number of All-India subjects is of no mean significance. Only time can show whether the machinery that will be set up by the Government of India Act will not break down under the pressure of conflicting interests, or whether it will pave the way for the establishment of a Self-governing All-India Federation, in which the States are all constitutional monarchies and in which the Federal Government will occupy a status in no way inferior to the status of any of the Self-governing Dominions of the British Commonwealth of Nations.

INDIAN LIBERALS AND THE CONGRESS

By MR. C. R. SOMAYAJULU

“THE view-points of the Congressmen and the Liberals are not so wide on fundamentals as they might have appeared at one time. There is no man in the country, there is no woman in the country, who does not wish for the freedom of the country. If there be one, I should be sorry for that individual. The difference between the theoretical goal of complete independence and dominion status is at the present moment, and will be for many years more, academic rather than practical. Unfortunately for us we have speculative intellect. The real practical difference between the Congressmen and non-Congressmen is with regard to method. But we must never allow these minor differences of political method to affect joint action with regard to fundamental problems affecting the welfare of the country.” Thus observed Mr. C. Y. Chintamani, a distinguished ex-President of the All-India National Liberal Federation at Bangalore.

The Indian Liberals or the Moderates were a section in the National Congress Organisation till 1918 led by Sir Pherozesha Mehta, Dadabhai Naoroji, Mahadev Govind Ranade, and Gopal Krishna Gokhale. After the secession of the Liberals from the Congress, they adhered to the original goal of the Congress by constitutional means, to achieve full Self-Government and Dominion Status at the earliest possible date. It is the only party that is faithful to the traditions and principles, policies and methods, and steadily and consistently carrying on the work of the Indian National Congress that was founded in 1885 at Bombay by Mr. A. O. Hume, served devotedly by Sir William Wedderburn and rehabilitated after 1907 by Sir Pherozesha Mehta, Mahadev Govind Ranade and Gopal Krishna Gokhale and others. It exists to realise the ideal of Swaraj put forth by Dadabhai Naoroji at the great Congress of 1906. In connection with the Montford Reform of 1919, those robust Congressmen, such as Sir Surendranath Banerjee, Sir Dinshaw Wacha, Sir N. G. Chandavarkar, Rao Bahadur R. N. Mudholkar, the four distinguished ex-Presidents of the Congress, the Rt. Hon. V. S. Srinivasa Sastri, Mr. C. Y. Chintamani, Sir C. Setalvad, Sir P. S.

Sivaswami Iyer, and Pandit Hirdayanath Kunzru, the present President of the Servants of India Society, and many others who had lost faith or given up patience, were obliged in the public interest to separate themselves from the old organisation, the Indian National Congress, when it passed under a new control and ceased to be what it had been. They then founded the present National Liberal Federation of India, a non-communal organisation in 1918 at Bombay, with a double object of ensuring the effectuation of the Montford Reforms of 1919 and of sustaining the old Congress movement. The Liberals were compelled to part completely with the present activities of the Congress organisation after the declaration of Mahatma Gandhi's method of direct action of non-co-operation and civil-disobedience movements. The younger generation has no faith in those weary and slow methods of constitutional agitation of the pre-Congress leaders and of the present Liberals, their successors, to achieve Swaraj for the Motherland. The youths of to-day were impatient to remain any longer under the foreign yoke of the British domination and so they wanted to adopt more rapid and radical methods and, if possible, by revolutionary means to reach the goal of Swaraj. The then Congress leaders, who captured the machinery of the Congress organisation, had tried for the last 18 years the methods of direct action of non-co-operation and civil disobedience movements, but they failed to achieve immediate self-government inside or outside the Empire. The country must be grateful to Mahatma Gandhi, the greatest living man of the whole world to-day. Only due to him, the mass consciousness was awakened among the people and improved our Indian industries such as khaddar. But the country had lost a united demand, a united platform and it divided the country into various political and reactionary parties and communal organisations to quarrel among themselves, thereby forgetting the larger and immediate issues of importance of the nation after the present Congress leaders had adopted the non-violence and emotional methods of direct action. Mahatma Gandhi, the acknowledged and accredited former

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Congress leader, admits now after the failures of direct action that the Parliamentary mentality had come to stay among the people and it is the *dharma* of his fellow-Congressmen to return to the once despised methods of constitutional agitation of “the allies of British Imperialism” as Pandit Jawaharlal Nehru describes the Liberals. The majority of one section among Congressmen came to the point of considering whether to reject or accept office under the new constitution. Dr. Pattabhi Sitaramayya, a distinguished Congress leader, said in a Press interview “that the Congress had reverted to Liberalism”. The present position of the Indian Liberals in the public life of the country is very tragic and peculiar due to the extremists' denunciation of them as traitors, job hunters, title seekers and allies of British Government, and the Government blames them for their severe criticism against repression and actions of the Government more than a fiery Congressman of to-day.

Mr. T. R. Venkatarama Sastri, the President of the All-India National Liberal Federation, and other Liberal leaders several times appealed to the National Congress to take the lead of gathering all the political parties and organisations under its banner as a premier political organisation to present a united front to the British Nation on all the agreed matters, particularly the universally condemned retrograde and reactionary new constitution by every political shade of thought including the Muslims. The Rt. Hon. V. S. Srinivasa Sastri, an ex-President of the All-India National Liberal Federation, had told the Madras public in January last of certain reasons for the Liberals declining to merge completely in the Congress organisation in his individual capacity and they are: (1) Goal of Purna Swaraj or Complete Independence, (2) Method of Civil Disobedience, (3) Manual Labour Franchise clause and (4) Khaddar clause. I shall examine dispassionately with a non-party spirit the four difficulties for the Liberals to merge in the Congress organisation.

The first point is:

Regarding the goal of Purna Swaraj or complete independence of the Congress. The goal of the Congress from 1885 to 1928 is full

responsible Government, Swaraj, or recently called Dominion Status within the Free British Commonwealth of Nations, and it was endorsed by every political party including the All-India Muslim League. The National Congress in 1928 demanded Dominion Status within a year but the British Government refused to accede to their demand. The Congress in 1929 declared its goal as complete independence under the present President of the Congress, Pandit Jawaharlal Nehru, at Lahore. But again in 1933 at the Second R. T. C. at London, Mahatma Gandhi on behalf of the Congress demanded “Substance of Independence” or in other words Dominion Status, the goal of the Liberals and other non-Congressmen.

Pandit Motilal Nehru quotes the views of Mahatma Gandhi on the All-Parties Conference Report (from *Young India*) in his Congress Presidential Address at Calcutta in 1928.

There is still much diplomatic work to be done. But more than the diplomatic work is that of forging the sanction. Pandit Jawaharlal Nehru truly observed that whether it was Dominion Status or Independence a proper sanction must be necessary if the national demand was to be enforced. Bardoli has shown the way if the sanction has to be non-violent. The Congress creed has non-violence as its integral part. There is no denying the fact that non-violence has receded in the background before Bardoli. But even as the Nehru report has an unanimous demand possible, Bardoli has brought back the vanishing faith in non-violence. If then we are sure of the sanction, we need not worry whether Swaraj as otherwise spelt as Dominion Status or Independence. Dominion Status can easily become more than independence if we have sanction to back it. Independence can easily become a farce if it lacks a sanction. What is in a name if we have the reality. A rose smells just as sweet whether you know it by that name or any other. Let us therefore make up our minds to whether it is to be non-violence or violence, and let the rank and file work for the sanction in real earnest even as the diplomats must work at constitution making.

The Rt. Hon. V. S. Srinivasa Sastri, an ex-President of the All-India National Liberal Federation, said at Madras:

Even here it may be possible to persuade me and others who are anxious to be persuaded that what is good enough for the Mahatma is good enough for us.

The Rt. Hon. Sastri's attitude represents the majority view of the members of the National Liberal Federation of India. Regarding the second condition of the method of direct action of civil disobedience, the *Leader*, a well-known Liberal organ, writes in its editorial of February 1 last:

If this method of direct action is to be limited to specific areas and specific grievances, there cannot be much disagreement between Congressmen and Liberals. For Constitutional agitation, as explained by Mr. Gokhale, does not always or necessarily exclude that means of securing the redress of grievances. But organised mass civil disobedience directed at the very existence of the Government is a very different thing. And to that the Liberal Federation must remain opposed.

Pandit Jawaharlal Nehru, the President of the Congress, in his presidential address at Lucknow, observed :

There has been some talk of militant programme and militant action. I do not know what exactly is meant, but if direct action on a national scale or civil disobedience is meant, then I would say that I see no near prospect of them. Let us not indulge in tall talk before we are ready for big action.

Pandit Jawaharlal Nehru, the acknowledged socialist leader of the younger generation, frankly admits that there is no near prospect of reviving neither individual civil disobedience for which the Liberals are prepared to support nor for the mass civil disobedience for which the Liberals are opposed to overthrowing the present existing Government. It is not a question to be considered and attached immediate importance to by the Liberals and their persistence and unconditional assurance from the Congress leaders is simply unjust and thereby endangers the national interests.

The two other objections are : the manual labour, franchise clause and Khaddar clause. In this connection Babu Rajendra Prasad, the then President of the Congress, issued a statement at Calcutta in January last :

But I may be permitted to point out that if the Rt. Hon. Sastri's objections were confined only to Khaddar and Labour Franchise, a rapprochement would be easier.

The Lucknow Congress by a large majority had removed the manual labour franchise clause from its constitution.

Thus there is practically no difference of opinion at present between the National Congress and the National Liberal Federation regarding the methods and aspirations. The National Congress and the National Liberal Federation and every political organisation wants full self-government as in the words of Abraham Lincoln : " Government by the people, for the people, of the people."

PANDIT JAWAHARLAL AND THE LIBERALS

"I hold that the Liberal and Responsivist ideologies are definitely reactionary and harmful and inevitably involve co-operation with British Imperialism. Thus instead of helping us to march along the road to Freedom, they strengthen the hold of British Imperialism," said Pandit Jawaharlal Nehru. No one will question the Pandit's sincerity of his frank views on socialism and other matters and his burning desire for the freedom of the Motherland at the earliest possible date. Mr. Nehru may denounce the reformists such as Liberals as *men in a state of senility*.

Mr. Nehru has a passionate desire to adopt a system of government like that of Russia and other foreign governments who hate the power of British Imperialism to solve our political, social, and economical problems forgetting the disparity between our present condition and that of other countries of the world. Pandit Jawaharlal has no faith in Mahatma Gandhi's non-violence methods as a political weapon to achieve Swaraj for the country. But he wants to adopt more radical methods of a revolutionary character. He was a revolutionary in his outlook and in his views and so it is natural that he has got utter contempt and disregard to the views of the people of reformist mentality, such as the Liberals and other non-Congressmen. This is quite clear to the public and to every observer who follows the daily political events and judges impartially of Mr. Nehru's intolerable criticisms and his public insulting speeches in the various parts of the country against his fellow Indians, the Liberals, as in his Lucknow Congress Presidential Address, in his autobiography, and his recent statement issued by him from Mussoorie, simply because they are opposed to his personal views on Socialism. It is a great wonder for the public to note why Mr. Nehru invited the Liberals and other non-Congressmen to join the Civil Liberties Union of the Congress when he knows that they were the enemies of Indian Freedom and allies of British Imperialism. The relations between the Liberals and non-Congressmen became strained owing to Mr. Nehru's severe criticism of their objective and outlook on Indian Freedom. The Congress leaders were unjust again in criticising the Liberals for their refusal in joining the Civil Liberties Union.

The Liberals were also severe critics of the Congress policies and ideals, but not so much as the present Congress leaders simply to win over the electorate in the coming elections *by fair or foul means* to get a majority in all the Provincial Councils under the new constitution. Pandit Jawaharlal Nehru is insulting the pious memories of Dadabhai Naoroji, Sir Pheroze Mehta, Gopal Krishna Gokhale and Bal Gangadhar Tilak by criticising the Liberals, the successors of Gokhale, Sir P. M. Mehta, Dadabhai Naoroji and the Responsivists, Mr. Tilak's successors in politics.

Pandit Jawaharlal Nehru may remember the wise words of his distinguished father, Pandit Motilal Nehru, who said in his Congress presidential address at Calcutta in 1928 :

The first and the foremost obvious duty is to set our house in order. For this purpose rally round all the political parties under the banner of the Congress and prepare to march shoulder to shoulder with them at the farthest end of the common road. The real work has to be done towards progressive parties in the country.

Let every Congressman digest the wise words of Pandit Motilal Nehru's appeal for the co-operation of the Congress with all the progressive parties. The National Congress as an organisation has not yet ratified the views of Pandit Jawaharlal on Socialism, and in the sense the Congress represents the whole nation they must make it easier and open its doors for all the parties who wish to join it. In the present circumstances, under Pandit Jawaharlal's leadership, there is no near prospect of merging or even for a rapprochement between the Liberals and the Congress provided both of them are prepared to sacrifice some of their policies and principles. In the country's best interests, men like Mahatma Gandhi, Babu Rajendra Prasad, Pandit Madan Mohan Malaviya should take the lead of the gathering of all the progressive Nationalist parties and form a united parliamentary board to contest the elections under the new constitution *irrespective of party considerations*. The Congress and the Liberals have not the least necessity to sacrifice any of their principles and convictions to act jointly on all the agreed matters, and both of them can adopt their methods and policies outside the legislatures. The Congress has already delayed in

effecting such a unity among the progressive nationalist parties, and even at this very late hour every true patriotic Indian welcomes such a political union of all the parties that was effected in connection with the Simon Commission of 1927, to impress upon the British Government that the Indians were unanimous in their political demand and aspirations and, secondly, to bring pressure upon the British bureaucracy that they cannot any longer disregard Indian public opinion. Babu Rajendra Prasad, a distinguished ex-President of the Congress, observed at Patna :

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 and communities and parties, and after finding out an agreed point we ought to have acted unitedly

if possible sacrificing our principles and tried to reach that destined goal.

Proceeding, he asked

if it was practical politics to say that all our communal or inter-communal or inter-provincial differences will vanish in no time if we could concentrate our attention on our economic problems and solve it along socialist lines. This might be possible in distant future after we had won our self-government but it was not possible to-day.

Babu Rajendra Prasad rightly admits that it is hardly opportune for Pandit Jawaharlal Nehru and his socialistic colleagues to teach the gospel of socialism at this critical juncture, which will simply create new problems and thereby divide our country into more communal and reactionary parties to quarrel among themselves for petty issues. The National Congress may be the most powerful, most prominent and influential organisation in the country that the present leaders, who are in charge of it, must remember in their mind that without political unity among all the political organisations and parties it cannot achieve any fruitful results. The Congressmen's or any parties' heroic words or, and, election promises will not help to improve the present state of the country but the country wants a programme which suits our present immediate needs to improve the poverty of the masses, the present grave unemployment problem among the

educated youths, and, lastly, the grave economic depression either from the Congress or from the Liberal party or from any organisation, but not the far off dream ideals like socialism to cure for all our ills in social, political, and economic problems. The Congress, the Liberal party or any political organisation should not criticise their respective policies and ideals but place them before the country by means of propaganda inside and outside the legislatures. The country will judge impartially the respective policies, and the people will select a policy which is suited to their present immediate needs. Free criticism is welcomed by any party or organisation of each other's policies and methods only in the supreme interests of the Motherland, but not for mere personal jealousies and intrigues among the leaders of the various other parties. No party will be able to achieve anything fruitful by mere criticisms of each other, but they simply harm the country's best interests and thereby further allow the British Government to hold us under political subjection and slavery for some more centuries. The Congress would be wise enough not to talk of boisterous words of constituent assembly, wrecking of the reforms, and of acceptance of office, which will enable the Liberals and other progressive parties to co-operate with them on all the agreed issues to present for a united demand to the British Nation. The Congress has again postponed the question of acceptance of office for the last one year under the new constitution; for in their opinion it is premature to decide the question but it seems that in the opinion of the super-Congressmen it is premature to talk and ask the nation to favour the calling of a constituent assembly and of solving our political, social, and economic problems through socialism. It is a great tragedy of India's fate that the Congress and the Liberals should simply quarrel for the mere words of complete independence and dominion status when nothing is granted by the British Government and thereby blocking the way for the national unity of the country. Samuel Smiles writes in his book "Character of a True Gentleman":

Another way of showing politeness is consideration for the opinions of others. Let men agree to differ and when they do differ, bear and forbear. Principles and opinions may be maintained with

perfect politeness without coming to blows or uttering hard words, and there are circumstances in which words are blows and inflict wounds far less easy to heal.

As bearing upon on this point, we quote a little parable spoken some time since by a preacher:

Early one misty morning, I saw something moving on a mountain side, so strange looking that I took it for a monster. When I came nearer to it, I found it was a man. When I came up to him, I found he was my brother.

Let all politicians who belong to the various schools of political thought in India and who really desire their country's future welfare and prosperity, digest the wise words of the distinguished writer, Samuel Smiles.

I shall conclude this article by the wise words of one of the few and distinguished patriots, Gopal Krishna Gokhale:

We should not do our work in a narrow exclusive, intolerant spirit which says: Whoever is not with us is against us. Let us do it in the broader, more comprehensive, more catholic spirit which says: Whosoever is not against us is with us. Harmony, Co-operation, Union—by these alone can we achieve any real success in our present state.

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RELIGION TO-DAY*

BY PROF. S. S. SURYANARAYANA SASTRI, M.A., B.Sc., BAR.-AT-LAW

THE religious beliefs of mankind have changed with the rest of the changing world. The growth of scientific knowledge, the pressure of economic factors and paramount political considerations have tended to make men concentrate more on this life than on another to come; and the mode of looking at the present life has also had to change in consequence. Impractical idealism and foolish superstition have alike had to flee before the torch-light of reason. Religion can certainly not terrorise as it did of old; it cannot claim or command loyalty from the irreverent who are not few in number. Irreligion is increasing, not because that appears to be the path of ease, but strangely enough because it appears to be the path of duty. Religion has stood long enough for ignorance, inequality, injustice; and if it is our duty to abolish these (no religion worth the name can stand for their perpetuation), it is the duty of religion to abolish itself. The pleasure-seeker has always found it convenient to deny the reality of anything other-worldly, but now he finds strange recruits to his creed—recruits who subscribe to his conclusion but will grant him very little of what he used to seek, indeed, only that of much of it as is compatible with their ideas of Duty, Equality and Uplift. The story of religion in Russia, what it might have been and what it now is, makes fascinating reading. It tried to dominate both Church and State; it was so conscious of its own importance that when its flock was dying of famine, it refused to part with its consecrated wealth; and

now (deservedly it would appear) it is nowhere in Russia; the only survival of religion that Dr. Braden can see in Russia is Communism itself, which is, almost if not quite, a religion in its adherence to a definite orthodox creed, in the veneration of Lenin almost amounting to worship, in its belief in the salvation of society, in its highly missionary nature, in its elaboration of rituals, song and music, and in the extreme loyalty it commands from his adherents. The religious institutions are gone, but Communism exercises a restraining influence, so that even in a matter like sex morality to which Communism gives no weight, there has been little laxity or abuse, and then only from those who were not old enough not to welcome the end of religion while they were not young enough to come under the discipline of the party.

But modernism has not followed the same course or had the same success elsewhere than in Russia. The forces of religion could not be routed, largely because they had kept themselves in training, adapting themselves to however small an extent to the changing times. Thus we find in Hinduism and in Islam, in the many religions of China and Japan, and in Judaism, at least two more tendencies—one attempting to conserve religion by refashioning it to suit modern needs and another reactionary turning away violently from modern demands and reaffirming Fundamentalism. The reform group in Hinduism is represented, for instance, by thinkers like Prof. Radhakrishnan who deplore the static condition of Hinduism and seek to revitalise it so that it may nourish and sustain those who profess it instead of being a dead weight on them; movements like the Brahma Samaj and activities like those of the Ramakrishna Mutt

Modern Tendencies in World Religions. By Charles Samuel Braden, Ph.D. George Allen and Unwin, London. Price 10 Shillings net.

(deriving their inspiration, according to Dr. Braden, from Christian missionary activity) are also representative of this tendency. The Arya Samaj and the Hindu Mahasabha are representative of the reactionary movement. In the case of Eastern countries and religions, another factor of change besides scientific, economic and political progress is the contact with Western culture. This contact has produced in Hinduism a new respect for the individual as shown in the greater respect for women, the abolition of the system of temple prostitution and the move to admit outcastes into temples.

The people of Japan profess at least three religions: Shinto, Buddhism, and Christianity. They have all been subject to change in the same way as in other countries, say India or China. But if Dr. Braden's account is to be trusted, the relations among these religions are far more harmonious in Japan than in either of the other two countries. In India, the sense of strangeness due to political domination and fomented by Communal troubles has effectively stood in the way of sympathetic understanding or assimilation. Hinduism, Mahatma Gandhi is reported to have said, did not drive out Buddhism, but assimilated it. If it did not similarly assimilate Islam and Christianity, it is not entirely due to the virility of these religions, but also to the political conditions of their contact with Hinduism. Thanks to the present wave of nationalism, and the abolition of the Caliphate, the Christians and Muslims have begun to look more to the needs of their Indian domicile. The Christians here as in China demand a national Church; and some few among them have taken up the Hindu attitude of bringing Christ not as a proud gift, but as an humble offering. But with all this,

the results of the contact with Western culture are not as happy here as in a country like Japan. Dominated as we have been for centuries, we have a deep-rooted inferiority complex leading to wild reforms and violent reactions.

We have yet to learn that while reform is both desirable and necessary, it does not require the abandonment of the fundamentals of our creed—Karma and Rebirth. It is not true, as Dr. Braden would have it, that "Karma and the doctrine of Reincarnation have cut effectively the impulse of self-giving for the sake of others" (p. 85). Early Buddhism with its social service and Mahayana Buddhism with its doctrine of universal salvation both believed in Karma. And Brahmanism was never unsocial, much less anti-social, though it did not parade its social virtues, since the practice of these came in the rounds of its daily duties. What is needed in India is neither irreligion nor reaction but reform; sound reform, however, is impeded not a little by our reformers being in the position of performing bears showing off their tricks to the satisfaction of their master.

It is a pity that Dr. Braden has not given us a chapter on modern tendencies in Christianity. The excuse that readers of the book are probably "familiar with the effect of the modern age on Christianity" is not sufficient justification. We are familiar with Dean Inge's story of the Bishop, who did not mind the charge of not being a good Christian but did resent his being told he was not a gentleman; but a greater familiarity with the reform and reactionary movements in Christianity and with the effect, if any, of Eastern culture would not have been unwelcome. Dr. Braden's method again, treating of countries in some chapters and religions in others, is capable of improvement. But the book as a whole is very informative and makes delightful reading (despite some jarring Americanisms). It will be found useful by all interested in religion and kindred topics.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

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The Viceroy's Address

IT is too much to expect that all parties in the country will share H. E. the Viceroy's enthusiasm for the new constitution, but his first address to the Central Legislature has undoubtedly created an excellent impression of His Excellency's earnestness and sincerity and his genuine desire "to interpret his duty with a liberal and sympathetic mind". The ring of sincerity and statesmanship in the speech is unmistakable. As one who took a by no means negligible part in the shaping of the reforms, the Viceroy spoke eloquently of what he called "this great experiment in representative self-government" which "for breadth of conception and boldness of design was without parallel in history". His Excellency is not unaware of those who held a different view and he frankly accepted the sincerity of their convictions. Those who heard the speech felt that his plea for tolerance and co-operation was no formal platitude but the expression of the deep-rooted urge of conviction. And it is significant that His Excellency laid stress on the fact that "the spirit in which a constitution is worked must in the long run count for more than the letter in which it is written". On the part of England the obligation is no less imperative. The impending changes, said His Excellency, involved "nothing less than the discarding of old ideas of imperialism for new ideas of partnership and co-operation. For my part," concluded the Viceroy,

I shall be ready and anxious when the time comes to work to the best of my power, with any political party willing to work the constitution that may succeed in winning the confidence of the electorates.

The S. A. Delegation

It was a happy idea of the Government of India to have invited the Union Government to send a second deputation to our country; for whatever may be said to the contrary, the visit of the first delegation not only paved the way to break the wall of prejudice but contributed a great deal to the speedy settlement of the terms of the agreement subsequently entered into between the Government of India and the Union Authorities. We are aware that, that agreement has not borne much fruit. Many disabilities and harassments in regard to trade licences do continue to exist, but some real advance seems to have been made in regard to the facilities for the education of Indian children, and we have it too on the authority of successive Agents-General that the social relations between the two communities have undoubtedly improved. And this in itself is a good sign. We have always thought that apart from economic jealousy, a great deal of the ill-treatment of our countrymen in South Africa has been due to the great ignorance prevailing there in regard to our ancient civilisation, our noble heritage and our distinct culture. We feel that even in their hurried tour through our country, the members of the Second Delegation will get enough opportunities to appreciate even to a small extent the genius of our civilisation and realise how very much India feels that their countrymen in distant South Africa are not treated as they ought to be; for be it remembered that as many as 80 per cent. of the Indian population in the Union have been born and bred up there, and to most of them India—the mother country—is only a geographical expression. The South Africans are justly reputed to be a brave and freedom-loving people, and will it be too much to hope that as a result of the visit of the Second Delegation led by one of acknowledged reputation for liberalism and a broad outlook, the lot of our countrymen there will be materially improved and they will be allowed to pursue their vocations in peace and prosperity.

The New Dewan of Travancore

The appointment of Sir C. P. Ramaswami Aiyar as Dewan of Travancore, in succession to Sir Mahomed Habibullah, has been welcomed with satisfaction. It is another gesture of His Highness the Maharajah's desire that his State should play its part worthily and in tune with the other progressive States in the country.

In the coming Federation, vital decisions will have to be taken by Travancore, and it must be comforting to all concerned that the affairs of the State at this important juncture will be guided by competent statesmanship. The new Dewan is well acquainted with the problems and conditions of Travancore, and his wide experience of administrative and legislative affairs in British India will doubtless stand him in good stead in piloting the affairs of this progressive State. As legal and constitutional adviser to His Highness, Sir C. P. Ramaswami Aiyar has already represented Travancore in its negotiations over a number of inter-State problems. Apart from his undoubted tact and talents and his driving power, the new Dewan brings to his high office genuine love for Travancore and its people and a deep sense of devotion to the ruler. We wish him and the State a spell of high distinction and achievement.

The Assembly Sessions

The opening of the Autumn Session of the Assembly was marked by a fusillade of questions being in the nature of a rapid review of the general administration of the country. As usual, Mr. Satyamurti covered a wide field. Starting with the delicate problem of the accession of the States to the Federation, he touched on the forthcoming Provincial elections, rail-road competition, broadcasting, Niemeyer report,

the Hallett circular, railway finances, Indo-British trade agreement, cottage industries, Kenya, Iraq, and finally landed, with a heavy thud on Mr. Tottenham for his lukewarm attitude towards the University Training Corps.

Two subjects that provoked a warm discussion were those relating to the new methods of nominations to the Indian Civil Service and the abolition of the Tariff Board. The adjournment motion over the first was found to have considerable support and Government suffered a deserved defeat. For, methods of nomination are always suspect and "nothing that the Secretary of State or the Government of India can say will convince Indian opinion that the Service will not suffer".

Mr. S. Satyamurthi's adjournment motion relating to the abolition of the Tariff Board was withdrawn on an assurance being given by Sir M. Zafullah Khan, Commerce Member, that the Government adhered to their policy of discriminating protection and that the disbandment of the Board did not mean that no fresh Board would be set up.

The Walk-out

The reduction of the duty on British textile imports by 5 per cent. on the suggestion of the Special Tariff Board and behind the back of the Assembly naturally provoked an adjournment motion in the Assembly. The Congress Party expected to be strongly supported by all progressive sections of the House; and when it was found that Government members were attempting the subterfuge of talking out the motion, there was wide-spread resentment and Congress members walked out in a body led by their leader, Mr. Bulabhai Desai.

The President made a statement justifying his action in allowing another member of Government to take part in the proceedings

just a few minutes before time. One can understand the President's desire to be fair-minded in giving every opportunity to the spokesmen of the Government to have their say, but the actual result which was just what was apprehended, was that the whole debate ended inconclusively. It must be remembered that such tactics are double-edged and a game that both sides can play. Congressmen having balked on a decisive victory unnaturally loath to be tricked out by this manoeuvring and they resorted to the walk out as a protest. Mr. Bhulabai made a clear and forceful statement explaining the grounds on which the Congress Party staged the walk-out.

He explained that the walk-out was a spontaneous expression of their natural spirit of resentment against the incidents of that evening and an expression of disappointment that the President could not see his way to right the wrong sought to be done by the Government.

The late Dr. Sunderland

A great and good friend of India has passed away in the death of Dr. J. T. Sunderland at the ripe old age of 95. We have few true and discerning friends abroad, and Dr. Sunderland served the cause of this country with an energy and persistence which many younger men might envy. He was in fact a rare instance of a life singularly free from racial or colour prejudice. A forceful writer, his pen was always ready in defence of Indian freedom. Indians in America naturally looked to him for advice and there was no more eloquent champion of our cause abroad. His love of India was so great that it was said that his rightful place was in this country. Indeed, Lala Lajpat Rai, when he finally left America for India, reported to have advised his young friend Dr. Hardikar: "Be guided by Dr. Sunderland, my boy, and take his advice in all that you do. He is our reliable friend in America." In the death of this high-souled American divine, the *Indian Review* has also lost an old and valued contributor.

A Plea for Indian Culture

Mahamahopadhyaya Prof. Kuppaswami Sastri's address to the Convocation of the Madras University is in effect a call to clear thinking and a challenge to many ill-digested ideas of life and society that clamour for recognition. The spectacular triumphs of Western civilisation are apt to blind us to the virtues of the more sedate East. He reminds us, therefore, that the mere achievements of mechanical science over which we glory so much, could be no substitute for the essentials of civilisation. The human virtues or the spirit of brotherhood has not kept pace with the march of science. The result is disharmony and chaos. Likewise in our attempt to imitate the West, we must guard ourselves against the danger of pandering for what might after all turn out to be social anarchy. The remedy is in the thorough grounding in our ancient culture. For

any attempt to write on a clean slate and to demolish the past completely and to build anew is against the nature of India's genius and will prove a dismal failure in India.

As a great lover of Sanskrit and a humanist, he advises a more intensive study of the language in which India's culture lies imbedded.

Indian Education in Natal

Since the appointment of the Natal Provincial Education Inquiry Commission, the problem of Indian education in Natal has received considerable attention in that colony. It is gratifying to see that the consensus of opinion is for affording equal facilities to Indians with the rest of their fellow-citizens. Several public bodies, both Indian and European, voiced the unanimous demand for equality of opportunity in this respect.

Now 80 per cent. of the Indian population in South Africa are South African born and have no other country to look forward to as their own and it is but right that they should be treated as other South Africans.

FOREIGN AFFAIRS

BY "CHRONICLER"

The War in Spain

THE Civil War in Spain is still going on with ruthless savagery. The insurgents are pressing heavily on all sides and the fortune of war, as we write, seems to be strongly against the Government. San Sebastian was evacuated with a view to avoid complete annihilation. An important section of the Biscay Coast is now in the hands of the rebels and the centre of interest has shifted to the capital, which is being defended bravely by the people and the forces of the Government. Obviously the rebels are being helped by powerful outsiders with Nazi and Fascist leanings. Sir Norman Angell, summing up the probable repercussions of the Civil War on the European situation, observes in the latest issue of *Foreign Affairs*:

If now the Spanish Fascists should succeed, if, that is, we witness the destruction of a Popular Front Government by a Military coup, then the French forces of the Right—especially the more reckless royalist elements—will certainly be encouraged to go and do likewise. Even if they should not succeed, the position of the Blum Government, wrestling with obstinate financial and economic difficulties, would be rendered precarious and the general condition of unrest and instability in France would give a further impetus to the tendency already strong in British foreign policy—the tendency to come to a bargain, an understanding with Germany and other Fascist States and to give them a free hand in respect of Russia. The general feeling that it is safe for us to let Russia be eaten up may ultimately prove to be the most important fact in the history of the twentieth century.

Abyssinia and the League

The Credentials Committee in its report recommended to the Assembly of the League of Nations at Geneva that the Abyssinian delegation continue to sit and enjoy the rights of membership of the Assembly.

The Assembly adopted the report by 39 votes to 4, six countries abstaining from voting. Britain, France, the Scandinavian countries, the members of the Little Entente,

the Balkan Entente countries, and the British Dominions voted "yes", while the "noes" were Hungary, Austria, Albania, and Equador. The abstentions were Bulgaria, Chile, Siam, Switzerland, Portugal, and Venezuela.

The decision only applies to the present session and in no way prejudices the future. The Committee decided against an appeal to the Permanent Court of International Justice at the Hague on the ground that no decision could be reached by that Court before the Assembly rose.

Italian quarters in Geneva are naturally very excited over the decision, which amounts to validating the Abyssinian credentials.

As might be expected, Italy is threatening to leave the League. The threat if carried out may not be altogether bad for the League. For whatever its power to stop aggression, the League has, in this matter, acted in a straightforward manner. As a Contemporary rightly points out: It is because the League became the tool of tortuous British and French diplomacies, it came to stink in the nostrils of all earnest people.

Martial Law in Greece

A temporary dictatorship has been established by the Greek Prime Minister, General Metaxas, in a decree declaring martial law. General Metaxas states he has dissolved Parliament owing to its manifest powerlessness to govern efficiently and also owing to the danger of Communists' propaganda and owing to their systematic opposition to the Government, which is liable to lead to social and national catastrophe.

Hitler on the War Path

Herr Hitler, who was keeping a dignified silence during the Olympic festivities, has now returned to his sabre-rattling methods again. Curiously enough such tactics seem to be succeeding in Europe to-day. Addressing the Nazi troops at Nuremberg, the Fuhrer denounced Bolshevism as the deadliest enemy of Germany.

Wherever we look, we see Bolshevism inciting to intervention with supply of arms and money. We can regard all this calmly, but if they endanger the Reich, the German people will sweep away from their frontiers those who imagine that they will have a walk over the German Army.

We shall fight Bolshevism as a World Power if it tries to transfer its Spanish methods to Germany.

The Nazi leader is none of the strong, silent men of old but he brags a good deal in the fashion of the stump orator:

If we were to follow our inclinations and authorised, for instance, demonstrations in support of the nationalists in Spain, I would only have to give my word and like that (Herr Hitler snapped his fingers), ten or fifteen million Germans would jump at my call. There would be demonstrations such as the world had never seen, giving the world and even Moscow something unpleasant to think about.

That is his idea of neutrality in war time! But his challenge to Russia is direct and unequivocal.

If we possessed the Urals of Siberia and the wheat-fields of the Ukraine, Germany under National Socialist leadership would be swimming in plenty instead of having to fight for her existence.

Dr. Goebbels, the Minister for Propaganda, declared that Germany had given the signal for the world struggle. According to the *Times*, the German Press confirms the impression that the Nazi Government is attempting to work up an international campaign against the Bolsheviks. Such a direct challenge naturally provokes a retort.

"The Red Army is fully able to meet the enemy wherever he prefers," declared Marshal Voroshiloff, Commander-in-Chief of the Soviet Army, speaking at Kiev after the military manoeuvres there.

"We have one firm intention," said the People's Commissar for defence, "that is, if the enemy attacks the Soviet Ukraine or Soviet White Russia, we shall not admit him into the fatherland but we shall beat him in the territory from which he comes."

Thus the demon of war works in a vicious circle.

Republic for South Africa

Nationalists could and must get a Republic, declared Dr. Malan, member of the Union Senate, addressing a meeting of 2,000 persons. Dr. Malan, who acted as Prime Minister of South Africa in 1918-19, outlined the following necessary steps along constitutional lines:

1. Abolition of the title "British subject".
2. A complete break with Imperial Conference.
3. Refusal to attend the Coronation of the King.
4. Abolition of imported Governors-General.
5. Substitution of the President for the King.
6. Election of the head of the State in accordance with a new Constitution by people responsible to the people only and not to the King.
7. Substituting the phrase "elected President" in all national laws and Statute-Books for "King".

Dr. Malan added that these steps had been adopted in Ireland, which to-day was at the door of an independent Republic.

Sino-Japanese Crisis

As we go to Press, a grave Sino-Japanese situation has developed following the shooting of a Japanese sailor in the Hongkew district on September 23.

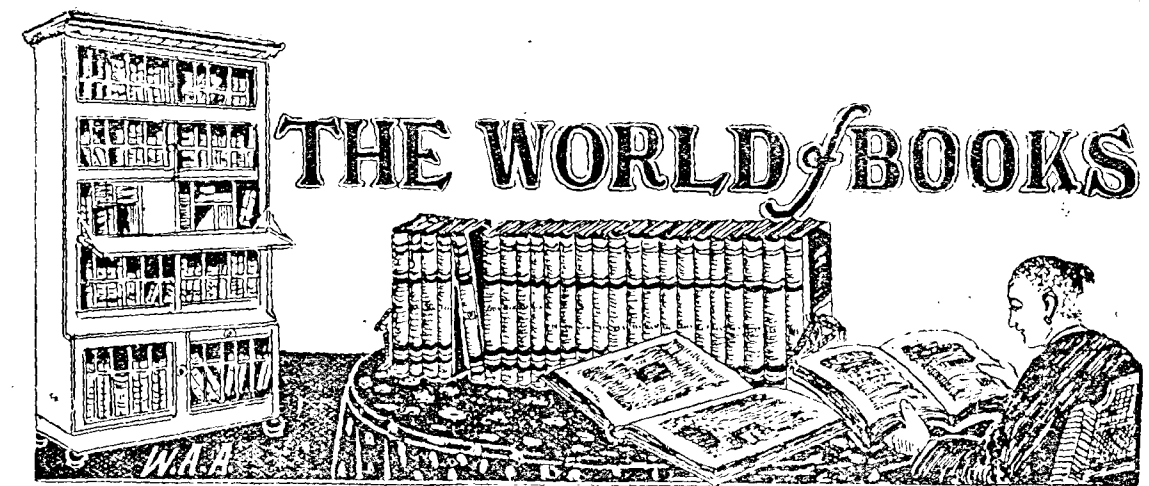
Japanese marines have placed a cordon round Hongkew and, according to a Navy spokesman, are to take up emergency defence positions embracing most of Chapei as well.

The shooting has caused a great sensation in Tokyo. Informed circles there express the opinion that the situation is very grave.

In Nanking, it is feared that Sino-Japanese relations are on the brink of a major crisis.

DIARY OF THE MONTH

- Aug. 26. India beats Hampshire by two runs at Bournemouth (in cricket).
- Aug. 27. Major-General Bradfield is appointed Director-General of Medical Services.
- Aug. 28. The Select Committee on Indian Companies Act Amendment sign their report.
- Aug. 29. The Transvaal Indian Congress entertain at banquet the South African Delegation.
- Aug. 30. *Queen Mary* wins the Blue Riband of the Atlantic.
- Aug. 31. The Autumn Session of the Assembly commences.
- Sept. 1. Government suffers its first defeat for the session in the Assembly over the question of nomination to the I. C. S.
- Sept. 2. Kemal Ataturk receives King Edward at Istanbul.
- Sept. 3. The Madras Council passes the Third Reading of the Inams Bill.
- Sept. 4. Assembly passes the motion for circulation of the Motor Vehicles Bill.
- Sept. 5. Robin Chatterjee breaks P. K. Ghosh's world record for endurance in swimming with manacles on.
- Sept. 6. World Peace Congress meets at Brussels.
- Sept. 7. King Edward completes his Mediterranean tour.
- Sept. 8. The Punjab Government grants remission to ryots in places where famine conditions prevail.
- Sept. 9. Ceylon State Council sends a Deputation to England to safeguard Ceylon interests at the Indo-British Trade talks.
- Sept. 10. Sir C. P. Ramaswami Aiyar is appointed Dewan of Travancore.
- Sept. 11. Sir Hyde Gowan resumes charge of office as Governor of the United Provinces.
- Sept. 12. Assembly commences consideration of the Companies Act Amendment Bill.
- Sept. 13. General O'Duffy organises an Irish Brigade to help the rebels in Spain.
- Sept. 14. M. Levanevsky accomplishes a 12,000-mile flight at high altitudes from Los Angeles to Moscow.
- Sept. 15. McMohan, whose revolver fell near the King's person on 16th July, is sentenced for one year's hard labour.
- Sept. 16. Pandit Ramachandra Sarma undertakes to fast unto death to end animal sacrifice at Calcutta Kali temple.
- Sept. 17. The ship containing members of the French Polar Expedition sinks in a storm off Iceland coast.
- Sept. 18. Mr. Aney resigns from the Democratic Swaraj Party.
- Sept. 19. The South African Delegation arrive in Bombay.
- Sept. 20. The General Council of the All-India Railwaymen's Federation meets in Bombay.
- Sept. 21. H. E. The Viceroy addresses both Houses of the Central Legislature.
- Sept. 22. Dr. Lamas is elected President of the League Assembly.
- Sept. 23. Joe Louis, the boxing champion, creates a world record by beating Ettore.
- Sept. 24. The Credentials Committee of the League allows Ethiopia to continue as member in the League.
- Sept. 25. Italians march on Gore, the seat of the Ethiopian Government.
- Sept. 26. Hon. Sir Robert Neil, Sir George Cunningham, and Hon. Mr. M. Garner Hallett are appointed Governors of Assam, N.-W. F. Provinces, and Bihar respectively.
- Sept. 27. France decides to devalue the franc.
- Personnel of the official Delegation to the Geneva Labour Conference is announced.
- Sept. 28. The Indian Olympic Hockey Team wins three more matches before sailing for India.



SCIENCE AND RELIGION. By Dr. N. Bishop Harman. Allen & Unwin. 5sh. net.

When 'a charming young lady', a university wit, made the incompatibility of Science and Religion the subject of her after-dinner chat, she never realised that the doctor, a medical practitioner, by her side would seriously take up the matter and write a book for Allen & Unwin, proving that, far from contradicting the fundamentals of Religion, Science, still growing, is only confirming the basic truths of Religion. If it is possible for a scientist like Dr. Harman to be religious, it should be possible for not only other scientists to be religious but for other religious men also to be scientific in attitude. "To acknowledge a vulgar atheism," as Harman puts it, is one of the fashions of modern man; it is claimed that science has clean-bowled Religion, but adherents of the latter are exclaiming that it is a no-ball. While Religion has every quarrel with pseudo-science and Science with pseudo-religion, there is and can be no conflict between true science and true religion; for the two are indissolubly linked.

The book surveys the 'signs of the Times' in the opening chapter, and in Chapter II on 'God', Harman proves the rationality of the belief in God by the teleological proof of creation and order in the universe. God is

to be accepted not on authority and emotion only, but on reason also. Chapter III on 'Man' is on his evolution into this glory from crudest biological specimen. While the author rejects the religious legend that man is a fallen angel and says that he is, according to the evidence of science, a rising star, he accepts that Religion and Poetry alone answer the question of how this man became a living soul. "There is a divinity that shapes our ends." The latter part of the third chapter discusses what Science and Religion have to say on Fate and Free Will. Chapter IV treats of the promises of Religion: answers to prayers, doing of wonders, freedom from ills, forgiveness of sins, and lastly life after death. Dr. Harman examines whether the findings of Science confirm or contradict these promises of Religion. The attitude of the writer is not clear here; for the most part, the examination brings into ridicule all these noble promises of Religion. He ends by saying that Science can neither prove nor disprove Immortality, which is a matter of faith and is, in all likelihood, true, very true. The author himself fears that he is likely to be taken as fantastic when he attempts to prove the immortality of man by the scientific law of the indestructibility of matter and energy.

EUROPE AT THE CROSS ROADS. By Dr. Kamil Krofta, the Czechoslovak Minister of Foreign affairs. Printed by "Orbis", Prague. 1sh.

Two unsettled questions are causing the present disquiet in international affairs—the problem arising out of the military defeat of Abyssinia and the annexation of that country by Italy, and the problem resulting from the military occupation of the demilitarised Rhine Zone by Germany. In both cases it is substantially a conflict provoked by States having violated international obligations, from which it follows that the solution of these matters is of interest to all countries that are concerned for the maintenance of international order and security. Both cases threaten seriously to shatter faith in the stability and possibility of upholding international obligations as well as confidence in the League of Nations which ought to be the guardian of those obligations.

Dr. Kamil Krofta very ably puts forward the attitude of Czechoslovakia towards the two conflicts.

EDUCATION IN INDIA UNDER THE EAST INDIA COMPANY. By B. D. Basu. R. Chatterjee, Calcutta.

This book is a second edition of the reprint of a series of articles originally published in the *Modern Review*. The thesis of the book may be summarised shortly. Mass education existed in India before the advent of the English. The East India Company did little to encourage the cause of education in this country and most of the progress was due to the inner urge of the Indians themselves. When the Directors of the East India Company did consider the question of education, whether the proposals emanated from Occidentalists like Macaulay or from Orientalists like Wilson, the motive was only an Imperial selfishness. Such in brief is the argument of Dr. Basu.

THE ROMANCE OF CO-OPERATION. By K. C. Behl. Published by the Inland and Foreign Trading Co., Amritsar.

This little book written by a former business manager of the Co-operative Industrial Societies, Punjab, is an indictment against the co-operative movement as it has been functioning in that Province and attempts to expose its mistakes and shortcomings which are due to ignorance, communalism and over-officialisation. The author pleads strongly for the eradication of the spirit of communalism so inimical to successful co-operation, and his remedies include the winning over the Sahukar to the co-operative movement. For this purpose he would even go to the extent of changing what he regards as "the very hard and fast rules of co-operative societies now in force" and of so framing their laws and regulation as to make them more like "partnership concerns requiring no sacrifice on the part of the Sahukars". The proposed remedy is, however, worse than the disease, and, if adopted, would be the death-knell of co-operation and not its reformation.

THE CAVE MAN. By Lilac Lane. T. Werner Laurie Ltd. Price 7sh. 6d. net.

This story is laid in the background of the neighbourhood of Honolulu. It is still possible that men are marooned in some island in that region. One such man of a strong character turns a cave man by necessity. A girl persecuted by an unscrupulous rich man and a doctor of a yacht, happens to be protected by the cave man who claims her love later and wins her after a serious impediment is overcome. The good character of the girl is well sustained and the book attains more than ordinary merit thereby.

STUDIES IN DRAVIDIAN PHILOLOGY. By K. Ramakrishnaiah, M.A., Senior Lecturer in Telugu, Oriental Research Institute, University of Madras. Price Rs. 2.

This work is meant to be an advance on the results reached by Caldwell from the comparative study of Dravidian languages. The aim of the author, a distinguished Telugu scholar, is to establish the propositions that primitive Dravidian was a language of primary roots and that the present vocabulary classified into various parts of speech arose from the steady operation of the principle of root agglutination and the natural laws of the development of human speech. Current forms of speech are analysed by the comparative method into their probable primitive components and traced to their earliest root forms. Verbal inflexion is first examined after an introduction of about fifty pages and then the nominal inflexion and derivatives. There is an appendix of nearly fifty pages which presents the root-material traced by the author as common to all the Dravidian languages.

THE SAMKHYA CATECHISM. By Vivekaprakasa Brahmachari. Thekapils Math, Madhuspur. 2 sh.

This little book on the 'Samkhya System' is written in the form of questions and answers—a method adopted by many ancient philosophers in the East and the West. The questions in this book are exhaustive and the answers are stated in a readable style. It is happy to note that the author has taken care to use only a few absolutely required number of technical terms which he has rendered into English with a fair degree of accuracy. There are tables indicating the Samkhyan classification of categories which are helpful to the reader.

KINGSHIP THROUGH THE AGES: A Historical Survey. By P. S. Ramakrishna Iyer, Professor, Maharaja's College, Ernakulam. The Vidya Vinodhini Press.

This small book traces the institution of kingship from the stages of its earliest historical manifestations down to the present day. It stresses on the services rendered by kingship to primitive society and explains how in India the pre-political stage, the conception of the contractual origin of the State, the idea of the king's divinity and the ideals of *Rajadharma* were operative factors. The book devotes some attention to the ideal of kingship among the ancient Tamils. It then takes up an evolutionary survey of the institution as it worked and was expected to function in the West, tracing also the anti-monarchist currents at work in the different epochs and ending with the hope that kingship will harmonise with democracy in the immediate future. The book should be very serviceable to students of politics and deserves a better get-up than it now has.

THE MAIN CURRENTS OF MARATHA HISTORY. By G. S. Sardesai, B.A. Patna University, Readership Lectures. Published by K. B. Dhavle, Girgaum, Bombay.

This second edition has been enriched with many new points culled from the Peshwa's Daftar, from which the author has published numerous Selections under the auspices of the Bombay Government. Thus while in the first edition there were several gaps in the treatment that was intended to be purely an interpretation of Maratha history from the Maratha standpoint, these have been made good in the present edition without, however, unduly burdening the book. The author has made a critical use of the Marathi and Persian papers of the pre-Shivaji days.

INDIAN ASTROLOGY. By R. R. Mody.
Zavery House, Hughes Road, Bombay.

The author, a Solicitor of the Bombay High Court and a keen student of the science of Astrology, makes a valuable contribution to the age-old controversy between the followers of the two schools of Dasha system—the Ashtottari and the Vinshottari. The Dasha system for locating the time of events in the life of an individual is peculiar to Hindus. There are said to be 42 kinds of Dashas though only two are in vogue. The author shows on a careful analysis that the Ashtottari is Solar, whereas the Vinshottari is Lunar or Nukshattria or sidereal; that though the Life-periods are taken to be 108 and 120 years respectively, the actual number of days is the same; that the two systems coincide in point of time; that on either system the practical results of the influences of the planets are the same in effects and in the time or times of their occurrence; that both the systems are not only natural but also logical and rational. The author concludes by pointing out that practical experience alone can teach each practitioner which system is best and most suitable to him.

STUDIES IN INDIAN EDUCATION. By H. N. Wanchoo. Published by the Allahabad Law Journal Press.

Inspired by a profound faith in the future of Indian education, a faith born of practical experience, Mr. Wanchoo elaborates from different points of view his creed in Education and suggests in these essays and lectures a workable technique of it. The book is most provocative of fruitful thought on a vital subject and should prove of great assistance to all who are interested in the welfare and training of the rising generations in India.

BOOKS RECEIVED

INDIA'S MINERAL WEALTH. By J. Coggin Brown. Oxford University Press, Bombay.

RATIONAL SPIRITUAL IDEALISM. By Satya Dass. Ripen Printing Works, Lahore.

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INDIAN STATES

Baroda

THE GAEKWAR ON CIVILISATION

Presiding at the first public meeting of the World Congress of Faiths at London on July 8, H. H. the Gaekwar of Baroda said:

It is, indeed, rather a sad reflection upon the march of civilisation that, many centuries after the great prophets preached the fellowship of man and only twenty years after the world war which brought sorrow and suffering to millions, nations should again be arming and our natural desire for peace and amity be obscured by tendencies which we all deplore. Nevertheless, I remain an optimist and a firm believer that good must ultimately triumph over evil. Let us take the best from all religions and base on their fundamental truths a creed of selfless service to humanity. Whatever religion we profess, it does but colour our lives, whereas the fundamental truths which we share, irrespective of our country or religion, are those which mould the substance of our lives and relationships and will lead us to the attainment of our highest ideals.

Civilisation to-day is blindly groping. Let us try to give it direction and restore its lost or wavering faith. It is a noble work to which we have set our hands and hearts. Let us go forward in the spirit of Abraham Lincoln: "With malice toward none; with charity for all; with firmness in the right as God gives us to see the right—let us strive on to finish the work we are in."

EDUCATION IN BARODA

"The policy laid down by the Government for improving primary education with the object of remedying among others the evils of stagnation and wastage has now begun to bear satisfactory results," states a resolution of the Baroda Government, reviewing the administration of the Educational Department of the State during 1934-35.

During the year under report, the total number of educational institutions increased by 64 from 2,480 to 2,544. There were 266,778 pupils under instruction as compared with 265,922. The largest increase, viz., 718, was in the primary schools.

DEBT RELIEF IN BARODA

To the various measures like the Rent Regulation Act, the Agriculturists' Relief Act, the Agriculturists' Debt Regulation Act, etc., intended to give relief to the ryots, His Highness the Maharaja Gaekwar of Baroda has added one more enactment, the Debt Conciliation Act.

The Act follows in the main the provisions of the Central Provinces and Bombay enactments with such modifications as would suit the peculiar conditions prevailing in the State.

Hyderabad

PROGRESS OF EDUCATION

In the course of a speech broadcast from the Hyderabad Broadcasting Station, Mirza Ali Yar Khan observed as follows in regard to the progress of education in the State during the last three decades:

"When the twentieth century dawned on Hyderabad, the State was still in a backward condition in the matter of educational facilities. There was a very small number of schools, two Arts Colleges—one English and one Oriental—both of them affiliated to outside Universities and scanty provision for Technical and Professional courses of studies. During the last three decades, however, coinciding with the reign of His Exalted Highness, there has been a steady growth in the number of schools and colleges and a corresponding increase in the percentage of boys and girls attending them. This expansion covers a large field of Primary, Secondary and Higher Education. It includes such diverse features as provision of special educational institutions for Adults and the Depressed Classes, arrangements for industrial training, and most important of all, the inauguration of a new University."

Mysore

THE MYSORE DISTRICT BOARDS

The Government of Mysore have circularised the District Boards in the State, inviting their opinions in regard to the appointment of Chief Officers to the Boards.

At the recent meeting of the Representative Assembly, one member suggested that in the interests of the District Boards, it would be better to have Chief Officers. The District Boards Regulation provides for the appointment of such a Chief Officer by the District Boards. The Government have, therefore, called for the views of the District Boards.

There are eight District Boards in the State and in view of the financial position, one or two District Boards, especially Hassan, might not be able to have a Chief Officer.

Pudukottah

THE NEW PUDUKOTTAH JUDGE

In appointing Mr. P. Krishnamurthy Aiyar as Judge of the Chief Court, the Pudukottah Durbar has returned to the wholesome practice of recruiting Judges from the local bar. When the new Judge took his seat on the 16th September, eloquent expression to their satisfaction at the appointment was given by the new Public Prosecutor and the President of the Vakils' Association on behalf of the Bar. Ever since he set up practice at Pudukottah, now over a score of years ago, Mr. Krishnamurthy Aiyar was in command of a large practice. He was appointed Public Prosecutor in 1927 and held that office until the date of his elevation to the Bench. Besides his varied experience at the Bar, Mr. Aiyar has been a keen sportsman, and a member of the Municipal and Legislative Councils of Pudukottah. His appointment is welcomed as a fitting recognition of his talents and services to the State.

Travancore

SIR C. P. RAMASWAMY IYER

Sir C. P. Ramaswami Iyer is appointed Dewan of Travancore in succession to Sir Mahomed Habibullah, and takes charge of



his office on October 8. His appointment is welcomed on account of his administrative ability and his intimate knowledge of Travancore affairs.

Interviewed by a representative of the Associated Press, Sir C. P. Ramaswami Iyer said that he had accepted the appointment with a deep sense of responsibility at the present important juncture in the history of Indian States, especially in the history of Travancore, which has her own special problems. He said :—

My responsibility is greatly lightened by the realisation that in H. H. the Maharajah of Travancore, there is a ruler who, though young in years, has devoted himself with selfless devotion to the interest of his subjects. Not only does he take only a small fraction of the State's revenues for his Privy Purse, but he has helped the State out of his own resources during moments of needs, and he is constantly thinking of schemes to improve the social and economic status of the communities placed under his rule. It is in the hope that I shall be of assistance to His Highness, not only in the solution of constitutional and federal problems, but in the matter of social and economic progress of the State that I have undertaken the task.

INDIANS OVERSEAS

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South Africa

THE SOUTH AFRICAN DELEGATION

The Transvaal Indian Congress held a banquet at the Langham Hotel, Johannesburg, on Friday August 28th, in honour of Mr. J. H. Hofmeyr, Minister of the Interior, Public Health and Education, and the other members of the Parliamentary Delegation to India.

The South African Delegation consists of members of the Cabinet of the Legislatures and of all parties and may be considered fairly representative of South African political opinion. The Delegation arrived in Bombay on the 19th September and was warmly welcomed by the Government and people of India.

THE EMPIRE EXHIBITION

The Empire Exhibition, which opened in Johannesburg on the 15th September, was a grand affair. It attracted many prominent Indians from other parts of the country. Mr. Hassen Kassim, Director of the Uganda Coffee Curing Co., Kampala, East Africa, stated in an interview that wealthy Indians in Natal should invest their money in starting industries which would result in increased spheres of employment, and better return for their investment instead of store-keeping which is followed by the majority of Indians.

MR. RICKETTS

Mr. C. S. Ricketts, attached to the Agency Department, is acting as Agent-General to the Government of India. The Agent-General, who is on leave in Europe, on his departure said that he hoped to be back in the Union early in January next year. It is understood that Mr. Ridley of Sindh has been appointed as Secretary to the Agent-General in place of Mr. C. F. Williams who has already left.

EDUCATION IN NATAL

There has been considerable activity recently in Natal on the subject of the advancement of Indian education. The Natal Indian Congress, the Indo-European Council, the Colonial Born and Settlers' Indian Association and the Natal Indian Teachers' Society gave evidence before the Natal Provincial Education Enquiry Commission, which sat at Durban recently. The chief points urged were :

There should be free primary education.

Free books and free meals be provided in all necessitous cases.

Medical inspection service be extended to all Indian schools.

Provision be made for the large number of Indian children at present not at school.

An increase in the expenditure on Indian education be made by contribution from Provincial funds.

Separate primary schools be established for girls in all large urban areas.

There should be a system of bursaries for the deserving children.

An improvement in the scale of teachers' salaries in Government and Government-aided schools.

A more liberal policy of grants-in-aid for building and equipment funds of Government-aided schools be adopted.

The subsidy of £5 5s. paid to the Indian child should be raised.

A pension scheme be inaugurated for Indian teachers employed in Government-aided schools.

One outstanding feature which came out of the evidence, and which created a good deal of comment, was that approximately 15,000 Indian children, both boys and girls, were growing in illiteracy because of absence of accommodation in the existing Indian schools.

East Africa

INDIANS IN EAST AFRICA

That the interests of Indians in East Africa are in grave danger and there is a definite move on the part of the white settlers, in collaboration with the Whites in South Africa, to establish the same kind of Government as exists in South Africa and ultimately to move towards having a Federation of East and South Africa, was the gist of the view expressed by Mr. Biharilal Anantani, representative of Indians in Zanzibar in an interview in Bombay on his arrival from East Africa.

Mr. Anantani added that Lord Fanciscot had evidently gone to London to move the Colonial Office to get the Order-in-Council put into force at an early date.

INDIAN SPORTSMEN IN KENYA

Sporting notes from Kenya record the first victory of the Asian team over the Europeans since the commencement of the series of the annual cricket matches and the success of the visiting team of Indian lawn tennis players in the Kenya Championships. In the cricket, the Europeans were defeated by 93 runs, and much of the success of the Asian team was due to Khatau, the Captain, who took 8 wickets and to Mohammed Jaffer who scored 40 runs in the first innings and followed this up with 54 in the second. Members of the Indian visiting team won both the singles and the doubles in the tennis, the latter event being contested by the visitors. It was won by Krishnaswamy and Sawhney who beat Ghaus Mahomed and Rao. The visit has been a great success and although the Indian visitors came away with the honours, they met with quite a good deal of opposition from the local players.

RAILWAYS IN TANGANYIKA

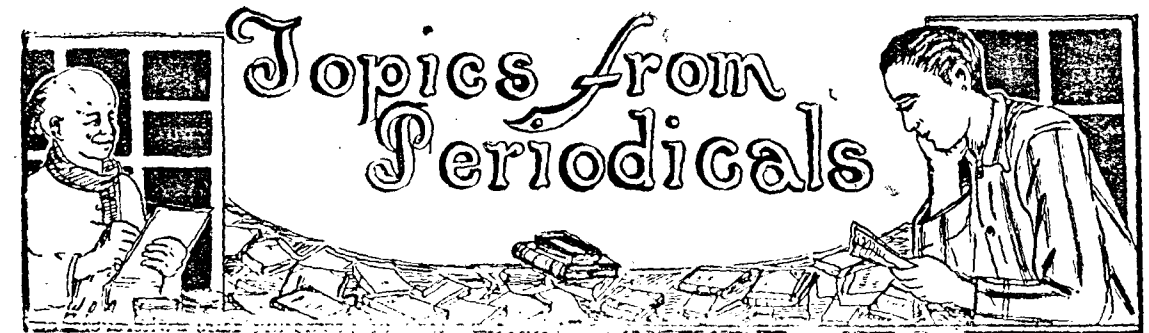
A question that has been engaging the attention of Indians in Tanganyika is that of the provision of an Intermediate class on the Railway system in the colony. It is understood, says the special correspondent of the *Statesman*, that the question has been taken up by the Federated Chambers of Commerce section of the Indian Association, which has addressed the General Manager of the Tanganyika Railways. What the Federation has urged is that an Intermediate class should be introduced as an experimental measure, as it is a matter on the need for which the mercantile community feels strongly.

Mauritius

INDIANS IN MAURITIUS

"If I may humbly make a suggestion to my Indian fellow-citizens of Mauritius, it would be that, in applying themselves to the new tasks facing them in modern days, they never forget what they owe, in key-thought and in fundamental inspiration, to the Motherland through all the changes and the tribulations that the future may hold for them," says H. S. L. Polak in an article contributed to the second edition of the "Indian Centenary Book", Mauritius.

"Let them cling fast," adds Mr. Polak, "to the great inner truth revealed to the spirit of India many, many centuries ago, and which will remain truths for all time. Much of the myth and the story may disappear under the onslaughts of science and of criticism. But the underlying truths enshrined in the great teachings of the past will endure, will purify the lives of those whom they inspire, and will enable them to build a future as glorious and as faithful as anything that the past could show."



A PROGRAMME FOR INDIA

Mr. S. Satyamurthi, writing in the current issue of the *New Outlook*, outlines a plan and programme for future India. He points out these could be carried out only by those who have the power to influence the judgment of the people of India. His first plan is to educate the citizens of India so as to enable them to govern this country in the true spirit of democracy. He believes that human personality is the most important factor in this world, and only under democracy can that human personality get recognition and flourish. Secondly, India will have to raise the standard of living of the poorest and to lower the standard of living of the richest in the country to-day. He hopes this measure will enable the millions of India to spend one anna more per head for satisfying their wants and incidentally create a large demand for all the products of Indian industry and agriculture in the present and in the immediate future. This would eventually produce a nicely adjusted balance of international trade which, while guaranteeing minimum comfort for the millions of Indians, will also help India to raise herself industrially, commercially and economically.

The third item of the programme will be to raise the self-respect of the individual and of the nation as a whole. And whether India be free or self-governing or not, says Mr. Satyamurthy, her future can be guaranteed only by the self-respecting sons and

daughters of Mother India. One must learn to look up and stand up to the people and become truly patriotic. In conclusion, he says :

Reading the newspapers to-day, listening to broadcast talks, or discussing with friends all over the world, one cannot resist coming to the conclusion that humanity to-day stands at the parting of ways. Science threatens like Frankenstein's monster to destroy its creator. Another European War and Western civilised humanity will destroy itself. No nation wants war; but no nation seems strong enough to prevent it. I have dreams that India, free, resurgent and self-reliant may yet bring peace to a distracted world. But before she can do so, one must find her own soul. No slave nation can find her own soul. India must, therefore, attain her freedom in every sense of that glorious word. My plan and programme of work are possible only in a free India.

MILITARISM AND DICTATORSHIP

In the course of an interesting article in the *World Review of Reviews*, Sir Philip Gibbs points out that the accession of King Edward symbolises the coming of the younger men. Describing the temper and quality of these younger men, he observes :

Their temper undoubtedly in many countries is impatient, intolerant, revolutionary and ruthless. They are impatient with those who wish to cling on to the old tradition and structure of social and political life. Owing to economic stresses and a sense of despair arising therefrom, they have lost patience with parliamentarism with all moderating checks and balances, with all idealistic talk in the old Liberal style of philosophy. They have lost faith in individual liberty and indeed are hostile to it. They despise tolerance. They hate non-conformity when they have attained power. They believe in force as an ultimate test of power. There is a new religion established by these younger minds. It is the worship of State as a kind of mystical entity. The individual is but an insignificant unit in this State-controlled community. Of himself and by himself he has no rights. Human society is approximating to anti-life subject to the discipline of the hive, killed if eccentric or out of step with its self-imposed rhythm.

ON FAIRS

"Fairs are commercial institutions established for the centralisation of supply and demand. Their time and place are fixed in advance. Their commercial importance is amply attested by the easy means of exchange they afforded in an age when economic forces had hardly begun to operate," writes Mr. G. D. Law in the recent issue of the *Hindusthan Review*. The prosperity of commerce in Middle Ages could be measured by the prosperity of the fairs. They were indispensable because there was only a very limited shop-keeping class. In fact, fairs represent a further step of development and they attract more customers than the markets usually do.

The feudal lord, secular or ecclesiastical, under whose protection the fair grew up, endeavoured to further its growth in order to increase his revenue from the taxes he imposed on the merchants. The lord of a fair tried to attract more merchants by granting them many concessions and privileges. Security of exchange was guaranteed and market gods were introduced. Merchants coming to fairs were thought to be protected by these gods during their stay at the fair as well as during their travel to the fair. Wares coming to a fair were very often exempted from tolls and other restrictions. Thus the merchants trading at fairs got special concessions which were withheld in ordinary times. Fairs were asylums where no one could be prosecuted for offences committed elsewhere. Hence neither could the debtors be arrested at the fairs nor could their merchandise be seized. Further, the right of reprisals was abolished at fairs, and merchants were not held responsible for debts and offences contracted and committed elsewhere. The disputes of merchants were settled by a special court without the lengthy formalities of ordinary procedure. In England, this court was known as the court of Pie-Powder. Thus the fairs appeared as champions of freedom of trade and naturally they flourished in consequence.

The number of fairs increased rapidly, and by an agreement drawn up by an international conference and put into force in 1931, the holding of fairs and expositions was rationalised on voluntary principles.

In many European countries fairs are managed by bureaus of public or semi-public character.

The Leipzig Fair, for example, is recognised by law, governed by an official bureau and financed by contributions from federal and state governments and the Leipzig Chamber of Commerce and by fees paid by the exhibitors. Such bureaus also undertake publicity campaigns to attract both exhibitors and visitors. In recent years the national governments have endeavoured to promote the development of fairs by various devices. In England, the Department of Overseas Trade now contains an Exhibition and Fairs Division, which is entrusted with the task of promoting fairs wherever and whenever possible.

This description of European fairs corresponds very nearly with the Indian *melas*, which form a very common, and picturesque feature of Indian life.

They are the very embodiment of Indian culture and civilisation and represent to no small extent the temperament of the average Indian. Throughout the length and breadth of this vast land of ours, there may be found periodical gatherings of visitors, both men and women, whole families from grand-sires to babies, flocking together near some temple or shrine to enjoy an inexpensive outing and to crave the favour and protection of the tutelary divinity.

IS THE HINDU OTHER-WORLDLY?

The Hindu is said to be an other-worldly person and his philosophy is supposed to teach the very undesirable doctrine of "the illusoriness of the world". The Hindu, they say, is so steeped in mysticism and the things of the spirit that he has hardly any sense of the realities of this life and its obligations or even of its beauties. There are yet others who condemn him for what they call his over-sensuous proclivities. Dr. Raghavan, a Sanskrit scholar of the Madras University, challenges both these false views of Hindu thought. In the course of a paper published in the August number of the *Vedanta Kesari*, Dr. Raghavan contends with appropriate citations from Hindu classical literature that the real Hindu is neither "the world-scorning

EDUCATION FOR CITIZENSHIP

The underlying aim of every educational system, says Dr. T. J. Paul, M.A., Ph.D., in the *Modern Student* for August, is to fit the individuals to play their part in the life of the society as citizens and workers. Education must fit a man for some active calling in the service of the community and for the wider duties of citizenship.

He must be trained to have a deep concern for the life of his fellows and a real sense of social responsibility. But how to achieve this objective? Direct and formal teaching of this subject is pernicious. As Edmond Holmes said in "What is and what might be": "Let the child be so educated that he will develop himself freely on all sides of his being, and his communal instinct will evolve itself in its own season." Clearly a tone or atmosphere in education to be felt in the teaching of arithmetic or carpentry can induce social tendencies. Arithmetic, for example, is positively misrepresented if it is separated from the practice of agriculture or building or transport.

The second aim of education for citizenship is giving knowledge of the facts about the political and economic systems under which we live. Here again the direct method of teaching civics, politics and economics separated from other subjects do not produce the desired result.

Cold facts diverted from life are unlikely to create any interest in the student as to his ideas of citizenship. . . . The teaching of citizenship is not to be confined to one subject alone. It has to be taught in relation to every activity of human beings. Certainly it would be useful if our boys and girls knew more about drainage and water-supply and about the services rendered by the police and municipalities than the strength and constitution of the political parties in the local boards and legislatures.

In its narrower sense, education for citizenship would only mean preparation for our ultimate loyalty to some particular state.

But in its broader sense it is the education to enable men to live, to provide the things necessary for the health and nurture of their bodies and to enable them to live the good life together and to make provision for their higher spiritual needs. That education which aims at making an individual a good ploughman, railwayman or textile worker with pride in his job is the real education for citizenship; for the life of the community is in the work of these men.

ascetic" nor "the voluptuous sensualist" he is painted to be. Hindu literature and history alike belie this false reading of Hindu character. He shows conclusively that there is a vast literature in Sanskrit "which is hardly philosophical or religious, which is secular in nature, which deals with worldly subjects that promote the happiness of men, and which testify to the high achievements the ancient Hindus made in secular and technical branches of learning".

Dr. Raghavan goes on to say:

It is foolish to suppose that a big country with such a long history did nothing but meditate; that the Hindu nation has lived through its long history by not living life. Dr. Keith says that nothing can be farther from truth than to suppose that the Indian was a person given to reflection and religious practices only to the neglect of practical life, and that to form a right judgment of India, one must add to *Dharma* the two other objects of life *Artha* and *Kama*. It is said by everybody that India was proverbially wealthy; did not India then enjoy her wealth? India was rich in wares that had an international market in the old world. She was draining Roman cities of their wealth with her articles of luxury. The Indians were an active maritime and commercial people who had colonies overseas. Evidence of literature, native and foreign, philology, numismatics and sculpture bear this out. The *Artha Sastra* and *Kama Sastra* literature, the story books of the *Kathasaritsagara*, etc., the dramatic types of the *Prakaranas* and the *Prahasanas* and the *Bhana*, the *Kavyas*, the prose romances like the *Dasakumaracharita*—these depict a people who intensely enjoyed life. Every bit of science which Mediaeval Europe got was from India through Arabia. Mathematics, Astronomy, Medicine, both human and veterinary, grammar, poetics, minerals, gems, law, government, love, architecture, engineering, the useful arts and crafts—these were some of the numerous secular branches of study in which ancient Hindus achieved distinction. India taught the world how to spend the leisure hours intelligently by inventing the chess and the fables. When writers supplement their study of *Brahmanavidya* with a study of *Kshatriyavidyas* and *Vaisyavidyas*, they will have a proper understanding of Hindu culture.

To the Hindu idealist, life was an art to the realisation of which all arts and branches of learning contributed. Education was of the whole man: and there should not be over-development of one part of one's personality at the expense of any other. Dr. Raghavan shows the authority of the ancient Hindu scriptures and other literature that "the ideal of Hinduism is always the achievement of the normal and healthy man".

DIVORCE IN INDIA

In the course of an interesting article in the September number of the *Twentieth Century*, Lady Kailas Srivastava, M.L.C., voices the demand of the new generation for social adjustment. She agrees that the relation of the sexes is the pivot on which the social fabric revolves, and on its proper adjustment depends social progress and the maintenance of culture of a race or country.

But our sex relationship, in order that it may be ennobled and spiritualised, in order that it may not be founded upon an evanescent passion or on the superficial condition of common economic necessity, should be based upon free choice by both parties according to their desires and their personal inclinations and understanding.

Perhaps the greatest single cause of conjugal unhappiness in India, says Lady Srivastava, is due to the practice of marrying a girl to a man whom she has not the least opportunity to study at close quarters and evaluate for herself his qualities as her mate.

Naturally there is the possibility of the union being incompatible with the result that the life of the woman is apt to be miserable. The man has one hundred and one different ways to occupy his time but to the woman the home is her workshop, club and all. Snatched away from her familiar family, she is put in a place where customs, habits and ideals differ and there is some ground for fearing the breakdown if the two joined by law are not joined in heart. Courtship is stigmatised and divorce is unknown. What, therefore, is the way for the woman to get out of an unhappy union? Perhaps death is the only release from the bondage.

Proceeding, she observes:

As I survey the field of institutional marriage, I am convinced that divorce should be granted in India on legitimate grounds recognised by society and sanctioned by law, so that the woman who seeks to break the legal tie is not subjected to social ostracism or her progeny declared illegitimate. I also feel that a great deal of propaganda and social reform should precede the making of a divorce law. Unless the Divorce Law is soundly founded upon an intelligent public opinion, it would remain a dead letter, or it would be taken advantage of by men alone at the cost of women. Purdah, Caste and family will try to throttle the voice of women and the position of women will remain very much the same as it is to-day.

Illustrating several laws under which a woman could obtain a divorce, the writer on her part restricts the grounds to

1. Adultery.
2. Insanity at the time of marriage.
3. That the party was suffering at the time of marriage from incurable disease or a loathsome disease.
4. Idiocy.
5. Cruelty.

Though not exactly in place, I should like to say that the minors should have the right to demand nullity of marriage on being major.

In conclusion, I should like to put in a word of caution. No laws can make a person happy. It is for the individual to attain it by self-discipline, education and a high sense of duty. Laws will remove from the path of Indian women certain difficulties, but it will be for them to walk on the path of happiness with courage and confidence.

INDIANS IN THE BRITISH EMPIRE

The total estimated population of the British Empire is 494,770,000. It is distributed as follows:

CONTINENTAL DISTRIBUTION. ESTIMATED POPULATION		
In Europe	..	48,000,000
„ Asia	..	365,000,000
„ Africa	..	60,000,000
„ North America	..	10,400,000
„ Central America	..	50,000
„ the West Indies	..	2,000,000
„ South America	..	320,000
„ Oceania	..	9,000,000
Total	..	494,770,000

The distribution according to religion is approximately as follows: Hindus over 240,000,000; Muhammadans 100,000,000; Christians 80,000,000; Buddhists 12,000,000; Animists 12,000,000; Sikhs, Jains and Parsis 4,000,000; Jews 750,000; and the remainder with tribal religions.

Of these 494 millions more than 350 millions live in India. Commenting on these figures, the *Modern Review* observes: "So Indians are the majority in the British Empire. But they are a subject people, and the inhabitants of England, Scotland and Wales numbering 45 millions in round numbers are the ruling people. Though the latter are a minority, they do not require any safeguards or weightage. Their strong right arms, their brains, their solidarity and their love of their own freedom,

which have made and kept them free and independent people, are sufficient safeguards for them. As for weightage that which has made and kept them free and independent, has also made them very weighty among the nations of the world.

That mere numbers do not tell is evident also from the fact that the Chinese, though far larger than the Japanese in numbers, are not as strong a nation as the latter. If mere numbers had been the decisive factor, Indians would never have become a subject people.

Of the 350 and odd millions inhabiting India, Hindus and others forming the general constituencies under the new Government of India Act number 253,216,051. So those who form the general constituencies are the majority in the British Empire as they outnumber all other groups in that Empire combined. Hindus alone, numbering as they do 289,195,140, constitute a bigger group than any other single group."

THE CRISIS IN CIVILISATION

The September number of the *Aryan Path* publishes an article on the above subject by Mr. James Truslow Adams, who stresses the importance of the freedom of the mind for a progressive civilisation—a freedom which has been checked disastrously in this present era of dictatorships. The survival of opinion, according to the writer, depends on the maintenance of liberty of thought and personal freedom.

Yet whole nations are willing to sacrifice these for a fallaciously promised economic improvement, higher standard of living, and national power and prestige, even though in no case has the promised improvement taken place.

Can any individual do anything against the present-world momentum due to the combination of social force acting on the vast mass of our yet uneducated multiplied

populations? Mr. Adams suggests the following remedy:

First of all, it is necessary to see the problem of the salvation of civilisation in terms of the relation of that civilisation to spiritual liberty rather than in terms of the relation of a high standard of living to national economic planning, in which the individual is a pawn moved by the will of a central authority. It may be that each of us as individuals can do nothing, though to believe that is to let civilisation go by default and to yield to defeatism. It may be that the present situation is a passing phase and that the determined and combined efforts of many individuals in different lands may yet bring home to the people a realisation of what civilisation has been, should be and on what it must be based. The adventure may be a successful one or a forlorn hope, but it seems to me that it is one which every man who understands the crisis and would save the world from another dark age of spirit and flesh, must be willing to embark upon whatever effect it has on his personal fortunes. It took us centuries to develop free Western civilisation out of the blind brute force and despotisms of the past. Are we to surrender all the advance without a struggle and in a few decades slip back six hundred years?

For me there is only one answer, continues the writer, to fight not only to preserve the freedom of the spirit known in boyhood but for greater freedom that civilisation may rise higher.

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MUSIC DURING THE MUSLIM PERIOD

Prof. Abdul Ghafur has an interesting article on Music in the latest number of the *Triveni*, which has now become a monthly. Hindus and Arabs had long commercial and cultural relations with each other. The Muslim invaders from the North-West brought with them centuries' old tradition of music, a harmonious mixture of the Arab and the Persian. An interesting story is told of a celebrated master from the South who came once to the court of Ala-ud-din Khilji to give an exhibition of his skill and art before the royal patron. The anecdote occurs in a Persian work called *Raj-darpan* written somewhere in the latter half of the seventeenth century.

Gopal Naik, the musician of the South, travelled in a palanquin, which was carried by his twelve hundred disciples who accompanied him everywhere. According to one version of the story, he had come to perform a pilgrimage and was sent for by the king to give a performance before him. Amir Khusro heard of the great master's arrival and obtained permission to leave the court for a few days on private business. It was in reality a ruse, and the great master had hid himself beneath the royal throne to hear the paragon of the South. It is said that Gopal Naik gave a variety of performances for six days, and on the seventh day Amir Khusro arrived and met in public the musician whose music he had been enjoying in secret. The Amir requested him to perform once more for his sake, and Gopal ran his fingers with his masterly skill over his *Vina* and produced the tunes of his first day. Khusro took up his *Sitar* and repeated the tune with some improvements and said with a taunt: "Here is your tune; it is more or less a jig of some bazar minstrel." Gopal tried his second and the Amir followed with still more improvements. When he had finished all his tunes, Khusro started playing some ravishing tunes, perhaps one of the Persian songs celebrating the love-making in the rose gardens of the romantic Shiraz and the rapturous melodies of the nightingale. Gopal was wonderstruck to see such marvellous exhibition of artistic skill and acknowledged Khusro as a great master.

The age of Akbar the great was the Augustan age of the Mughal period. Music was specially cultivated and Abul-Fazl mentions in his "Ain-i-Akbari" the names of thirty-eight masters of music both vocal and instrumental. But above

all stands Tansen, the master musician of the age.

Tansen is a genuinely historical figure and no important history of the period is without a mention of his name. But his superhuman skill and wide influence through a large number of disciples have woven round him a large number of legendary and romantic anecdotes, which often raise the utterly baseless suspicion whether there was ever such a man. Mian Tansen, originally a Hindu of Gwalior, was formerly in the service of Raja Ramchand, the Bundela chief. The town which was the birthplace of Tansen, is famous for its noble traditions of art and even to-day some of the best masters of instrumental music are to be met with in the music halls of the Rajas of Gwalior. The most famous patron of the art was, of course, Raja Man Singh Tanwar of Gwalior, who should be distinguished from his illustrious namesake of later times in the age of Akbar. He invented the *Dhrupad* style of singing. In the days of Tansen, the art was highly valued and the Raja is said to have awarded Tansen one lakh *tankas* for a single performance. Akbar sent for the great musician, and the Raja took a reluctant leave of his favourite musician. It is said that the Raja carried the palanquin of Tansen for some distance as a mark of the highest regard he could pay to his art.

We must find room for another beautiful story which tradition has kept green. It is told that King Akbar tried his best to win the heart of the great musician, who always seemed to pine for his home and his late patron.

What struck him as even more strange was the fact that he always *salaamed* by lifting his left hand. The king had heard of the high esteem in which he was held at the court of Gwalior and kept his counsel. One day as the king and Tansen were enjoying a stroll in the palace garden, Tansen caught sight of a ripe mango hanging on a branch beyond his reach. Try howsoever he might, he could not pluck it. When the king saw his unsuccessful attempt, he bent down smilingly and asked him to get on his back and pluck the fruit. This act on the part of the king implied that he was prepared to honour him even more than the Raja. The great master's joy knew no bounds at such a mark of condescension on the part of such a mighty potentate and he saluted the king with both hands, performing the courtly *Taslim*. He had decided to reserve the right hand salute for his first patron but Akbar's patronage called forth willing surrender from him.

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

THE BRATACHARI MOVEMENT

Mr. G. S. Dutt, I.C.S., founder and pioneer of the Bratachari Movement in Bengal, gives an account of the movement in a recent number of the *Young Men of India*. As the movement is attracting international attention, we give below a summary of Mr. Dutt's account:

'Brata' means a solemnly undertaken duty, and the name Bratachari denotes one who has solemnly undertaken the duty of building up his or her life through the systematic practice of the five basic Bratas which a Bratachari has to affirm. These are *Knowledge, Labour, Truth, Unity, and Joy*. The ultimate object of a Bratachari is, therefore, the attainment of the ideal of the complete man by attaining perfection in self-development in all spheres of life—physical, mental, moral, and social.

While the basic object of a Bratachari is thus the attainment of the ideal of a complete citizen of the world, it is at the same time an essential principle of the Bratachari creed that before one can be a complete citizen of the world, one must in the first instance be a complete citizen of a particular regional unit. The international and national ideals are thus harmonised in a Bratachari's life, the Bratachari movement being simultaneously a national and an international movement. It seeks to create a nationwide discipline of common citizenship among persons of both sexes, of all castes and creeds and of all ages including children as well as old people, by developing a high standard of character, physical fitness in ideal and practice, the pursuit of constructive work, an insistence on the dignity of labour and a joyous community spirit.

AIR SERVICE

The days when flying was hazardous are dead and gone. Travelling by air is to-day the cleanest and quickest mode of transport that man has yet devised. The system of control and the precautions now taken are so efficient, says the *Tisco Review*, that accidents seldom happen except through agencies over which man has no control.

The process of manufacture from the design of the engine and aircraft to the assembly of the engine and aircraft is supervised by the most efficient and competent persons available in the field. Every part has a high factor of safety. Not only this, but before a machine can take the air additional rigorous tests are made by Government authorities so as to ensure perfect safety of the machine. The pilots and engineers connected with flying have also to undergo several difficult tests. Structurally the aircraft is strong enough to withstand strains which it would never be called upon to bear.

The Tata Iron and Steel Company have bought a Leopard Moth Aeroplane manufactured by the De Havilland Aircraft Company of England. It is a single engined high-wing monoplane expressly designed to carry three passengers.

Its many refinements and fittings, all tending towards physical comfort, have been so designed that it can be used for long and extensive travel. In the luggage space behind the passengers' seat there is even a strap for securing a bag of golf-clubs. Therefore you can go to Ranchi from Jamshedpur and start golf within 35 minutes of your departure from Jamshedpur. Normally it would take over 8 hours by train or 5 hours by car to do so.

Flying saves a great deal of time, especially in a country like India where the big cities are situated at such great distances.

With the progressive research on aeronautics and flights to the stratosphere, we might if we live long enough some day spend our week-ends in Europe and be back to work on Monday again as fit as ever. It might have seemed weird years ago to be able to have breakfast at Jamshedpur and lunch at Bombay, but actual facts now show that it is an achievable fact.

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THE GOSPEL OF BUDDHA

Writing about Buddha's Gospel of suffering in the pages of the *Prabuddha Bharata* for August, Swami Aseshananda points out that the first and fundamental principle of Buddhism is the recognition of the existence of suffering. It is suffering that made Buddha renounce the world.

The key-note of his lyre harps on this one tune—the misery of man. For this reason, Buddha has sometimes been charged with preaching a pessimistic doctrine. No doubt, he emphatically proclaims the existence of pain. But he does not stop there. Immediately our attention is drawn to a practical point—the way of escape from misery or, in his own words, the deliverance from suffering. Buddha was not a mere visionary, nor like Heraclitus, the weeping philosopher, a man given to repentance and idle bemoaning. He was a practical idealist with a robust faith and indomitable confidence in the innate power of every soul. He viewed religion from essentially a pragmatic standpoint. His emphasis was mainly on life and experience than on vain speculation.

What was the message that he delivered? What was the power behind his creed by which his missionaries could conquer so many nations on earth without shedding a drop of blood?

It is told that when Buddha was on the threshold of Nirvana, he manfully retraced his steps and undertook a vow not to enter into it as long as there was a single soul unredeemed and subject to ignominious suffering. The exhorting appeal of the teacher is still ringing clear in our ears—"Go ye Bhikkus and wander forth for the good of the many and for the welfare of the many. Hesitate not to sacrifice your own salvation for the betterment of the world. Proclaim the doctrine glorious by living a life of holiness, perfect and pure." Thrice holy is the day on which the Blessed One came and proved by his life that the service of man was the only religion most dear to his heart.

INDIAN LABOUR IN CEYLON

The *International Labour Review* publishes a summary of the information regarding Indian labour in Ceylon contained in the official reports. Indian labour in Ceylon is mainly employed on plantations. Of the three principal estate crops grown in the Island, tea is worked by Indian labour almost entirely and rubber for the greater part. At the end of 1934, when the estimated total

population of Ceylon was 5,637,200, Indians numbered about 800,000, 688,700 of whom were living on the estates.

The labourer's inclination to incur debts is in some respects encouraged by the prevailing labour conditions. Thus the labourer, although he is a daily wage earner, is only paid once a month so that he is obliged to live to a large extent on credit. He usually gets his foodstuffs from the neighbouring shop or estate store on credit and, having regard to his lack of education, it is not surprising to find that he does not always keep purchases within the limits of his financial capacity. Shops, as a rule, sell goods on credit to the labourers on the security of their head or sub *kanganis*.

Moreover, the *kanganay*, together with the pawn-broker, acts as the labourer's principal money-lender for larger sums, which the latter may need occasionally to meet expenses connected with marriages, festivals, funerals, etc. Apart from other considerations, the *kanganay* has an interest in lending money to the labourers, because it gives him a hold on them, and this is advantageous to him since he is usually paid at the rate of a number of cents per day for each of the labourers of his gang who turn out to work.

Another result of the indebtedness of labourers to a *kanganay* is that the latter resists any attempt on the part of the former to leave the estate. In doing so the *kanganay* is seconded by the working of the so-called Discharge Certificate Agreement. This is an agreement among the majority of planters not to engage labourers who cannot produce a discharge certificate from their previous employer, and in practice a labourer to whom advances have been made by his *kanganay* is often prevented by the latter from obtaining a discharge certificate unless he has paid his debts.

INDIA IN PERIODICALS

CONFLICT OF CODES AND CULTURES IN INDIA. By Prof. S. V. Pantambekar, M.A. [The Hindustan Review, August 1936.]

INDIA'S AGRICULTURAL PROBLEMS. By C. Gomes. [The New Review, Sept. 1936.]

CONSTITUTIONAL POSITION OF THE INDIAN STATES. By D. C. Gupta. [The Modern Review, Sept. 1936.]

HINDU RELIGIOUS MOVEMENTS IN MEDIEVAL DECCAN. By Prof. S. Hanumanta Rao. [Journal of Indian History, Vol. V, Part I, No. 43.]

HALF A CENTURY OF THE CONGRESS. By M. S. C. [Triveni, August 1936.]

INDIA AND DEMOCRATIC CITIZENSHIP. By Prof. Pratapagiri Ramamurti. [Triveni, Sept. 1936.]

INDIAN TRENDS. [The Round Table, Sept. 1936.]

THE BENARES HINDU UNIVERSITY. By Prof. V. N. Bhushan. [The New Outlook, Sept. 1936.]

THE RACIAL AFFINITIES OF THE INHABITANTS OF THE RAJMAHAL HILLS. By S. S. Sarkar. [Science and Culture, Sept. 1936.]

MULTUM IN PARVO

NEWS

+

DEPARTMENTAL

+

NOTES

Questions of Importance

INDIA AND WORLD PEACE

A number of leading Indians including Dr. Rabindranath Tagore, Pandit Jawaharlal Nehru, Sir P. C. Ray, Mr. Ramanand Chatterjee and others sent the following message to the World Peace Congress at Brussels:

Recent events at home and abroad have been so dismal and disconcerting that we, as representatives of the writers and artists of India and of all who care for the life of the mind, feel it incumbent upon us to register our protest against the insane reaction and chauvinism that plays today with the fate of civilisation and threatens to destroy the culture that we hold so dear. Our silence at this juncture would be unpardonable complacency; it would be betrayal of the duty which we owe to society.

The tremendous deprivation of civil liberties in India is by no means a merely political disaster; it implies, we feel, a scarcely disguised attack on culture and on efforts at its propagation among our people. To our minds, the often indiscriminate proscription of books, those on the theory and practice of socialism being particularly suspect, is nothing short of a scandal. We frequently hear with chagrin of stoppages of books and pamphlets and periodicals from abroad under the notorious section 19 of the Sea Customs Act, which has been used on occasion to prevent the entry even of such books as Sidney and Beatrice Webb's "Soviet Communism" in spite of the great reputation of the authors as sociological investigators of the highest rank. Nearer home, we may mention the ban which only the obscurantism of the Government can explain, on the English translation of Rabindranath Tagore's "Letters from Russia". The recent incident in Bombay when Low's "Russian Sketch Book" was confiscated is an amusing but significant example of the senselessness of the censorship.

HINDU MAHASABHA AND AWARD

A resolution urging its organisations to continue ceaseless agitation to cancel the Communal Award without which National Self-Government or Swarajya is impossible was passed by the Hindu Mahasabha's Working Committee, which considered the Congress election manifesto under the presidentship of Pandit Madan Mohan Malaviya.

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DEMOCRATIC SWARAJ PARTY

"The Democratic Swaraj Party has served the purpose for which it was started and it can well be dissolved now," says Mr. Kelkar, leader of the Poona Democrats, in a lengthy article in *Kesari*.

Mr. Kelkar adds that the Democratic Swaraj Party had justified its existence, which was to make the Congress accept a conciliatory programme. He feels that the question of office acceptance will be satisfactorily solved once Congressmen are inside Councils.

Referring to the single existing difference on the communal decision against which propaganda should be carried on, he suggests Swarajists should not oppose Congressmen in the elections and if Swarajists want to contest, they should stand on the Congress ticket.

HINDU WOMEN'S RIGHT

The introduction in the Indian Legislative Assembly of a Bill to amend the Hindu Law governing women's right to property is welcomed in a letter to the *Times* signed by members of a number of organisations including the British Commonwealth League, of which Mrs. Corbett Ashby is President, the Women's International League and the Women's Freedom League.

The letter urges the Government of India to give the Bill their whole-hearted support and to allow it to be referred to Select Committee, so that the principles embodied in the Bill may shortly become law.

Utterances of the Day

THE VICEROY'S ADDRESS

H. E. the Viceroy addressed a Joint Session of the Assembly and the Council of State at Simla on September 21. After referring to the course of events in Europe, he said:—

These are the world conditions in which by the joint statesmanship of Britain and India, there is about to be initiated in this country an experiment in representative self-Government which, for breadth of conception and boldness of design, is without parallel in history. These are the circumstances in which the British people and Parliament have seen fit to offer to India a constitution which, by its liberal principles, stands in such impressive contrast to those political tendencies which are evident over wide areas of the world, and if the constitutional changes now impending predicate the remarkable growth of Indian political consciousness in terms both of the desire for self-government and of a growing realisation of the essential unity of India, so also those changes connote a profound modification of British policy towards India as a member of the Commonwealth. For, indeed, by their very nature they involve nothing less than the discarding of the old ideas of Imperialism for new ideals of partnership and co-operation.

The unitary system of Government for so long the supreme authority in India is disappearing as we watch in its place great autonomous provinces make their appearance and finally comes the Federation crowning the entire structure and embracing and unifying within its bold and ample scope the common life and aspirations of one-fifth of the human race dispersed over a sub-continent as large as Western Europe. Such will be the structure of Government in India which, when the task is completed, will meet the gaze of a watching world, a spectacle whose dignity and grandeur will be not unworthy of this great and famous country.

One word more. It is axiomatic that the spirit in which a constitution is worked must in the long run count far more than the letter in which it is written. For myself I am able to assure you that for such time as I may hold my present office, it is my intention to interpret my duty with a liberal and sympathetic mind. It has been my privilege through a long and arduous period of work to apply my mind to every aspect of the new constitution. I am well aware that there are those in this country who are dissatisfied with certain of its provisions. I accept the sincerity of their opinions even though I find myself unable to endorse their views. For my part, I shall be found ready and anxious when the time comes to work to the best of my power with any and every political party willing to work the constitution that may succeed in winning the confidence of the electorates. My heart-felt plea to every man and woman of good-will and public spirit is that they may give these reforms a fair and reasonable trial and that they will join with me and with the Governors of Provinces in an earnest endeavour to work the new constitution in a spirit of tolerance and co-operation for the honour and good of their motherland.

MR. HOFMEYR'S SPEECH

The Hon. J. H. Hofmeyr, Leader of the South African Delegation, replying on behalf of the Delegation to the Civic Address at Madras, said:

I need hardly say that no visit to India, least of all the visit of a party of South Africans, would be complete without at least a few days spent in Madras and South India. Southern India contributes another of the phases of the infinite variety of India.

Southern India is rich in natural beauty and historical remains. It has added many pages to India's historic past, and moreover, it is Southern India which has perhaps more closely than any other part of India been connected with our own land—the land of South Africa.

The links between Madras and South Africa have always continued to be strong.

When Indians first went to South Africa in 1860, it was from Madras that they went, and when India first sent her Agent-General to South Africa, it was a South Indian whom they sent. They sent in my friend, the Right Hon. V. S. Soinivasa Sastriar, a great man, whom South Africa learnt to honour and respect and whose words of cultured eloquence and ripe wisdom South Africa delighted to listen.

I say these things to show that there was always a link between Madras and South Africa. But I referred to the past for another reason. I think it is well that South Africa should through its representatives, as we are, be reminded of India's splendid past which is still a living tradition of India's present.

You have referred to causes of disagreement in the past between the two countries. To a large extent those causes of disagreement have been due to misunderstanding and due to lack of knowledge. We in South Africa have tended to interpret the history of India in the light of the history of our own country. As I have already told you 1652 was the beginning of things for us. Before 1652, to all intents and purposes, all South African history was black and barbarous.

We have not realised the essential differences between Africa and Asia; we have not always appreciated the fact that here in the East, there were already age-old civilisations: there were the products of developed literature and art at the time when even our European ancestors were plunged in barbarous state.

We have not realised these things sufficiently in South Africa and, in particular, we have failed to realise that the past with India is not a dead past. It has survived as a worthy tradition into a living present, and as such it is stimulating the growth of the new India that we see before us and of which we are making contact and acquiring knowledge of to-day.

You have said, Mr. Mayor, that this tour of ours by removing misunderstanding and building up personal relations cannot but make for a greater cordiality and goodwill. It is our sincere desire that that may indeed prove to be the case.

NO SOCIALISM, NO DEMOCRACY

In their struggle for freedom, I hope that the Indian people will not forget that the way to its attainment lies through socialism, writes Prof. Harold J. Laski.

The whole essence of national freedom is that it should permit the masses the opportunity to build for themselves a full and creative life. The experience of the West shows decisively that this is possible in a capitalist society. The latter merely transforms the source of domination from without inwards. It leaves the Indian nation still subject to a form of social organisation that is incompatible with social justice.

I hope, therefore, that the socialist group within the Congress will bend all its energies to making the spread of socialist ideas as emphatic as the growth of the idea of national freedom. The central problem of India is poverty and there is no solution for that problem within the confines of capitalism. It would be tragic, indeed, if the attainment of national self-government were to mean no more than the exchange of the control of British capitalism for that of Indian capitalism. That would mean an Indian history, which for long years to come would merely repeat the worst features of European civilisation. It would be the more tragic were it to occur at the time when, before our eyes, the structure of Western capitalism is breaking down.

I believe myself that in a country like India any democratic government is impossible save that it is based on socialism. And those who are hostile to it are, it should be noted, exactly those who rely on Great Britain for the protection of the indefensible privileges they now enjoy. The princes, the rich landlords, the millowners of Bombay, those industrialists who have built the slums of urban India, these cannot be entrusted with the welfare of the Indian masses. These interests do not march along with those of the common people. They live on them in India not less profoundly than similar classes live upon the labour-power of the masses everywhere in the world to-day except in Russia.

The only way directly to tackle the essential issue of poverty in India is to make the attainment of national freedom coeval in time with the attainment of socialism.

CONGRESS WORKING COMMITTEE

Pundit Jawaharlal Nehru, Congress President, has appointed Mrs. Sarojini Nayudu and Pundit Govind Ballabh Pant, M.L.A., as members of the Congress Working Committee in the place of Mr. C. Rajagopalachariar and Mr. Jai Prakash Narain, who resigned. In the place of Mr. Subhas Bose, who is detained under Regulation III of 1818, Pundit Nehru has appointed Mr. Sarat Chandra Bose (Mr. Subhas Bose's brother) a member of the Committee.

FEDERATION AND THE STATES

Sir C. P. Ramaswami Aiyar, delivering recently the inaugural address of the Law College Representative Council on "Indian Federation with special reference to the States", observed that "the inclusion of Indian India in the integrated India of the future is going to be no handicap or obstacle; on the other hand, as many streams lend richness to the main current and add to the strength and impetuosity of the river, likewise the combination of these two entities will be for the ultimate good and advantage of India as a whole, which we love and for whose advance we are all striving."

A NON-BRAHMIN MANIFESTO

"Though the Party is of the opinion that the reforms of the Government of India Act are inadequate and far from satisfactory, it is the considered view of the Party that the new constitution should be worked to get the maximum good for the masses, and it would be the Party's objective to avoid any deadlocks, and the Party would take necessary steps to prevent arbitrary use of safeguards," says the election manifesto of the Poona Non-Brahmin Party.

INDIANISATION OF THE ARMY

The progressive Indianisation of the Defence Services is stressed in a blue book issued by the Government of India, detailing important matters concerning the Defence Services during 1935-36.

After giving details of the achievements in the various branches of the forces during the year, the report observes: Indianisation is taking place in a number of directions outside the fighting units themselves which, in their aggregate, represent a very substantial measure of progress.

STUDENTS AND POLITICS

"The place of students in politics is like the place of bachelors in married life and just as bachelorhood is intended to be a training for useful and happy married life, a student is expected to equip himself during his student days in order to find a useful and bright career in life and that includes politics in a country where politics dominates over other things," observed Mr. C. Rajagopalachariar addressing the members of the Pachayappa's College Union of Madras last month. Continuing, the speaker said that politics was not an easy job and it required no less preparation than was required to become a doctor, a lawyer or a schoolmaster. The speaker would not invite students to leave schools and colleges but wanted them to learn politics side by side with other subjects. Concluding, he advised the students to be self-reliant and master the subjects by observing strict discipline, discarding all bad tastes and bad manners.

MADRAS UNEMPLOYMENT

The Syndicate of the Annamalai University has appointed a Committee consisting of the Rt. Hon. V. S. Srinivasa Sastriar, Vice-Chancellor; Mr T. R. Venkatarama Sastriar, Rao Bahadur M. R. Ramaswamy Sivan, Retired Principal of Agricultural College; Mr. H. C. Papworth, Principal of the Presidency College, Madras; and Dr. B. V. Narayanasawmy Naidu, Professor of Economics and Dean of Arts at the University, to study the question of educated unemployment with special reference to the Sapru Committee's Report and to submit a report to the Syndicate of the University.

It is understood that a somewhat similar Committee has been appointed by the University of Madras.

NEW UNIVERSITY BUILDINGS

H. E. Sir Kurma Venkata Reddi, the acting Governor of Madras, opened on 3rd September the new buildings of the Madras University at Chepauk, constructed to house the University Library Research Department, Botanical Research, and Examination Hall at a total cost of Rs. 22 lakhs. This marks the first stage of the building scheme launched by the University.

Opening the building, His Excellency said: "I see in these buildings a combination of dignity and grace, which accords well both with the activities which they are to house and with the character of the citizens of this mighty city."

INDIAN STUDENTS IN PRAGUE

The Sixth Convention of the "Federation of Indian and Indian Ceylonese students abroad" was held at Prague from July 18 till 22 under the auspices of the Oriental Institute of Prague.

Indian students from all the important centres of Europe assembled at the picturesque capital of Bohemia, to discuss problems which vitally affect the status of Indian students abroad and those that concern India in general.

MADRAS UNIVERSITY CONVOCATION

The annual convocation of the University of Madras was held on the 29th August last at the Senate House, Sir K. V. Reddi, acting Governor, presiding.

Altogether 818 candidates took their degrees in person and 581 *in absentia* at the main convocation.

Rao Bahadur Dr. A. Lakshmanaswami Mudaliar, acting Vice-Chancellor, presided at another convocation when degrees were conferred on 514 candidates.

INDEPENDENCE OF COURTS

The jealousy with which the High Courts of India guard their independence is evidenced by the pronouncement made by the Chief Justice of the Allahabad High Court recently. Questions had been asked in the United Provinces Legislature concerning the appointment of liquidators of companies, and the High Court points out that neither the Government nor the Legislature has any concern with the names or qualifications of the liquidators appointed. The Court further indicates that while the President of the Legislature is entitled to hold his own opinion about the admissibility of such questions, the High Court "is not a department of the local Government, we cannot accept his ruling as final and binding on us. If we find that a question admitted by the President is an improper one, particularly if it contains an insinuation against any Judge in respect of any judicial order passed by him, we shall always decline to supply the answer".

While affirming their right to refuse to answer questions put in the Legislative Council, the Judges say: "We may, however, separately publish information if it is considered necessary to dispel any misapprehension that might have been wrongly caused by the question in the public mind."

They will only publish information if it is considered necessary to dispel a public misapprehension. "In the discharge of our duty to maintain the independence of the High Court and keep it free from all political pressure or influence, we shall never agree to supplying answers to questions regarding a judicial order passed by a Judge of the High Court which in any way, direct or indirect, touches on its merits or propriety."

INDIAN COMPANIES ACT

Sir N. N. Sircar, speaking on the Bill to amend the Indian Companies Act during the debate in the Assembly, made a great defence of the managing agency system, an institution which, he said, had rendered unique service to Indian industry.

The Law Member said that the managing agency system had found Indian industry the necessary capital when investors were shy and saved numerous enterprises from ruin by timely loans and by self-denying acts like the foregoing of the whole or part of the commission in times of crisis.

Due to the help of its managing agents, Sir Nripendra informed the House, a certain company with a paid up capital of Rs. 3,35,00,000 had increased the market value of its shares to over Rs. 7,50,00,000 and had distributed Rs. 12,50,00,000 in dividends.

Sir Leslie Hudson, on behalf of the European group, welcomed the measure but warned against the danger of over-restriction.

REVISION OF STATUTE-BOOK

Consequent on the introduction of the Reforms, the work of bringing all Indian laws—Central and Provincial—into conformity with the India Act, 1935, is being pushed through with the utmost expedition.

The revision of the Statute-Book, which is now in progress, will mean the codification of all laws. Already about 600 Central laws and 1,000 Provincial laws have been revised. Each Act has been dissected and then pieced together in terms of the new authority. The adaptation merely aims at substituting the authority. There will be no alteration in the substance of the laws.

Until Parliament approves these laws, as adapted, the new Constitution cannot come into being.

INSURANCE LAW REVISION

Sir N. N. Sircar, replying to Mr. Satya-murti in the Assembly on September 1, said that the Committee to consider the amendments necessary in the Indian Insurance Law will be appointed early in November, and he hoped to announce its personnel at the last meeting of this session.

The *Associated Press* learns that the Committee would consist of nine persons and would be representative of all sections and interests. It is expected to meet early in November in New Delhi and conclude the business before the end of that month. A good deal of preliminary work has been already done in this connection, and Provincial Governments have been consulted on the lines on which the proposed legislation should proceed.

It will be recalled that this Committee originally contemplated to introduce a private bill and have been preparing one for the last four months. The Committee have unanimously recommended that new legislation should insist on the deposit system and that foreign companies should keep sufficient reserve in India to cover policies booked here. The Government should restrict invasion of foreign companies and growth of mushroom indigenous concerns by issuing licences. Agents and canvassers should also be given licences, so that the habit of giving away rebates and checked rebates should be penalised as in Canada. Lastly, foreign companies from nations like America, who demand enormous deposits in the case of Indian companies to transact business, they should also be asked to deposit similar big amounts in India to transact business here.

The Law Member has been in correspondence with the Indian Insurance Association, whose representatives may serve on the Expert Committee in the Assembly.

OLD-AGE INSURANCE

The British Government have informed the International Labour Office that they have ratified seven conventions adopted by the 17th and 19th Sessions of the International Labour Conference.

These seven deal with compulsory old-age insurance for persons employed in industrial or commercial undertakings; in the liberal professions, and for outworkers and domestic servants; compulsory old-age insurance for persons employed in agricultural undertakings; compulsory invalidity insurance for persons employed in agricultural undertakings; compulsory widows' and orphans' insurance for persons employed in industrial or commercial undertakings, in the liberal professions, and for outworkers and domestic servants; compulsory widows' and orphans' insurance for persons employed in agricultural undertakings; and the employment of women in underground work in mines of all kinds.

VALUE OF INSURANCE SHARES

Insurance shares form an ideal investment; firstly because their yield compares favourably with that of giltedge; secondly, because there is hardly any risk of depreciation of capital; and thirdly, because there is almost a guarantee of progressive appreciation of capital and dividend.

In a recent calculation, the *Economist* showed that if one had invested £1,000 in selected insurance shares in 1914, the capital would have multiplied itself six times by now. There are some British insurance shares which have risen to twenty times their value in twenty years.

INDO-BRITISH AGREEMENT

The Committee of the Federation of the Indian Chambers of Commerce, in a letter to the Government of India in the Department of Commerce expressing their views on the negotiation of a fresh trade agreement between India and Great Britain, say that the Ottawa Agreement is vitiated by radical blunders and the Indo-British Trade Agreement, which hangs on it for its existence, embodies concessions of a general character, which take away from India the right of giving and maintaining adequate protection to her industries.

The Committee add that such concessions are further aimed at not only nullifying the policy of protection but also establishing one-sided rights and claims in favour of British industrialists against those of Indians. The Committee, therefore, find it impossible to agree to the suggestion of the Government that these two agreements should be made the basis of the proposed new agreement with the United Kingdom.

As is well known, the Committee proceed, the United Kingdom, in order to draw the gains and returns from her investments and services in the world, has an unfavourable balance of trade in merchandise to the extent of Rs. 272.7 millions being the average of the years 1933 to 1935, and it is meet and proper that about a fifth of this should constitute the balance of imports from, over exports to, India.

TRADE AGENT AT KABUL

Mr. Muhammad Aslam Khattak, Publicity Officer to the Frontier Government, has been appointed the first trade agent at Kabul by the Government of India. It is understood he will receive a few months' leave from India before proceeding to Kabul.

INDIA'S TRADE RETURNS

The latest trade returns for British India issued by the Department of Commercial Intelligence and Statistics show satisfactory increases in the values of imports, exports and re-exports. If we compare the figures for July 1936 with those for July 1935, the total visible balance of trade in July 1936 was Rs. 7.47 lakhs in favour of India compared with Rs. 5.16 lakhs for the month of June and Rs. 7.98 lakhs for the month of July 1935—a large increase on the previous month but a small drop on the figures for 1935. On the other hand, for the first four months of the financial year 1936-1937, the total visible balance of trade in India's favour amounted to Rs. 25.32 lakhs compared with Rs. 18.03 lakhs during the similar period in 1935. These figures show that India's economic recovery is continuing steadily.

INDO-BRITISH TRADE

The following gentlemen have accepted the invitation of the Government of India to act as unofficial advisers for the purposes of the forthcoming negotiations between the Government of India and His Majesty's Government in the United Kingdom:—

1. Sir Edward Benthall.
2. Mr. G. D. Birla.
3. Sardar Datar Singh.
4. Mr. Kasturbai Lalbai.
5. Nawabzada Liaquat Ali Khan.
6. Sir Purshotamdas Thakurdas and
7. Dr. P. Subbarayan.

MORE INDIAN TRADE COMMISSIONERS

There are only Trade Commissioners now at London, Hamburg and Milan. It is understood that Tokyo or Osaka and Mombasa would have Indian Commissioners from the beginning of the next year. There is a strong and persistent demand for placing of Indian Trade Commissioners in New York, Canada, and Southern Rhodesia.

AN APPEAL TO WOMEN

Mahamahopadhyaya S. Kuppaswamy Sastriar, a retired Professor of Sanskrit in the Presidency College, Madras, and Honorary Professor of Sanskrit in Annamalai University, addressed the graduates at the Madras University Convocation recently. He based his exhortation to graduates on the ideals contained in Hindu scriptures. Referring to the privileges and responsibilities of educated women, Prof. Kuppaswamy Sastriar said:

It is the high privilege and great responsibility of the lady graduates to cherish untarnished and realise in their life all the noble implications of the Indian ideal of cultured womanhood as known in the past history of Indian culture.

Their education has placed them in a position in which they can claim economic independence and compete with men in all occupations and in the pursuit of the recreations, diversions and forms of social service, which the modern world has learnt to value. They are quite competent to undertake the duty of emancipating their uneducated sisters by educating them and lifting them up to a higher level.

They have also to remember that, whatever their public status may be as educated women, the genius of India's ancient civilisation and culture requires that they should secure and maintain in an efficient manner the dominant place which God in His great wisdom has reserved for them in the pivotal institution of Indian civilisation, viz., family, and this important institution depends entirely for its unsullied cohesiveness and continuity upon the sacred institution called marriage.

WOMEN IN GERMANY

"We are determined to have no detachments of hand-grenade girls, women sharp-shooters and the like," affirmed Herr Hitler in an address to the Nazi Women's Organisation, doubtless alluding to the Soviet's women soldiers.

"A woman who rears children and safeguards the existence of the race, does more than any learned university woman," said the Fuhrer. "German women are not slaves. What some regard as a yoke, they regard as a blessing."

SUPPORT FOR MR. DAS'S BILL

A meeting of Madras women at Mylapore, on July 27, accorded its support to Mr. B. Das's Bill to amend the Sarda Act, Mr. Deshmuk's Hindu Women's Property Rights Bill, Mr. Bhagvan Das's Inter-caste Marriages Bill, and Mr. M. C. Rajah's Bill for the removal of civic and social disabilities of the depressed classes.

Addressing the meeting, Mrs. Muthulakshmi Reddy said that women must organise so as to make their power felt in the new Legislatures. According to reports, the women voters' ratio to men was one to three.

It was high time, she said, that women realised their duties and responsibilities, got acquainted with the programme of the various political parties and cast votes in favour of those candidates who would serve the cause of women and the country without fear or favour.

HIGHER EDUCATION FOR GIRLS

His Excellency Sir K. V. Reddi, declaring the new school building of the Madras Seva Sadan open, said:

"Higher education is intended to develop the culture of the country and if one half of society is deprived of the privilege of higher education, our cultural development must necessarily be stunted. For this reason, it is essential that our girls should receive as good an education as our boys."

WORLD WOMEN'S CONFERENCE

Sri Kamaladevi Chattopadhyaya is proceeding to Brussels to take part in the proceedings of the World Women's Conference as a delegate from India.

WORLD P. E. N. CONGRESS

Mrs. Sarojini Naidu, one of the Vice-Presidents of the India Centre of the P. E. N. Club, has sent the following message through Mme. Sophia Wadia, the Indian delegate to the International P. E. N. Congress, which met at Buenos Aires, Argentina.

"To all of you, writers of many nations and interpreters of many cultures, I send as greeting the immemorial message of India, issued to the world century after century, through the word of her saints and her sages, her story-tellers and her wandering singers, the message of human fellowship and peace as the highest attainment of man."

JOURNALISTS' ASSOCIATION

The principle of non-contributory benefit to members of the Association in case of unemployment and decease, as recommended by the Executive Council, was accepted at the half-yearly meeting of the Indian Journalists' Association held at 14, Clive Street, Mr. Mrinal Kanti Bose presiding.

In his half-yearly report, the Secretary detailed the work done by the different sub-Committees drawing the attention of members to the heavy arrears of subscription, and said that schemes for the benefit of working journalists could not be given effect to, and other useful activities undertaken, if subscriptions were not paid every month.

Messrs. Krishna K. Mitter, Ramananda Chatterjee, and Jogendra K. Chatterjee were elected Fellows of the Association.

BUREAU OF INFORMATION

The following *communiqué*, dated September 1, has been issued:

It has been arranged that Mr. A. H. Joyce, Assistant Information Officer, India Office, who was on duty in the Bureau of Public Information, Simla, last year, will come to Delhi for a period of six months in the cold weather and will be on special duty with the Home Department, to advise the Government of India on the organisation and future development of the Bureau of Public Information and other problems connected therewith.

REV. DR. J. T. SUNDERLAND

There was no truer friend or a more devoted defender of India in America than the Rev. J. T. Sunderland, whose death at the ripe old age of 94 was reported last



REV. DR. J. T. SUNDERLAND

month. A personal friend of Mahatma Gandhi and Dr. Rabindranath Tagore, Dr. Sunderland had achieved world-wide reputation as a sympathetic and discerning student and critic of Indian affairs. To the hosts of Indian students who repair to the United States for higher studies, the Rev. Sunderland was a source of great help, and his invaluable advice and counsel had helped many an Indian student to manfully fight his battles in a strange world. The death of such a sincere friend of India, who filled the unique role of a sympathetic interpreter of Indian culture to the large American public interested in India, is an irreparable loss to this country.

MR. KELKAR AND THE COMING ELECTIONS

Interviewed regarding his contesting the coming elections, Mr. Kelkar said: "I think that Mr. Aney being a younger man than myself will certainly go to the C. P. Legislative Council in the coming elections. As for myself, I feel that having just completed 64 years of my life, it is too big a bid for me to undertake Council work for a continuous period of five years more. I believe I have some work in me for an year or two, but even these years may, in my opinion, be more profitably spent in helping younger and more active nationalists to enter Councils to do the country's work."

CHINA'S SERVICES TO MEDICINE

A nation-wide movement to collect native prescriptions, many of them handed down verbally from time immemorial, has been launched by the Central State Medical Institute, a body established to perpetuate old-type Chinese medicines.

The Institute is convinced that many of these prescriptions, which have stood the test of centuries of use, should be preserved, because with the inroads being made by modern medicine, there is danger of their lapsing into oblivion. Many of the formulæ are secret ones and the Institute plans to test their efficacy by scientific methods. Most of the prescriptions involve the use of herbs. Others are more like witches' compounds and if they have been efficacious at times, the faith of the patient must have been largely the reason.

THE CANCER CAMPAIGN

Grants totalling £5,296 have been approved for research into cancer treatment at the 59th quarterly meeting in London of the Grand Council of the British Empire Cancer Campaign. Viscount Hailsham, the late Lord Reading's successor as Chairman of the campaign, presided for the first time.

The grants included the following:—

£1,187 to Dr. A. Pollard, working at the Courtauld Institute of Bio-Chemistry at the Middlesex Hospital on a special scheme of bio-chemical research inaugurated by the Scientific Advisory Committee;

£150 to Dr. F. G. Spear, working at the Strangeways Research Laboratory, Cambridge, for the purchase of a low voltage equipment apparatus;

£320 to Mr. Nevill Willmer, working at the Physiological Laboratory, Cambridge, for technical assistance and purchase of apparatus.

ROCKFELLER SCHOLARSHIP

Dr. D. K. Visvanadhan, Malarialogist, Department of Public Health, Madras, has been awarded a scholarship by the Rockefeller Foundation to study abroad malaria, its causes and cure,

WATER FOR HEALTH

Far too few people drink water in anything like proper quantities, says a writer in *Pearson's Weekly*. The body must have fluid and although it gets a great deal from food-stuffs, it doesn't get enough. Lack of fluid concentrates the various salts and products of digestion which are passed through the body. This concentration does harm. It leads to the deterioration of the blood-vessels. A plentiful supply of water dilutes the poisons and flushes the whole system. This flushing is particularly necessary when the kidneys have been damaged or in cases of high blood pressure, where the blood is inclined to be sluggish. The minimum amount of fluid that should be taken each day is three pints but it is better to drink more. No possible harm can result from this extra fluid. It does not, as some people appear to think, cause obesity. You can never get fat by drinking water. Extra fluid is best taken between meals. It is not good policy to wash down your meals with any sort of drink, because, apart from diluting the gastric juices and the saliva, it tends to discourage proper mastication.

FOOD VALUE OF THE BANANA

Few realise the nutritive value of the banana as compared with other fruits, says Dr. Hollis K. Russell in the *Oriental Watchman*. Among the common fruits, only grapes approach the bananas in caloric value. Such fruits as lemons, grape-fruit, oranges, peaches, pine-apples and strawberries yield only approximately half the calories a pound. An analysis of the properly ripened banana shows the following components:

	PER CENT
Moisture	.. 75.3
Ash	.. 0.8
Fat	.. 0.6
Protein	.. 1.3
Crude fibre	.. 0.6
Reducing sugars	.. 7.1
Non-reducing sugars	.. 11.1
Starch	.. 3.2

The major portion of the caloric value of bananas lies in the large percentage of reducing and non-reducing sugars, which are rapidly and readily assimilated by the body, and thus form a quick source of energy.

MR. E. A. NUTTALL

We regret to record the death of Mr. E. A. Nuttall, Secretary and Treasurer of the Imperial Bank of India, Madras.

Mr. Nuttall came out to India with previous banking experience and entered the service of the Bank of Bengal in 1911 as a junior officer and steadily rose from position to position in the banking world. In November last, he was appointed Secretary and Treasurer of the Madras Circle of the Imperial Bank.

A gentleman of genial disposition, Mr. Nuttall was very popular among his staff. He had a wide circle of friends, both European and Indian. He was a keen sportsman being a good cricket, and tennis player.

Mr. Nuttall took an active part in various social activities. He was Honorary Treasurer of the King George V Memorial Fund. He also served as a member on the Victory Memorial Committee.

PEOPLE'S BANK

Mr. K. L. Gauba, an ex-Director of the People's Bank of Northern India (in liquidation) has been ordered to be released on bail of Rs. 1,50,000 by the Sessions Judge, Lahore.

The bail application of Mr. Gauba, who is charged with conspiracy and criminal breach of trust in respect of a sum of Rs. 3 lakhs belonging to the Bank, was previously rejected by a magistrate, the prosecution opposing on the grounds of apprehension of absconding, tampering with witnesses and the seriousness of the alleged offence.

CENTRAL EXCHANGE BANK

With Hindu and Parsi rites, Sir Sorabji Pochkhanawala inaugurated on August 16 the Central Exchange Bank of India, which has started operations as the first Indian Exchange Bank in the City of London. Sir A. Chatterjee, Sir P. Ginwala, Sir P. Sethna and Sir S. Pochkhanawala are the first Indian directors.

THE FUTURE OF M. & S. M. RAILWAY

Sir M. Zafrullah stated in the Assembly on September 12 that Rs. 23 crores or £17 millions were required to purchase the M. and S. M. Railway and two other Railways, whose contracts would fall due for termination in 1937.

Supplementaries suggested that the Government should take advantage of the cheap credit available in the country.

Sir James Grigg pointed out that there was no good in raising a rupee loan in India unless they could translate them into sterling. Contracts would not fall due until another twelve months. But all relevant considerations including the remunerative character of investments would be taken into consideration.

Sir M. Zafrullah informed Mr. Anantasayanam Iyengar that the question of instituting expert enquiry into railway finance, as suggested by Sir Otto Niemeyer, was under consideration of the Government.

ALL-INDIA RAILWAYMEN'S FEDERATION

An emergent meeting of the General Council of the All-India Railwaymen's Federation, held at Bombay recently, with Mr. Jamnadas Mehta in the Chair, approved the draft applications for the appointment of a court of inquiry into the question of staff retrenchment on Railways in India and for the appointment of a board of conciliation in the matter of new scales of pay.

The General Council decided to hold the next convention in December.

SILVER JUBILEE SERVICE

Stream-lined engines, specially designed for working the fast "Silver Jubilee" service between London and Newcastle on the London North-Eastern Railway, have given very satisfactory performances and the Company has now 17 more engines of this type under construction at Doncaster Works, which will be used for the normal main line services. "The Silver Jubilee Train" recently came near to breaking its remarkable record run last September.

MADAME MENAKA

Madame Menaka (Mrs. Leila Sokhey), who represented India at the Dance Section of the last Olympic Games at Berlin, won three prizes of honour for India. The first prize was awarded to her for her Kathak solo dances; the second was for her classical Indian ballet; the third was awarded in recognition of the excellence of her Indian orchestra.

Fifteen countries competed and were represented by dancers of international fame.

MISS S. KRAMRISCH

Miss Stella Kramrisch has been appointed Lecturer in Indian Art at the University of London.

She will deliver her lectures and conduct a seminary during the summer vacations of the Calcutta University. The appointment is a permanent one.

Miss Kramrisch, who is the editor of the journal of the *Indian Society of Oriental Art*, is also on the permanent staff of the Post-Graduate Department of Calcutta University, which she has served for the last 14 years.

MEDIEVAL PAINTINGS

"The medieval paintings of India had taken their best features from their classical ancestry with some influence from China via Persia, which was in affinity with their own Oriental temperament and outlook. They had also presented their special characteristics to the painters of the modern revival," said Dr. James H. Cousins in the course of the series of lectures on Art and Culture that he delivered in Trivandrum under the auspices of the Travancore Educational Department.

MUSIC ON THE STAGE

The intrusion of music into every drama—especially on the Tamil stage—is an outrage upon every canon of art, says Mr. K. S. Ramaswami Sastri in the *Hindu*. There are comedies where song is too high for the play of light feelings and tragedies where song is too artificial for the clash of tense feelings. But in the opera, which is a legitimate literary form, song is appropriate and legitimate.

H. E. SIR K. V. REDDI ON CRICKET

Presiding over the annual day celebration of the Madras Cricket Association on September 2, H. E. Sir K. V. Reddi said:

"Cricket is an English game, and we are still trying to learn and imitate the Englishman. The day will come when India will fight the Englishman in his own land.

On the whole, however, though we have been defeated, we have not been disgraced. On the other hand, we certainly ought to feel proud of the success achieved so far. Therefore, I think, we need not take objection to anything that has happened. Nor need we mourn over the loss that we have suffered.

Cricket is a game of chance. It is also a game of skill and strength, of discipline and team-spirit. If these qualities are there, such chances as might occur need not count."

THE BERLIN OLYMPIAD

The Berlin Olympiad has already produced a crop of new records, says the *Statesman*. The outstanding athlete of the meeting has been Jesse Owens, the American Negro sprinter and long jumper, who has three firsts to his credit. "In the track events the United States' representatives have shown marked superiority winning all the sprints, one of the relays and both the hurdle events. The Finns have again proved supreme in the gruelling 3,000 metres and 10,000 metres, and Lovelock of New Zealand added lustre to a wonderful athletic career by winning the 1,500 metres in record time. In the field events the honours have been more evenly divided, the United States and Germany winning three each and Japan one. Great Britain has so far secured only two firsts—the 1,600 metres relay and the 50 mile walk."

JAPAN IN THE SWIMMING CONTEST

Japan created a world record by winning the final of the men's 800 metre swimming relay race in 8 mins. 51 5/10 secs. America was second (9 mins. 3 secs.) and Hungary third, the timing being 9 mins. 12 3/10 secs.

INDIAN INSTITUTE OF SCIENCE

At the quarterly meeting of the Governing Council of the Indian Institute of Science with the Hon. Lieut.-Col. C. T. C. Plowden, British Resident in Mysore, in the chair, the twenty-seventh annual report of the Institute for the year ended March 31, 1936, was presented.

The year opened with a balance of Rs. 8,49,754 and receipts amounted to Rs. 5,82,604. Towards this the Bombay properties contributed Rs. 87,916; the Treasurer of Charitable Endowments Rs. 2,23,375; the Government of India Rs. 150,000; Mysore Rs. 80,000; Madras Rs. 5,000; Hyderabad Rs. 10,000; the Central Provinces Rs. 1,500; and Travancore Rs. 8,000.

The expenditure was Rs. 6,57,229 inclusive of items of capital non-recurring nature which totalled Rs. 1,04,230. Thus on the year's working there was a deficit of Rs. 74,625, leaving the closing balance for the year at Rs. 7,71,784 after allowing for items held in suspense.

The total number of students and other workers was 180. Forty-two students of the Institute obtained appointments during various parts in and outside India.

PARKER VACUMATIC PEN

Five years of intensive research and experiment preceded the introduction of the Vacumatic Parker Pen Company's sacless, mechanically perfect fountain-pen which has now become so popular.

A scientist of the University of Wisconsin conceived the vacumatic filler idea and Parker agreed to develop it. The vacumatic, as finally developed, operated on the breather principle and eliminated the piston pump, the rubber sac, and other obsolete ideas.

SCIENCE CONGRESS JUBILEE

We understand that Lord Rutherford, the foremost British scientist, has been invited to preside over the Jubilee Session of the Indian Science Congress, which will be held jointly in India with the British Association in 1938. The venue of the Session has not yet been fixed.

MOTION PICTURE CONVENTION

A meeting of film businessmen and others interested in the industry and art was held under the auspices of the Film League last month at the Y. M. I. A., Madras, Rao Bahadur P. Sambanda Mudaliyar presiding.

The Honorary Secretaries of the Film League submitted a report on the letters and other correspondence received from film studios and societies situated in Bombay, Poona, Kolhapur and Calcutta, relating to the question of the advisability of holding an All-India Film Conference in Madras.

The letter received from the Motion Picture Society of India intimated the Film League of their desire to send representatives to the Conference in Madras and at the same time requested the League to see that the proposed Conference was named "The Second Motion Picture Convention", so that the continuity of the first Convention held last year at Bombay might be maintained.

The objects of the Convention are to give interested persons an opportunity to meet, take stock of the situation, compare notes, exchange views, discuss various questions—both Provincial and All-India—and concert measures for the betterment of the film industry and art.

INDIAN FILM INDUSTRY

Some very interesting details concerning the Indian film industry were given by Sir Phiroze Sethna presiding over the first meeting of the executive committee of the Motion Picture Society of India. Explaining the great possibilities there are of expanding the cinema industry in this country, he said that there were in India 110 producing concerns, 99 distributing companies and 670 cinemas. The total capital invested in these three branches of the industry is over five crores of rupees and the industry provides employment for nearly 25,000 people. In comparison, however, with conditions in the United Kingdom, the above figures pale into insignificance. There are in Great Britain to-day more than 4,300 cinemas against our 670 and that with only a seventh of our population.

INDIAN MOTOR VEHICLES ACT

The Government of India have published in the *Gazette of India* the text of a Bill to further amend the Indian Motor Vehicles Act of 1914, thereby dispensing with the necessity of the first stage of the Bill in the Assembly. Sir Frank Noyce, in a statement appended to the Bill, explains the objects and reasons. He says:

"The Indian Motor Vehicles Act of 1914 was framed to suit conditions prevailing at a very early stage in the development of motor transport in India. The rapid growth of that form of transport in 22 years makes it necessary to empower local authorities to exercise closer control than the present Act permits in the interests of the development of a co-ordinated policy of roads and railways and of the safety and convenience of the public.

It will be necessary before long to undertake general revision of the Act, but the Government of India consider at it is essential in the meantime to give powers to the Local Governments to regulate transport of motor vehicles as well as trailers and other attachments and to enforce where necessary regional and route control as recommended by the Transport Advisory Council. The Government of the United Provinces have already enacted a similar measure. The Bill now presented is the outcome of the discussions referred to and represents the final recommendations of the Transport Advisory Council at its last meeting in July 1936."

A SMALLEST CAR

A midget motor-car, claimed to be the world's smallest and cheapest two-seater, has been produced in London in an effort to overcome street congestion and garage problems. It is so small that it can be put away "on its end" in a garden-shed.

It costs £80 and it is reputed to run 80 miles on one gallon of petrol and to maintain easily a speed of 45 miles per hour. Its overall length is 8 feet by 3 feet 6 inches and it is fitted with electrical equipment with a single-cylinder 2½ horse power air-cooled engine in the rear, a semi-stream-lined body and radiator in front. Its 16-inch road wheels are chain-driven; there are three speeds and reverse hand and foot brakes.

CIVIL AVIATION IN INDIA

(a) An increase in the number of services on the Trans-India route from 2 to 5 weekly in each direction;

(b) The "speeding up" of schedules so that the journey between Croydon and Karachi will be completed in about 2½ days; and

(c) The carriage of all first class Imperial mail of letters and postcards by air.

These are some of the new schemes to be introduced in connection with the reorganisation of the Empire air mail service, according to the report on the progress of civil aviation in India for the year 1935-36.

The Report *inter alia* refers to the rapid progress made in civil aviation in India and in the Empire countries and states that the total weight of mails carried on the Croydon-Karachi section by Imperial Airways Ltd. to and from India was 82½ tons in 1935 as against 59½ tons carried in 1934, or an increase of 39 per cent.

While referring to the expansion of air mail traffic on these routes, the Report states that the benefits of air transport in India remain yet to be appreciated by the travelling public.

EMPIRE AIR MAIL SCHEME

A feature of the new Empire Air Mail scheme, which is to be inaugurated in 1937, is that it will replace the surface transport of all first class mail matter between the United Kingdom and Empire countries.

Negotiations between the various Governments are still being carried on, but they have advanced sufficiently to involve the building of 28 large flying boats and 12 aeroplanes.

This construction work, together with the selection and development of marine air bases, is proceeding satisfactorily.

A WOMAN'S AIR RECORD

World's altitude record for women fliers set up by Mlle. Maryse Hilsz, the 33-year-old French air-woman, is now officially stated to be 46,940 feet. She has thus beaten the record of Countess Carina Nagonne of Italy and the French record for men.

FAIRS AND EXHIBITIONS

The World Two-Way Fair will be held at New York under the auspices of the American Manufacturers' Export Association from 28th November to 5th December this year. Merchants interested in Indo-American trade and desirous of exhibiting at the fair may get complete particulars from the American Consulate, Bombay.

The U. P. Industrial and Agricultural Exhibition will be held at Lucknow from 5th December 1936 to 4th February 1937. The Exhibition is primarily intended for Indian products and all kinds of industrial and agricultural machinery, Indian and foreign. Special importance will be given to demonstrations of manufacturing processes and industrial and agricultural machinery. Although organised by the U. P. Government, the Exhibition will be controlled and managed by an influential local Committee with the Director of Industries, U. P., as its Secretary.

The Seventh Jammu and Kashmir State Exhibition is being held in Kashmir from 5th September 1936. Merchants interested in exhibiting their wares on the occasion can obtain fuller particulars from the Secretary, Exhibition Committee, Srinagar.

The International Exhibition of Paris will be held at Paris in May 1937. Visitors from all over the world attending King Edward VIII's Coronation in London are to be invited to attend this Exhibition and the organisers expect a representative International gathering. Various concessions are also offered by the French Government in the nature of reduced rates for Hotel accommodation, reduced railway fares, etc. Full particulars regarding the terms and conditions of allowing exhibits, etc., can be had from the French Consulate, Bombay.

IMPROVED CHARKA

Mr. Syed Ashraf Hossain, a weaving and dyeing expert of the Co-operative Department of Bengal, now working at Choumuhani, has invented a new Charka for hand-loom weavers in which five bobbins can be wound at a time.

Mr. Hossain has demonstrated its working before several professional experts and registrars of many divisions and intends to put it in the market at a cheap price.

AGRICULTURAL IMPROVEMENT

Addressing the governing body of the Imperial Council of Agriculture at Simla, H. E. the Viceroy observed:

"I shall lose no opportunity of supporting by every means in my power their (Departments of Agriculture) efforts to bring about what I regard as the most vital matter before Government in India—the improvement of agriculture throughout the country.

I am satisfied that there is developing throughout India an insistent demand for rural betterment in the widest sense, to satisfy which will tax to the full all available resources.

Apprehension has been expressed in some quarters lest the inauguration of Provincial Autonomy may lead to a renewal of that lack of co-ordination in the field of agricultural research which, during the past decade, has been so successfully countered by the labours of the Imperial Council of Agricultural Research.

I rely with the utmost confidence upon the statesmanship of Ministers in the provinces and in due course of Ministers of the Federal Government, as well as upon an informed public opinion determined to support such administrative measures as are best calculated to ensure steady and uninterrupted progress of agricultural improvement in every province of India."

IRRIGATION IN INDIA

A report summarising the work that is being done on irrigational problems in India has recently been published by the Central Board of Irrigation for India. The total cultivated land in India depending on irrigation, according to the Report, is about 40,000,000 acres and employs about 50,000,000 people. The value of crops produced in this irrigated area amounts to about Rs. 100 crores. Practically all this work—involving the building of over 75,000 miles of canals and distributories—has been developed in the last 60 or 70 years. When the present irrigation works are fully developed, the area benefitted will be about 50,000,000 acres.

RELIEF FOR THE POOR

Mr. Ram Manohar Lohia, of the Foreign Department of the All-India Congress Committee, has issued the following Press statement:—

"Recently a statement has been issued by the Socialist Committee for Indian Independence over the names of Messrs. James Maxton, M.P., Campbell Stephen, M.P., John MacGovern, M.P., George Buchanan, M.P., A. Fenner Brockway, and G. S. Dara, calling attention to the outbreak of famine and extreme poverty of the people of India.

The Committee has noted the breeding and more milk schemes of the Viceroy, but has urged that the problem of Indian poverty should be lifted from the realm of nutrition research to that of social reconstruction. The Parliamentary Group of the Independent Labour Party has been asked to find out what steps the Government of India is taking to relieve distress caused by famine and floods."

WORKERS IN GERMANY

A plan to build five million flats for workers was announced by Dr. Ley, Leader of the Labour Front, at the Nazi Congress Session on 12th September last.

He said that the work begun by the Labour Front will be complete two years hence. "We cannot allow the German people to live any longer in slums."

He urged the workers to realise that cash wages were not their only remuneration but also holidays, working conditions and various State benefits, for example, education, culture, strength through joy and sports.

GENEVA LABOUR CONFERENCE

A *communiqué*, dated September 11th, states that the non-official Indian delegation to the 21st and 22nd (Maritime) Sessions of the International Labour Conference, which will open at Geneva on October 6 and 22 respectively will be composed of the following:—

Employers' Delegates: Mr. M. A. Master with Mr. D. S. Erulkar as adviser.

Workers' Delegate: Mr. Aftab Ali with Mr. Mohamed Ebrahim Serang as adviser.

CONQUEST OF NANDA DEVI

Nanda Devi, the highest bit of land in the British Empire, was conquered by the Anglo-American Himalayan Expedition of the Harvard Mountaineering Club, on September 12.

The peak of Nanda Devi is 25,660 feet high and an idea of the difficulty of approaching it can be obtained from the impression of Mr. Hugh Ruttledge, who has said that around the peak lies a seventy-mile barrier ring on which stand twelve peaks, each over 21,000 feet high, and none having a depression less than 17,000 feet except in the west, where the Rishi Ganga rising at the feet of Nanda Devi and passing through an area of about 300 square miles of ice and snow has carved for itself what must be one of the most terrific gorges in the world. Two internal ridges converging from the north and south upon this river form the final obstacles before Nanda Devi is reached.

These have defied the efforts of previous expeditions led by Dr. T. G. Longstaff, Mr. Somervell, General Wilson, and Mr. Ruttledge.

C. R. ON HINDUISM

Addressing the students of Trivandrum on "Students and Religion", Mr. C. Rajagopalachari said:

"The Hindu religion is the greatest ever in the memory of man. For depth of vision, tolerance of other religions and worship in the cause of truth for its own sake, it has no parallel in history. We have a rich and precious inheritance which cannot be thrown away. If only Englishmen had inherited our religion, they would be the proudest individuals living to-day."

MR. K. B. MULLICK'S GIFTS

Mr. Kunja Behari Mullick, of Calcutta, has given a donation of Rs. 50,000 in 3½ per cent. Government Promissory Notes to the Indian Committee of the District Charitable Society, Calcutta, for the creation of a permanent fund to be called Kunja Behari and Uttamoni Mullick Fund for the relief of suffering among Bengali Hindus in the city.

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Hindustan Review: "The book makes interesting reading, quite apart from its moral."

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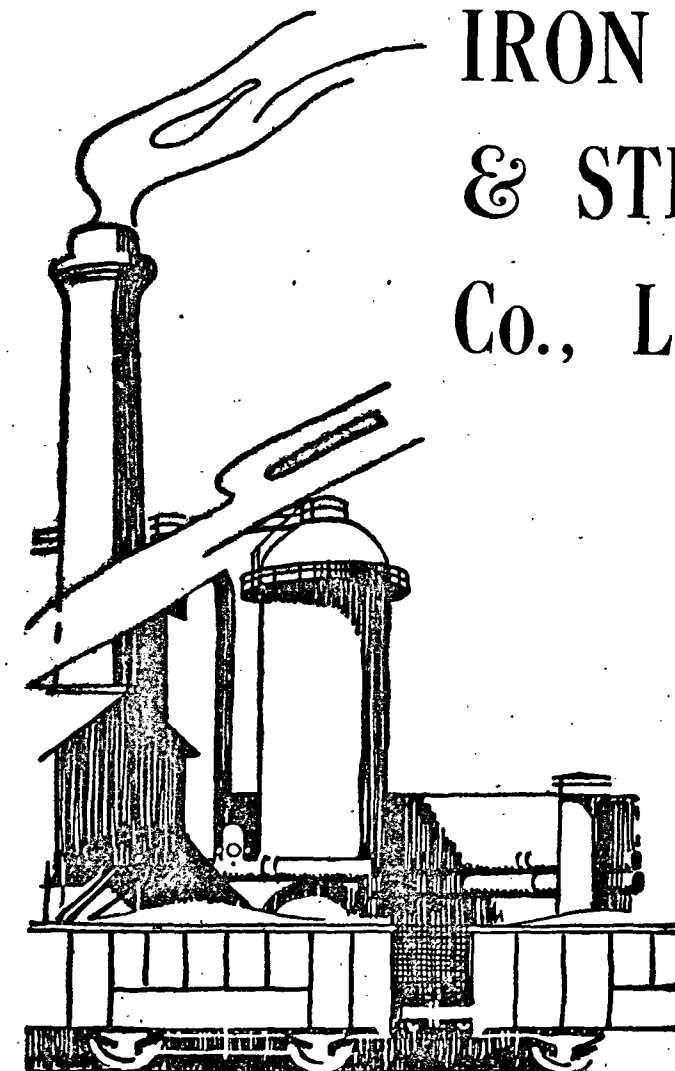
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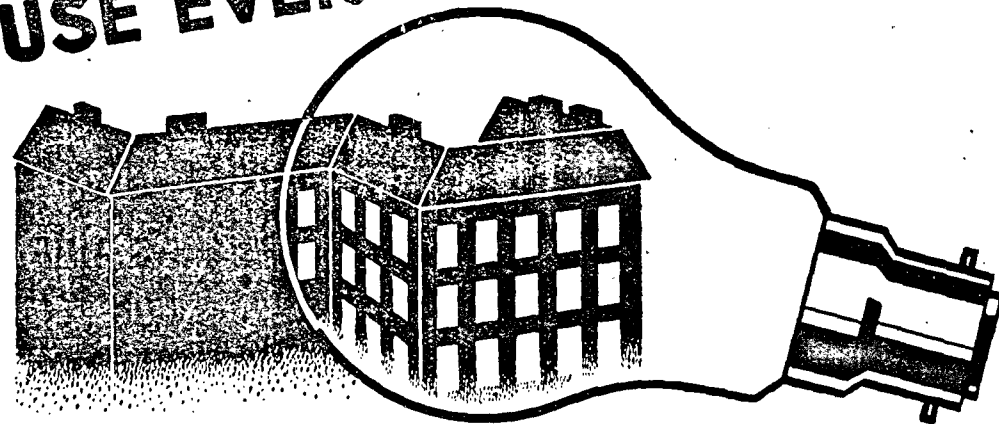
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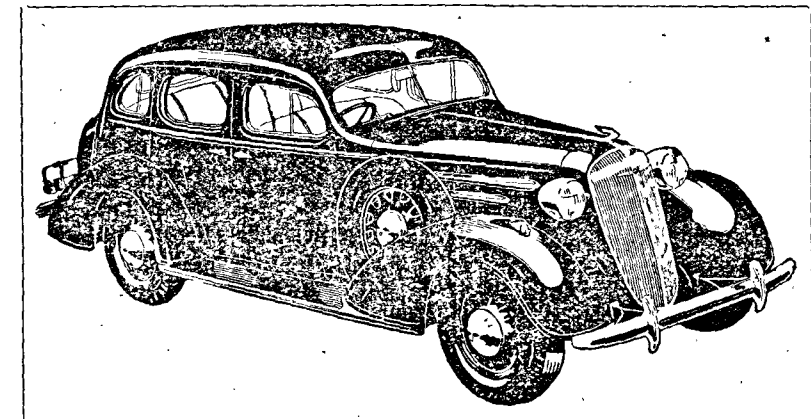
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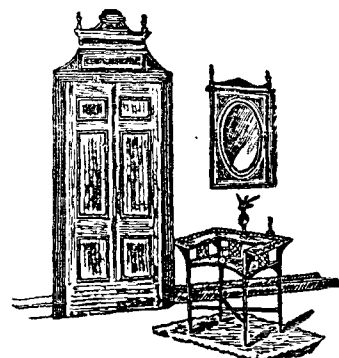
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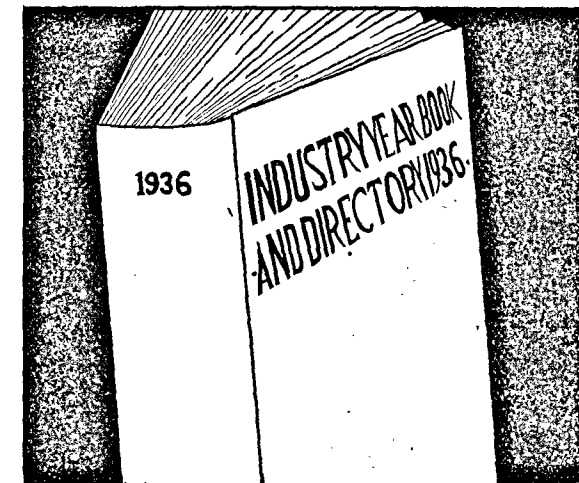
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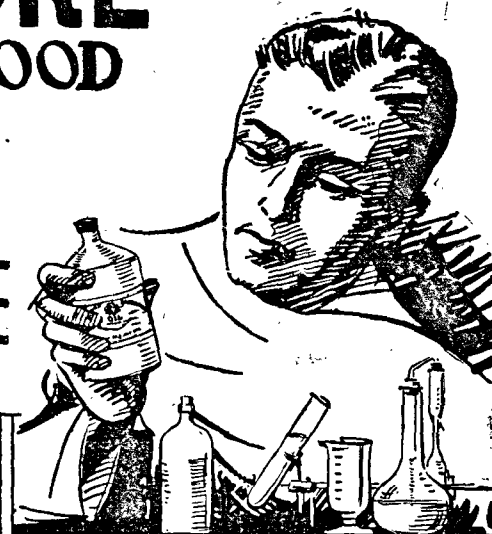
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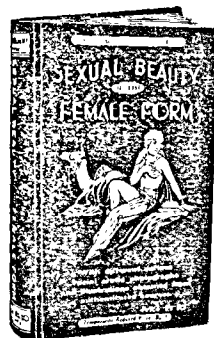
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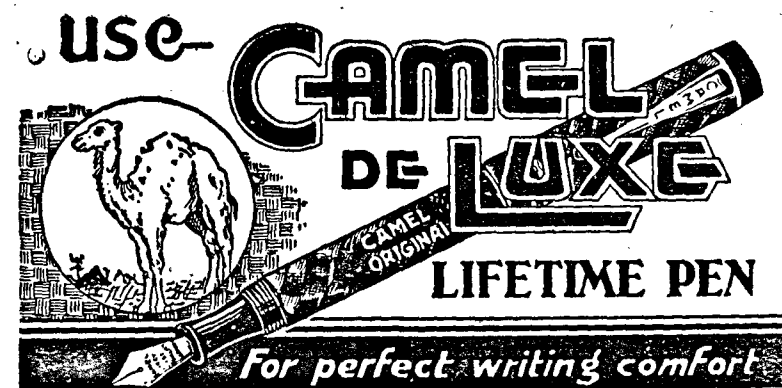
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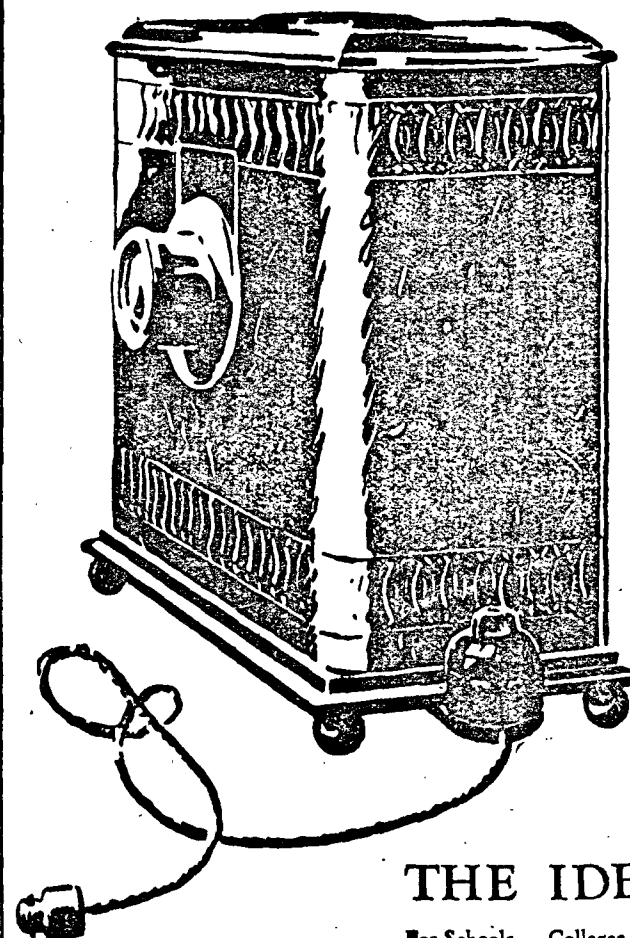
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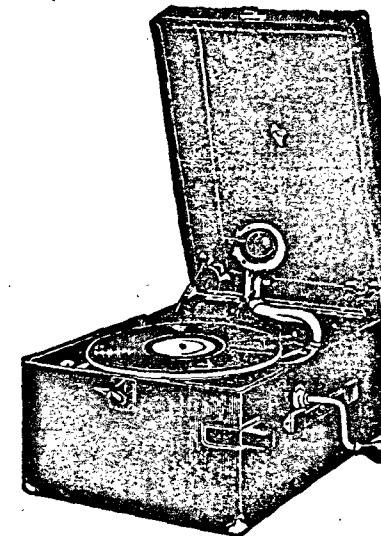
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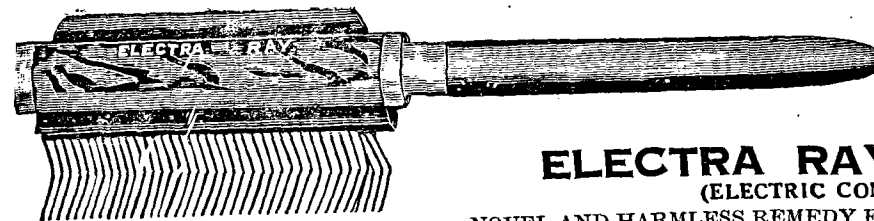
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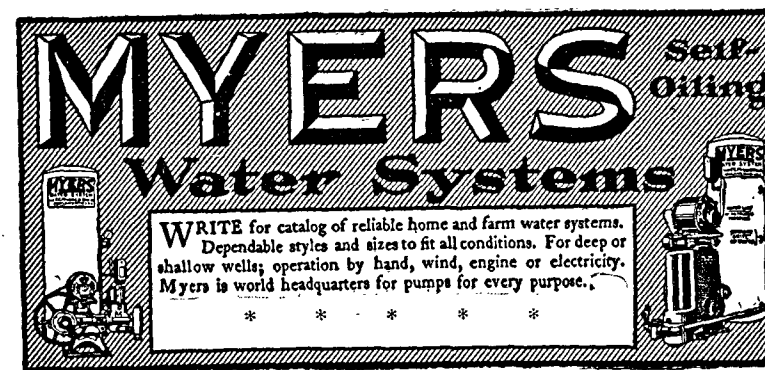
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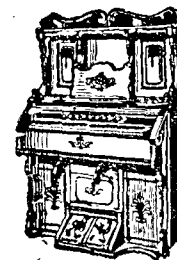
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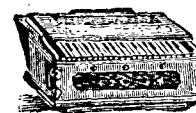
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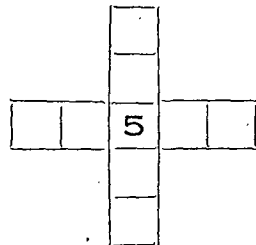
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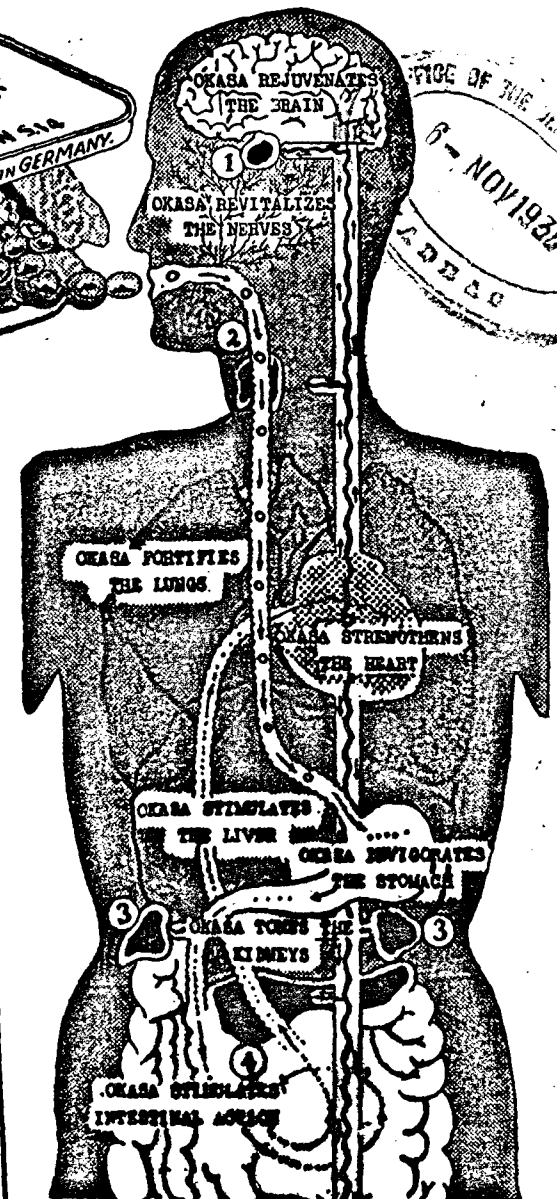
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CALENDAR FOR 1936.

JANUARY.			FEBRUARY.			MARCH.			APRIL.		
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MON.	...	6 13 20 27	...	3 10 17 24	...	2 9 16 23 30	...	6 13 20 27	...	6 13 20 27	...
TUES.	...	7 14 21 28	...	4 11 18 25	...	3 10 17 24 31	...	7 14 21 28	...	7 14 21 28	...
WED.	...	1 8 15 22 29	...	5 12 19 26	...	4 11 18 25	...	1 8 15 22 29	...	1 8 15 22 29	...
THU.	...	2 9 16 23 30	...	6 13 20 27	...	5 12 19 26	...	2 9 16 23 30	...	2 9 16 23 30	...
FRI.	...	3 10 17 24 31	...	7 14 21 28	...	6 13 20 27	...	3 10 17 24	...	3 10 17 24	...
SAT.	...	4 11 18 25	...	1 8 15 22 29	...	7 14 21 28	...	4 11 18 25	...	4 11 18 25	...
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FRI.	...	1 8 15 22 29	...	5 12 19 26	...	3 10 17 24 31	...	7 14 21 28	...	7 14 21 28	...
SAT.	...	2 9 16 23 30	...	6 13 20 27	...	4 11 18 25	...	1 8 15 22 29	...	1 8 15 22 29	...
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MON.	...	7 14 21 28	...	5 12 19 26	...	2 9 16 23 30	...	7 14 21 28	...	7 14 21 28	...
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FRI.	...	4 11 18 25	...	2 9 16 23 30	...	6 13 20 27	...	4 11 18 25	...	4 11 18 25	...
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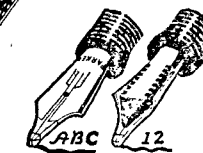
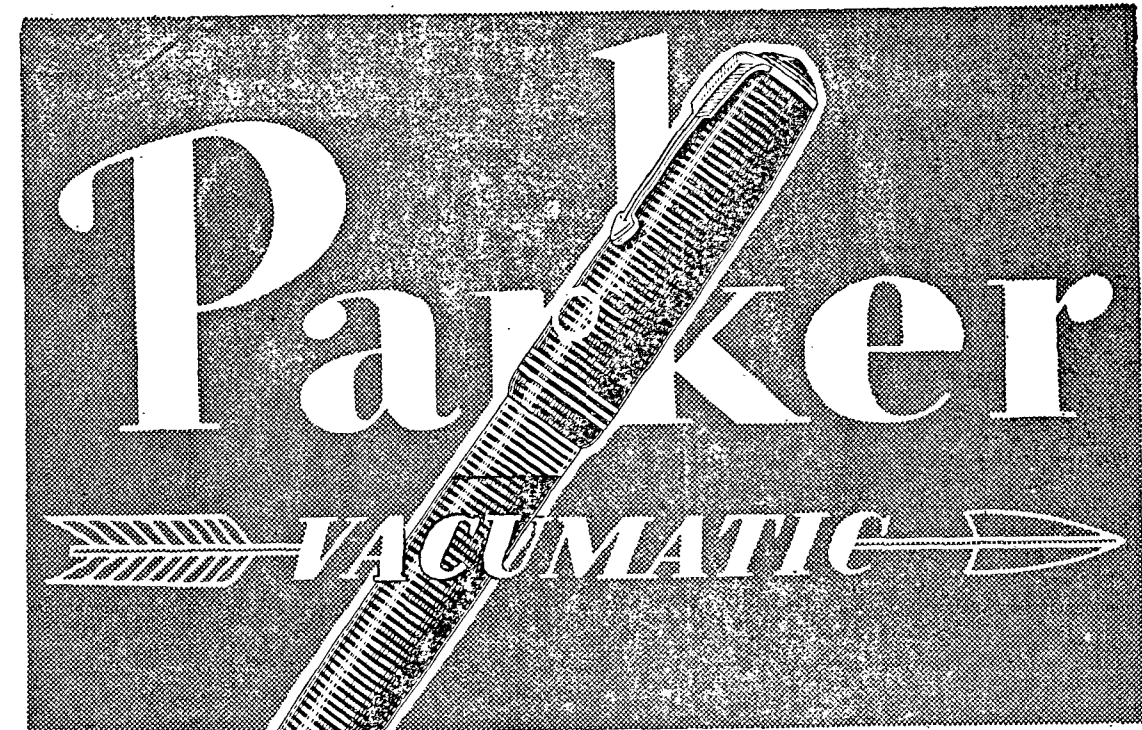
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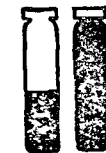
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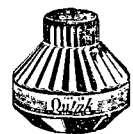
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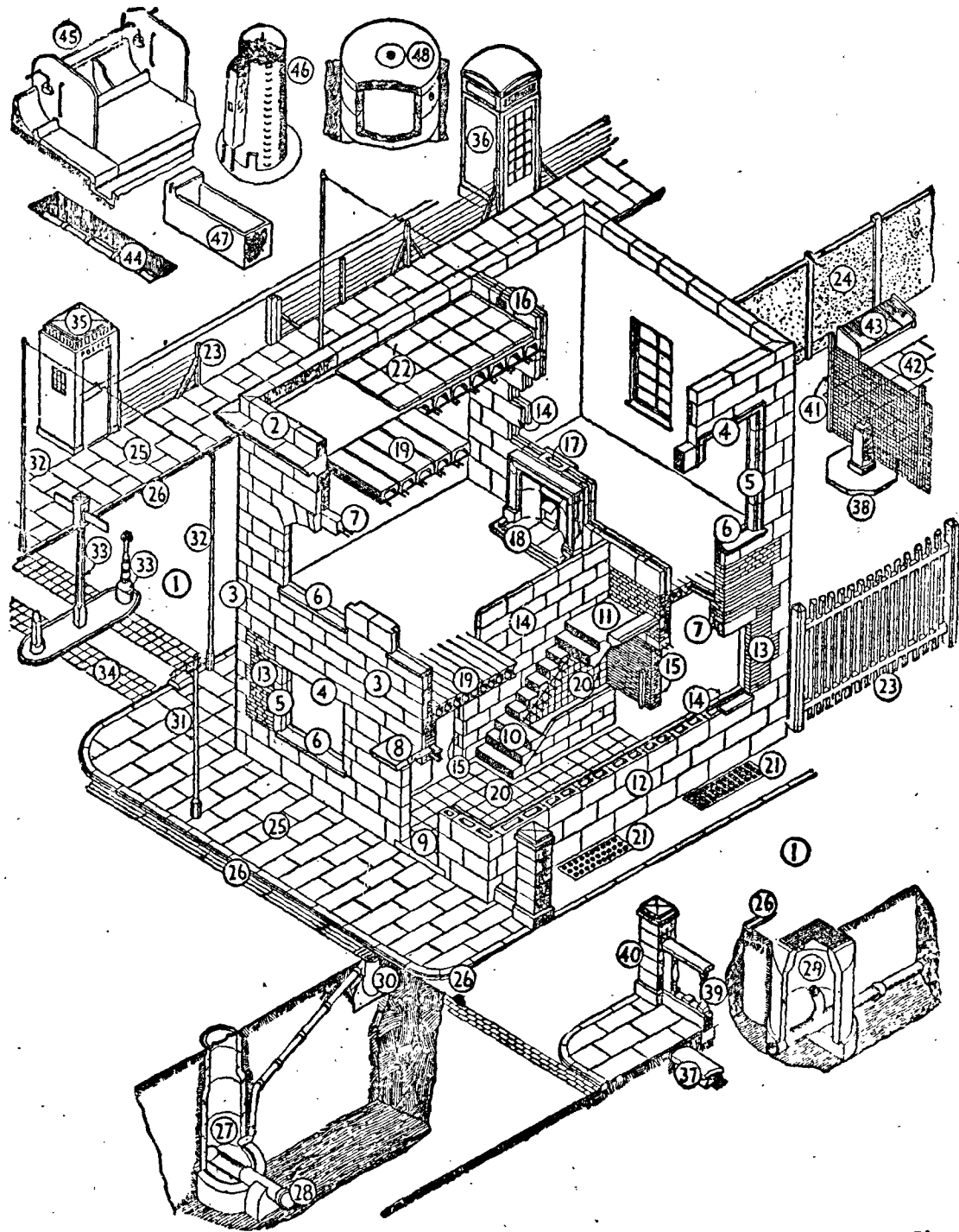
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[No. 11.

Our Borough Council

BY COUNCILLOR SIR HUBERT SAMS

“SILENCE Please!” So cries the Sergeant at Mace as he ushers in the Mayor, resplendent in scarlet and fur and wearing his gold chain of office, at a meeting of our Borough Council. . . .

Every Borough is openly or secretly proud of its Council; our Council is no exception. Our rates are moderate, our Mayor, Aldermen and Councillors take

Let me describe, with asides, a Council Meeting and so epitomise the working of a Borough Council.

A week or so before the meeting comes a ‘Summons’ enjoining on us to be present at the Guildhall at 10 a.m. precisely. The Summons is a formidable document of some 80 quarto pages of print. It contains the Agenda of the Meeting. But the Agenda is not a bare notice of what is to be done; it contains in full the Minutes. Resolutions and Recommendations of 27 Committees, which since the last meeting of the Council have met and discussed and worked hard to tackle the various problems which have come before them. The earnest member will read through the Summons very carefully before the Meeting and will thereby get a flood of light on Local Government Administration. At any rate he will come to the meeting with an intelligent idea of the business before the Council.



Sir HUBERT SAMS

their duties seriously and attend assiduously Committees and Council Meetings. We hope, perhaps with reason, that we manage the affairs of our Borough pretty well and that we maintain the reputation for good and clean administration that Local Governments in Great Britain deservedly enjoy.

A few minutes before 10 a.m. on the appointed day, the Council Chamber begins to fill with Aldermen, who, if Chairmen of Committees, sit on either side of the Mayor facing the main body of Councillors. At ordinary meetings the Aldermen wear black gowns; at special meetings they wear scarlet. The Councillors always wear black gowns and the ladies, aldermen or

councillors wear a three cornered hat. It is a curious fact that, while the Borough Council arrays itself in all the panoply of civic dignity, the County Councils, which are of course mere babes in point of antiquity, dispense with all outward signs of an inward and invisible grace.

The Public Gallery, over and behind the Mayor and Aldermen, fills with the eager or the curious. The buzz of chat and gossip dies away, as the Sergeant at Mace announces His Worship and places the mace in front of the Mayor to mark the opening of the Session. The Mayor takes his seat; on his left sits the Town Clerk, in wig and gown, on his right the Deputy Mayor, usually the ex-Mayor. At a table below the Mayor sit the Borough Officers, such as the Treasurer, the Surveyor, the Medical Officer of Health.

A word about the Mayor. He is of course the chief citizen for his year of office; and his fellow townsmen can pay him no greater compliment than to elect him. Whatever walk of life he comes from, he commands and gets the respect of all. He is certainly the busiest man in the town. He has to attend innumerable committee meetings, to sit on the Bench and try offenders, to open all sorts of public meetings and gatherings, to represent our town on every important occasion. His mayoral work leaves him little time for his business or home-life. But he enjoys it all and cheerfully gives himself up for a year to a very busy life.

Sometimes the Mayor is a lady. She is still 'The Mayor' (for the Mayoress is a separate appointment) and appoints a sister, daughter or niece as 'Mayoress'. She is still addressed as 'Mr. Mayor.' or 'Sir' and, as Chairman of Committee, she is 'Chairman', not 'Chairwoman'.

To return to our Council meeting. The Mayor bows to the Council. The Council bows to the Mayor and the meeting begins.

The Mayor reads letters of apology for absence, makes announcements and at times asks us to 'be upstanding' in memory of some colleague, who has passed over since the last meeting. Questions are allowable, but are seldom if ever asked; nor is any set time given to questions, as is the case in Legislative Bodies. It seems a matter of regret that the power and liveliness of questions is forgone.

The real proceedings then begin. The Mayor, as ex-officio Chairman, moves the adoption of the Minutes of the General Purposes Committee. He may briefly explain a Minute or two or he may simply read out the numbers of the items. As he proceeds, a member (for we need not keep on calling them Aldermen and Councillors) rises and says:

"Mr. Mayor—On No. 4"

Then may begin a debate ending in a reference back or rejection or adoption. Sometimes the wish of the Council is gauged by acclamation, when the Ayes or the Noes are declared 'to have it', sometimes by show of hands. At times the recording of names is demanded. There are no 'Aye' and 'No' Lobbies, thus saving the waste of time inseparable from Lobby procedure. No. 4 being settled, the Mayor proceeds, until he finishes all the items of his Committee.

Next comes that all important Committee of Finance, when its own Chairman moves the adoption of its Minutes. On at least one item of the Minutes of this Committee there is usually a lively discussion. The hands of the clock move inexorably forward and it is 11-30 o'clock, before

the Chairman of the next Committee can rise. This leaves very little time for the other Chairmen, who have to hurry through the Minutes of their Committee. But no one rises to speak and Minutes after Minutes are adopted without any discussion. The Minutes of Education Committee provoke a debate, but the Council is able to adopt the Minutes of 27 separate Committees and to adjourn soon after 1 o'clock, having got through, thanks to the excellent work of the Committees, an immense amount of public work; for the Minutes of a Committee once adopted, become operative.

To the on-looker in the Public Gallery, it must sometimes appear that important business is hurried through without proper discussion. But the system which I have tried to describe gives any member of the Council a chance of raising a discussion on any of the hundred and one

questions dealt with by the Committees. And seldom, if ever, is any really important question, such as street-lighting or a municipal loan, passed over without ample discussion.

As in the case of most serious institutions, our municipality has its lighter side. Even our Council itself is not all solemnity. There is amusement and laughter and we, too, as every other public body, have our licensed jester. There are the parties given by the Mayor and Mayoress and, when he retires, the dinner given to him and her. On certain occasions our Mayor and Corporation go to church in state. After church, we meet in the Guildhall and over soup, sandwiches and sherry gossip with our friends. There is a pleasant camaraderie amongst us defying party or class. We all feel that in our own way we are doing our best for our Borough.

British Naval Policy in the Mediterranean

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

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

SIR SAMUEL HOARE, the new First Lord of the Admiralty, after inspecting the British naval bases in the Mediterranean, has come to the conclusion that every effort should be made by Britain to maintain her command of the Mediterranean. Now that the League system has failed and each nation is piling up armaments, Sir Samuel is perfectly justified in deciding to strengthen Britain's weak spots. But the interesting question is whether with all his efforts, he will succeed in establishing British naval superiority in the Mediterranean. It is the purpose of this article to examine the question in the light of the accumulating evidence which have come to light.

As every one knows, Britain is not a self-supporting country. Her existence depends upon her ability to import food and raw materials and to export manufactured goods. If during a time of war, Britain's sea-communications are cut off, her people must either starve or surrender. It was to cut off her sea-communications that Germany during the Great War resorted

to an unrestricted submarine warfare and she very nearly succeeded.

Britain's sea-communications are thus vital to her, but of the several sea-routes followed by British merchant ships, none is more vital to her than the Mediterranean route. Through the Mediterranean and the Suez Canal pass ships bound for India, the Far East, and Australia and New Zealand. According to an estimate prepared by the Trade Division of the British Admiralty, the annual value of British trade with India is £80 millions, that with Australia £50 millions and that with China £26 millions. Since the days of Napoleon, Britain has always been careful to maintain the command of the sea in the Mediterranean; for were it lost, British ships would have to go all the way round by the Cape of Good Hope. This is seen by the movements of her Fleet from time to time according to circumstances. For instance, before the Great War, when her relations with Germany were strained, Britain concentrated her main Fleet in the Home Waters. Her warships in the Far East

and in the Mediterranean were withdrawn. In the Far East on account of the Anglo-Japanese Alliance, Japan could be trusted to protect British interests in the Pacific. In the Mediterranean, France on account of the *entente cordiale* agreed to safeguard British interests.

But after the Great War, due to a change in the political situation in the Near East and Britain's strained relations with Turkey, the Mediterranean Fleet was strengthened at once. The rise of Fascist Italy and the attempt on the part of Mussolini to make the Mediterranean a Roman lake alarmed Britain. But it was only on the eve of the Italo-Ethiopian War that Britain realised her weak position in the Mediterranean. Mussolini had made preparations not only to crush Ethiopia but to meet the League Powers, especially England and France in the Mediterranean. Realising her weak position, Britain sought French assistance in the Mediterranean and strengthened her fleet in the 'Middle Sea'. During the course of the Italo-Ethiopian War, Britain found that Italy's naval position in the Mediterranean was so strong that nothing could be done by the League Powers against her. Hence came the Laval-Hoare Peace Talks and the final dropping of sanctions against Italy. In a sense, Britain's weakness in the Mediterranean was responsible for her not acting according to the grand ideals of the League during the Ethiopian War.

The Italo-Ethiopian War, the break-down of the League System, and the rearmament of many countries, have made Britain to seriously consider the question of strengthening her position in the Mediterranean. The appointment of Sir Samuel Hoare, who is considered a 'strong man' to the post of the First Lord of the Admiralty is a recognition of the fact that Britain's naval position in certain places and especially in the Mediterranean is not strong and that something must be done to strengthen the weak spots. Closely following upon the Italo-Ethiopian War has come the Spanish Civil War and it has brought the question of British primacy in the Mediterranean to the fore. It is known to all—though it is denied by Italy—that Italy is secretly assisting the Spanish rebels, and that in return for her assistance she has been

promised Ceuta, opposite to Gibraltar, and the Balearic Isles. If the rebels succeed and give these strategic places to Fascist Italy, Britain's position in the Western Mediterranean would be threatened. Even if the Secret Agreement is not true and Italy does not get anything, a military dictator, Fascist in sympathy and bound by close ties to Rome ruling Spain, would alter the strategical situation in the Mediterranean. Spain could help Italy in several ways. Submarines and air-craft—if well-handled—could from the two shores of the Straits, control this western gate-way of the Mediterranean in spite of British guns on the Rock.

We have said that Sir Samuel Hoare has decided to maintain British command of the Mediterranean in view of recent developments. Will he succeed? We are afraid that whatever steps may be taken by Sir Samuel, British superiority in the Mediterranean is a thing of the past.

Britain's serious rival for the mastery of the Mediterranean is Italy. Fascist Italy regards the 'Middle Sea' as vital to her existence. As one of the Fascist Deputies said in 1925 at the Williamstown International Political Conference, "our liberty and our existence depend on the goodwill of the Power that holds the Gates of Gibraltar and Suez and has seized Malta and Cyprus, not so much to satisfy the needs of her people, but to fulfil her Imperialistic ambition. If the Power that holds these Gates closed them as a sudden act of hostility, 40 million people would starve in a few weeks. The Mediterranean is of vital importance to Italy." Fascist Italy has for a long time been taking steps to establish her superiority in the Mediterranean. She has built excellent naval bases in Sardinia and Sicily. These naval stations flank the route to the East and are, therefore, a danger to Britain's communications with the East. It must also be noted that the Mediterranean is so deep as to make it eminently suitable for submarine operations. While Britain's submarine strength is small, that of Italy and France is out of proportion to their needs. Italy has built her naval bases in Sicily and Sardinia, so as to berth submarines and aeroplanes. Again, owing to the great depth of the Mediterranean, Britain cannot

think of laying mines round her naval bases in Gibraltar, Malta, Cyprus and Haifa. But in the passage between Sicily and the coast of Africa through which all ships bound for the East have to go, the Mediterranean is shallow and Italy can mine this passage which is 100 miles wide. Thus the central part of the Mediterranean is an Italian lake and it would be very difficult for the British Navy to do anything against Italy in this region. Besides, Fascist Italy will try to create trouble for England in Malta. The Fascists stoutly maintain that the Maltese are Italian by race and language and that the island should be returned to them.

Not only is Italy supreme in the Central Mediterranean, thanks to her naval bases and her Libyan Colony on the African side. Her recent conquest of Ethiopia and the steps that she is taking to make Massawa on the Eritrean coast a 'Second Gibraltar,' have established her superiority in the Red Sea. Thus near the Suez, the gate-way to the East and in the Red Sea, Britain is to-day face to face with a serious rival.

Italy is not the only Power anxious to take away Britain's supremacy in the Mediterranean. Though France is England's ally, she also believes that her existence is bound up with the Mediterranean Sea. France has to maintain her trade routes and colonies on the opposite coast of Africa. To enable her African troops to be called up, France wants command of the Sea in a triangular area with vertex at Marseilles and with base stretching from Oran on the western boundary of French Morocco to Tunis and Biserta a long way further east. But this triangular area is dominated by the British fleet based on Gibraltar and Malta. The best way of meeting the British threat to her communications would be to provide herself with a Capital Ship Navy, but her finances prevent her from so doing. Already France has spent several millions of francs in fortifying her Eastern frontier against Germany, and she cannot afford to spend money on capital ships. She has, therefore, built a number of small, fast cruisers, torpedo boats and submarines. The danger of submarine warfare in the Mediterranean is too well known to Britain, and hence at the various Naval Conferences, Britain

opposed the demand for more submarines made by France and Italy.

Britain knows the value of the Suez Canal as a vital link in the trade routes of the world. Hence, she occupied Egypt at the end of the nineteenth century and managed to secure the mandate for Palestine and Iraq at the end of the War. Though England's occupation of Egypt has come to an end, Britain has not lost control of the Canal Zone. There are certain clauses of the Anglo-Egyptian Treaty enabling Britain to control the Eastern Mediterranean. Britain is to be allowed to maintain in the Canal Zone 10,000 ground troops and 3,400 in air personnel. These forces are to be maintained for twenty years, and the question of withdrawing them might be raised after this period is over. To strengthen Britain's naval position in the Eastern Mediterranean and the Canal Zone, Sir Samuel Hoare has decided to strengthen the naval base at Cyprus.

Thus only in the Eastern Mediterranean, Britain's position is strong. In other places in the Middle Sea, her supremacy is threatened. We are afraid that Sir Samuel intends to concentrate on the protection of the Mediterranean to the extent of neglecting the Cape route. By all means let Sir Samuel strengthen Britain's position in the Mediterranean, but let him not neglect the Cape route. No doubt, the Cape route is longer than the Mediterranean, but its greater safety more than outbalances the greater length. On this longer route there is a defended harbour at Freetown in Sierra Leone, and farther south the naval base at Simonstown and the defended harbour of Cape Town. Farther on, up the east coast of Africa, is another defended harbour at Durban. We feel that with a few suitable improvements at these places, the safety of the Cape route could be considerably increased.

We, therefore, hope that the British Admiralty would give the best consideration to the strengthening of the Cape route instead of regarding it as a subsidiary route. As it is, Britain cannot re-establish her primacy in the Mediterranean. The only alternative is to rely on the Cape route and strengthen it. Will the British Admiralty do it?

THE CHALLENGE OF FASCISM

BY

PROF. DIPCHAND VERMA, M.A.

THE present situation in Europe—fast developing every day—fills a student of International Politics with very frightful thoughts. The problems that have cropped up are too various and complicated to admit of an easy analysis. Broadly, however, we should look at the whole European problem in somewhat the following perspective:

The last great war had been fought on the basis of democracy and hence the slogans, 'to make war to end the war', 'to make civilisation safe by hanging the Kaiser' were popularised. The war was won by the well-wishers of humanity, and the world saved from the clutches of German militarism. The conquerors and the conquered met at Versailles to draw a plan for their future conduct. Almost all the present problems now vexing Europe can be traced to that most iniquitous document of all History called the Versailles settlements.

The changes introduced by the Treaty of Versailles were very substantial. No effort was spared to crush Germany down to atoms. A number of new states along the Baltic and in the Balkan Peninsula sprung up and thus made an already cumbrous and wooden system still more so. Imperialism was toned down a bit; for the colonies snatched from Germany were to be held by the victor power under that much-boosted system—the mandates. The Wilsonian idea of a world state was also accepted as far as it could be applied to an egoistic and bellicose society based upon the sixteen annas sovereignty of the national state. Some territories like the Danzig and the Saar district were to be administered under the auspices of the freshly started League of Nations. This is all what can be said by way of appreciation of the allied group. On the other hand, their deliberate flouting of their own promises and principles was quite obvious to the most casual observer of world events. The millennium much cried about had not descended. The Wilsonian idealism of creating a new world in place of

the old proved to be an illusion and a mirage. Practical politicians like Lloyd George and Clemenceau argued for the usual course of penalising the defeated and awarding the victor. What was lost by Germany and the Central Powers was gained by England and France with a few crumbs thrown to the lesser powers. It was only robbing Peter to pay Paul. The system that had produced the world dissatisfaction remained intact. Capitalism no less than Imperialism—both remained in the saddle.

Wise as perhaps the allied politicians were, they were not looking anywhere beyond their nose. They were just patching up the immediate problems of the hour with the self-interestedness of a smart businessman. Either they did not understand the History which they themselves had made as the chief actors, or they deliberately chose to ignore its lessons. In spite of the politicians or perhaps because of them, forces were let loose by the Versailles settlements, which portended trouble in the coming future.

The Great War upturned many social and political systems. The greatest change was recorded in Russia, where a whole topsyturvy world came into existence. A new world arose over a whole range of territory extending from the extreme north of Europe protruding down to Vladivostok in the Far East. All the values of the liberal-cum-bourgeoisie world: social, political, economical, were discarded just as one discards a worn out shirt, and entirely a new society arose challenging the old order at every step. At one time, the Bolsheviks threatened to precipitate the historical proletariat Revolution, foretold by Marx, but they have now been absorbed in the reconstruction of a new system in place of the one they had destroyed. Russia is busy with her domestic problems sketched in her five-year plans. She has, therefore, neither the intention nor probably resources to throw the gauntlet of the international revolution to the capitalist

lands. She must put her own house in order first.

Socialism or its advanced form, communism, is, however, no monopoly of Russia. It was just an accident in the world history that the first Proletariat revolution occurred in a land which, according to Marxist dialect, was least fitted to engender it. Germany or France would be an equally good or a more suitable place being industrially more advanced. Other factors, some national, some international, however intervened and considerably modified the Marxist equation of the class struggle between the 'Haves' and the 'Have-Nots'.

In an industrial society a clash between capital and labour is sooner or later inevitable. Had the laws of Economics and History worked quite as mechanically as Marx predicted, we should have been by now in a full-fledged classless society of the socialist dream. The human factor, however, has made all the difference. It may now be safely assumed that the coming struggle in the world will not be on the Marxist hypothesis, although it will have undoubtedly some resemblance with his prophecy. Many events have occurred which have blurred the dividing line of society into the rich-growing capitalists and the starving labourers. The average mill-hand or factory labourer has certainly more than his chains to lose in a communist revolution. He has come to acquire a stake in the capitalist society in whose destruction he would have otherwise rejoiced. The skilled labourer and the technician have become a bit of capitalist themselves, and it is now their economic interest to preserve the present order. There is then the overpowering nationalism which has taken the fire out of the guns of internationalists and the communists.

FASCISM

The Reaction of Nationalism against the Marxist Internationalism appears in the most finished form in the Fascist movement in Italy and its Nazi imitation in Germany. In thinking of the coming order in the world, we must think in terms of the parallel movements of Communism and Fascism, instead of theorising on the

irreconcilability of labour and capital. Marxism will play its part in the matter, but the hypothesis has to be entirely re-shuffled. The greatest challenge is flung by the rise of Fascism which has, by its vehemence and violence, both in word and deed, put the red-hot Communist Revolutionists into the shade.

Fascism or Nazism is a movement with its root immediately in the conditions of Post-War Europe. In a way it is the direct product of the unwise Versailles settlements. To believe that a war-like, virile race like that of the Germans could be wiped out of its existence was to believe in an historical unreality. It was alright to check the aggressive ambitions of the Kaiser, but to suppress the German nationality was to sow the wild oates for a future trouble. Hitler would have been an unknown person to History but for the humiliation to which Germany has been subjected since the peace settlements.

Very similar is the Italian case. Though lined up on the side of the victors, Italy emerged from the war humiliated, insulted, and betrayed by England and France, who cared nothing to fulfil their secret promises made with her in the London treaty of 1915. German colonies were taken away from her as a punishment for war. Italy was refused any share in the booty, while her internal structure collapsed under the heavy pressure of war. Socialist parties were well developed in both parties, but their international principles now appeared as a sort of betrayal and treason to their aggrieved nationalist-co-patriots. Neither Germany nor Italy cared for this tall talk of internationalism, when their greedy neighbours refused to do justice unto them. Both countries got ready for a national retaliation against the bogey of Marxism and foreign capitalism.

Mussolini, who was out for something, seized the psychological moment and snatched away power from the hands of a corrupt and imbecile parliament. The socialists collapsed at the sudden *coup d'etat* of the Fascist leader.

Hitler's rise has been rather late due to the international vigilance over German affairs. The Germans were loaded with such

a heavy burden of reparations and war debts that no single country could have carried it. Getting desperate, they bluntly dropped the load, and the leader which this national reaction produced told a few straight truths to powers that had been bossing over Germany. Germany decided to be perfectly free within her boundaries, and she would have nothing of this war burden, for everybody had been equally guilty in that bloody affair.

At first strictly national, Fascism has now tended to jump off those boundaries. More and more the Fascists are bringing other nations under their orbit. Fascism and communism have developed into two parallel movements, both international and world-wide. Each faces the other across its boundaries, ready to accept the challenge of the other, come when it may. Europe is slowly organising itself into two hostile war-camps, and it is just a matter of lightening the match. The whole train would then be on fire. Every nation, small or big, must choose one side or the other. Neutrality in so closely-netted a world as ours would be impossible. The moderates must move to one extreme or the other, the extreme-left or the extreme-right. The world has been divided by the Fascists and the Communists between themselves.

The ghastly affair now going on in Spain may possibly serve as a rehearsal for an all-European drama. No European power can say with its conscience intact that it has not been interested in the Spanish civil war. Secretly, the Fascists and the Communists have been pulling the strings for their respective systems. England may pretend a cynic indifference to European moves, but isolation is entirely out of the question for a world empire that her island represents. Her hands are tied and she cannot rub off her commitments. In spite of her conservatism, England must be counted as a force on the left. Her relations with France, and French relations with Russia, have cast the lot of these three together. They must sail in the same boat. Fascism rather than Communism has at present become a greater danger to world peace and stability. English

tradition has been to cast her lot on the side of *status quo*.

England is vigilantly scanning the horizon. Her eyes are fixed over the Mediterranean and the Pacific, far over her scattered empire. Her relations with Italy since the Abyssinian affair are worsening every day. Hitler may personally like to be friendly towards England, but this talk of colonies is not at all palatable to England. England is also watching Japan, the rising nation of the Far East. At any cost she must be checked from making a common cause with Fascism. English tradition since the time of George Canning has been to draw a moral and, if possible, material support from her cousin-nation across the Atlantic. The new order is often summoned to keep order in the old. America may, again, be relied to keep a watch on Japan, if the European nations start flying at each other's throat.

Broadly reviewing, such is the fast developing situation of the world. We may be fairly sure that a Fascist-Communist clash is fast in the making. Democracy or pre-War liberalism, if it is at all to be preserved, must be content to merge itself with socialism, as the logic of circumstances has made the cautious parliamentary rule an anachronism in the present-day world of extreme-isms.

Stability or security will be possible only when one order has crushed the other and established a world system of its own. It may be a Fascist federation of Nations or a Communist one. If Fascism triumphs, we should be sure of a crushing system that will make society very much harder than even the present one. If Communism triumphs, we would at least have bonds of humanity considerably widened and if then tyranny persists, it would be for a microscopic small number who would insist on special rights for themselves.

World forces are fast on the move and the fate of humanity hangs in the balance. A teleological survey of the situation will convince us that the next move is to be a move towards the left.

Dharma and Society*

BY THE HON. MR. JUSTICE S. VARADACHARIAR

THIS is a thought-provoking work from the pen of a Dutch scholar interested in Indian Thought and Philosophy as well as in the Social Sciences, who has already written (in Dutch) on 'The Gospel of Sri Krishna', 'The Gospel of Narada', and 'The Gospel of Sri Ramakrishna'. He appears to be in India just now and has been expounding the theme of this book in lectures, some of which have been briefly reported in the Press. Its purpose is to inquire into the nature of *Dharma*, in connection with a comparative study of the theory and the ideal of *Varna* and the phenomena of caste in India and, incidentally, of class in the West. While testing some of these conceptions in the light and by the methods of modern sociology, the author takes into account recent developments in psychology, like the theory of the 'Collective unconscious' of Jung and tries to throw light upon some social problems and phenomena both in India and in the West. 'People of the lower Varnas,' he observes, for instance, 'are obsessed and swayed by the group mind, by mass-psychology; the *Dharma* of the men of the highest Varna is to lead and support the social mind' (p. 174).

Analysing the concept of *Dharma* (and its analogues), he takes *Dharma* to be the underlying motive principle in the social evolution of humanity towards the manifestation and the demonstration of the soul or, in other words, of the basic oneness of mankind (p. 22). In another place, he describes it as 'the dynamic urge to social action'. The definition of *Dharma* as something ordained by the *Srutis* and *Smritis* (*Chodana Lakshana*) or as something relating to 'supra-terrestrial' or 'supra-rational' ends (*Aloukika Sreyas Sadhana*) does not apparently appeal to or impress the author. He holds that 'individual man becomes aware of *Dharma* according to the degree of alignment of his true self to the outer world and to his personality

or, in other words, according to his stage of development as a social-mystical member of the whole, as a human being in society and as a spark of life in the cosmos' (23). Every individual must bring forth his *Dharma* from his sub-conscious life and thus consciously realise it (174). This being, according to Dr. Mees, the true nature of *Sva Dharma*, he regrets that this was lost sight of in India and caste *Dharma* was allowed to overrule *Sva Dharma* (p. 175). He distinguishes between two aspects of *Dharma* which are essentially opposed—the ethical, the religious, the mystical and the ideal aspect on the one hand, the economic, political, racial, professional, etc. aspect on the other (90); and he equates this distinction with his distinction between *Varna* and caste. In conclusion, he observes that as man has a twofold place in society when viewed respectively from the social standpoint and the individual standpoint, *Dharma* has a twofold nature in two ways—in one way it is partly social, partly mystical; in the other way it is partly individual, partly collective—psychological (164).

The distinction between *Varna* and caste the author regards as fundamental and has elaborated it at some length. *Varna* is, according to him, the Hindu ideal and theoretical picture of class based on *Dharma*; 'caste' represents historical and actual social conditions in India and elsewhere (51). *Varna* represents fundamental laws of society, demonstrating the tendencies of groups and individuals in the social composition; it also propagates them as *ideals* to be manifested in the social constitution (60). Social service is the test of *Varna*, service as a natural outcome of the stage of individual cultural development (59). The theory of *Varna* is, in the author's opinion, not peculiar to Hindu society; it contains a universal element, and is a theory of natural class (79). Every man belongs to a certain *Varna* in accordance with his character, social behaviour and function in the organic whole (136). The higher the *Varna*, the less freedom in the social sense—but freedom sacrificed *voluntarily*, from a

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realisation of the increase of social responsibility and of the propriety of decrease of personal enjoyment with the ascension of every rung in the social ladder (129). The four *Varnas* represent four degrees of sociality, in addition to the functional principle which is inextricably woven into the principle of sociality (143). In the theory of *Varna*, specialisation and integration are held in equilibrium (191). The social use of the conception of *Varna* is, according to Dr. Mees, its educative importance. It is of use to the members of society to determine their own place and work and to get inspired by a set of ideals akin to their own nature. It is a kind of working hypothesis, whose standards must differ according to differences in cultures at different periods of history (186). It also follows that there must always be individuals that are in a transitional stage between two *Varnas* (176).

The author believes that at one time the classes must have corresponded closely to the *Varnas*, when classes had not yet grown into castes. He does not seem to accept the theory that the *Varnas* correspond to or rose out of differences of race or colour or that the fourth *Varna* was composed of the original conquered races of India. In *Varna*, culture and not race was (according to him) the momentous and deciding factor (54). The altruistic was exalted above egoistic conduct, the leading idea being the 'sociality' of the individual or social service resulting from individual inner development (59). Even with reference to the term 'Aryan', he thinks that, if it ever had a racial significance, the racial meaning changed into a cultural, soon after the Aryans settled in India (pp. 61 and 63).

The caste system must, according to Dr. Mees, have developed during a period when the true meaning of *Varna* traditions had been lost sight of and anti-social tendencies had become marked. Various causes, social, economic and professional might have contributed to this development, but the substitution of the principle of virtue and valour by the principle of birth has been the main factor in this process of social crystallisation. The author would not overrate the share of the

Brahmins in the evolution of castes, but he believes that if the Brahmins had lived up to the *Varna* standard of the Brahman, worked for the realisation of *Varna* in the social mind and maintained a healthy self-criticism, caste could never have come into existence (116). In early stages of the development of caste, he thinks that transition from a lower to a higher caste within the same lifetime must have been possible, but when castes had become hereditary, the theory of reincarnation came to the foreground (in a way taking the place of the theory of *Varna*) to explain the possibility of rising to higher castes in subsequent lives (73).

Taking the course of Hindu History, Dr. Mees attempts to trace alternating periods of 'form' and 'life' arising out of the clash between social practice and social need, periods of crystallisation and reaction alternating with eras of idealism and reform. In the contention between the *Varna* principle of virtuous conduct and the hereditary principle of caste, the hereditary factor ultimately gained the upper hand. Desire of power together with jealousy of the power of others was, according to the author, the main factor in the growth of caste privilege and caste separatism, but he grants that the ideal of the true Brahmin was brought forward periodically. The pure conception of a Brahman according to the *Varna* theory is, in his opinion, to be found in the Epics and in the Puranas (119) while the Dharmasastras are a 'curious mixture of life and form, of the noblest and purest thoughts of humanity and the grossest superstition' (103). He winds up the discussion with the observation that Hinduism owes to true Brahmins the blessings of the theory and the ideal of *Varna* and to the Brahmins as caste upholders, many of the diseases of caste (113). The *Varna* Brahmin 'tried to help man to understand his place in the cosmic world and to make clear to him the relations between man mutually and between man and the divine powers'. The caste Brahmins began more and more 'to turn their attention to laying down rules of conduct, laws determining the duties of the castes' (117). In the 'natural' hierarchy, everyone indicates his own place by his social conduct, by the

degree or kind of his sociality . . . the natural hierarchy is a fact in society, it is always there, but at times in history it may not be consciously realised. In the artificial hierarchy of the social constitution of the modern state, either in the East or in the West, not the degree of sociality but the amount of power wielded by the individual decides his place in relation to that of others in the scale. In the West, the power is largely economical, in India it is the power of caste (p. 144-5).

From the views enunciated by Dr. Mees as to the true scope and basis of the theory of *Varna*, it follows and he accordingly declares that 'social equality' is, in the very nature of things, impracticable. He finds fault with the extreme advocates of the principle of 'liberty, equality, and fraternity' for overlooking the fact that 'society is by its very nature ever tending towards a hierarchical inequality' and for jeopardising 'the internal equilibrium of society' by confusing the *spiritual* with the *social* ideal. He accordingly distinguishes 'social' equality from 'spiritual' equality, pointing out that the latter kind of equality has always been recognised in India (153). The 'spiritual nature' of man is, however, *manifested* only relatively and to a different degree in different men of different *Varnas*.

If something in the nature of hierarchy is inevitable, the next step is that there cannot be one moral standard for all (146). It is illogical to require and expect the same conduct from all grades of people, to preach to them the same moral law and to put before them the same ideal. Hence it is that in Hinduism, the ethical standard varies according to the degree of development of the individual or the group (18). The responsibilities of social life are the greater, the higher the *Varna*. A person occupying a higher place in the 'natural' scale will judge himself more severely and the less severely, others, while a person lower in the scale will judge others more severely than himself (149). In this principle, the author finds some justification for rules providing different punishments for members of different *Varnas*. The morally strong man who may be presumed to have had a stricter education and to have realised that his duties are more exacting has to be

guided by and left to his sense of duty and his conscience, whereas the morally weak man with anti-social tendencies has to be made to feel the weight of punishment for anti-social acts (127). The author adds that the true principle was lost sight of when, with the growth of caste, the tendency to 'lay more stress on privilege than on duty' began and by a confusion between the theory of *Varna* and the theory of *Jati*, some of the Dharmasastras allowed to a person merely on the ground of his birth privileges which he will be justly entitled to only on the score of his true nature and character.

The topic of '*Varna-Samkara*' is next dealt with, in the light of the distinctions above insisted on. It is pointed out that a mixture of *Varnas* in the true sense explained by Dr. Mees is impossible and what must have been apprehended is a confusion of *Varna* with social class (167), though sometimes 'the two conceptions of a mixture of the castes and a mixture of *Varnas* are found in a combined form'. In the opinion of the author, the warning so often given against *Varna-Samkara* has contributed to the 'crystallisation of caste'.

One or two passing observations of the learned Doctor deserve to be noticed. Before coming to his conclusion, speaking of the attitude of the 'lower' castes, he says, the lower and untouchable castes, in spite of desiring a levelling of castes or an abolishment of the system are only striving for a higher position in the hierarchy for which they invoke the aid and the recognition of the Brahmins' (182). As a solution of the much-discussed question of 'birth-control', he suggests that 'sexual self-control and abstinence may be the rule for the Brahmin and the use of contraceptives may be regarded as helpful to people of the lowest *Varna*' (pp. 189-190).

With sincerity and earnestness, the author declares in conclusion: 'No serious student of caste will propagate the abolishment of the caste system Though birth and heredity are extremely important, to lay undue emphasis upon them in the form of rules is against the theory of *Varna* The theory and ideal of *Chaturvarnya* have to come forward again in the consciousness of the people, not as the model on which to remould the caste

system by legislation but as the fundamental theory of the composition of society' (192). India will, in his opinion, benefit much 'by realising once more the four natural classes or *Varnas* and by letting this realisation solve the problems of caste' (preface p. xv). Adopting the words of Swami Vivekananda, he says: 'Any one who claims to be a Brahmin should prove his pretensions first by manifesting that spirituality and next by raising others to the same status.'

Such is in substance the argument and the conclusion of the learned author on a subject which, apart from its inherent difficulties, has been much obscured by the bias or antipathy of several writers—Indian and European—who have dealt with various aspects of it for one purpose or another. Though the distinction between '*Varna*' and '*Jati*' has been drawn even by earlier writers, Dr. Mees has broken new ground and attempted a dispassionate investigation from the sociological point of view. He recognises that this distinction between *Varna* and caste is not in accordance with Hindu traditions or current opinions. No useful purpose will, therefore, be served by attempting to examine or criticise his theories or conclusions from the orthodox point of view. Nor is this the place or occasion for the discussion of the much debated question whether the caste system is part of the Hindu religion or is only a social institution. Whether the author has succeeded in what he describes as 'the endeavour to throw light on the social composition and on the social constitution to bring some order in the chaos of conceptions and applications of the words', (p. 52), the reader had better be left to judge for himself. Here and there, one comes across statements whose correctness is open to question, e.g., the explanation of '*Nivriti Dharma*' as work 'performed for the good of the whole' or 'evolutionary' *Dharma* (p. 19), the turn of thought by which *Bhakti* is made to imply 'love of humanity' (p. 20), his way of stating the relative place and import of '*Dharma*' and '*Moksha*' (p. 26), the theory of the Upanishads having been composed by Non-Brahmins (92), and his views as to the influence of Buddhism being responsible for the replacement of the ancient Vedic religion by the Vedantic

doctrine of the Upanishads (96). The interpretation which, following R. C. Dutt, Dr. Mees (in pp. 138, 139) places on the stories in the Chandogya Upanishad, relating to Satyakama and Janasruti, has been controverted as early as in the period of the Brahmasutras (cf. the Apasudra Adhikarana Brahmasutras. I-iii-34 to 38). It is inevitable that the sum-total even of such small matters must have had its bearing on the author's formulation of a general theory. The hypothesis that at one stage social classifications were determined merely by character has been examined by Sir P. S. Sivaswami Aiyar in his Kamala Lectures (Chapter IV), where it is pointed out that an inference was permitted to be drawn from a person's character only in cases where his paternity was not known. The legend relating to Satyakama is an instance of that kind.

Before concluding this review, it is necessary to utter a word of caution in connection with this and similar attempts at an evaluation of the basic principles of life, according to the Dharmasastras, in the light of modern sociological theories. Sociology, especially in view of its ambition to be regarded as a *Science*, is not only exclusively concerned with life on this planet but has its 'ends' and 'standards' determined solely with reference to 'material' welfare or social efficiency and the 'external' consequences of man's acts. The Hindu scheme of life is radically different; life on this planet is only one phase in the eternal existence of each soul (not merely of 'collective Humanity' as the positivists would say) and every act is conceived of as producing not merely '*drishtha*' but '*adrishta*' consequences as well. Man is answerable not merely for his 'acts' but even for his 'thoughts'. The determinism implied in the doctrines of *Karma* and *Isvara Sankalpa* is wider in scope and less under the control of man than the environmental determinism recognised by sociology. Differences in the *Pramanas* respectively relied on and the *Tatva* (Reality) reached on the strength of the accepted *Pramanas* naturally lead to different conceptions as to '*Purusharthas*' (ends of life) and *Hita* or *Sadhana* (the means of attaining them). It is difficult, for instance, to find a common denominator

tween a system which regards '*Indriya igriha*' as all important and one which encourages '*Indriya Poshana*' for its effect on the physical improvement of the race, between one which regards *Vairagya* as the supreme virtue and the other which recognises no other '*Purushartha*' except '*rtha*' and *Kama*. Dr Mees assumes that the modern social psychologist has taken largely the place of the prophet and mystic

of ancient times' (p. 25); not all Hindus will be prepared to make this assumption. The author's belief that even in the West there has been 'official peace-making' between natural science and the spiritual sciences and that 'the materialism of the nineteenth as well as the rationalism of the beginning of the 20th century have been overcome' (pp. 4 and 5) seems yet far from justified.

German Universities and Student Life

BY DR. KADAMBADI KRISHNASWAMY, M.Sc., D.Sc., Ft., DIPL. FORESTRY, M.E., Ft.A.

ONE who wants to understand the system of education in German universities will first have to trace the historical conditions under which the universities had to develop. The method of German education was influenced in the past, sometimes by stress upon professional training, sometimes by the idea of development of the student's personality; and often came a wave of religious education which lent colour to the whole system of training in German colleges. In latest times, the force of a political idea "Hitlerism" has influenced considerably the ideals of German education.

Freedom in every direction is the symbol of German college life. The idea conveyed by the sentence "knowledge and its imparting is free" is anchored in the German mind. A German university enjoys considerable autonomy. The chief of the independent administration is the "Rector", who is chosen every year from among the professors. He is aided in his official work by the "Senate", a body consisting of a small circle of professors. The different faculties are responsible for the teaching and for conducting examinations. The head of the different faculties is the "Dekan" (Dean), who is also changed every year. The State does not interfere with the internal administration of the universities. It is meant merely to keep law and order in them.

The German professor enjoys considerable independence. No one hinders him from following his own field and methods of investigations and from giving a free vent,

orally and on paper, to his convictions or to the results of his investigations. The professors are selected from among the suitable candidates by the members of that Faculty concerned.

The oldest German universities, which date back to the 14th and 15th centuries are Prague (1349), Heidelberg (1386), Vienna (1365), Leipzig (1409), and Rostock (1419). They were all modelled after the then world's foremost university of Paris. They were not intended for training the student for various professions like the still older universities of Bologna and Padua, but were more for educating the Priesthood. In the 16th century, the kings in different parts of Germany founded the universities of Marburg, Königsberg, and Jena to train the educated men needed in the administration of the country (Civil and Religious Services). The later universities had the expansion of free scientific research as their principal aim. Berlin (1809), Bonn (1818), and Munich (1826), arose in this manner.

The aims of a German university of to-day is best expressed as follows:

It is the task of the university to promote knowledge by research and instruction. In pursuance of this task, it keeps in close contact with the vital forces of the country, of which it is a part. It prepares the students for entrance into the various branches of higher Public Services. As a community of teachers and students united in the spirit of truth, it seeks to develop the moral character of the students and to educate them to responsible membership and collaboration in society, to the end that national and cultural welfare of the people as a whole may be served. Under Reichsführer Hitler, the university is also meant to train the student to become a true German citizen by helping him to realise the

principles of National-Socialistic cultural idea through instruction, education, and research.

The teaching staff of the university comprises "Ordentliche Professoren" (Full Professors), "Ausserordentliche Professoren" (Associate Professors), "Honorar Professoren" (Honorary Professors), "Privat Dozenten" (Instructors), and "Lektoren" (Readers). Of these, only the "Ordentliche Professoren" (Full Professors) are State officials and enjoy life tenure.

The University Student.—The student enters the university usually at the age of 19 or 20 years after passing his final examinations of a Secondary School (Gymnasium, Real gymnasium or oberrealschule) and presenting credentials testifying to his scholarly and moral fitness to pursue university work. One who holds the B. A., B. Sc., or B. Sc. (Hons.) degree of an Indian university possesses the necessary qualification for being admitted to any of the colleges in Germany. Foreign students must send a special application for admission to the Secretariat of the Institution which they desire to attend. The application should be accompanied by a brief account of the applicant's previous course of education and school or college certificates of his native land as evidence of his successful completion of university work. Most German universities require proof that the student has sufficient knowledge of the German language. Under the Nazi Government, the young German student is required to have completed the prescribed period of compulsory labour service in one of the labour camps before he can enter a university.

Academic Freedom, or freedom both in teaching and learning (Die *Lehrfreiheit* und *Lernfreiheit*) is the guiding principle in the university education. Every student determines for himself, to a great extent, both the subjects and the general trend of his course of studies. Attendance at lectures is not compulsory, nor is it controlled in any way as in India. The student is therefore freed from all ties and restrictions in his university and is expected to do his work in the spirit of an independent investigator. He is trained to discipline himself and to learn those principles of independent and responsible action, which ensure a high degree of achievement and

initiative in life. The extent of knowledge acquired by the student during his course of study depends mainly upon his own exertions and responsibility. A student is at liberty to select and to change his university at the end of each semester. This is of great advantage to a foreign student, because he can become acquainted with the varying points of view, advancements and methods of research current in his field of study at various universities.

The student is responsible for his personal conduct during the period of his matriculation. University boarding houses and hostels exist only at a few universities and the majority of the students reside outside the university. The university itself does not usually serve as the focal point of the students' social life. Every student can, however, find social intercourse to suit his taste in the various student associations for promoting athletics, art or science. Apart from the above, there are ("Studentenverbindungen") student fraternities, which bring about contact and foster rigid discipline and fellow-feeling among the German students and ex-students. The community life among their members are regulated by definite codes of conduct. Some student fraternities are over a century and a half old. Friendly contact between German and foreign students is fostered at the German-Foreign student clubs, whose activities have, however, been considerably curtailed by the present Government. During the post-War period, a number of student self-help associations have sprung up. Every university possesses a "Mensa" or commons, and several have student houses, whose restaurants, club-rooms, reading-rooms and study-rooms are open to all students and professors. Under the National-Socialistic Government, all German students are united into a student body, whose leadership is vested in one of the students. The leader exercises control and discipline over them. The community idea among students is thus encouraged.

Registration.—Three types of registration are possible in a German university:

- (1) "Die *grosse Matrikel*", or full matriculation intended for those who desire to work for a degree in a German university.
- (2) "Die *kleine Matrikel*", or partial matriculation intended for those who do not

possess the necessary qualifications for a full matriculation and which is for four semesters only.

(3) The so-called "*Gasthoser*", or auditors for those who desire to study only for a few semesters without intending to qualify themselves for a German higher degree. The general registration fees should be paid for the full and part matriculations, but the "*Gasthoser*" and the "*Besucher*" or visitor, to be presently mentioned, are exempt from it. They pay only the tuition fees for the lectures they wish to attend. The "*Gasthoser*" and "*Besucher*" are not entitled to make use of the various students' privileges, such as reduced travelling fares in trains and trams, concession rates of admission to libraries, reading-rooms, cinemas, operas, theatres and concerts, concession rates for stationery articles in shops, etc. I learn that under Hitler, the above concessions have been withdrawn from non-German students.

"Die *Besucherkarte*" or visitors' card is issued at some universities for those who desire to attend lectures during one or more semesters, but need no certificate of attendance.

The Semester System.—The German academic year is divided into two terms: the winter semester—from November 1st to March 1st, and the summer semester—from April 1st to August 15th. Under the present Government, the summer vacation has, I learn, been extended by about four weeks by a corresponding reduction of the winter semester. All courses are given by the semester and not by the year. Students may enter the university either in spring or in autumn. Registrations begin usually one to two weeks before the lectures start. The official admission ceremony takes place in the presence of the "Rector" at the beginning of each semester. All students who register for the full matriculation and desire to take a degree at a German university, must attend this ceremony in person. The student's Registration card ("*Studenten-karte*") is handed over to the student at this ceremony.

Every German university issues a small bulletin at the end of each semester known as the "*vorlesungsverzeichnis*" (Programme of lectures). It details the

list and hours of lectures for the next semester, the names of professors and other information required by the student. Dates of matriculation, commencement of lectures and assignments of lecture-rooms are posted on the university notice-boards at prominent places in the university building.

Special stress is laid on private study in German universities. Text-books in the sense in which one understands them in India are not prescribed. The professor usually gives the student a list of books and other publications dealing with the individual student to choose his own reading and source of knowledge. The student has all conveniences for referring to the books in the great libraries, reading-halls and in the seminar and departmental collections. Little distinction can be made among the various universities with regard to the quality of training received.

Knowledge is imparted to a student in a German university in the following ways:

(1) Through "*Vorlesungen*" or lectures held usually by the professors, which survey a definite branch of knowledge or a scientific field within the branch of knowledge. The bulk of the lecturing work is done by the professors themselves.

(2) Through "*Seminars*".—Here the advanced students and professors work co-operatively. The students enjoy personal contact with the professors and receive an impetus to original research work. Membership in a seminar is regarded as a pre-requisite for the doctorate examination.

(3) Through "*ubungen*" or "*praktika*", which are tutorial classes, where discussions between the students and the instructors take place, that impart to the student an intensive knowledge of the subject-matter.

The "*seminars*" and "*ubungen*" are of great importance in the German system of education; for it is here that the student is taught to get used to independent thinking and exact original research work.

As a rule, there is only one degree examination in any German university, namely, the Doctorate. Students of Medicine, Forestry, Technology, Chemistry, Dentistry, Agriculture and Veterinary

Science have a preliminary examination called the "Diplomprüfung" (Diploma examination.) The candidate for the doctorate has to submit an original dissertation which has to be accepted, and pass in addition an oral examination in several subjects ("Examen Rigorosum"). The examination for the doctorate is the highest and marks the termination of a student's academic study. The so-called "Staats-examen" state examinations in the limited sense of the term are intended for those who wish to qualify themselves for a post under the Government as Forest Officers, Doctors, Judges, etc.

TYPES OF GERMAN UNIVERSITIES

(1) *Universities Proper*, of which there are 23 in Germany. They unite as a rule all fields of knowledge in the four Faculties: Theology, Law, Philosophy, and Medicine. The philosophical faculty includes Philosophy, Mathematics, Natural Sciences including botany, history and the social sciences. Some universities, e.g., Munich, have special faculties for the Natural Sciences and the Social Sciences (Staatswirtschaftliche Fakultät).

(2) In addition to the universities, there are the "*Technische Hochschule*", or Institutes of Technology, ten in number. Instruction is here given not only in technical fields but also in courses of general culture, e.g., history, languages, art, political economy, etc.

(3) There are also *special schools* of Mining, Veterinary Science, Agriculture, Forestry, Commerce, Mechanics, Philosophy, Theology, Politics, Physical Training, Music, etc. There are also numerous trade and technical schools which, however, confer no degrees. Botany is, therefore, taught at all universities, all agricultural colleges, Forest colleges and in most of the institutes of Technology. A botanical institute besides a botanical garden is present in the following places: University of Berlin, Agricultural College, Berlin; University of Bonn, Agricultural College, Bonn; Academy at Braunschweig, Technical College at Braunschweig, University of Breslau, Technical College at Darmstadt, University of Erlangen, University of Frankfurt, Universities of Freiburg, Giessen, Greifswald, Halle, Hamburg, Heidelberg, Jena, Kiel,

Colougne, Königsberg, Leipzig, Marburg, Munich, Rostock, Tübingen and Würzburg, Agricultural College at Hohenheim and the Technological Institutes in Munich and Stuttgart. Apart from the above, special facilities are afforded by the Institute of Plant Pathology in Bonn, Plant Physiological Institute at Breslau, Plant Physiological Institute and Institute for Arboriculture in Göttingen, Institute for plant culture and plant breeding in Halle, Institute for Applied Botany in Hamburg, Institute for plant nutrition at Hohenheim, and the plant physiological institute at Munich.

Cost of Living.—This varies according to the individual, from 125 to 250 marks a month. In a "Pension" or a Private home boarding and lodging costs from 150 to 250 marks a month. A furnished room costs 30 to 60 marks per month. The two principal meals cost from 50 to 75 marks. An ordinary hot meal costs 1 to 2 marks at a restaurant. In the "Mensa" or Students' Commons, meals are served much cheaper—from 50 Pfennings to a mark. The college fees vary from 200 to 250 marks per semester for students in the Natural Sciences. The fees vary slightly in the various universities, but these differences are not much. The fees per semester for a lecture of one hour a week varies from 2½ to 5 marks according to the subject. Students of Medicine and the Natural Sciences have to pay 35 marks extra as replacement or breakage fees (Ersatzgebühr) per semester. At the completion of the course of study, there is a special examination fees for the doctorate degree examination which varies from 150 to 300 marks. The student must also bear the cost of printing his dissertation. The entrance fees for the Diploma examination is 50 to 100 marks.

At the present time, no foreign student can count on obtaining any work in Germany. No Indian student must, therefore, go to Germany in the hope of earning money.

Language.—All lectures are held in the German language. Students who proceed to Germany are, therefore, well advised in acquiring proficiency in that language. They can take special language courses in the several universities between the semesters. Private tuition can also be had

at all university centres. It takes about six months to learn the language well enough to be able to follow the lectures.

Travelling.—Germany is characterised by the variegated aspects of its cultural and intellectual life. Every important town in Germany is rich in historical tradition and possesses a distinct local intellectual and commercial life of its own and thereby imparts a variety to the German culture as a whole. Each university town has developed its own cultural character. In addition, the varied and characteristic beauty of the German scenery is a great source of enjoyment to the foreign student. All facilities are afforded for travel. Special excursions to places of scenic interest are arranged by "Akademische Auslandsstellen" during the semester. They also help to arrange for individual tours during vacations. In larger towns, the travelling student can find excellent accommodation in the travelling inns and the Christian hostels (Christliche Hospitze), which are similar to our Y. M. C. A. Cheap and modest accommodation for a student is also available in the "Jugendherbergen" (Youth Shelters).

Railways.—"Die Reichsbahn" or German State Railway has usually carriages of only two classes—the 2nd class carriages, which are upholstered and the 3rd, which are wooden. Only the "Mitropa" Trans European trains have first class carriages in addition. There are Personenzüge (Passenger trains), that stop at all stations, and Eilzüge or Schnellzüge (Express trains), which stop only at important stations. The German student travels by third class. Sleeping carriages (Schlafwagen) should be paid for extra by passengers of all the three classes. The fare per kilometer ($\frac{2}{3}$ mile) works up to about 11½ pfennigs by first class, 5½ pf. by the 2nd class, and 4 pfennigs by the third. For fast trains, an additional charge has to be paid. At the beginning and end of a semester, a 50 per cent. concession of Railway fare can be obtained to and from his home to the university town by a student on special application through his university. The "Deutsche Lufthansa" (German Airways Ltd.) grants to all students reduced flying fares (equivalent to third class

express train-fare) for all flights over Germany, if accommodation be available.

In conclusion, I consider it my duty to bring to the notice of the reader certain virtues of the German college student, whom I have closely studied for nearly three years in his home, that are worth copying by every foreigner in Germany and by the Indian student in particular, and which have made the German student and with him the German nation, as a whole, great in the eyes of the world. Expressed in German, these qualities which every German seems to inherit from his forefathers are: *Aufrichtigkeit*, *Grundlichkeit* und *Liebe zur Pflicht*—sincerity, thoroughness, and love of duty. I have found that the average Indian student is at least as intelligent as the average German student. If we could also acquire these qualities in the same measure as the German, the day would not be far off when the world would look up to India again for leadership in culture and civilisation.

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REFORM OR REVOLUTION?

BY

MR. R. P. SABNIS, M.A. (CANTAB), F.R. Econ. S.

SINCE Pandit Jawaharlal Nehru has declared that in India's adoption of socialism lies the country's salvation, the possibility of a revolution promises to be a live problem, and it would be worth while discussing it with the dispassion of a student of history.

The economic factor that goes to make revolutions is that the masses must not only be reduced to the point of starvation but must be convinced that not a hand is being raised for bettering their condition. Only then can they be desperate and seek change for its own sake without stopping to think whether it is a change for the worse. It is no use pretending that the Indian masses are in a very prosperous condition. Neither agriculture nor industry is flourishing. The small farmers and factory labourers can barely live, millions being underfed. There is wide-spread unemployment. All this should go towards bringing the revolution nearer.

But in India, we venture to think that the economic motive has not the same strength as in the West. There is a powerful factor counteracting the influence of the economic factor, which we must take into account. The inexhaustible patience of the Indian masses, which has struck every intelligent foreign observer, is born out of what cynics might call a debasing fatalism and what flatterers would call an unshakable faith in Providence that so orders everything as to secure the greatest well-being of the world. They have gone on suffering and holding their souls in patience for centuries in the past, and probably they are in no hurry to change a fundamental element in their character. So one of the greatest difficulties in the way of any revolution is this psychology of the mass mind.

Are the intellectuals trying to change this attitude by carrying on a systematic propaganda? And if they are, what is the success that is likely to attend their efforts in the near future? It is true that men like Pandit Jawaharlal Nehru have declared it to be their business to sow the seeds of what they call a revolutionary mentality. But against this three

things have to be remembered. In the first place, among the preachers of revolution there are only a few that can command respect, the others being taken as cunning self-seekers out to fish in troubled waters. It is austere fanatics that society may fear, not Bohemian communists. Secondly, the very vastness of the numbers to be moved is a great difficulty. Added to this is the multiplicity of sections into which the people are divided. The apostles of revolution have just started their work, and we should not be surprised if they have to wait for two or three generations before any appreciable effect of their efforts is seen. And that, too, on the supposition that nothing is done in the meanwhile by the Government or the people who do not want the revolution.

Indeed, for a revolution to be possible, the Government of the country has got to be an inelastic dead machine in the hands of administrators defiantly unresponsive to intelligent public opinion. Englishmen in general, and English statesmen in particular, cannot be given much credit for a die-hard mentality. Having burnt their fingers in respect of their American colonies, they learnt once for all what comes of die-hardism. We cannot say they have grown generous and it is doubtful whether generosity is a virtue in politics. But their claim to be shrewd higglers can hardly be challenged. They will pull and strain hard, but never to the breaking point. They made the Dutch republics fight the South African War before self-government was conceded, and they dragged Ireland through the fire of what may be called an ugly civil war. But in both cases they yielded with a good grace in the nick of time. In the case of India, high Anglo-Indian officials mocked with some justification at the microscopic minority of arm-chair politicians, but the process of reform went side by side with the Congress agitation for greater political rights. The pointed reference to the aspirations for *Swaraj* in the Royal Proclamation of 1919 was a supremely happy gesture, which could not fail to strike the imagination of the whole country. The

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Rowlatt Act was passed, but when the Government realised the strength of the opposition to it, they took care to allow it to remain as dead on the Statute-book. The Government of India is, therefore, too sensitive to let the situation head towards revolution.

Then with the coming of provincial autonomy and the introduction of dyarchy in the Central Government, the necessity for co-operation between the moneyed classes and selfless social workers is going to be more imperative. When the well-to-do classes in a community choose to be irresponsible merry-makers, revolution is speedy in coming. But when they send forth great social workers from their own ranks, or generously befriend social workers coming from other ranks, revolution can be put off indefinitely. We know how much men like Robert Owen, Lord Shaftsbury, and Cobden each in his own way did to stem the tide of revolution in England which stood safe in 1848, when the rest of Europe was shaken by convulsions. The advice that is being given to Indian princes and big landlords to care more for others and less for themselves by the Viceroy and the Governors is particularly opportune. They can neglect it only at

their own peril. Merchant-princes, too, must follow the example of the late J. N. Tata and D. Laxmi Narayan and give royally to public causes. Let our richer classes imitate the British and not the old French or Russian aristocracy.

Lastly, for a well-conducted democracy, which does not want to wreck itself on the rock of revolution, education has to be so ordered that the general level of intelligence and character of the masses should be raised, and at the same time a percentage of them should be trained for leadership. The sad neglect of our education in India is the root of many of our troubles.

So far then, we think that the forces making for revolution, though powerful enough, have not become dangerous. But that does not mean that we have any time to lose. We cannot afford to shut our eyes to the urgency of improving the economic condition of the masses, of introducing timely political reforms, of bringing about hearty co-operation between the moneyed classes and the social workers and, above all, of placing education on a sound footing, so that we may have better men—more reliable, more considerate towards others with wider interests and broader sympathies.

The Eclipse of Liberty

BY MR. P. NAGARAJA RAO, M.A.

THE Great War of 1914 was fought to establish Liberty and to make the world safe for Democracy. This spell did not continue long. Ere long we have a spate of Dictators rising up in most of the European States; for example, Germany, Italy, Austria, Hungary, Turkey, Poland, Yugoslavia, Rumania, and Russia; and these Dictators have proved that the world is neither safe for Democracy, nor contains much of democracy to be made safe for. The Dictatorships have been mainly responsible for the eclipse of Liberty on the European horizon. The cherished principles of Mill are fast denied to us.

The great cry of the modern Dictator is to build up his Nation State and make

the individuals mere robots to fit in the States. Every Dictator in Europe to-day makes the lavish promise to make his State the greatest in the world. The Dictators in ancient Greece were far more tolerant than the moderns. The Dictators of to-day are a set of "presumed Supermen of our age", who seize power in an emergency and establish themselves as firm masters. Personal pre-eminence and not legal title is their claim. The post-War European States wanted rest very badly—rest from the political passions, economic misery, and psychological strain. The long years of the War had a devastating effect on the people of Europe and their minds. The Dictators took advantage of these facts and inaugurated their age of glory. Further,

the people of Europe needed a political system, which could secure a firm hand and a rapid legislative mechanism that could do away with the clumsy Parliamentary system.

There is no denial of the fact that most of the Dictators have entirely transformed their States. Modern Turkey under Kemal, and Italy under Mussolini, are cases in instance. The achievements of Mussolini are massive enough to regard him as a hero. The trains in Italy are more punctual and the beggars have disappeared. His masterpiece is the creation of the Corporative State. The employers' unfettered control of their businesses and the workers' power to strike are subordinated to the Iron Will of the Government. The amazing development of the Public Works, such as the draining of the 'Campagne' are not easy achievements. The Russian Dictatorship of the proletariat has no doubt achieved economic relief for its citizens. The aged Fabian oracles, I mean the immortal Webbs, Sydney and Beatrice have so well written the epic of Soviet Communism that Moscow ever since has become a place of pilgrimage for men. The citizens of Russia have a full stomach though not a free tongue.

The stupendous achievements of all the Dictators have been at the cost of individual and personal Liberty. The ruthless way in which the modern Dictators have persecuted the opponents of their rule, smacks of the intolerance of Medieval theology. Truth to-day has lost its impersonal and absolute value and has been reduced to a Nazi truth and Communist truth. We are in the midst of 'a New Dark Age'. Individuals are not allowed to grow to their full stature. Their growth is truncated and they get dwarfed. "Government in most of these Dictatorships is irresponsible and omnipotent, the Press is its mouthpiece and Art its echo, History its apologist, and Education its propaganda." The Dictators equate disagreement with sin and punish it with death. They are fast out to create a definite cast of mind, which would be in tune with the national programme. They have become the apologist of an irrational race prejudice tinged by an imperial ambition and aggravated by land hunger. Individuals and individuality are an anathema to them. They worship

the State as the God, and ruthlessly suppress all the other spiritual values of life.

The choice before us is Democracy or Dictatorship. Democracy is the only type of Government, wherein the individual can grow to his full stature and flower into a citizen. Growth is the law of life. Democracy is the law of growth. Dictatorship may be good as medicine. But it is poison as daily food. Liberty is the fresh air of the spirit. Once you destroy the liberty won by Democracy, you destroy the peaceful means of social change. Democracy has not failed but human genius has not found adequate institutions for the expression of Democracy. Democracy treats the individual as a spiritual entity capable of contributing 'his instructed judgment to the nation, i.e., Citizenship'. Liberty is no abstract right of the individual but his very existence. In the words of John Stuart Mill: "Liberty is grounded on the permanent interest of man as a progressive being." Liberty is an ultimate value of life.

Education under a Dictatorship aims at a dull uniformity and not a colourful unity. Humanity is not a field of turnips but it is a flower garden. Education in the words of Russel is the formation of the mind and not information. The Dictators turn minds into machines and militate against the progress of man.

In conclusion, Democracy is to be preferred to Dictatorship, because it can tolerate reason and afford liberty. Reason has its limitations. Men may declare that the coffin is ready for Democracy. 'But because a good thing is not always good,' we have no excuse for preferring a bad. Because Democracy and liberty have their difficulties and defects, we are not, therefore, justified in choosing Dictatorship and tyranny. The limitations of science affords us no ground to relapse into superstition. "The fact that Liberty may be abused is certainly no argument against it." "Where there is respect for Reason, there is also respect for Freedom, and only Respect for Reason can give final beauty to men's lives."

European Adventurers in Indian History

BY MR. V. SRINIVASAN, M.A.

IT is proposed in this study to deal with some of the European freelances that swarmed at Indian courts during the two hundred years preceding the Mutiny. The fact that a considerable number of them were Frenchmen long lent strength to the view held in Leadenhall Street that French peril was something real in the East. They were, however, simply soldiers of fortune employed by native princes. The factors of the East India Company were not a little disconcerted at having had in the eighteenth century to encounter Indian armies accustomed to European discipline. But not all of them were soldiers. Some were devoted to the arts and to medicine and a few others were money-lenders, who found ready welcome at the courts of petty potentates.

It may be news to some that the architect of the Taj was an European and not an Indian. We have it on the authority of Fr. Manrique, a Jesuit Father at Shahjahan's court, that it was a Venetian who designed the Taj. Geronimo Veroneo, that was his name, was a generous hearted man and a popular figure in the court. It was rather hard time for Christians and the name of Mumtaz Mahal is associated with more than one persecution. And Veroneo won no small popularity by ransoming some of the miserable victims of imperial wrath languishing in the cells of Agra.

Not long after the central mausoleum of the Taj was made ready, the Court moved to Delhi where a new city had been built. In the erection of the gorgeous palaces at Shahjahanabad, European skill and artistry were utilised to a considerable degree. It was Austin de Bordeaux who designed some of the glorious parts of the Diwan-i-Amm or Hall of Audience. The picture the visitor is shown even to-day of Orpheus playing on his lute with a lion, a hare, and a leopard lying charmed at his feet was designed by this Frenchman as also the other representations of flowers, fruits, and birds in a natural manner. The pietra dura work that is met with in the recess of the 'baldachino' was derived from Florentine models. Indeed, the

virile Indo-Persian architecture which reached its summit of excellence in the time of Shahjahan owed much to European artificers. It has even been suggested that some of the marble works of the period were not only designed but actually executed in Italy and afterwards imported into this country.

When Farrukshiyar fell ill in 1716 on the eve of his marriage, it was one Gabriel Hamilton, a Scottish surgeon, that cured him of his 'malignant distemper'. Dr. Hamilton was a factor of the East India Company, and he obtained on this occasion several privileges that protected the Company from the vexatious exactions of the Bengal Provincial Government. The factors were also enabled to maintain a territory of 38 towns on the banks of the Hughli. From these developed the 'Presidency of Fort William' and all that sprang therefrom.

But the Bengal Government was none too friendly towards the Englishmen. They had later to incur the wrath of the headstrong Siraj-ud-daula and matters certainly did not improve even when Mir Kasim, a creature of their own, became Nawab. Mir Kasim was a shrewd man and much abler than his father-in-law. He shifted to Monghyr to keep himself out of the sight of the factors, some of whom especially those at Patna under the lead of a Mr. Ellis grew to be particularly violent in their attitude towards the Nawab. The English had hitherto conducted their export trade free of duty but now they began to claim exemptions in private trade. The innate roughness of the Nawab's nature flared out at this attempt to lessen his revenues when demanding at the same breath heavy subsidies. He retaliated and that in a terrible way (October 1763). There was in his court a German, Walter Reinhardt surnamed Samru by his companions. This man was given a *carte blanche* and under his orders some 150 Englishmen including Mr. Ellis were butchered at Patna. In the confusion that followed, the Nawab fled to Oudh with Samru. The foreign adventurer lived till 1778. The last years of his life were spent in the North-West. He

appears to have amassed much wealth, which probably he left to his Indian widow, the famous Begum. That was the story of Samru. Barring the name of Nana Sahib, it is doubtful if a more sinister figure is come across in the history of John Company.

In the disturbed years of the 18th century, the Marathas felt that their forces were not quite as they could be and thought it best to employ European agencies to bring about complete efficiency. The great Mahadaji Scindia of Gwalior had seen at Panipat (whence he had fled to build his powerful State) something of scientific warfare and desired to build up a fighting force on more up-to-date lines that would help him to vanquish his rivals in the Confederacy. It was not long before he found his men. They were a wonderful team and under their guidance the old antiquated methods of Maratha warfare were abandoned. Indeed, the hordes that faced Lord Lake's guns were far different from anything that had ever been pitted against the Company's troops.

By far the worthiest of the Generals in Scindia's service was the famous Savoyard, Count de Boigne. While still a lad he fought a duel with a Sardinian officer, fled from the country and served in Russia and France and had become in turn ensign in an Irish brigade and Major in a Greek army. Shipwrecked off the Nile, he made his way to India which he reached in 1778 when he was 27. He obtained a commission in the Madras regiment which, however, he quitted not long after and proceeded northwards where in 1781 the Scindia invited him to reorganise the armies of his State. He was barely 30 then and for the next eleven years except for a brief period when he did business at Lucknow, de Boigne was in charge of the Scindia's army which he transformed into an excellent machinery that helped his master to the temporary overlordship of Hindusthan. The first great success he won was over Ismail Beg whom he defeated at Fatehpur Sikri, the verdict of which was later confirmed on the bloody field of Patain in Rajaputana (1790). Next year the Jodhpur chief and other Rajput allies of Beg were chastised at Merta, and to crown all, the army of the Holkar generalised by

the Breton soldier of fortune, du Drenec, was routed at Lakheri (1792). Later, Ajmere was entered and invested.

By these exploits, de Boigne realised, to use his own words, all the expectations of the Scindia.

On the death of his principal in 1796, de Boigne retired to Savoy where he died soon after, at the age of 80. The rulers of France and Savoy vied with each other in honouring him. The great wealth he had acquired 'without dishonour' was spent on charitable and civic purposes in his native city of Chambery.

The later years of the 18th century, and the opening decade of the next, were a period of anxiety to the Englishmen in India. It was the period of Napoleonic wars and of French designs in the East. Southern powers like Mysore were in league with the French, and Haider Ali's army which swept down the Carnatic in 1780 actually included a band of 400 Europeans under the command of Lally Junior. Tipu was negotiating with the Isle de France and the Nizam was a dubious ally. And as for the Scindia, he had found a worthy successor to de Boigne and ere long Wellesley could speak of 'the French State erected by Perron on the banks of the Jumna'.

M. Perron was an intrepid organiser and was the man who guarded the Emperor of Delhi, now a prisoner of Scindia's. He was granted by his master a part of the Doab and it was here that General Lake confronted him after storming Aligarh. Perron's force, however, was surprised and he himself fled from Coel, which the Company's troops occupied. He eventually put himself under British protection and was received, it is said, with kindness.

Louis Bourquin, the Frenchman, who succeeded to M. Perron in command of the troops, was defeated at a hard-fought battle near Delhi (1803). At Laswari, the last remnants of Scindia's regular troops were destroyed.

This series of splendid victories won by Lord Lake delighted Wellesley, who rejoiced over the destruction of Scindia's power.

In the South, too, the Governor-General had disarmed the Nizam. The conduct of

of Peshwa's army at Kharda had impressed on that potentate the need for getting up a fighting force similar to those commanded by de Boigne and his successors. The officer to whom he entrusted this task was a Frenchman named Monsieur I. J. Raymond.

Raymond who was placed in command of 15,000 men, built a foundry at Hyderabad, where guns could be manufactured. The discipline of the army was toned up and Wellesley was naturally alarmed. By clever diplomacy, however, the Nizam was made to consent to the disbandment of troops under European command. The treaty was accordingly revised and the Governor-General's path was made clear by the death at this stage of Mons. Raymond. The Nizam was reduced to complete dependence on the Company and was no longer a power to be taken seriously.

Raymond was but 43 when he died and lies buried in a grave near Osmangarh on the road to Sururnagar in the neighbourhood of Hyderabad city. He appears to have been popular among the subjects of the Nizam. 'No European of mark who preceded him, no European of mark who followed him in India,' wrote Colonel Malleson, 'ever succeeded to such an extent in gaining the love, the esteem, the admiration of the natives of the country.' His grave is said to be held in veneration by Hindus and Moslems alike. To the Hindus, he was Musa Ram and the Moslems took him to be Musa Rahim.

From Moosa Rahmoo by whom Asaf Jah II was so well served, we turn to the notorious concern which acquired an undue and corrupt control over the Nizam's finances. This is Palmer & Co., a banking house in Hyderabad which had dealings with the Government. Lord Hastings was accused of showing indiscreet indulgence to this house and much capital was made by his traducers of the fact of a ward of his (whom he had brought up as a daughter) having been married to Sir William Rumbold, one of the partners. The Governor-General was censured by the Directors and eventually he resigned (1823).

The malpractices of the Palmer House were not something new in Dekhan history.

There was at least one antecedent. About half a century before Moira's resignation, the finances of the Nawab of the Carnatic had been for some time in the secure control of dishonest financiers. Mahomed Ali was not infrequently caballing with the Company's servants at Madras, who supplied him with money and came to secure over his affairs a control quite disproportionate to the extent of his financial obligations. Paul Benfield was perhaps the foremost among these usurers. Though he filled but a low place on small pay in the service of the Company, Benfield lived in great ostentation keeping the best carriages and horses in the station. He sprung a surprise by putting forward a preposterous claim on the Nawab for money lent and this to the tune of £162,000. Curiously enough, the Nawab admitted and confirmed the claim. Lord Pigot's administration in Madras thought otherwise and suspected some collusion. The affair became a scandal and Burke's eloquence over the Carnatic debts gave Benfield an undeserved immortality. 'As the misdeeds of Verres,' says the writer in the 'Historians' History of the World', 'will live for ever in the glowing denunciations of Cicero, so has the genius of Burke poured its imperishable lustre over the tortuous track of the Madras money-lenders and rescued from oblivion the debts of the Nawab of Arcot.'

We pass on to the famous Generals of the Sikh armies. It is a striking testimony to Ranjit Singh's sense of discernment that the men he took into his service were all heroes of a hundred fights. Ventura and Allard had served under the great Napoleon and had taken part in his campaigns in Spain and Italy. They had since left for the East and seen service in Egypt and under Shah Abbas of Persia. Once Ranjit Singh appointed these to places of trust, they set themselves to the arduous task of reorganising the Khalsa. Allard raised a corps of dragoons and at the command of the Fouj Khas or a Special Brigade was placed Ventura, who was most prominent in the frontier expeditions in the later part of the reign against the predatory operations of Mahomed Azim Khan and his men. Avitable was another famous General under whom the Khalsa became an efficient

force. He was a Neapolitan by birth and was a ferocious officer. His name was long remembered by the robber tribes of the north-west whose raids he had rolled back with relentless severity. Colonel Court, a Frenchman, was another willing officer and gave the army the benefit of the training he had had at the Ecole Polytechnique of Paris. He commanded two regiments of Gurkhas and was in charge of a section known as the French Legion. There was also an Irishman in the Service. Alexander Gardiner was a colonel of artillery. He ended his days as a pensioner of the Kashmir Durbar.

These warriors improved the discipline of the Sikh army. By 1845, the Khalsa comprised 88,668 well trained men, of whom 53,756 were regular infantry. Guns of all sorts amounted to 484 besides 308 camels.

These were some of the people, consideration of whom have been relevant to this study. There were a host of others who are scarcely less interesting. Such were Law of Lauriston, Modoc and Lestineaux of the Scindia's army and Van Cortlandt of the Khalsa. These are but a few of the many.

Very queer these figures have been in Indian history, where they had appeared and disappeared much in the manner of Shakespeare's fairies. While Paul Benfield and others of his ilk did much to deplete the coffers of Indian courts, the rest for the most part had been but seekers of fortune whom the native princes found it profitable to employ against the Company. But it could not be said that their commandeering always ensured victory to their arms. The Generals organised troops and fought against their countrymen commanding similar forces on the other side, Maratha or Moslem. But they were not quite successful against English rivals. We learn that de Boigne advised Scindia never to venture to place a regular force before the Company's troops. Scindia's strength lay chiefly in artillery. After all they were mercenaries and we cannot even say they were very loyal. M. Perron sought refuge under the English flag, Lestineaux and Medoc disappeared with a Rohilla Chief with whom the Scindia had long fought, and another officer of the Khalsa ended his days as a pensioner of the Kashmir Government.

The loyalty of these men was thus not indubious and they never succeeded in securing the unfailing respect of the forces whom they led. In fact, as has been observed by Mr. Frazer, "the French officer in the pay of the native princes had neither the authority nor the power over their semi-independent and often mutinous levies that was possessed by the Company's officers over their well-paid and systematically recruited troops". The point can be appreciated better if it is remembered that even an intelligent master like Ranjit Singh was reluctant to entrust foreigners with supreme commands, which invariably went either to his son Kharak Singh or to the Sardars.

Whatever be their failings, it is hard to deny that these foreign adventurers have some interest to the student of Indian history. They bore the principal share of the conflicts of the 18th century when the British crossed swords with the Marathas, and the life-story of not a few of them is scarcely less interesting than that of the paladins of Charlemagne.

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The South African Delegation in India

IN a whirlwind tour of the country, the South African Delegation have covered different parts of India and visited the principal cities like Bombay, Madras, Ooty, Nagpur, Calcutta, Simla, Delhi and Lahore. The warmth and cordiality of the reception accorded to the Delegation wherever they went, and by all classes of people, can only be equalled by their generous appreciation of Indian culture and civilisation and their eloquent acknowledgment of Indian hospitality. The Delegation have been singularly fortunate in their leader, Mr. Hofmeyr, who, by his tact and courtesy, his genuine liberalism and eloquence, has won universal esteem. Every speech of Mr. Hofmeyr's has been marked by the same spirit of generous enthusiasm and goodwill, conceived in faultless taste and delivered with consummate eloquence. What could be more modest or more in tune with the spirit of his Delegation than his declaration at Lahore:

We have come as people from the West to the East, not to conquer like Alexander but to win your hearts.

In the two speeches he delivered at Simla at the Receptions given in their honour by the Leader of the Congress Party in the Assembly, and by the President of the Council of Elders, Mr. Hofmeyr showed himself as a gifted Parliamentarian, witty, graceful, and eloquent. Nothing could be more appropriate to the occasion (it was Gandhiji's birthday) than his handsome reference to Mahatma Gandhi as a world figure:

We think of him as a great world figure and as we think of him in that capacity, I can say there is probably no other country in the world where Mr. Gandhi is to-day held in such honour and esteem as he is held in the Union of South Africa.

There is certainly hope that such a Delegation would clear misunderstandings and pave the way for better relations between South Africa and India.

I would emphasise that your country and my country are destined to continue in close association in the years that lie ahead. We are living in a narrowing world where all countries are coming closer together and, in particular, between India and South Africa the links of association in the future are going to be not weakened but strengthened and that being so, if we take a long view, we necessarily must do all in our power to remove from our relationship any misunderstanding which will militate against goodwill.

It is but natural that Mr. Hofmeyr should be impressed by his visit to our Parliament in Simla and compare it with the Union Assembly. His observations on the debates in our Assembly are at once shrewd and good humoured. Speaking at Sir Maneckji Dadabhai's Luncheon, Mr. Hofmeyr said:

I was glad to notice the evidence of Parliamentary system and Parliamentary tradition. I noticed the alacrity with which the Opposition groups tried to score tactical advantages. I felt I was in South Africa. . . . General Kemp and I agreed that there is a tendency on the part of the Opposition sometimes to take childish points, but at the same time we agreed that when we two were in opposition in South Africa, we did not think so.

He added:

But it is impossible to develop Parliamentary tradition at its best without responsibility; for the members of the Opposition who have never been in a position of responsibility, will not ordinarily look forward to the position of responsibility and can, therefore, hardly be expected to play the Parliamentary game in its true spirit. There is nothing more likely to make ineffective the working of the Parliamentary system than an

Opposition without the necessary sense of responsibility or without a motive.

"We have come to India, a most interesting country, at a most interesting time of its development," he said at Calcutta. "To us it means the removal of an old misunderstanding and the wiping out of a wrong conception which has grown up in our mind in the past." With such an interpreter, so sympathetic and warm-hearted a friend of India, we may well be assured "that the bonds which unite India with South Africa would be strengthened in the years that lie ahead". There is a saying, said Mr. Hofmeyr in his picturesque way,

that while mountains may divide, the seas will unite. And the Arabian Sea which gives you rain, sends her showers on to our parched land of South Africa. We hope that this will continue to be symbolic of the relationship between India and South Africa.

In bidding farewell to India after an all too brief itinerary of four weeks, the leader of the Delegation expressed the hope that "the memories of their friendship would inevitably enrich the relations between the two countries". We do hope that the success of their mission will ultimately lead to a re-orientation of South Africa's Indian policy and make for the establishment of friendly relations between the Indian Settlers and the South African Government.

At the Farewell Luncheon at the Bombay Rotary Club, Mr. Hofmeyr made a significant observation which has apparently not attracted the attention it deserves.

He came, he said, from a happy land where people were cheerful and contented, but he and the other members of the Delegation gathered in their tour that the people of India were not a happy people.

It would be surprising, indeed, if it were otherwise. An ancient and sensitive people proud of their great inheritance of culture and civilisation—smarting under an inexorable sense of subjection and inferiority in their own country—can hardly be expected to be cheerful and happy. We cannot rise to the full height of our manhood. We have not the freedom and the infinite possibilities of self-expression that the South Africans have in their country of limited population and inexhaustible resources. As a local Anglo-Indian contemporary—*The Madras Mail*—has rightly observed:

If he will, Mr. Hofmeyr can give India good cause for cheerfulness by pleading the cause of Indians within the Union, and securing for them the equitable treatment to which their position as citizens, over 80 per cent. of whom were born in the Union, and taxpayers entitles them.

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INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

Mahatma's 68th Birthday

GANDHIJI'S 68th birthday offered an excellent opportunity for a demonstration of the great hold that Mahatmaji has on the affections and imagination of his countrymen. That hold has nothing to do with his active or passive leadership of the Congress. For he is above all parties.

Others abide our question, thou art free.

"I am not at all conscious of my birthday celebrations. I know them only as birthday celebrations of the Spinning Wheel." That is his way of acknowledging the chorus of tributes from far and near. But nothing could have been more pleasing even to himself than the remarkable testimony of the leader of the South African Delegation, a tribute as eloquent as it was apt. Speaking at an entertainment at Simla, given by the leader of the Congress Party, Mr. Hofmeyr observed:

May I say that the twenty years which Mahatma Gandhi spent in South Africa provided a bond of association for all time between him and our country. We think of him as a great world figure and as we think of him in that capacity, I can say that there is probably no other country in the world where Mahatma Gandhi is to-day held in such honour and esteem as he is in the Union of South Africa.

In an earlier speech, Mr. Hofmeyr said that Gandhiji's Satyagraha was South Africa's gift to India. As a contemporary shrewdly remarks: "If anything could wipe out the bitter memory of the days when the Mahatma actually lived in South Africa and also pave the way for the removal of the existing misunderstanding between South Africa and India, it is language of this kind."

Indian Muslims and Palestine

The situation in Palestine is causing grave anxiety among Indian Muslims, who naturally sympathise with their co-religionists—the Arabs in their struggle for freedom. Though H. E. the Viceroy disallowed a motion for adjournment in the Assembly on the ground that the subject did not primarily concern the Government of India, he received an influential Muslim deputation, headed by Sir Mahomed Yakub. The deputation frankly told the Viceroy that persistence in the present British policy in Palestine would be an obstacle to Anglo-Muslim co-operation. But His Excellency argued that their opinion was based on a misconception and that, in fact, the Arabs stood to gain a great deal by admitting wealthy Jewish immigrants. The Arabs, it would appear, seem disinclined to barter their freedom for the benefits of European civilisation, and doubtless their standard of values is different from that of Britain. Under the circumstances anything in the nature of a forced solution is galling to Arab sentiment. Nor can it be said that the double policy of conciliation on the one hand and coercion on the other now pursued is succeeding. Speaking to a group of Zionists in New York, Prof. Einstein said:

The establishment of satisfactory relations between the Jews and the Arabs is not England's affair, but ours. We—that is to say, the Arabs and ourselves—have got to agree on the main outlines of an advantageous partnership which shall satisfy the needs of both nations. A just solution of this problem, and one worthy of both nations, is an end no less important and no less worthy of our efforts than the promotion of the work of construction itself.

Congress President's Tour

As might be expected, the Congress President's tour to the South was so timed as to give a fillip to the Congress programme before the ensuing elections. Doubtless, Pandit Jawaharlal made the most of the occasion. Next to Gandhiji, the Pandit is perhaps the most popular politician in India and the ovation that greeted him wherever he went, must have touched and gratified even a hardened cynic. It was a recognition as much of his immense sacrifices for the country as of his position as President of the Congress. But that does not mean acquiescence in his message. For, it is common knowledge that neither his extreme socialism nor his wrecking method is shared by his colleagues in the Congress. This is what he said at mammoth gathering in Madras:

So far as the Congress is concerned, it is going to do everything to wreck, destroy and uproot the new Constitution. Forcing the new Constitution on India, despite the unanimous disapproval of India, means an invitation to India to revolt.

Referring to the vexed question of office acceptance, he said:

I hold as strongly as ever that it will be a fatal error for the Congressmen to accept office that inevitably involves co-operation with British Imperialism. Let nobody, who is a Congressman talk of anything remotely or even faintly resembling co-operation in the working of the new Act.

Hardly had these words been uttered than Mr. Satyamurti, President of the Tamil Nadu Congress Committee, who presided over the gathering, made this striking statement:

I am to-day as strongly and clearly of the opinion as I have always been that for Congressmen not to accept office in the provinces where they get majorities will be directly playing into the hands of British Imperialism and its worst allies in the country, namely, communalists and reactionaries. In saying this, I believe I represent the vast majority of Congress opinion in the province.

Reform or Revolution?

While the Congress is divided over the question of office acceptance, the country itself is perturbed by the President's aggressive propaganda for socialism. The Pandit, for one thing, is too straightforward a politician to disguise his frank leanings to the left wing, and his recent utterances make no secret of his partiality for the Soviet variety of socialism. That way lies danger, says Sir Pheroze Sethna and a host of others, who warn us of the consequences of creating a new class consciousness in the country. We are sufficiently divided without this further breach—and a new class war. Is the lesson of Europe to be lost upon us? There is not much to choose between the dictatorship of the Fascist and the dictatorship of the proletariat. Both are enemies of liberty and civilisation. We must avoid both if we are to wean the country from the perils of present-day Spain, where thousands are slaughtered in this interminable class war of intolerance and fanaticism. As Mr. T. R. Venkatarama Sastri truly observed in his quiet and level voice at a recent address to the Annamalai University:

Neither Fascist Italy nor Soviet Russia can serve as a model for India. We shall have to work out our own problems in the light of our own history and in the light of our own social and economic background.

Sir P. C. Ray's Benefactions

Sir P. C. Ray, the veteran scientist, is reported to have made a magnificent donation of eleven lakhs for the advancement of scientific research in Bengal. This amount represents the accumulated profit in his share in the Bengal Chemical and Pharmaceutical Works of which he is one of the founders. In what is described as his last will and testament, he goes on to urge the Bengal Chemical Works to contribute a sum of Rs. 15,000

a year to the Calcutta University to carry on scientific researches. As a scientist, he realises the value of research for industries, and he urges on other great profit-making manufacturers to set apart a decent share of their profits for the benefit of research. This is exactly what is being done in Germany and England, where the great manufacturing concerns have endowed vast sums for creating facilities for scientific research in their universities. Would that similar endowments are made for our universities by Indian concerns for the mutual benefit of research and industries.

The Late Sir Lalubhai Samaldas

Sir Lalubhai Samaldas, whose death at the ripe old age of 73, has caused a void in the public life of western India, was a scion of a family of administrators in Bhavnagar. He rose to the position of Revenue Commissioner of the State. But early in the century, he shifted to Bombay where he sought a wider field for his talents. He soon made his mark in the business world and, in company with the late Sir Vithaldas Thakersey, threw himself heart and soul into the co-operative movement, then in its infancy. He served for a time as acting member of the Government of Bombay, but his main interest all through his life was Co-operation of which he became a leading authority all over the country. Sir Lalubhai was director of various industrial concerns and took a deep interest in promoting the Scindia Steam Navigation Company. In his death has passed away a warm and generous friend of all nationalist causes and, in the words of the *Indian Social Reformer*, "a valuable link between the different schools of political thought" in the country.

Indian Companies Bill

After protracted discussions which at times threatened to wreck the efforts at compromise, the Legislative Assembly passed the Third Reading of the Indian Companies Act Amending Bill. Taken all in all, the result is a good measure—a compromise which does credit to all parties in the House. Leaders of all parties joined in paying a tribute to the Leader of the House, Sir N. N. Sircar for the ability with which he piloted the measure through the House.

Sir Nripendra, in winding up the debate, acknowledged the hearty co-operation of all sections of the House. Rebutting any feeling that he was in unholy alliance with the European group and capitalists, the Law Member assured the House sincerely that he was not moved by any tender concern for European managing agents, most of whom were in such a strong position that their shareholders would not be so foolish as to get rid of them.

The Truth About Surpluses

In a recent statement, Sir Bhupendranath Mitra declared that for many decades past, the Government of India have been devoting their surpluses for the betterment of the whole community. *Indian Opinion*, the official organ of the Congress, takes exception to this observation and points out that even recent history tells a different story. Here is its reading of the way the surpluses are spent:

Budgetary estimates for 1935-36 provided for an increased expenditure of Rs. 64 millions. Sir James Grigg, Finance Member, devoted over Rs. 10 millions to the restoration of the pay cut of Government servants and an equally large sum to remission of a part of the surcharges of super-tax on big incomes. The cut of over Rs. 20 millions was used up for strategic ends and luxuries, such as Civil Aviation and Broadcasting and construction of roads, particularly in the Frontier. Rural India of 310 millions half-fed could consider itself fortunate in securing less than one-sixth of the financial surplus from the grab of a handful of Government servants and super-tax payers.

FOREIGN AFFAIRS

BY "CHRONICLER"

Spain and the European Tangle

AS we write, the rebel forces have succeeded in pushing their way to the environs of the capital, and General Franco, who has been appointed Commander-in-Chief of the rebel army, is about to launch his final assault on Madrid.

The Government forces, it is reported, have launched a counter-attack on the rebel forces trying to encircle Madrid, but, on the other hand, the rebels claim to have captured Magilba and to have dropped bombs on Malaga.

Meanwhile, the Spanish Foreign Minister, Senor del Vayo, delivered a speech at Geneva attacking the so-called 'non-intervention policy'.

The policy of non-intervention has been entirely to the disadvantage of the Government and to the advantage of the rebels. The agreement to apply an embargo on all supplies has not deprived the rebels of anything. They have, we know, been getting their supplies. Even recently I had news from Madrid confirming that supplies are coming through to the rebels. The agreement is not being observed. In practice what is called non-intervention has been active intervention on behalf of the rebels and blockade against the Government.

The Soviet's Note to the London Committee for the application of the pact for non-intervention in Spain calls for the immediate establishment of control of Portuguese ports as the least and most urgent measure. The Note suggests that the British or French Navy or both should be entrusted to carry out this control.

In the meantime, a Spanish insurgent general has announced that Italy has declared that, if Russia intervenes to help the Spanish Government, Italy will come to the assistance of the insurgents. The severance of diplomatic relations between the Spanish and Portuguese Governments and Hitler's latest agreement with Italy are grim portents.

The situation is thus tense with excitement.

Austria's Dictator

It was inevitable that Austria should fall in line with the Dictator States on either side of her. Hemmed in between Italian Fascism and German Nazism, her position has always been unenviable in recent years. Divided counsels, and the presence of private armies susceptible to outside influences, can hardly facilitate the integrity of the State at a time of exceptional crisis as the one now confronting Europe. It was, therefore, no surprise when it was announced that Dr. Schuschnigg, Chancellor of Austria, has become sole Dictator of Austria.

The Cabinet has given him practically unlimited powers by the adoption of two measures, providing for the dissolution of Prince Starhemberg's Heimwehr and the swearing by all Cabinet Ministers, including members of the Heimwehr, of an oath of personal loyalty to Dr. Schuschnigg. The disbandment of all political and military bodies, including the Heimwehr, means the virtual elimination of Prince Starhemberg from Austria's political life.

Franco-German Tension

Franco-German tension is the latest development adding to the uncertainty in Europe. German anger has flared up following a speech by a French Communist leader asserting that Herr Hitler's object was the annihilation of France. The newspapers declare that this is an insult to Germany and the Fuehrer, and that the French Government will have to give an explanation.

There is certainly very much to be said for the preservation of international courtesies, but as has been pointed out by a shrewd observer:

A protest in this sense comes very oddly from Germany after the remarks made about Russia at the recent Nazi rally at Nuremberg.

NOVEMBER 1936]

FOREIGN AFFAIRS

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Belgian Neutrality

Reversion to Belgium's pre-war policy of neutrality was urged by King Leopold in an address to the first full meeting of the Cabinet, over which he presided since his accession. King Leopold said that this policy must aim resolutely at placing Belgians outside the conflicts of their neighbours.

King Leopold's speech has startled the European Chancelleries with its sudden creation of a new political and strategic situation. France interpreted it as amounting to breaking her alliance with France, denouncing the Locarno Pact, and withdrawing from the League of Nations without notice.

The Belgian Ambassador visited Mr. Anthony Eden at the Foreign Office and explained that there was no question of Belgium repudiating any of her obligations. She would also remain loyal to the League of Nations. It is believed that the policy outlined by the King relates principally to the coming Locarno negotiations in which Belgium wishes to be a guaranteed party but not a guarantor.

The Soviet Army and Air Force

Following the decree lowering the age of recruitment to the Soviet Army from 21 to 19 years, it is reported that the Soviets have begun to erect new barracks in a west frontier region to accommodate 1,000,000 troops, who will be recruited in the autumn.

Official statistics show the output of aeroplanes this year to be 72 per cent. more than the entire output last year. The Soviet War Commissariat states that the Soviet Air Force will soon be as large as the aggregate Air Forces of all other countries.

The Far East

The murder of Japanese blue-jackets by the Chinese on September 28 last, threatened to bring about an immediate clash between the two countries. War seemed to be imminent and there were actual movements of Japanese military and naval forces. China's conciliatory attitude, and her willingness to make reparations, have averted an imminent crisis. There is still much uneasiness though there is nothing like panic in the Far East. Hopes are centred on the negotiations now going on between the two Governments. According to message from Tokyo, Japan's most recent terms include:

Establishment of the principle of a joint Sino-Japanese defence against a third country's Red invasion;

Nanking to allow more autonomy to the five provinces in North China; and

The Nanking Government genuinely to control anti-Japanese activities.

At this critical juncture in the Sino-Japanese rapprochement, Russo-Japanese relations have become strained almost to breaking point in consequence, according to *Reuter*:

Firstly, of news that four Manchukuoans were killed and five injured in a clash with Russian troops near Hunchun (situated close to the Tumen River) on the eastern border of Manchukuo;

Secondly, of firing on a Manchukuoan patrol unit by Russian troops at the mouth of the Tumen River when one of the patrol unit was wounded.

Both sides rushed units to the border and are now facing each other at a distance of 400 yards.

Italy in Abyssinia

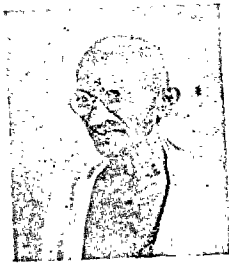
The Italian Government is busy telling the world, says a special correspondent of the London *Times*, that Abyssinia is almost entirely pacified and appreciative of the activities of its conquerors, ignoring the facts that the stretches of territory actually occupied (and far from pacified) are but a part of the whole country and that such occupied points as Gondar, Debra Markos, and others are entirely cut off, since the Italians do not even command the roads leading to them.

DIARY OF THE MONTH

Sept. 29. The Indian States Ministers' Conference concludes its session at Bombay.

Sept. 30. Mr. T. A. Stewart, Commerce Secretary, is appointed member of the Viceroy's Executive Council.

Oct. 1. Mr. C. W. A. Scott wins the England-Johannesburg air race.



MAHATMA GANDHI

Oct. 2. Mahatma Gandhi's 68th birthday is observed all over India.

Oct. 3. The Sino-Japanese relations reaches a crisis.

Oct. 4. Chancellor Schuschnigg becomes the sole dictator for Austria.

Oct. 5. Pandit Jawaharlal Nehru arrives in Madras.

Oct. 6. General Goemboes, the Hungarian Premier, is dead.

Oct. 7. The Companies Bill is passed in the Assembly.

Oct. 8. Sir C. P. Ramaswami Aiyar assumes charge of office as Dewan of Travancore.

Oct. 9. Sir Lort-Williams, Judge of the Calcutta High Court, is knighted by His Majesty.

Oct. 10. H. M. the King gives audience to the Maharaja of Kapurthala.

Oct. 11. The League Commission decides to examine the problem of strengthening the League.

Oct. 12. Portugal threatens to withdraw from the Non-Intervention Committee.

Oct. 13. Assembly takes up for consideration the Trades Disputes Act Amendments.

Oct. 14. The Council of State passes the Companies Bill.

Oct. 15. The South African Delegation leave Bombay for South Africa.

Oct. 16. Sir Lalubhai Samaldas is dead.

—Legislative Assembly adjourns *sine die*.

—Hindu-Moslem riots start at Bombay.

Oct. 17. Ras Nasibu, the Ethiopian General, is dead.

Oct. 18. Heavy casualties are reported in Bombay riots. Police open fire in the Bombay riots.

Oct. 19. Government of India announce their decision to continue the present Indo-British Trade Pact till a fresh one is concluded.

Oct. 20. Italians resume their campaign in Ethiopia.

—Hindu Maha Sabha meets in Lahore under the presidency of Dr. Kurtakoti Sankaracharya.

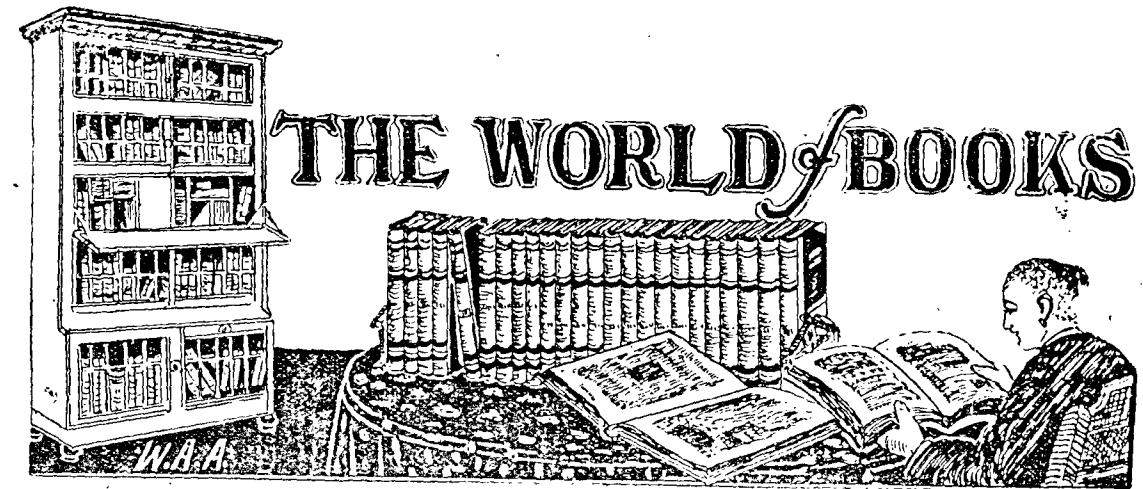
Oct. 21. Germany announces a Four-Year Plan.

Oct. 22. Italians score a big victory over the Ethiopians at Giavassere.

Oct. 23. The C. P. Muslim Political Conference meets in Nagpur under the presidency of Maulana Shaukat Ali.

Oct. 24. Germany recognises Italy's annexation of Abyssinia.

Oct. 25. Portugal severs diplomatic relations with the Spanish Government.



A NEW HIGHWAY TOWARDS CHRISTIAN REALITY. By T. Wigley, M.A. (Cantab). Published by George Allen & Unwin Ltd., Museum Street, London, Price 8s. 6d. net.

The blind track of traditional theology with its suspicion of reason and assertion of dogmatic creeds is revolting to the thoughtful modern mind. We are living in an age of science, and the new highway of science is the way of rational inquiry. The halting dualisms between religion and science, faith and knowledge, are discarded and the necessity to subject all beliefs to rational inquiry.

The modernist has lost faith in the occult and the mysterious, and anything that bases itself on the irrational and the miraculous does not appeal to him. Prepared as he is to voyage 'through strange seas of thought alone', he feels that much that is taught by the organised church is absurdity camouflaged under the name of mystery, prejudice passed under the guise of principle. The tyranny of tradition, the beaten track of orthodoxy, is so oppressing to him that he turns away from a faith that is irrational. He understands that reason is not the negation of faith, but its development into an articulated system.

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It is this spirit of modernism, namely, the insistence on a rational verification of all beliefs, that is advocated in a forceful manner by Mr. T. Wigley in this book. It is his firm faith that if Christianity is to survive, it will have to prove itself to be as rational as it is religious; and the central theme of his treatise is to show how the message of Christ rid of its medieval accretions is thoroughly rational. Adopting the inductive method of the sciences, he re-defines such concepts as God, man and nature. The modern approach to religion, according to him, demands a critical study of scripture and not an unquestioned acceptance of authority. Jesus, critically studied, reveals to us the complete religious personality. He is a new emergent in the history of human evolution. The miracles that are associated with his life must either be parables intended for preaching spiritual truths or later fabrications of his over-zealous followers. Such are some of the remarks made by the author in the course of this book which is a powerful plea for a new orientation in religion. The thesis may well be regarded as a successful attempt to show the way in which a new highway of the spirit is being built by the sciences.

THE QUEST ETERNAL. By Brajendranath Seal. Published by the Oxford University Press, London.

The learned author seeks in this book to give poetic expression to the basic philosophical ideas underlying the march of human history and thought through the ancient and medieval ideals to the modern ideal. He aims at an imaginative apprehension of the soul of each age, its humanism, its universe idea, and its God-consciousness viewed from the standpoint of the living problems of to-day. The marginal notes and appendix form additional aids to the right understanding of the author's thesis. The Poem is in three parts: (1) The passing of the ancient ideal deals with Greek naturalism transfigured in the light of Oriental mysticism, (2) The passing of the medieval ideal is presented in the form of the reins of the wizard knight. (3) The modern idea brings the world history down to 1918. It is a scholarly production.

SHIVAJI THE MARATHA (HEROES OF INDIA SERIES). By E. F. Malcolm Smith, M.A., Ph.D. V. Sundara Iyer & Sons, Trichur.

Yet another vindication of Shivaji from the pen of a foreigner has now appeared in the Heroes of India Series. This is a very useful but unpretentious book based among others on the three well known books: "A History of the Maratha People" by Kincaid and Parasurs; "Shivaji the Maratha" by Rawlinson; and "Shivaji and His Times" by Jadunath Sarkar. The author gives a very fair and impartial account of the rise and growth of Shivaji to power, the wars he conducted, the way in which he administered his State and, above all, the real religious spirit which guided him through a tempestuous career.

ASTROLOGICAL APHORISMS AND DIVINATIONS. By Henry Candiani. Published by L. N. Fowler & Co., London.

Astrology was the first experimental science to be properly constituted as such. The influence of cosmic radiation on terrestrial phenomena has been ever felt as one of the most perplexing problems of natural science, e.g., Doctors follow the phases of the moon in the crisis of their patients; the spread of epidemics coincides with planetary cycles; reproduction in inferior organisms seems to be regulated by lunar phases. Astrology obtains its data from accumulated observations of astronomical facts and the events of human life. The book, originally written in French, consists of twenty-seven aphorisms with explanatory notes. And there is a useful bibliography at the end.

THE VOICE OF OMAR KHAYYAM. By J. E. Saklatwala. Published by Qayyimah Press, Bombay. Price Rs. 2-8.

The author is well known as a learned and ardent admirer of Omar and in this variorum study of the Rubaiyyat, he has collected a number of his stray but valuable thoughts and offers them as fresh flowers of tribute on the altars of his memories of Omar and Fitzgerald. Omar the astronomer, scientist, mathematician, philosopher and poet, the God-intoxicated man, with his half melancholy, half-jocular, but wholly serene and entirely trustful views of Life and Future, interpreted in an immortal manner by Edward Fitzgerald, presents an ever-fascinating study in its constantly changing facets. Lovers of Omar and Fitzgerald in the East and in the West, and their number is ever increasing, will read this book with great pleasure and much profit.

WATERS OF LIFE AND DEATH. By A. Voronsky. English Translation by L. Zarine. Allen and Unwin. 7sh. 6d.

This 'autobiographical historical novel' deals with the story of a young revolutionary from the eventful October Revolt of 1905 to the Prague Conference of 1912, when Bolshevism finally defined itself and cut adrift from the other factions of Russian Socialism. The underground organisation and working of the revolutionary movement, which culminated in the establishment of the U. S. S. R., are described with vividness, and the author's account of his ideals and ambitions and his experiences in prison and outside in pre-Bolshevist Russia is enlivened by touches of humour. The characterisation is done with skill as well as psychological insight, and the portrait of Lenin who figures in the story, is human and convincing, and quite unlike the semi-divine superman of Bolshevik idolatry.

SPEECHES AND WRITINGS OF SIR PONNAMBALAM ARUNACHELAM, KT. Printed by H. W. Cave & Co., Colombo. Copies can be had of A. Ramanathan Ponklar, Horton Place, Colombo, Price Rs. 3. Colonel Josiah Wedgwood contributes a foreword to this compilation and justly observes: "Sir Ponnambalam had India in his blood, Ceylon as his field and workshop, but in his mind he was the perfect, cultured, liberal-minded English gentleman of the 19th century." Sir Ponnambalam had a remarkably successful career and has an assured place in the Valhalla of Ceylon's great patriots. This collection of his speeches and writings traverses a wide range of subjects—social and educational problems, political needs, constitutional reforms, labour, finance and taxation and will make an instant appeal to all ardent patriots.

THE INNER MAN AND OTHER LECTURES on Arya Philosophy. Arya Samaj, Madras.

These lectures, which are neatly printed at the Hindi Prachar Press, Triplicane, are three in number, viz., the Inner Man and the Inner World by Sjt. Ganga Prasad; Sri Krishna by Pt. Chamupati; and The Three Eternals by Pt. Ganga Prasad; and are valuable additions to the Arya Samajic literature.

SENSE AND THOUGHT: A Study in Mysticism. By Greta Hart. George Allen & Unwin Ltd., London.

MUNICIPAL ADMINISTRATION AND FINANCE IN PRE-BRITISH DAYS. By B. G. Bhatnagar, M.A. The Indian Press Ltd., Allahabad.

THE HOW, WHAT AND WHY OF ASTROLOGY. By Wm. J. Tucker. Science and Humanity Ltd., Agents. L. N. Fowler & Co., London.

A PRAYER FOR MY SON. By Hugh Walpole. Macmillan & Co., St. Martin Street, London.

MY TRAVELS IN THE EAST. By K. C. Banerjee (Globe Trotter). 186, Bowbazar Street, Calcutta.

REPORT ON THE PROGRESS OF CIVIL AVIATION IN INDIA. Manager of Publications, New Delhi.

ADOLPH HITLER (in Tamil). By Dr. H. Beythan. Desiya Vidya Sangam, Madras.

CURRENCY AND COMMERCE. By Prof. K. K. Sharma. The Bangalore Press Co., Ltd., Bangalore City.

THE INDIAN MONEY MARKET. By Prof. K. K. Sharma. The Bangalore Press Co., Ltd., Bangalore City.

ORIGIN AND EARLY HISTORY OF SAIVISM IN SOUTH INDIA. By Mr. C. V. Narayana Ayyar. Rs. 5. University of Madras.

RURAL RECONSTRUCTION. By N. G. Apte, B.A. Published by S. R. Rajaguru 513, Shanwar Peth, Poona.

RUDYARD KIPLING: THE MALTESE CAT. Macmillan & Co. Ltd., London.

AGRICULTURAL MARKETING IN AGRA DISTRICT. By H. L. Puxley, M.A. (Oxon). Longmans, Green & Co., 6 Old Court House, Calcutta.

THE HUNTED. By John A. Lee. T. Werner Laurie Ltd., London.

A SHORT HISTORY OF INDIA. By W. H. Moreland and Atul Chandra Chatterjee. Longmans, Green & Co., Ltd., London.

INDIAN TARIFF POLICY with special reference to Sugar Protection. By B. N. Adarkar, B.A. (Cantab), Karnatak Publishing House, China Bazaar, Bombay, 2.

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INDIAN STATES

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INDIAN STATES

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Baroda

GOVERNMENT RELIEF MEASURES

As a result of an inquiry instituted by revenue officers throughout the State into the distress prevailing among the agriculturists owing to the failure to the khariff crops on account of inadequate rainfall and prolonged drought in certain areas of the State, the Baroda Government have officially announced further relief measures to meet the situation.

These relief measures have been divided into three categories, namely, an immediate gratuitous relief to the poor and destitute; taccavi loans to agriculturists for their maintenance, and loans for the purchase of seed, implements, bullocks, fodder, etc., for growing rabi crops.

TRAINED MIDWIVES

Even villages in the Baroda State will in a few years have only trained *Dais* (midwives). A scheme accepted by the Baroda State Central Development Board at a recent meeting held under the chairmanship of the Development Commissioner, Dr. S. M. Pagar, has accepted a scheme under which *Dais* will be registered and trained, and in due course no untrained *Dai* will be allowed to practise. The scheme will be introduced first in the Baroda taluka.

PNEUMATIC TYRES FOR CARTS

The Baroda Government are seeking to popularise pneumatic tyres for bullock carts by reducing taxation on them. In issuing the order, Mr. Adalja, the Chief Engineer of the State, points out that pneumatic tyres cause comparatively little harm to the roads.

Hyderabad

THE HYDERABAD BUDGET

We congratulate Sir Akbar Hyderi for presenting successfully every year a surplus Budget. The budget for *fasli* 1346 presented on October 17 shows that the financial position of the State of Hyderabad is one of exceptional strength.

Not only has the budget been kept balanced, but the figures show that the revenues of the State are steadily expanding.

As the increase in expenditure has not kept pace with that in revenues, the surplus has become firmly established. In *Fasli* 1344, the surplus was but Rs. 13'14 lakhs; in 1345, it rose to Rs. 21,08 lakhs; and in the *Fasli* under budget it is expected to be Rs. 22'18 lakhs. Nor has this position been achieved by the exercise of undue harshness in the collection of revenues. "Hyderabad's budget has been," says Sir Akbar Hyderi, the Finance Member, "notwithstanding the world depression, a balanced one with a surplus forthcoming every year without increase in existing taxes and the imposition of new taxation." "In fact, up to the present time," he adds, "there have been substantial remissions of land revenue and reduction in customs duty apart from extraordinary remissions in cases of famine and similar calamities."

RADIO STATIONS

As Mr. M. S. Shareef, who has just returned to India after an intensive study of broadcasting and television in Europe, stated recently that His Exalted Highness the Nizam is very much interested in the project of establishing radio stations in his State. It is estimated that the capital expenditure for the purpose will amount to Rs. 15 lakhs.

Mysore

MYSORE DASSERA EXHIBITION

The 1936 Dasara Exhibition of Mysore, which was opened on the 16th October by Mr. N. Madhava Rao, Second Member of Council, before a select gathering, is an improvement upon the previous ones in more aspects than one; not only in the number of stalls provided by the exhibition authorities, but also in the variety of articles of exhibits and the number of firms that participated in it.

The objects of holding this exhibition as an annual feature are twofold. It is held with a view to taking stock of the economic progress of the State on the one hand and for affording an opportunity for comparing the progress with that made by other parts of India on the other.

MYSORE AND FEDERATION

Interviewed by Mr. F. Grubb in England, Sir Mirza Ismail maintained that given goodwill on both sides, there was no reason why the scheme of Federation laid down in the Government of India Act should not work well. "There is no need to regard this Constitution as in any way unalterable. I am in favour of giving it a fair trial; for then we shall be in a better position to see in what respects it requires adjustment."

MAHARAJA'S RETURN

The Maharaja of Mysore, Sir Mirza Ismail and Party arrived in Bangalore on September 2nd last after a pleasant tour in Europe for three months.

Sir Mirza, interviewed, said that the Maharaja had an enjoyable tour and had greatly benefited in health.

Travancore

NEW DEWAN OF TRAVANCORE

A *Gazette Extraordinary* was issued on the 8th October stating that the Maharaja is pleased to issue a *neettoo* (Commission) appointing Sir C. P. Ramaswami Aiyar as Dewan of Travancore.

The Dewanship in Travancore is an institution established 127 years ago, and Sir C. P. Ramaswami Aiyar is the 31st Dewan in order. The *neettoo* is a traditional document, the text of which seldom changes except for minor modifications justified by change of circumstances, though issued anew at the time of every new Dewanship. In brief, it states that the Dewan is the head of the administration and responsible for the Government. He has to consult the Maharaja in all vital matters, particularly, in those affecting the Constitution.

SIR C. P. R. FELICITATED

Sir C. P. Ramaswami Aiyar, Dewan-Designate of Travancore, was entertained at a delightful party on October 6th at the Victoria Public Hall, Madras, by a Committee of Hosts consisting of prominent citizens.

The party was attended by a distinguished gathering including Executive Councillors, High Court Judges and prominent officials and non-officials, both Indian and European.

Rao Bahadur G. A. Natesan received the guests on behalf of the Committee.

TRAVANCORE AND FEDERATION

Travancore has its own special problems *vis-a-vis* the Federation. The State has, therefore, placed on special duty Mr. G. Parameswaran Pillai, a Judge of the State High Court, for the purpose of examining the Draft Instrument of Accession in the light of Travancore's special interests.

Cochin**REFORMS IN COCHIN**

Sir R. K. Shanmugam Chetti, Dewan, addressed the Cochin Legislative Council when it assembled for the Budget Session some time back. The Dewan gave a lucid account of the financial position of Cochin and said that the recent loan floated by the State was necessitated because of the harbour works. The terms of the loan, he observed, were the most advantageous that the State could get. He emphasised the need for controlling expenditure as it was tending to increase and as the sources of revenue were all inelastic. An important announcement in the speech was that no Public Services Commission will be set up for Cochin, and that instead a Staff Selection Board of three Government Officers will perform purely advisory functions in the matter of appointments, etc. For the purposes of communal representation, the people of Cochin will be classified into 11 communities.

THE COCHIN PORT

A romance of engineering is revealed behind the promotion of Cochin to the status of a major port of India.

In addition, this port will now have considerable strategic importance; for alone among Indian harbours, it is on the direct route to Australia and the Far East.

ENTRY IN THE FEDERATION

The Cochin Government have appointed Mr. N. D. Varadachari, M.A., B.L., Advocate, Madras, as Adviser to the State in matters connected with Cochin's entry into the Federation on a salary of Rs. 750 per mensem.

Kashmir**MUSLIMS IN THE STATE**

The Muslims of Kashmir have been demanding separate electorates although they are the majority community of the State. In the course of a Press statement, Mr. S. M. Abdullah, a prominent Muslim leader of the State, explains that the demand for separate electorates made at the beginning of what is known as the Kashmir movement was prompted—and perhaps also partially justified—by the fear of non-Muslims combining to swamp out the majority; but the inter-communal situation in the State having changed very much, Muslims no longer need the protection or safeguard of separate electorates.

KASHMIR'S COTTAGE INDUSTRIES

Mr. T. M. Kanai estimates that Kashmir has produced hand spun cloth of the value of rupees 72 lakhs. The country is mostly hilly, the agricultural area is small. There is a great scope of the development of industries including mining for minerals.

Indore**STATISTICAL INSTITUTE**

The Government of His Highness the Maharaja Holkar of Indore, it is understood, have accepted tentatively the scheme submitted by Prof. P. C. Mahalanabis, Secretary of the Indian Statistical Institute, Calcutta, for the State to avail itself of the services of the Institute in statistical work in return for an annual donation of Rs. 1,000 to the Institute for three years beginning from the next financial year.

An officer of the State will be deputed to Calcutta for receiving statistical training at the Institute.

INDIANS OVERSEAS**South Africa****INDIANS IN SOUTH AFRICA**

Indians number over 1,50,000 in Natal. They have been successively deprived of Parliamentary franchise in 1896 and Municipal franchise in 1925. They suffer from numerous public and social indignities and must put up with abusive modes of address such as "coolie".

In Transvaal with a population of 15,000, Indians have been debarred from ownership of land in proclaimed areas, which means of good lands, and they may start no new business. In recent years they have further been deprived of the right to residence and trade except in their own specified bazaars.

TAMILIANS IN SOUTH AFRICA

A marriage between a maternal uncle and his niece is unlawful according to the Immigration laws of Natal. There are hundreds of marriages among Tamilians between a maternal uncle and his niece. If the Supreme Court decrees that these marriages are unlawful, an anomalous position will be created.

INDIAN MISSIONS FOR S. AFRICA

Mr. T. K. Swaminathan, who has returned from a tour of Africa, says that among Indians everywhere in that country, there is a strong desire to maintain intimate connection with India culturally and in respect of trade. Their trading rights have been reduced and their very right to live in certain colonies is threatened. Besides the action by the Government of India in regard to political questions, Indian missions should carry on work among Indians in different parts of Africa to improve their economic and social conditions.

England**INDIAN STUDENTS IN ENGLAND**

A topic of considerable interest to Indian visitors to England, which was mooted at the last session of the Indian Political Conference held recently in London, related to the establishment of an Indian National Club in London. A resolution was unanimously passed to the effect that a Committee be appointed to go into the question of the formation of a National Club for Indian residents, students and visitors. This Committee was empowered to make an appeal to Indians in London and India to subscribe the sum of £750. The Conference then appointed a Committee with Dr. C. B. Vakil as President and Mr. P. B. Seal as Secretary. It is understood that the Club will provide the following facilities for Indians: a newspaper room with papers from all parts of India; a library with books in all Indian vernaculars; a lounge, a restaurant, a billiard room and a game room.

Ceylon**INDIANS IN CEYLON**

Commenting on the Indian Assembly Members' statement on the position of Indians in Ceylon, the *Times of Ceylon* says:

Loud voiced demagogues having been permitted to show the wind of anti-Indian propaganda in Ceylon must be prepared to reap the whirlwind of Indian retaliation.

The paper, after referring to the harm done to Ceylon and Ceylonese by statements against Indians, continues:

We have already urged the Government to take action against mischief-makers. Had there been a timely gesture of this kind in Ceylon, it would have been an assurance to India that the Government and the public of Ceylon were not in sympathy—as indeed they are not—with ill-natured attacks of a few unrepresentative demagogues. It is not too late even now for such an assurance.

Malaya

INDIANS IN MALAYA

The inaugural meeting of the Central Indian Association of Malaya was held on 20th September last at the premises of the Selangor Indian Association, Kuala Lumpur, with the Hon'ble Mr. S. Veerasamy, J.P., M.F.C., in the chair.

The objects of the Association are: (a) To promote and safeguard the political, social and economic interests of the Indians in Malaya; (b) to represent, express and give effect to Indian public opinion; (c) to consider all questions affecting the interests of the whole or any section of the community; (d) to take steps to promote or oppose legislative or other measures affecting the interests of the whole or any section of the community; and (e) to do all such things as may be conducive to the furtherance of the above-mentioned objects or any of them.

Fiji

INDIANS IN FIJI

"The 85,000 Indians in Fiji, who account for only little less than half the entire population of the island, are worried mainly over the questions of land tenure, domicile, education and franchise. Twenty thousand of these are of school-going age but only 5,000 are actually in schools," says the report issued by the Foreign Department of the A. I. C. C. They have been deprived of their municipal franchise and with the recent introduction of the principle of nomination to the Legislature, they fear that the possibility of any future improvement is seriously jeopardised. Even such Indians as are domiciled and permanently settled in Fiji must secure a landing permit from the Secretary for Indian Affairs on their return from India,

THE FIJI COUNCIL

In the Legislative Assembly on September 2 last, Sir G. S. Bajpai, Secretary, Education, Health and Lands Department, replying to Mr. Avinashalingam Chettiar and Mr. Satyamurthi, said that the fact that the representation given to Indians in the Fiji Council was not proportionate to their population did not matter in the opinion of His Majesty's Government so long as there was an official majority in the Council.

General

THE BOMBAY LIBERALS' RESOLVE

The Bombay Provincial Liberal Conference, which met at Sholapur, passed the following resolutions:

ZANZIBAR

This Conference records its satisfaction at the unanimous report of the Agricultural Indebtedness Commission appointed by the Zanzibar Government, which supports the conclusions arrived at by Mr. K. P. S. Menon, I.C.S., who in his report to the Government of India exposed the one-sided character of the anti-Indian decrees and requests the Government of India to press for the repeal of these decrees.

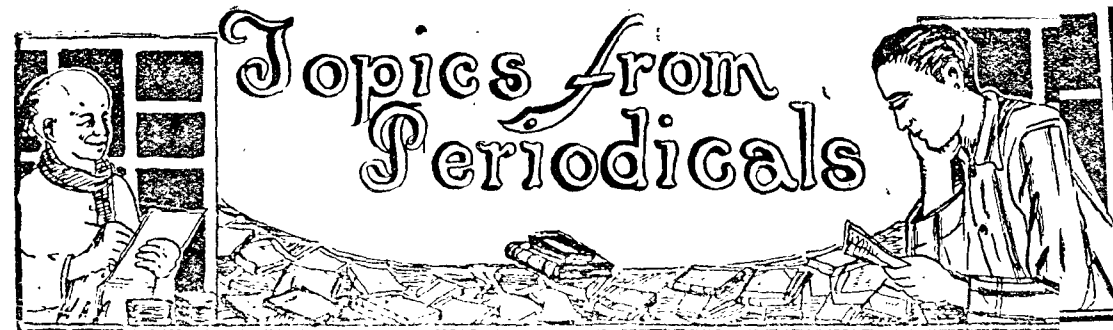
SOUTH AFRICA

This Conference, while strongly opposed to the principle of residential and commercial segregation of Indians, on which the Asiatic Land Tenure Act of the Union of South Africa is based, urges the Government of India to press upon the Union Government the justice and necessity of providing adequately for the existing and the future needs in dealing with the report of the Feetham Commission. The Conference also urges the Government of India to take steps to protect the rights and interests of Indian settlers in connection with the operation of the Union Slums Act.

This Conference accords cordial welcome to the deputation from South Africa, which is visiting India and trusts it will lead to a better understanding between the two countries.

FIJI

This Conference expresses its acute dissatisfaction with the recommendations of the Fiji Legislature to substitute nomination for election to the Fiji Legislative Council and urges the Government of India to represent to His Majesty's Government that the proposal will injuriously affect Indian interests and will be greatly resented in India.



CIVILISATION AND SECURITY

The pretence that civilised man has shed entirely, or even substantially, the combative, predatory urges and desires of his original animal make-up, and would like to live upon a higher plane, which held no place for physical conflict and personal risk-taking does not accord with our experience of civilised countries to-day, observes Mr. J. A. Hobson in the *Hibbert Journal*. The notion that the general population desires either unbroken peace or complete security and is misled into contrary courses of conduct by the propaganda of little groups of interested war makers, ambitious statesmen, professional fighters or war-traders, does not accord with history or psychology.

The complete continuous absence of fear or care is not desired by individuals or nations. If "collective security" were achieved in its completeness, it would cease to be attractive. In order to appear attractive, it needs to be set against some actual peril the fear of which gives a temporary appeal to the "security". If there were no longer any sense of peril, the value of security would evaporate. Complete security would imply either an absolutely static life without changes, without risk, and, therefore, without interest, or else a full knowledge of future changes, which equally would rob that future of all prior interest.

FINE ARTS IN EDUCATION

In a lengthy article entitled "Fine arts in our system of education" in the *Hindustan Review*, Dr. P. K. Acharya stresses the need of the study of fine arts in our schools, colleges and universities. The education which our boys receive now-a-days in our educational institutions and universities through the study of various art, science and law subjects is purely general and does not lead to cultural achievement, which is possible only through study and knowledge of one or other of the fine arts. Dr. Acharya says:

The human mind and intellect without proper aptitude can hardly be cultured through the teaching of art and science subjects in educational institutions. The proper aptitude of the human mind can, however, be ascertained through an exercise of the intellect in one or other of the fine arts better than through any other means.

Man being a prototype of nature is naturally an artist. In the natural objects are evidences of intrinsic proportion, symmetry, neatness, in arrangement and such other essential and features of all fine arts. A knowledge of these attributes and the development of a habit should be essential equipments for a student which none can fully benefit from the study of art and science subjects in schools, colleges and universities. In other words, without knowledge of fine and an inseparable habit of study, the cultural education through the study of art and science subjects would be imperfect and incomplete if not impossible.

While a liberal education through the study of various subjects broadens the mind, the practice of some fine arts in individual life supplies the refinement of thought and action which together may be called a refined habit. The importance of a refined habit for the health and happiness of individual life and the comfort, convenience and peace of the members of a family and of the large can hardly be exaggerated or over-emphasised.

THE LEAGUE AND ITS FUTURE

The failure of the League to prevent or defeat the clearest possible case of unprovoked aggression, as in the case of Japan in Manchuria and Italy in Abyssinia, has caused considerable searching of heart as to the utility of the League at all in the future. Says the *Round Table*:

Many people had come to believe, especially after Sir Samuel Hoare's speech at Geneva last September, that in the League had been created an instrument that could give security against unprovoked aggression, could vindicate right as against might, and had therefore begun to create a rule of law in the world. The events of the last year seem to have shown that this opinion has been ill-founded, that, despite the League, what counts in the world is force and not justice, and that to the strong, and not to those who have right on their side, belong the spoils.

Speaking broadly, there are to-day in Great Britain two schools of thought about the future of the League:

One school says that there is nothing inherently wrong with the Covenant except quite minor defects, and that our troubles are due solely to the want of resolution and will on the part of the members of the League in carrying out their obligations under the Covenant. The remedy advocated by this school is to strengthen and not weaken the Covenant so that next time aggression occurs there will be instant and, as far as possible, universal action, including war if necessary, to forestall or stop it. Then they hold, there will be peace and security for all. The other school says that the Covenant cannot be made to work under present-day conditions in a world, that is, in which four of the great Powers are not members of the League, in which there is universal economic nationalism, and in which rearmament is in full swing; that to try to live up to the full obligations it imposes is to increase and not to lessen the risk of war; and that the only sound course is to eliminate the coercive clauses of the Covenant altogether, leaving the sovereign members of the League to make arrangements for their own security among themselves.

The *Round Table* takes the view of the latter school. It holds that no league of sovereign states could discharge the functions laid upon the League in the Covenant, because its central foundation, the full national sovereignty of its members makes it incapable of establishing the reign of law in the world. According to the

Round Table, it cannot do so for three fundamental reasons:

In the first place, a league of sovereign states cannot alter the treaty *status quo* by pacific means except with the consent of the states immediately concerned. In the second place, a league of sovereign states cannot check that economic nationalism which, more than anything else, has created unemployment and dictatorship since the war. In the third place, the instrument of coercion that a league of sovereign states must use in the last resort, whether to check an aggressor or to compel a change, is war. Economic sanctions may suffice against a small state confronted by unanimity among the big states. But when applied against a great Power, either economic sanctions are ineffective, in which case the will of the League can be made to prevail only by war, or if they are effective they will produce military retaliation, which likewise means war unless the League members are prepared to back them by sufficient force to be irresistible. No reign of law can be established on such foundations.

EDUCATION AND LEISURE

The *Indian Journal of Education* publishes an article on "Education and Leisure" by Dr. G. S. Krishnayya, who says that if the citizens of to-morrow are to live full, rich, varied lives and know how to get the best out of their leisure, they must be taken in hand to-day. He adds:

If age is to be rescued from being dry, drab and dreary and become the active, useful, radiant thing it should be, a host of 'interest pockets' or 'interest pegs' must be provided in youth. In no other way can interests that are absorbing, lasting and many-sided be cultivated. And as there is no other social institution willing or competent to discharge this obligation, the school has to function here as elsewhere as the 'residuary legatee'.

There may be some who feel that storing up interests against hours of leisure or years of ease is not so important as storing up skill and information likely some day to bring in rupees, annas and pies. No doubt the school has to keep its feet firmly on the ground and concern itself with matters of bread and butter. But it must not be forgotten that children have a mental and a social appetite not less real than the physical one. "Man shall not live by bread alone," said the Master. The short-sighted utilitarian would feed the body and starve the soul. That is why we happen to have so many with ungirt loins and unlit lamps walking the world. If schooling is to result in the building up of the whole physical, moral, æsthetic and intellectual life of the pupils, it cannot fail to include stimulating in them the ability to utilise the common means of pleasurable relaxation and recreation. The school must prepare its pupils not merely for a livelihood but for life.

INDUSTRIAL DEVELOPMENT

The editor of the *Prabuddha Bharata* in the October issue observes that India has not yet learnt the extensive use of machinery in developing her industries. The manual labour in production has to be minimised and tools of modern types to be adopted. "Referring to the use of machinery," the writer draws attention to Sir M. Visvesvaraya's observations:

The neglect to use machinery till now has been extremely harmful to India. The attitude of the people of India towards this new development should, therefore, be to accept unhesitatingly the principle that machinery and tools of the most modern type should be used in production. Except in the case of the textile industry, the volume of production obtained from organised industries in this country, that is, industries which use machinery, is inappreciable. Experience shows that although some one invention or other has thrown people out of work, scientific discoveries taken as a whole has provided work for millions. The policy in India in the immediate future should, therefore, be to utilise up-to-date tools, machinery and power to the fullest extent permitted by its resources.

Training in business life is the most important factor of all in improving the conditions of industrial development.

The capacity and quality of the average citizen of India should improve, and that is possible only if the modern educational institutions of India seriously take up the task and make provisions for imparting practical training to young and old men in the use of modern tools and machinery in the various grades of their educational career. Mass education should be free and compulsory to reach the people at large, at the same time the common people should be trained in industries so that the inherent tendencies in them for trade and commerce may be awakened.

In fine, the writer points out:

The only hope of India's industrial development lies in a radical change in the economic policies of the country after a close and thorough survey of the existing conditions. Some economists suggest that there should be an All-India Industrial Organisation in which there must be two agencies, one from the Government and the other from the public; the two need to work together in close co-operation to safeguard the industrial interests of the country. Let us hope that such an idea would be realised in action in the near future for the economic well-being of the people and that of the State as well.

THE SANSKRIT DRAMA

Shrimati V. K. Chinnamalu, writing on the "Sanskrit Drama" in the pages of the *Theosophist*, traces the origin of the Indian drama in the pre-Vedic traditions and latterly in the Vedas.

Indra, the head of the Deva Hierarchy, approached Brahma, humbly requesting him to create the *Natyasastra* to afford legitimate enjoyment to the newly awakened senses. The Ancient One plunged into deep meditation and from the Divine Thought sprang the *Natyasastra* comprising the quintessence of the four Vedas—the dance of the Rik, the music of the Sama, the gestures of the Yajur, and the feeling of the Atharva. He then thought of the sage Bharata, who, in obedience to the august command, formulated the rules of dramaturgy, moulding them on the thought of the Creator.

The writer portrays clearly the characteristics of the Sanskrit drama. The happy blending of tragedy and comedy, the vivid rich local colouring, the absence of plays with tragic ending, the different aims of the dramatists are all in direct contradiction to the rules of Western drama. She concludes:

No description of Sanskrit drama would be complete without mention of the ethical standard of the plays. The best and most representative writers, Kalidasa and Bhavabhuti, never forget that drama is a means of inner purification. They never debase their art to the requirements of popularity. Doubting the nature of the reception of his play *Malati Madhava*, Bhavabhuti says: "There are some who will censure my play. This, my effort, is not meant for them. In the future, someone will be born with tastes similar to mine; for time is endless and earth is wide"—a sentiment amply vindicated by the high appreciation which the poet has to-day won among Sanskrit scholars, both in the East and West.

In representation, at least in the zenith of its glory, the Sanskrit drama is refined and dignified. Kissing, gesticulating, gluttony and intoxication should not be represented on the stage. The charming love scene in *Sakuntalam* breaks off abruptly when the King is about to act as a bee to the flower of the heroine's lips. Though love in its dual aspects of separation and union with the beloved object is an ever-attractive theme to Sanskrit dramatists, nothing that has a purely physical sex appeal is permitted. In this respect, the old dramas present a refreshing contrast to some modern film stories.

TALES FROM THE SANSKRIT DRAMATISTS. (On the model of Lamb's Tales from Shakespeare). Price Rs. 2. To Subscribers of "Indian Review", Re. 1-8.

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

THE NEW SLAVERY

Aylmer Maud, the English translator of Tolstoy's works and a great Tolstoyan, writing in a recent issue of the *Aryan Path* points out that there is slavery on a grand scale in the countries now under dictatorship. Recalling the well-known views of the great Russian novelist on the crime of war, Aylmer Maud goes on to say :

Tolstoy tells us that the rulers who arrange wholesale slaughter rely first of all on the obsolescent superstition of patriotism to make the people under their sway feel that they, their race, their breed their clan or nation is the best in the world and therefore entitled to dominate others; that if they are slaughtered or dominated by others it is a disaster, but if others are slaughtered or dominated by them it is the progress of civilisation; that evidence of civilisation is furnished by proficiency in the art of killing, and moral greatness is proved by readiness to apply that proficiency.

Having sufficiently imbued their people with this "pernicious superstition of patriotism", the next step is to persuade them that to make their patriotism prevail over that of other nations, it is necessary to have a dictator, a *Fuhrer*, or a ruler who will not hesitate to employ the armed forces of the realm to the utmost.

To do this effectively it is necessary to suppress or control the expression of religious, humanitarian, cosmopolitan, or pacific opinions. And so censorship becomes the recognised order of society until the nation is hypnotised into conformity with the ruler's wishes. Mass-hypnotism which renders it very difficult for any independence of thought, feeling or belief, to exist, is a phenomenon which in our day assumes more and more terrible dimensions.

Having enslaved men's minds by such methods, the dictators next enslave their bodies, which is done most effectively by universal conscription. The whole adult male population (in some countries a commencement has been made with the women also) is trained in the best ways of killing its fellow-men. The resources of science are placed at their disposal for the purpose, and they are periodically ordered to slay and be slain by the million. It is a form of slavery as horrible and as degrading as any that existed in the ancient world, and it has come about because nations try to live without the guidance of religious perception.

THE WAR MENACE IN EUROPE

"It is quite impossible to over-emphasize this idea—the idea that by means of bombing from the air from which there is no escape and no protection, towns and their civilisations can be bombed out of existence within a day or two," writes Major D. Graham Pole in the September number of the *Modern Review*. How Britain could avert an immediate war in Europe is outlined by the Major in the following words:

The only thing that can save us now is a programme of action. Peace, non-aggression as it is called must first be agreed upon. And after peace, arbitration. This will mean treaty revision perhaps, and perhaps some colonies changing flags. (Treaty revision, the Little Entente have said, means War.) None of these is easy. It would have been easier a few years ago before the dictatorships reared their ugly heads and a transfer of sovereignty would have been but from one democracy to another. But we can only deal with things as they are, remembering that no single wrong can be greater than the general wrong of war.

Referring to 'the rape of Abyssinia' by Italy, Major Graham Pole says:

The triumph of the Italian dictator in Abyssinia has given a fillip to Fascism all over Europe. The Fascist dictators are egging on the rebels in Spain to a war to the bloody end. They will stick at nothing, care nothing for the tragic desolation of Spain, because they see beyond it to their dream of Fascist supremacy in the Mediterranean. Part of Signor Mussolini's price is the reduction of British naval strength in the Mediterranean; if the Fascist revolution in Spain succeeds, he will take over Spanish bases for his ships.

Major Pole concludes:

Indeed it looks as if the next European war had already begun. And if it has, what is the good of talk of isolation as indulged in by the Beaverbrook press and company? How can we be isolated from Europe when, thanks to aviation, we are just exactly ten minutes away. Let us never forget the new regime of aeronautical time. We must do something to check this rush towards war; for it is undoubtedly a rush. The German Government is now spending £800,000,000 a year on armaments. War is coming if it is not already beginning.

THE NO WAR MOVEMENT

In a series of articles condemning the no war movement initiated by Canon Sheppard in England, the *Statesman* of Calcutta argued that all religions including Christianity urged their adherents to fight the enemies of society while loving them. And as the organisers of that movement have used the "Power of Non-Violence" as their text book, the writer in the *Statesman* points out that Gandhiji's advice is not supported by the Gita.

Indeed, the true but difficult teaching of Christianity seems to be that society must fight its enemies but love them.

Such, too,—will Mr. Gandhi please note—is the clear teaching of the Bhagwad Gita, where Krishna tells Arjuna that victory also goes to him who fights with complete fearlessness and is utterly devoid of hatred. Indeed, on the highest plane the argument between the conscientious objector and the knightly warrior is for ever settled in the second book of that great classic. We have little space to quote and the whole poem deserves to be read not once but many times.

Quoting passages at some length from Sir Edwin Arnold's classic rendering of the dialogue between Arjuna and Krishna, the writer justifies Sri Krishna's vindication of war. Replying to this, Gandhiji writes in a recent issue of the *Harizan*:

Arjuna was no conscientious objector in the sense the Western war-resisters are. Arjuna believed in war. He had fought the Kaurava hosts many times before. But he was unnerved when the two armies were drawn up in battle array and when he suddenly realised that he had to fight his nearest kinsmen and revered teachers. It was not love of man or the hatred of war that had actuated the questioner. Krishna could give no other answer than he did.

The immortal author of the Mahabharata has also shown to the world the futility of war by giving the victors an empty glory, leaving but seven victors alive out of millions said to have been engaged in the fight in which unnamable atrocities were used on either side.

But whatever the true message of the Bhagavad Gita may be, what matters to the leaders of the peace movement is not what the Gita says but what the Bible, which is their spiritual dictionary, says and then, too, not what meaning the Church authorities give to it but what meaning a prayerful reading of it yields to the reader.

THE UNPOPULARITY OF POETRY

Mr. Stanley B. James, writing in the current number of the *New Review*, says:

Poetry is the most primitive form of speech. It is the language of childhood. You find it in the names of flowers and constellations bestowed by primitive peoples. It is in ages when the bulk of the people were illiterate that it has flourished most successfully. It might be plausibly argued, in fact, that it is popular education which has killed the capacity to understand and appreciate poetry, that the more sophisticated we become, the less able are we to gain admission to the world created by the bard. Unless ye become as little children ye shall not enter the kingdom of poetry. That kingdom is simple and presents things in their wholeness. It is reached not by analysis but by vision. When it is concerned with moralising, its themes are not the abstruse and esoteric matters beloved of the select few, but the broad and universal truths enshrined in popular proverbs. This it is that explains the poetry of cultured periods such as the 18th century in England. The poetry of Pope, for all its artificiality, enshrined a traditional common-sense view of things. Nothing less esoteric than 'The Universal Prayer' could be conceived. In the 'Essay on Man' we are taken back to the simple, everyday wisdom of unlettered folk.

In fine, the writer avers that poetry is not a luxury; it is a necessity.

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SAINT RAIDASA

Mr. Ram Chandra Tandan, a Hindu scholar and translator, gives in the *Vedanta Kesari* a sketch of the life and teachings of Raidasa, a well known saint of North India. It will be of interest to note that he sprang from the lower grades of society and rose to occupy spiritual eminence therein. He preached four centuries ago the equality of men before God.

It would be reasonable to fix the dates of Raidasa between 1430 at one and 1530 at the other end. These dates would account for Raidasa's discipleship under Ramananda, his being a junior contemporary of Kabir, and also his acceptance of Mirabai as a disciple of his own. Mirabai's widowhood occurred, according to Pandit Gaurishanker Hirachand Ojha, sometime between 1518 and 1523. She probably met Raidasa in the course of her pilgrimage and at a time when the latter had already become very old. Raidasa thus flourished during the last three quarters of the fifteenth and the first quarter of the sixteenth century.

We have definite statements in some of his songs preserved in the *Adi Grantha* of the Sikhs, compiled about the end of the sixteenth century, that the ancestors of Raidasa lived and plied their low trade in and round about Benares. He seems to have travelled much, and to have visited not only Maharashtra and Rajputana but also Gujarat, where he created for himself a very large following. Even to this day the sect of Ravidasis to which he gave his name, persists in Gujarat.

There is little doubt that Raidasa was a Chamar or tanner by caste. The fact of his humble origin has been frequently and almost painfully reiterated in his songs.

It is not known whether Raidasa himself transcribed his songs or made any collection of them. The Nagari Pracharini Sabha, reporting on the search for manuscripts, notices three different collections in the first volume of its Report. Mr. Kshitimohan Sen of Shantiniketan, whose knowledge of the literature concerning our saints is vast, has recently brought out an edition of Dadu's poems. He mentions two voluminous collections of poems of Hindi saints, one in the possession of Shri Chandrika Prasad Tripathi of Ajmere, and the other in that of Shri Shankar Das of Jaipur, both containing poems of Raidasa. Rai Bahadur Pandit Tara Datt Gairola of Garhwal mentioned to me several years back of a similar collection which was in his possession.

Raidasa was a pilgrim of the *Bhakti-marga* or the path of devotion. To him this world is full of sorrow and suffering. He believes in the cycle of births and rebirths and craves for release from it.

THE INDIAN EPICS

"The remarkable vitality displayed by the Indian people in resisting the annihilating onslaughts of time is due to their philosophy, their religion and their culture. The two Epics, Ramayana and Mahabharata, are the very bedrock of Indian culture, writes Mr. C. C. Pillay in the *Indian Cultural Review*, the quarterly organ of the Indian Cultural Association, Mauritius. Mr. Pillai writes:

A magnificent epic or a powerful drama has a more potent influence over human conduct than a dozen decalogues or a hundred sermons. These two sublime literary creations have not only contributed to enrich the literature of mankind, but they have helped to mould the character of the Indian people, nay they have been woven into their very lives.

The *Ramayana* and *Mahabharata* are as popular to-day as when they were written. In verandahs of Indian temples the *troubadour* or the *raconteur* still gathers round him all sorts and conditions of men and women who listen hour after hour to his soul-stirring theme. The author recalls to mind how in his boyhood, his father would read in Tamil the Mahabharata and a dramatised version of the Ramayana and stories derived from these two epic poems:

All the family would gather respectfully around him and sometimes heated discussions would follow the readings not only between the elders but between the youngsters as well on the merits and demerits of each and every actor in the drama. Their imagination would be fired and their faces would be a study, their eyes would brighten when the combat deepened, their visages would be wreathed in smiles when right triumphed over might and tears would course unconsciously down their cheeks when the hero was in a terrible predicament or the heroine was being excruciatingly tormented by the villain.

THE MAHABHARATA. (Condensed in Sage Vyasa's own words.) Text in Devanagari and English Translation. Compiled by Pandit A. M. Srinivasachariar. Translated by Dr. V. Raghavan, M.A., Ph.D. Foreword by Dr. Sir S. Radhakrishnan. Re. 1-4. To Subscribers of the "Indian Review", Re. One.

VALMIKI RAMAYANA. (Condensed in the Poet's own words.) The Text in Devanagari and English translation by Prof. P. P. S. Sastri. With a Foreword by the Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H. Re. 1-4. To Subs. of "I.R." Re. 1.

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

LIBERTY AND PROPERTY

"Onlooker", writing in the October issue of the *Twentieth Century*, strikes a note of caution against the present-day "desperate adventurer in philosophy and finance". The writer observes that in the new modelling of any state, the probability is that power will ultimately pass into the hands of those who cannot even picture a state embodied; men who know nothing of the world beyond the bounds of an obscure village, who immersed in hopeless poverty, regard all prosperity with no other eye than that of envy; among whom must be many, ready for the smallest hope of the meanest plunder, rapidly to join in any attempt upon a body of wealth. . . . Who but the most desperate adventurer in philosophy and finance, asks the writer, would think of destroying the settled revenues of the state, the sole security of the public credit, in the hope of rebuilding it with the materials of confiscated property?

At all events the disruption of the existing order will not bring the millennium. We still have to die before we get to heaven. It is not denied that from an infinite number of acts of violence and folly, some good may result. They who destroy everything will certainly remove some grievance. The who make everything new, have a chance of establishing something beneficial, however diminutive.

Of course, there is the other side of the shield—the temper of the present-day ardent politician has been raised in the hotbed of discontent engendered by halting responses to his demonstrably legitimate demands. There has been a tendency, unfortunately a growing one, to look upon India as a rival who must lose in order that the pivot of the Empire may gain. This has led to a vicious circle. Though in a decreasing degree, the denial of what is due to the country on account of its natural resources, its enterprise, its growing capacity for the production of wealth and for keeping that wealth circulating internally, has created bitterness. The bitterness has led to crime, and crime has had to be suppressed by force. Of course force may subdue for a moment; you can do most things with constables, batons, except batten on them.

UNTOUCHABILITY AND CONVERSION

Social and political uplift and not conversion by genuine conviction seems to be the order of the day. Commenting on this feature, the *Modern Review* writes:

What we want to say is that the conversion of Hindu "untouchables" to Muhammadanism, Christianity or Sikhism would not solve the Hindu problem of untouchability. What is wanted is that the "untouchables" should continue to form part of the Hindu community, as they do at present, but should cease to be treated in practice as "untouchables". We believe that a time is coming when the castes and classes which now receive humiliating treatment will cease to have such treatment. We know of castes in Bengal from whose hands in the past (and that not a distant past), Brahmans and other "high" caste people did not take a glass of water. At present, by educational and economical advancement, these socially "depressed" castes have come to occupy a prominent position in the Hindu community. So far as we are concerned, we are against anybody changing his faith for any economic, political, social or other worldly advantage. But we would not oppose anybody changing his religion for spiritual or theological reasons. As the cry that the depressed classes should renounce Hinduism is the outcome mainly of non-religious, non-spiritual and non-theological reasons, we have not been able to admit that it represents a desire for genuine conversion in its true sense.

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EXPANSION OF INDIA

Dr. Lanka Sundaram contributes to the September number of the *Triveni* an article under the above title. Dr. Sundaram proves that the expansion of India long before the Christian era to the other parts of the world was a tremendous historical fact.

The epic age in India was responsible for the creation, nurture, and destruction of numerous kingdoms beyond our geographical borders. Nations were made and unmade. Civilisations were uprooted and rehabilitated. Even the galleons of India ploughed the seven seas with a picturesque thoroughness, which is not easily obtainable even in this mechanically advanced age of materialism.

Coming to the present times, the writer deals with the question of the settlement of Indians in various parts of the world.

There are to-day some thirty-seven lakhs of Indian nationals, more or less organised into compact communities resident in every continent. From British Columbia in Canada to Hong Kong in China, from Gibraltar in Spain to Fiji in the South Pacific, Indian traders, shop-keepers, labourers, Government officials and others are found almost permanently settled. The long arm of British justice is fully spread up by contingents of Indian police in every corner of the globe. In fact, the presence of the Indian communities is almost integral to the continued prosperity of various peoples in all the five continents.

The writer gives the history of various legislations in connection with Indian emigration, such as abolition of slavery, abolition of indentured labour system and emigration under the Agency system.

It took nearly a hundred years for the conscience of the White races to be roused to a sense of the iniquity of the indenture system. Indenture may be said to be as dead as Queen Anne since 1921, and the Indian Emigration Act, No. VII of 1922, may be characterised as a new charter of emigrant liberties, a product of the labours of the Montford Reforms under which Indian representatives in the Legislative Assembly took a direct, lively, national interest in the fortunes of Indians overseas.

One should be a prophet, concludes Dr. Lanka Sundaram, to dogmatise about the future possibilities of this Indian Emigration question.

INDIANS OVERSEAS. By Dr. Lanka Sundaram. A systematic study of the conditions of the 27 lakhs of our nationals settled in various parts of the world. Price Re. 1-8. To subscribers of "I. R." Re. 1-4.

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

FOOD-PLANNING IN INDIA

"Relativities in Food, Nutrition and Efficiency Economics" is the subject of an interesting article in the September number of the *Calcutta Review* by Prof. Benoy Kumar Sarkar, who pleads for retaining rice as the standard diet because of its high calorific value. The shortcomings of starchy rice should be made up, says Prof. Sarkar, by the provision of needed requirements in proteins, salts and vitamins.

Within the boundaries of Indian economic zones such as they happen to be, it ought to be our endeavour to promote by every possible means the amelioration of the economic, sanitary, food and other conditions, class by class, profession by profession, or group by group. And in this endeavour we should have to avoid using the Anglo-German-American conceptions of national welfare. The chief consideration ought to be to "do the duty that lies nearest thee," i.e., to develop measure such as are calculated to help forward the reconstruction of just the "next stage in our socio-economic life". The attempt to catch up overnight to the "industrial" adults or financial magnates of the world, especially such as are pioneering the "second industrial revolution", can by any means be regarded as a question of practical politics for the statesmen of sanitary, food or economic planning in India.

Students of food reform and the calorie-vitamin complex in India will have to get used, concludes the writer, to the relatively more modest programmes of uplift adapted to the age-long and primitive conditions obtaining in the country.

INDIA IN PERIODICALS

REINCARNATION AND KARMA : THEIR VALUE TO THE INDIVIDUAL AND THE STATE. By Alban G. Widgery. [The Aryan Path, October 1936.]

INDIAN STATES AND FEDERATION. By G. Nihal Singh. [The Calcutta Review, September 1936.]

THE INDIAN TARIFF IN RELATION TO POST-REFORMS BUDGET. By Abani Mohan Kusari, M.A. [The Dacca University Studies, April 1936.]

WARREN HASTINGS AND INDIA. By Mervyn Davies, M.A. [The United Empire, September 1936.]

THE PROBLEMS OF THE INDIAN PRINCES. By D. C. Gupta, M.A., B.L., B.A.-AT-LAW. [The Hindustan Review, September 1936.]

THE TAJ MAHAL. By Geoffrey Hodson. [The Orient Gong, July 1936.]

SHRI RAMAKRISHNA THE GREAT MASTER. By Swami Saradananda. [The Vedanta Kesari, Sept. 1936.]

SOME PROBLEMS OF EDUCATION IN BENGAL. By J. M. Sen, B.Sc., etc. [The Indian Journal of Education, August 1936.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

WORKING THE NEW CONSTITUTION

"When I recommend the working of the New Constitution, I say I do not mean that ministers with a majority in the legislatures behind them should in any manner be subservient to the Governor; they should not surrender to any principles and should honestly and fearlessly carry out their policies for the good of the people, and if they are unreasonably interfered with, they should not hesitate to resign and create deadlocks if that becomes necessary," said Sir Chimanlal Setalvad in an interview to the Press.

He urged the working of the New Constitution in order to get the best out of it so as to make a rapid advance towards Dominion Status possible. He entirely disapproved the Congress policy of entering the legislatures and even accepting offices with the avowed object of wrecking the Constitution, if by that was meant that they would deliberately act unreasonably and wantonly for the purpose of creating deadlocks.

Discussing the feeling in England towards India, Sir Chimanlal said there was general goodwill towards India, and the people hoped that a better mutual understanding would soon be established between the two countries. Leading statesmen expressed the opinion that the responsibility of the Provinces and the Centre should really be genuine and should not bring into action the Governors or the Governor-General's special powers except under extraordinary circumstances.

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THE POWER OF THE LEAGUE

"I look upon the revolt of the Spanish army in Morocco and the civil war in Spain not only as a most dangerous symptom in itself but as another product of the breakdown of co-operation in the League during the Italo-Abyssinian crisis," said General Smuts in an interview with the *Natal Advertiser*.

"If France and Britain had stood firm in that crisis and seen the League through, the position in the Mediterranean would now be safer; for the League would both have proved itself and have become a real bulwark against revolution and aggression.

I am sure that the Spanish business is closely connected with the Italian business and the two together have created a situation in the Mediterranean, which must necessarily give the greatest concern to all Mediterranean Powers. Not only has the breakdown of the League resulted in the Mediterranean situation but in a wild armaments race.

I frankly admit that rearmament may seem the only alternative after the desertion of the League and the abandonment of the policy of collective security.

My point is that the armaments race should never have become necessary, but now we have started this scramble for armaments, the question is, how are we ever going to get out of it?"

PROF. LASKI ON INDIA

The serious restriction of civil liberty in India involved by the existence on the statute-book of what are generally known as repressive laws elicited strong condemnation at the hands of speakers at a public meeting recently organised by the India League in London. Prof. Laski said:

It is the very negation of statesmanship to try to win by force Indian opinion and moral partnership, between the two people. Does British public opinion know what is being done in its name in India? People have been put into prisons and many of them are in concentration camps. We are horrified enough when we read what Herr Hitler is doing, we are horrified enough when we read what Sgr. Mussolini is doing, but we do not take pains to acquaint ourselves with what is being done in our name in India. If British people had a sense of their responsibility to India, the India League in this country would not have been a small organisation as it is to-day.

The truth of the matter, according to Prof. Laski, is that imperialism brings its own punishment. He then went on to say:

All that we know in this country is that the White Man's Burden here and elsewhere is to be borne by the black man. The massacre of Amritsar in 1919, the refusal of the British Government to concede to the Indian people their demands, all these things reveal to me, and I hope it reveals to all of you here, the plain fact that no people is good enough to be in charge of another people. Another fact that is revealed to me is that you cannot co-operate, as we are co-operating, with such methods abroad without sooner or later being habituated to them at home. The policies that are successfully pursued abroad by the British Government can be pursued at home. The more habituated we become to the use of this method of governance abroad, the more convinced the Government becomes of the utility of such methods at home. Be sure that people who become callous to the freedom of Indians will, sooner or later, become callous to the freedom that we have here at home. In my judgment we ought to be realistic about the problem.

MR. BOSE ON INDIA'S FUTURE

Addressing the Students' Conference at Calcutta, on October 13, Mr. S. C. Bose said:

The new Constitution which is being ushered in is inconsistent with national independence and principles of democracy. It gives little or no power to the people of India. The Indian National Congress has rejected it and in order to demonstrate our confidence in this great national institution, it is our duty to see that only those who conform to the Congress policy and programme are returned to the new legislatures.

PANDIT NEHRU ON MUNICIPALITIES

Pandit Jawaharlal Nehru in his reply to the address of welcome presented by the Corporation of Madras on October 6, said:

So you see the municipal idea has been a growing idea and it means the municipalisation of more and more things. You apply that idea to the nation and see what it means. Applying municipalisation to the nation, it is socialisation of production in the country. It is an identical idea. Some of you who have been in municipal councils, will be surprised to learn that municipalisation is socialism. Many people think that socialism is a dangerous thing. And yet it is the development of the same idea on a national scale. It is an inevitable development and a right development too. It must take place for the betterment of humanity.

SIR SAMUEL HOARE ON DEMOCRACY

"We in Great Britain need none of these foreign importations," declared Sir Samuel Hoare, First Lord of the Admiralty, referring to Communism and Fascism at a meeting of the Junior Imperial League on October 16. Neither Communism nor Fascism, he said, had any roots in British soil.

We shall not ignore them. We are determined to show that our ancient Democracy can govern and we are not prepared to stand aside and let foreign-inspired minorities assume the symbols and powers of Government.

MR. HOFMEYR ON CO-OPERATION

"Despite variety of this parliamentary delegation from South Africa, we are a happy band of pilgrims. We are united as colleagues in parliamentary traditions and by our common desire to serve our Union. A parliamentary system must depend in a very large measure on good fellowship, comradeship and co-operation. Whatever may be your differences, there will be one compelling bond of unity. That is in your common desire to serve this great country—India. I trust that the bond of unity will find itself fully expressed in a spirit of co-operation."

CONGRESS M. L. A's AND ELECTIONS

Pundit Jawaharlal Nehru, Congress President and Sardar Vallabhai Patel, President of the All-India Parliamentary Committee, issued the following statement from Wardha:

"Inquiries have been sometimes made as to whether Congress members of the Legislative Assembly should seek election to the new Provincial Legislatures. This matter does not involve any principle and we must be guided by circumstances.

But we feel that, as a rule, Congress members of the Assembly should remain where they are, and should not seek election in the Provinces. In special cases where provincial considerations are involved, permission should be granted to the Assembly members to stand for elections in the Provinces."

INDIA AND COMMUNISM

The Council of State passed without division a resolution, moved by Sir Phiroze Sethna, recommending to the Governor-General-in-Council that "in order to prevent the growth of Communistic ideas advocated and propagated by the President of the Congress and others, well considered measures be adopted as early as possible for relieving unemployment among the educated lower middle class and for reducing poverty and distress in the vast agricultural and labour population and for promoting their welfare generally."

Mr. A. C. Clow, Industries Secretary, speaking on the resolution, said he would not deny that the problem of remedying social inequalities confronted them on all sides, but Government had been doing their best even before Communism came to be understood as a real menace to India.

The difficulty lay in making those in positions of power in industries realise the necessity of treating Labour as a living part of enterprise.

There were still factory owners who victimised leaders of Labour. Employers should recognise the need for the collective expression of Labour as in England.

Sir Phiroze Sethna, replying to the debate, said that if Pundit Jawaharlal Nehru could attack the Liberals, why should they not attack his Communism? And the pity was that attempts were being made to re-elect him President of the Indian National Congress for the third time.

THE COMMUNAL AWARD

A resolution condemning the decision of the Bengal Provincial Congress Committee to agitate against the Communal Award was passed at the concluding session of the Bengal Congress Socialist Party Conference in Albert Hall, Calcutta. Mr. Yusuf Meher Ali presided.

The Conference, while recognising that the Communal Award was a negation of the basic principles of democracy, expressed the opinion that this decision would drag the Congress into communal squabbles. The only way to end the Communal Award lay in strengthening the anti-Imperialist movement.

THE KUMARARAJA OF CHETTINAD

Dewan Bahadur S. Kumaraswami Reddiar has resigned for reasons of health his office as Minister for Education to the Government of Madras on the 10th October.

His Excellency the Governor has accepted his resignation and has appointed Kumara-raja M. A. Muthiah Chettiar of Chettinad in his place.

BENGAL STUDENTS' CONFERENCE

The All-Bengal Students' Conference met at Calcutta on October 12 last, under the presidency of Mr. Sarat Chandra Bose. Mrs. Anila Das Gupta acted as the Chairwoman of the Reception Committee, and in her welcome address she referred to the students' participation in politics. She said that the recognition of students' right to vote, was the recognition of their right to participate in politics. Mr. S. C. Bose, in his presidential address, declared:

The New Constitution, which is being ushered in, is inconsistent with national independence and the principles of democracy. It gives little or no power to the people of India. The Indian National Congress rejected it, and in order to demonstrate the confidence of the great national institution, it is our duty to see that only those who conform to the Congress policy and programme are returned to the new legislatures.

Referring to the unemployment problem, Mr. Bose said that the situation could well be judged from the fact that the output of the factories to be established by the 58 detenus recently released had been sold and paid for in advance. As advice to students, Mr. Bose said:

Cultivate those moral, mental, and spiritual qualities which non-violent soldiers need for encountering the imperialistic arguments of batons, bullets and bayonets. The memories of the past need the present and the hopes of the future will invigorate you.

SIR HARI SINGH GOUR'S ADVICE

Addressing a large gathering of College students recently at Nagpur, Sir Hari Singh Gour, Vice-Chancellor of the Nagpur University, deplored the fact that the social system in India stood in the way of national solidarity.

In the matter of educational reform, he said, they could not hope to press their point of view by the passing of resolutions but by collective action. Sir Hari Singh exhorted them to do something more virile and direct, with mutual trust and confidence.

VOCATIONAL EDUCATION ENQUIRY

It is unofficially understood, says the London correspondent of the *Statesman*, that Mr. S. H. Wood, Director of the Intelligence Division, serving both the Board of Education and the Ministry of Health, and Mr. A. Abbott, formerly Chief Inspector for Technical Education, are shortly leaving for India at the request of the Government of India, to study and report on vocational education there.

PROF. K. V. SRINATH

Prof. K. V. Srinath, lecturer in Botany at the Central College, Bangalore, has been awarded a Government of India State scholarship for higher studies in Botany at King's College, London. This is the first time the scholarship has been given to a student in Mysore State.

The young man has had a distinguished career in the Mysore University. He obtained a first class in the M.Sc. examination and is a keen sportsman.

DR. G. N. CHAKRAVARTI

We regret to record the death of Dr. Gyanendra Nath Chakravarti at Benares. The late Dr. Chakravarti was a distinguished educationist. First a teacher, he changed to the administrative side of the Education Department and served for many years as the first and only Indian inspector of schools.

DR. B. RAMAMURTI

The Syndicate of the Madras University have awarded the degree of Doctor of Science to Mr. B. Ramamurti, Lecturer in Mathematics, Annamalai University, for his thesis entitled "Binary Geometry of the Rational Norm Curve".

MARRIAGE AND DIVORCE

"There is no doubt that the present system of arranged marriage is a dismal failure," said Pandit Nehru in a recent speech.

"Probably, if the age of marriage was raised sufficiently, not only by law which cannot go very far in the direction but also by social custom, some of the evils of the arranged marriage would disappear. Grown-up boys and girls do not submit so easily to parental coercion.

"It seems to me that what is required first of all is a Civil Marriage Act which includes all people in India and which does not require any denunciation of religion. Secondly, divorce should be made easy and should depend on mutual desire. It would be desirable also to have legislation, permitting a Hindu couple to institute nullity proceedings under certain circumstances. What these circumstances should be requires some careful consideration. But I should not like them to be such as to make the proceedings difficult for the parties concerned. Personally, a mutual desire to separate seems to me a sufficient cause."

FEDERAL COURT FOR INDIA

In the Commons, on July 30, replying to Mr. Spens, Mr. Butler said that the Government considered it would be necessary under Section 818 (1) of the Government of India Act to establish the Federal Court shortly after the commencement of Provincial Autonomy next year. Lord Zetland accordingly hoped to lay before Parliament in Autumn a Draft-Order-in-Council for this purpose. Lord Zetland was considering preparatory arrangements necessary before the Court could be established.

DR. MITRA

We understand that Dr. Mitra, a Calcutta Solicitor, has been appointed Solicitor to the Government of India in the Legislative Department. Dr. Mitra will be the first Indian to hold the post. He is aged about 50 and has had over 21 years' practice as Solicitor and is of the firm of H. N. Datta, Solicitors, Calcutta.

The post carries a salary of Rs. 3,000 monthly with an annual bonus of Rs. 2,500 payable at the end of four years' tenure, or at the end of five years if an year of extension is granted to the holder of the post. Dr. Mitra joins the post early in April.

JUSTICE SIR LORT-WILLIAMS

Justice Sir Lort-Williams, Judge of the Calcutta High Court, was knighted by the King at Buckingham Palace on October 10 last.

Born in 1881, Sir J. R. Lort-Williams was educated at Merchant Taylor's School and London University. He was called to the Bar in 1904, was a member of London County Council from 1907 to 1910, and M. P. for Rotherhithe from 1918 to 1923. He was appointed to the present post in 1927.

MR. K. K. BHATTACHARYA

Mr. K. K. Bhattacharya, M.A., B.L. (Cal.), LL.M. (London), BAR.-AT-LAW, is the only Bengali to obtain the distinction of Master of Laws of the London University. Mr. Bhattacharya obtained full marks in Constitutional Law in the Bar Examination in London—a feat unsurpassed by anyone, European or Indian.

He is now the head of the Department of Law in the Allahabad University.

INSURANCE AGENTS' CONFERENCE

"Insurance is a much-neglected department of life, but more than neglect it has suffered contempt at the hands of the public," observed Dr. B. P. S. Pantulu, presiding over the Third Andhra Indian Insurance Agents' Conference, which met at Guntur on October 5th. He said:

"There is no front rank man in the galaxy of doctors, lawyers, engineers, teachers, and Government servants of the present or the last generation, who has not insured his life and yet when insurance is presented to any one of them or their children as a career in life, they simply shrug their shoulders and smile—a withering contemptuous smile.

"Speak to an audience of young collegiate students and enumerate to them the five learned professions. They listen attentively but when you add to the list 'insurance agency', they burst out into a chorus of contemptuous laughter.

"Insurance is good as a protection against an evil day or against the evening of life or against a domestic emergency. It is good for those who make their pile as officers or agents connected with business, but when a study of the science and art of insurance is presented to, and pressed on the public, it excites unmixed feelings of cavil and contempt. . . .

"India has doubtless made rapid strides in this new field as in several other new fields created by the modern conditions, but its progress is as yet nothing compared even to a country like Japan, which has an insurance of Rs. 1,200 crores for four crores of population, while India has only Rs. 200 crores for 35 crores of population. And, after all, the Japanese are not widely different from the Indians."

PROTECTION FOR DEPENDENTS

The primary function of Life Assurance is to make provision for dependents. But although the majority of people realise this, not many employ the word "dependants" in a sense sufficiently wide to cover all cases, and the following list is submitted in an attempt to throw more light on the matter:

A man's wife depends on him to support her both during and after his lifetime.

His children depend on him to provide for them at least till they can earn their own living.

His creditors depend on him to take steps for the payment of his just debts, which include funeral, legal, and medical expenses after his death.

The Government depends on him to make provision for the death duties, which will be levied on his estate.

His business depends on him in many cases for the benefit of his advice and experience; and the loss which might follow his death should be covered.

OVERHAULING INSURANCE LAW

An informal committee, consisting of the representatives of the various insurance associations, will meet in Delhi from November 2, 1937, to examine Mr. Sushil Sen's report on insurance legislation. The Committee consists of four Europeans and four Indians, with Sir Nripendra Nath Sircar as the Chairman.

An Insurance Bill is expected to be introduced in the Delhi Session of the Assembly, although the debate thereon would take place in Simla in Autumn next year.

BRITISH COTTON GOODS IN INDIA

According to the *Board of Trade Journal*, export of cotton piece-goods from the United Kingdom during 1935 amounted to 2,013 million linear yards compared with 2,060 million in 1934; 2,117 million in 1933; and 7,075 million in 1913. Aggregate exports have shown a successive decline annually since 1932, though the total for last year was still 223 million linear yards (12.5 per cent.) above the low figure recorded in 1931.

Exports to British India amounted to 497,803,500 linear yards in 1935 as compared with 542,698,200 linear yards in 1934 and 3,057,305,600 linear yards in 1913. Although the foregoing figures reveal that the proportion taken by India has fallen from 48.2 per cent. of the total United Kingdom exports of piece-goods in 1913 to 25.3 per cent. in 1935, India is still England's largest market.

CEYLON'S TRADE WITH INDIA

At a Conference of All-Ceylon Coconut Growers held in Chilow, Ceylon, recently, a resolution was adopted urging the Government to enter into a trade agreement with India.

Mr. Stanley Obeyesekere, K.C., former Commissioner of Assize and Member of the Coconut Board, who moved the resolution, declared that Indians were most welcome in Ceylon, as their activities increased the wealth of the country.

After referring to the fact that India's favourable balance of trade with Ceylon totalled Rs. 71,000,000, the speaker said that this gave them both the financial and moral claims to expect better treatment from India for their coconut products.

THE GOLD BLOC COUNTRIES

Industry has remained depressed in countries belonging to the gold bloc, although during the last year and the early part of 1936, industrial activity has quickened noticeably in practically all other countries.

This conclusion is reached in "World Production and Prices," the tenth survey of the subject by the Economic Intelligence Service of the League of Nations.

The recovery in world production activity, which began four years ago, continued in 1936 and the early part of this year, says the report. Whilst the depression in agriculture continued in various important areas owing in part to the growing isolation of national markets, farm income rose in several countries.

World production of non-agricultural raw materials rose in 1936. Total raw material production, including raw materials of agricultural origin, increased by 8 per cent. both in 1934 and in 1935.

Industrial activity in the world as a whole was greater in 1935 than in 1928, and only 5 per cent. less than the 1929 record.

THE CITY BANK LTD.

Nearly ten years ago, the City Bank Ltd., Trivandrum, was organised for the purpose of offering a complete financial service to the public. The Bank has been conducted on sound business principles, and the returns justify a further expansion of capital to cope with the needs of its clientele. In view of the steady development of business, the first issue of 10,000 shares has been exhausted. The Directors have now decided to offer the remaining 10,000 shares of Rs. 25 each for public investment.

LORD WILLINGDON'S PROPHECY

"The women of India are going to take a very considerable part in the public life of the country," prophesied Lord Willingdon at a dinner at the London Lyceum Club, on October 20, in honour of Lady Willingdon and himself.

He said that one reason why he had arrived at the various positions he had held, was that nobody knew better than he, how much women could do in public service in any part of the British Empire.

He appealed to the Lyceum Club to receive Indian women with exactly the same treatment which would be given to any other nation. He added that it was never more necessary to endeavour to achieve better relations, warmer friendship and better understanding between men and women all over the world.

LADY LINLITHGOW'S ADVICE

"Because you have had the benefit of a good education, don't think that it is beneath your dignity to help in the home," was the advice of Lady Linlithgow to girl students on the occasion of the annual prize distribution of Lady Irwin School for Girls at Simla last month. Her Excellency said:

I wonder if you girls realise how lucky you are in having the teaching as it is done to-day. . . . Because you have had the benefit of a good education, don't think that it is beneath your dignity to help in the home. It has come to my knowledge that in many cases parents complain that hand in hand with higher education comes the idea on the part of the girls that household work is unsuited to their dignity. Surely, this is a lamentable point of view. What could be more satisfying than having a home which, by your own efforts, is clean, tidy, and pretty, and there is nothing of which you should be more proud than the ability to cook an appetising meal. In conclusion, remember the words of the poet:

"Knowledge is proud that he has learned so much.
Wisdom is humble that he knows no more."

MISS SUNDARI IYENGAR

Miss Sundari Iyengar, M.A., holds the distinction of being the first Indian lady to make the music of the *Veena* known to vast numbers of people in the West by way of the British Broadcasting Corporation.

It was in September of last year that Miss Iyengar had her first audition in the B. B. C. studies at Broadcasting House and impressed on the Musical Director the claims of India's classical instrument to be heard. She gave a recital in October, and since then she had repeated it on two further occasions. Evidently, her recitals were a success and the popular demand for more of the *Veena* was quite substantial; for Miss Iyengar was again asked by the Broadcasting Corporation to give another recital in the month of August. She was unable to comply with the request owing to her return to India.

Miss Iyengar, who comes from Mysore City, where she gained her M. A., has spent three years in London University and took her English M. A. four months back.

MISS V. BHATTACHARYA

For the first time in the history of Assam, a Brahmin girl student Miss Ushalata Bhattacharya, daughter of Mr. Kamalakanta Bhattacharya, a well known literary man of Assam, has passed the M. A. Examination this year. She is also the first Assamese girl to pass B. A. with honours.

HINDU DOWRY RESTRAINT BILL

We understand that the Viceroy has accorded sanction to the Hindu Marriage Dowry Restraint Bill by Dr. Khare. The Bill seeks to penalise giving or accepting dowry at the time of marriages.

GERMAN RESEARCH IN INDIAN CULTURE

The newspapers of Munich announce that the German Academy has decided to establish a new Research Institute under the name of Geiger-Institute to commemorate the 80th birthday of Professor Wilhelm Geiger, which fell on the 21st July. The aims and objects of the Institute are mainly to continue the numerous researches to which the German Professor has devoted most of his scientific career. The subjects in question cover a large field involving both Ceylon and India.

A Representative Board of Advisers and an Authoritative Committee of Management will be eventually appointed under the direction of Professor Dr. Wust, Dean of the Faculty of Philosophy in Munich University. A complete plan of work will be announced in due course.

MR. MASEFIELD AND HIS ART

Mr. John Masefield, the Poet Laureate, who gave a reading of some of his poems to the Liberal Summer School at Oxford, said: "I have tried many things without making much success of them. I wanted to be a writer and I did not want to be anything else. I set my heart on being a writer and gradually attained the ability to set forth something of what I saw in my brain. Many people start writing in the belief that they will quite easily set down all that they perceive. I have found that, that belief is not justified in my case. From my infancy I perceived things which I could not set down. I felt thwarted and defeated and could not achieve one-tenth or one-twentieth of what I set out to do."

THE AMRITA BAZAR PATRIKA

The President of the Assembly has ordered the cancellation of the press gallery card of the representatives of the *Amrita Bazar Patrika*, Calcutta, as the result of editorial comments in the paper reflecting on the Chair's ruling in connection with the walk-out of the Opposition Parties in the Assembly. The paper is charged with having made malicious comments.

THE LATE SIR L. SAMALDAS

We regret to record the death of Sir Lalubhai Samaldas on the 14th of last month at Bombay. Sir Lalubhai took a leading part in social and political life of



SIR LALUBHAI SAMALDAS

the Bombay Presidency. He presided over the Indian Industrial Conference, 1913, and the Indian Economic Conference, 1925.

In the field of Co-operation in particular, he took great interest and was with Sir Vithaldas a promoter of the Provincial Co-operative Bank. He served on the McLagan Committee on Co-operation in 1914-15.

He was thrice nominated to the Bombay Legislative Council, 1910-20, and once elected to the Council of State, 1921-25. He was President of the Indian Merchants' Chamber in 1917 and served on the Indian Mercantile Marine Committee, 1923-24. He was knighted in 1926. Sir Lalubhai acted as Member of the Bombay Executive Council in 1925.

MR. T. A. STEWART

The King-Emperor has been graciously pleased to approve of the appointment of Mr. T. A. Stewart, Secretary to Government of India in the Commerce Department, to be a member of the Executive Council of the Governor-General, in succession to the Hon'ble Sir Frank Noyce, when the latter vacates office on April 8, 1937.

DR. M. K. SAMBASIVAN

We regret to record the death of Dr. M. K. Sambasivan, Chairman, Kumbakonam Municipal Council, on the 12th October, in a nursing home in Madras following an operation for pancreatitis.

Born in December 1898, the late Dr. Sambasivan was first educated at the Sanathana Dharma Vidyalaya at Alleppey and later in the Basel Mission College, Calicut. Graduating later from the Medical College, Madras, he settled at Kumbakonam in 1926 and soon made a name as an able surgeon and physician and commanded extensive practice in the whole district of Tanjore. He founded a nursing home in Motilal Street, Kumbakonam, with up-to-date X-Ray equipment. He went for higher studies to Vienna in 1933 and after one year returned. He was elected member of the Kumbakonam Municipality in 1929. He was also elected Chairman of the Municipal Council in 1934, which office he held till his death. Dr. Sambasivan was much interested in improving the health of Kumbakonam town and introduced anti-mosquito measures.

MAJOR-GENERAL BRADFIELD

H. E. the Viceroy has selected Major-General E. W. C. Bradfield, Surgeon-General, Government of Bombay, to be Director-General, Indian Medical Service, in succession to Major-General Sir Cuthbert Sprawson, when the latter retires from service.

Major-General Bradfield, who is 56 years of age, joined the I.M.S. on August 31, 1903, and was appointed Professor of Surgery, Medical College, Madras, in January 1924, and officiating Superintendent of the General Hospital, Madras, in May 1926.

He was made a C. I. E. in 1928. He was reverted to Military employ in 1931.

THE NURSES' CONFERENCE

The Trained Nurses' Conference of India was held in Madras on October 8th, under the presidency of Miss A. E. Abram, who read a very valuable paper on "The Eight-hour Day."

Rao Bahadur Dr. A. Lakshmanaswami Mudaliyar addressed the Conference on "Some Points in Anti-Natal Hygiene", at the Giffard School Hospital for Women and Children, Egmore.

NUTRITIONAL VALUE OF FOOD

The nutritional value of the food taken by all classes of people in the Madras presidency has been analysed to find out how far the food conforms to the standards established in other countries and the lines on which it can be improved, taking into consideration the economic condition of the people.

Dr. R. Adiseshan, Assistant Director of Public Health, and Professor of Hygiene, Madras Medical College, has been conducting the analysis at the Medical College Laboratory of the food, vegetarian and non-vegetarian of officials and non-officials occupying high positions, the middle class and the labouring class.

EVILS OF STERILISATION

German doctors conducting sterilisation operations, ordered by the hereditary health courts, have killed some thousands of people in the last two years. This is the accusation made by a German refugee in the book "The German People Accuses", just published in Paris.

The author maintains that his figures are based on official sources and says that the deaths from sterilisation operations were 5 per cent.

This view has been supported by Professor Gauss, head surgeon of Wurzburg, Bavaria, University Hospital, in the *Munich Medical Review*.

The estimated number of sterilisation operations in the past two years is 580,000.

NUTRITION IN DIFFERENT PROVINCES

Dr. Sir John Megaw, an eminent physician and authority on problems of nutrition, has published statistics relating to the percentage of persons in the different provinces of India, who are well nourished, half-fed and ill-fed. His figures are given below:

PROVINCE	WELL-FED	HALF-FED	ILL-FED
Assam	53	38	9
Madras	32	50	18
Bombay	45	44	11
Bihar & Orissa	42	40	18
Punjab	42	38	20
U. P.	40	39	21
C. P.	32	50	18
Bengal	22	47	31

PUNDIT VIDYA SAGAR PANDYA

Pundit Vidya Sagar Pandya, who left Madras on October 1 for Delhi on retirement from the Managing Directorship of the Bank of Hindustan, Ltd., has been closely connected with the banking and commercial life of Madras for many years. He came to Madras in 1907 to inaugurate the Indian Bank Ltd., thus beginning a connection with the City of Madras which has lasted until the present year.

From 1907 until January 1928, Pundit Vidya Sagar Pandya occupied the position of Secretary of the Indian Bank Ltd. He became the Managing Director of the Bank of Hindustan Ltd., Madras, in 1928. During this period, he helped to found the South Indian Chamber of Commerce of which he was the first Secretary. He proceeded to England as a representative of the Chamber in 1913, to give evidence before the Royal Commission on Indian Finance and Currency; he was also nominated by the Government of Madras as a witness. In 1917, the Government of Madras again nominated him to give evidence before the Indian Industrial Commission, and since then he has been invited to give evidence before many other Commissions.

Mr. Pandya, who was an influential figure in the Madras society, will be missed by his numerous friends.

INDIA'S CURRENCY POLICY

Sir James Grigg, Finance Member, made the following important announcement in the Legislative Assembly on 30th September last.

"The Government of India have reviewed their currency policy and they have decided, in accordance with the spirit of the tripartite declaration by France, Great Britain and the United States, that they will in no way lend themselves to a competitive depreciation of currencies; that means quite definitely that we purpose to maintain the present sterling parity of the rupee.

"Any other decision would be contrary to India's interests and to the interests of international recovery at a time when there is greater hope of international co-operation in currency matters than at any time."

THE RAILWAY BOARD

Sir M. Zafrullah, replying to Mr. Sant Singh's question in the Assembly on October 15 last, laid a statement on the table showing that among the Railway Board Officers, the communal proportion in April 1926, was Hindus 3, Mahomedans and Sikhs *nil*. In April 1936, the position was Hindus 4, Muslims 5, and Sikhs *nil*.

Mr. P. R. Rau, answering Mr. Saksena's question, said that the Railway Board could not undertake further extension of the Geneva Convention to Railways without incurring extra cost which, in the present depression, they could not bear. The question of applying the Convention to the Rohilkand-Kumaon and another railway was under consideration.

CORRUPTION IN THE RAILWAYS

Following on discussions held by the Committee of the Southern India Chamber of Commerce with the Chief and Financial Commissioners of Railways recently, the Agent of the South Indian Railway, it is stated, has asked the Chamber to request merchants to report to him if they come across instances of illegal gratification in which railway servants are involved, so that he might deal with such cases promptly.

WAGES IN BRITISH RAILWAYS

The wages dispute between workers and the British railway companies has been settled as a result of the decision reached by the Delegates of the National Union of Railwaymen at special meetings in London, when by 56 votes to 23, it was agreed to accept the findings of the National Tribunal, by which 1½ per cent. of the remaining 2½ per cent. of the cut in wages imposed during the economic crisis is to be restored.

TRADE FACILITIES

The Southern Travancore Chamber of Commerce has resolved to submit a memorandum to the Government of Travancore, requesting the extension of the Railway from Trivandrum to Nagerkoi, to develop Colachel port and to lengthen the A. V. M Canal.

ALL-INDIA MUSIC CONFERENCE

His Highness the Maharaja Rana of Dholpur, performing the opening ceremony of the All-India Music Conference at Ajmer, pointed out in the course of his speech:

"I agree that lately we have not paid the attention that classical music deserves and have allowed what you describe as theatrical music to usurp the musical seat, but I honestly feel that we are not the only ones to be blamed for this. This craving for rhythm has gone all over the world like a huge wave, and in Western countries also classical music has definitely suffered for the sake of rhythm and timing. I admit that rhythm has always occupied an important place but it should not be allowed that place at the cost of music, because music to my mind is the soul and rhythm is the body."

ELEPHANTA CAVES

A Press *Communique*, dated October 13, states that the Government of India have appointed a Committee to inquire into the causes of deterioration in the rock cut sculptures in the Elephanta Caves to make suggestions for their preservation.

The Committee consists of Mr. J. F. Blakiston, Director-General of Archaeology in India, Chairman; Dr. S. S. Bhatnagar, Professor of Chemistry, Punjab University; Mr. A. Croad, Superintending Engineer, Central Public Works Department; and Mr. S. N. Gupta, Principal, Mayo School of Arts, Lahore, Members.

INDIAN ART IN LONDON

The Courtauld Institute of Art, University of London, has arranged for a series of public lectures on Indian Art to be delivered by Miss Stella Kramkrisch during 1936-37. There will be nine lectures commencing on May 18, 1937, and concluding on June 4, and the general subject will be "Early Buddhist Art in India from the second century B.C. to third century A.D."

PANDIT V. N. BHATKHANDE

Pandit Vishnu Narayan Bhatkhande, the celebrated musician and author of several Hindusthani music treatises, died last month at the age of seventy-six. He was the founder of the Morris College of Hindusthani Music at Lucknow and Sangit Vidyalaya at Gwalior.

NAWAB OF PATAUDI ON CRICKET

"Sack the old cricketers and coach young ones." This was the suggestion that the Nawab of Pataudi made on his return to Bombay to raise the standard of Indian cricket. The Nawab, who had an opportunity of witnessing two recent Test matches in England, appears to be completely disgusted with the show put up by the Indian cricket team there. He has, it seems, lost all faith in old cricketers whom he wishes to be sacked. "There was," he said in the course of a press interview, "ample talent in the country and this could only be tapped by arranging proper coaching facilities for promising players. It was difficult to mend the errors of players who had moulded their style already. But young cricketers could be coached in the right direction and made to develop a correct style."

THE AMARNATH INCIDENT

The Nawab of Bhopal, President of the Board of Control for Cricket in India, has nominated the following three gentlemen to inquire into the Amarnath incident and report to the Board of Control:

Sir John Beaumont, Chief Justice of Bombay, Chairman;

Sir Sikandar Hayat Khan, Deputy Governor, Reserve Bank, and also a former President of the Board of Control; and

Dr. P. Subbaroyan, President of the Madras Cricket Association.

FINAL PLACINGS AT THE OLYMPIC

The following full list of points scored by the countries at the Berlin Olympic Games is based on three points for a gold medal, two for a silver medal, and one for a bronze medal:

Germany 181 points, United States 124, Italy 47, Finland 39, France 39, Hungary 37, Sweden 37, Japan 34, Holland 33, Great Britain 29, Austria 27, Switzerland 26, Czechoslovakia 19, Canada 14, Argentina 13, Estonia 13, Norway 11, Egypt 10, Poland 9, Denmark 7, Turkey 4, India 3, New Zealand 3, Latvia 3, Mexico 3, Yugoslavia 2, Rumania 2, South Africa 2, Belgium 2; Australia 1, Phillipines 1, and Portugal 1.

THE SCIENCE INSTITUTE

At the meeting of the Council of the Indian Institute of Science, held under the chairmanship of Lt.-Col. C. T. C. Plowden, British Resident in Mysore, the financial position of the Institute, as disclosed in the Director's report, was considered.

The audited statement shows that the total income during 1935-36 was Rs. 5,82,604. The main items under receipts were:

	Rs.
Bombay Properties	87,916
Treasurer of Charitable Endowments	2,23,375
Government of India	1,50,000
Government of Mysore	30,000
Government of Madras	5,000
Government of Hyderabad	10,000
Government of Central Provinces	1,500
Government of Travancore	3,000
Imperial Council of Agricultural Research for bio-chemical research	2,592

The expenditure for the year was Rs. 6,57,229, which included items of capital non-recurring nature totalling Rs. 1,04,230. The expenditure during the year thus exceeded the income by Rs. 74,625.

The Budget Estimates for 1936-37 provide for an income of Rs. 6,01,575 and an expenditure of Rs. 5,73,834 including Rs. 31,000 for capital expenditure.

THE INDIAN SCIENCE CONGRESS

The Executive Committee of the Indian Science Congress Association in consultation with the Council of the Association, it is understood, have decided to hold the jubilee session of the Indian Science Congress, 1938, jointly with the British Association in Calcutta.

The total expenses of the session are estimated to be Rs. 1,10,000. The Government of India have promised to contribute a sum of Rs. 20,000 for the purpose, while other promises include that of the Bombay University, Rs. 2,000; Calcutta University, Rs. 5,000; Mysore University, Rs. 500; Annamalai University, Rs. 100; and the local Committee of the Indian Science Congress Association 1936, Indore, Rs. 1,000.

It is understood that His Excellency the Viceroy, who has consented to be the patron of the Jubilee Session of the Congress, will be approached to open it.

MINERVA STUDIO OF BOMBAY

The Minerva is one of the largest and the most self-contained studios in Bombay. Its equipment is of the most up-to-date type.

It is under the able guidance of that well known director and character actor, Mr. Sorab Modi, who produced that remarkable picture 'Khooon-ka-Khooon', an Urdu version of Shakespeare's Hamlet. And now he has in hand an ambitious picture 'Saad-E-Havas', an adaptation of Shakespeare's King John. It is of interest that Mr. Sorab Modi himself will play an important role in this picture.

The hero's role is being taken by Mr. S. G. Anjum, a sportsman from the frontier province, while the charming Shama from New Delhi will play the feminine lead. Then there is Chandrakumar, a child of six among the actors.

THE POPE ON IMMORAL FILMS

Legions of Decency in all countries on the lines of the American organisation are recommended by the Pope in a new encyclical letter—'Vigilanti Cura'—on the films.

Members of the Legion of Decency make a promise not to attend a cinema showing a dangerous or doubtful film.

The Pope invites the world to follow the American lead.

The Bishops are asked to set up boards of inspection and to make known their judgments to the clergy and faithful.

MORAL ADVANCE IN FILMS

That the films have improved a great deal in the past three years was the opinion expressed by Mr. Simson Rowson at the Cinematograph Exhibitors' Annual Conference, London.

"There has never been such an advance technically and morally," he said, "as since 1934. Every day from 3,000,000 to 4,000,000 people find relaxation in the cinema."

"As it has grown, so our immense responsibilities have increased. We must bring about a steady improvement in the taste of the public, but the public has already responded magnificently to the improved fare."

MOTORING OFFENCES IN BRITAIN

The need for greater uniformity in the treatment of motoring offences is stressed in a circular that has been issued by the Home Office and addressed to magistrates and all other authorities in the United Kingdom.

The circular points out that the provisions of the Road Traffic Acts, requiring suspension and endorsement of driving licences for specified offences are not observed.

It shows that of 341,852 convictions recorded during 1936 by Courts of Summary Jurisdiction in England and Wales, in 8,500 cases the offender's licence was suspended and that in 69,326 cases the licence was endorsed but not suspended.

The circular sets forth figures for types of driving offences; driving under the influence of drink or drugs; failure to insure against third party risks; reckless driving; and careless driving.

In the first two cases, the circular points out that conviction carries with it a mandatory 12 months' disqualification from holding a licence unless the Court for special reasons thinks fit to order otherwise.

In the case of reckless driving, disqualification is entirely at the discretion of the Court on a first conviction, although obligatory on any further conviction. The licence must in any case be endorsed.

MOTORING UNDER WATER

A motor car that can be run off the land so to speak, and on to water, where it will not only float but can be propelled at a respectable speed is not altogether a new addition to the world's collection of vehicles. What is more novel is a similar object which adds to its accomplishments the power to run under water.

Invented by a Frenchman, this road submarine has an engine of only four horse-power. Yet it will run at 25 miles an hour over land, nine in the water, and as much as six below the surface.

There is a water-tight compartment for the driver, and from this he works the fins that lift or lower the boat, as it is when in water. The vessel, however, cannot run very deep as the driver depends for his air supply upon a tube erected on the top of the cabin.

TATA AIR MAIL

The steady progress of the Tata air services is shown in the great increase in the volume of traffic of all kinds: mails, passengers, and freight services. The introduction of air freight, a comparatively new innovation in India, has also become popular and is being taken advantage of by merchants as well as others who require quick and safe transport of their goods.

Enquiries reveal that there has been an increase of nearly 20 per cent. during the last six months in the air freight traffic, which is said to be due to the appreciation of the very much lesser risk to damage to goods in air transport; for goods are handled only twice, whereas in the case of the usual rail and sea transport, they will necessarily have to be handled several times at railway stations, ports and then again by the railways, and sometimes also *en route* to their final destination, increasing to a very great extent the risk of damage by careless handling.

C. W. A. SCOTT'S ACHIEVEMENT

C. W. A. Scott, victor of the England-Melbourne Race, added the England-Johannesburg air victory to his laurels on October 1st by winning £10,000.

He and Giles Guthrie landed at Johannesburg at 11-34 hours (B.S.T.), having covered 6,154 miles in the official time, 52 hours 56 minutes 48.2 seconds at an average speed of 123 miles per hour.

The race was promoted by Mr. Isadore William Schlesinger, a multi-millionaire of South Africa, with a view to demonstrating Johannesburg's close contact with the Empire and also with a view to proving that time could be annihilated and the slow travel from Africa to England made quicker through air.

MR. A. B. JENKINS' RECORD

Mr. A. B. Jenkins, driving a Mormon-meteor on an attempt at world's 24 and 48 hour records, broke the twenty-four hour record, with an unofficial average speed of 153.75 compared with 150 m.p.h. set by John Cobb at England on September 12.

During the run, Jenkins also broke the world's five thousand kilometres record with an average speed of 153.95 miles per hour compared with Cobb's record of 150.21 m.p.h.

INDIAN SHIPPING

In the Assembly, Pandit G. V. Pant sought permission to move adjournment of the House to discuss "The refusal of the Government of India to foster and help the project for an Indian-owned shipping service between India and Europe as disclosed in a statement of Mr. Walchand Hirachand published in the Press". He explained that the Government of India refused to guarantee three per cent. on the capital of two crores which the Indian-owned Hind line wanted for launching the two ships.

Mr. Muhammad Zafrullah said that happened last year.

The President disallowing permission said that the matter was not of recent occurrence nor urgent.

COTTAGE INDUSTRIES

As the outcome of a Conference held in Bhogyakul some months ago with regard to the steps to be taken in connection with *bhadralok* unemployment, the District Magistrate of Dacca has received Rs. 5,000 from Kumar Pramatha Nath Ray for starting a scheme whereby some local young men will be helped to engage in cottage industries.

The idea is that they will be advanced small sums of money to buy equipment for such work as they choose—a loom, a kiln for glazing pottery, toy-making, etc. Should the venture prove successful, it is expected that the money advanced will be recovered in small instalments.

INDIAN INDUSTRIES' FAIR

It is understood that the second session of the Indian Industries' Fair, the first of which was inaugurated by Sir C. V. Raman at the Gowalia Tank Maidan, Bombay, last Christmas, will take place by the middle of December next at the site facing the New Marine Drive on the Reclamation grounds behind the Marine Line station, and that His Excellency the Governor of Bombay has granted the temporary occupation of the same for its organisation by the Indian Industries Fair Ltd., Bombay.

IRRIGATION OF INDIA

There are now more than 300 irrigation schemes in operation in British India alone. Nowhere else in the world is there a country with a total approaching a half or a quarter of that figure. And of these 300 works, at least 70 are of a major description. This of course does not take into account the numerous petty irrigation works; for Madras Presidency alone has over 35,000 of these, serving about 3,000,000 acres of land.

One of the most interesting parts of the review published recently by the Government of India, is that which deals with new projects. The Government's object in developing irrigation has been achieved—vast areas of agricultural land which used to be precarious (subject to one dry year in five and one severe drought in ten years) are now protected by irrigation against famine.

AGRICULTURAL INDEBTEDNESS

By 74 votes against 41, the Legislative Assembly carried Mr. N. C. Chunder's resolution recommending the appointment of an Enquiry Committee into the problem of agricultural indebtedness.

Sir G. S. Bajpai opposed the resolution on behalf of the Government and advised the Assembly to wait until the volumes of legislation passed in several provinces bore fruit.

Mr. Darling (an authority on the subject of rural indebtedness) said that the hope for the future solution of the problem lay in co-operation.

WATERS OF THE TUNGABHADRA RIVER

In reply to a question in the Council of State, Mr. Clow replied that there has been a delay of over two years in respect of the settlement of the question of sharing of the supplies of the Tungabhadra River between the Governments of Madras, Bombay, Hyderabad and Mysore, and that the conference of the Governments concerned could not come to an agreement on this question. He added that the Government are aware of the importance of expediting a decision and the question of appointing a tribunal is under consideration.

TRADE DISPUTES BILL

Sir Frank Noyce moved in the Assembly, on October 13, for circulation of the Bill to amend the Trade Disputes Act of 1929, for eliciting public opinion thereon.

The object of the Bill was to secure settlement of disputes and appointment of tribunals, not so much on the intrinsic strength of either party's case as on the likelihood that the tribunal would be able in securing termination of dispute. The Labour Commission had written strongly against any idea of compulsory arbitration.

Sir Frank Noyce emphasised the following considerations; firstly, whereas the present section declares certain strikes and lock-outs illegal from the outset, no strike or lock-out under the new clause would be illegal until notified; secondly, whereas under the present section an illegal strike is always illegal, it is illegal only for a limited period under the new clause; thirdly, under the existing section, there is no guarantee that any genuine grievances behind the strike would be investigated, whereas the new clause gives such guarantee; fourthly, public utility service strikes would be placed exactly on the same position as strikes in ordinary industry in respect of investigation of grievances, though men in a public utility service would not be allowed to go on strike without notice.

Sir Frank Noyce commended the Bill sincerely in the belief that it would promote industrial peace.

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.

"CHEIRO" DEAD

The death has occurred of the famous mystic, Cheiro, aged 70. His real name was Count Louis Hamon. Count Louis Hamon, F.R.G.S., was born on 1st November 1866. He acted as Press Correspondent during the Sino-Japanese War of 1894-95 and again during the Russo-Japanese War of 1904-05. He wrote many stories for the studios at Hollywood. In the first year of the present century, he started "The Anglo-Colonial American Register", which he continued to edit till 1914. He travelled wide and studied ancient occultism in India, Japan, China, Russia and in the South American States. He wrote several books on palmistry and astrology and was the author, besides, of a play in five acts. Among his works are: "World Predictions", "The Book of Numbers", and "You and Your Star".

BRITAIN'S RICHEST MAN

New valuation of the estate of Sir John Ellerman, the shipping magnate, who died in 1933, makes him the richest man Britain has ever produced. The estate is now valued at £36,685,000, exclusive of his property abroad. Additional property must be brought into account before the estate finally can be liquidated.

The Chancellor of the Exchequer may, therefore, receive £20 million in death and legacy duties. About £14 million already has been paid. It is generally considered that Sir John Ellerman was much richer before the world slump of 1931.

ITALY'S MAN POWER

Addressing the Italian nation on the conclusion of the Grand Manœuvres on August 30 last, Sgr. Mussolini declared that the Italians must be strong enough to confront all eventualities and look any destiny straight in the face. The life of the nation must be subordinated to that idea.

Italy, in a few hours and with a simple word, could mobilise eight million men. This was the result of 14 years of the Fascist regime.

He declared that notwithstanding Africa, and because of Africa, they were more efficient than ever before.

A CIVILISATION AT BAY

INDIA: PAST, PRESENT AND FUTURE

By Dr. K. KUNHIKANNAN, M.A., Ph.D.

This is a posthumous publication of a gifted writer who travelled widely in many foreign countries and studied their civilisation. The author has presented a true picture of India's culture and civilisation, exposed 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 standpoint of Indian existence 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. The survey, in fact, covers a wide range of subjects such as Introductory, The Background, The Joint Family, The Indian Home, Caste—Descriptive, Caste—Disciplinary, Caste—Dynamic, Caste—Reform, Religion, The Village Community, Indian Political Evolution, Indian Individualism, The Indian Literature, Indian Women, Indian Art Over-Government, The Indian Landed Aristocracy, Indian Education, Exploitation, Over-Population, Poverty, Europeans in India, Christianity in India, Indian Muhammadans, The Indian States, Indian Nationalism, Gandhi, National Reconstruction and Appendices. 544 Pages, Nine Illustrations.

In a lengthy review of this book, Dr. Pattabhi Sitaramayya says:—
"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 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."

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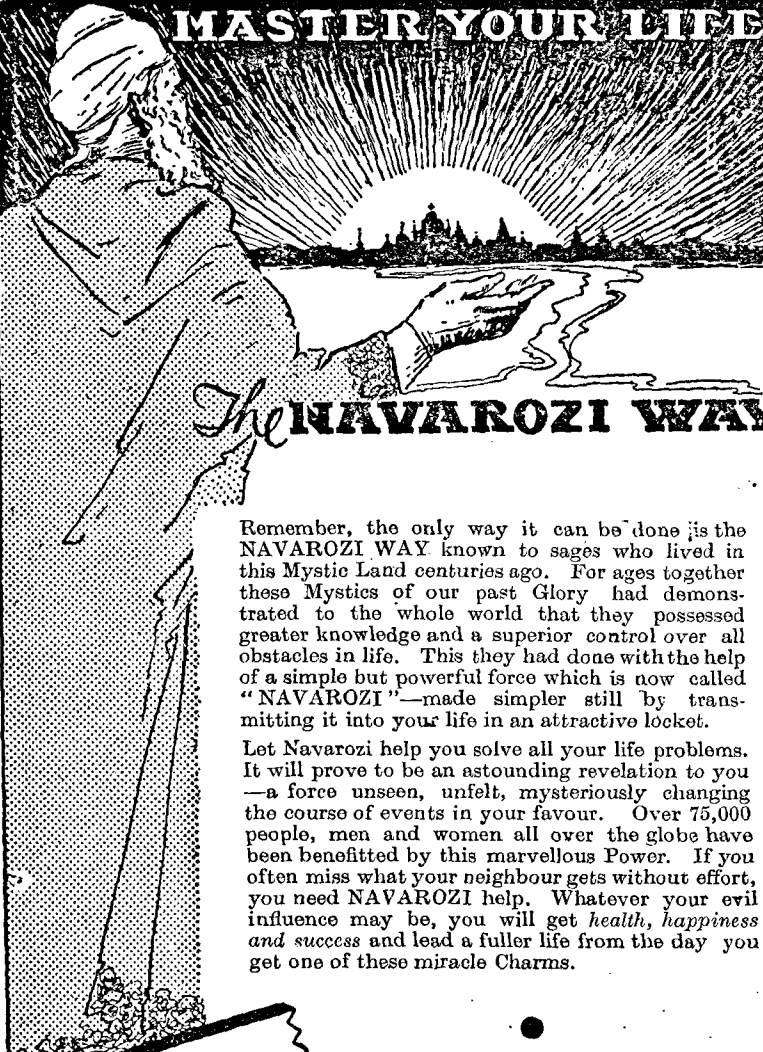
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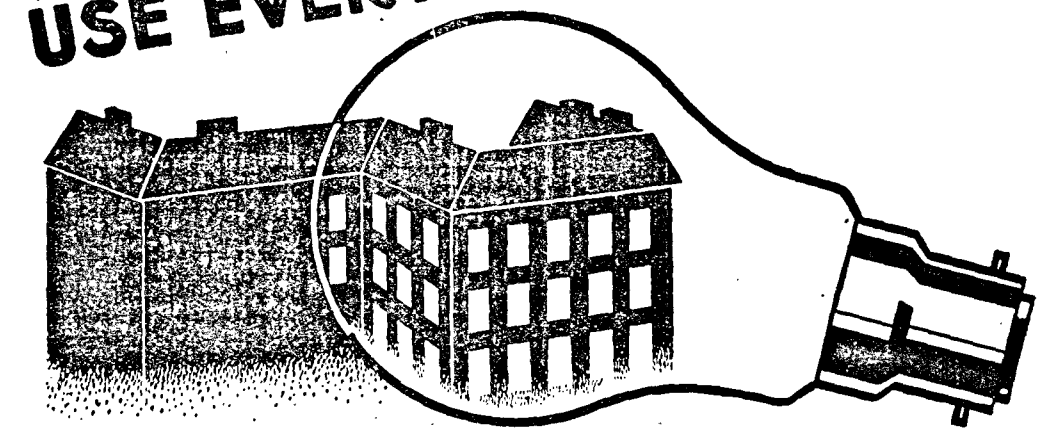
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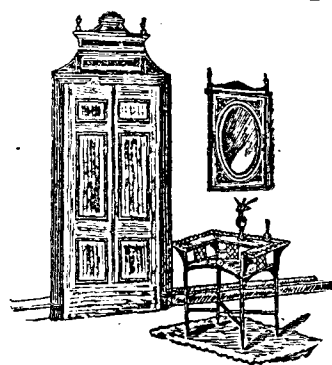
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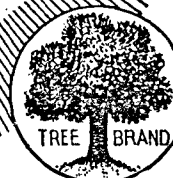
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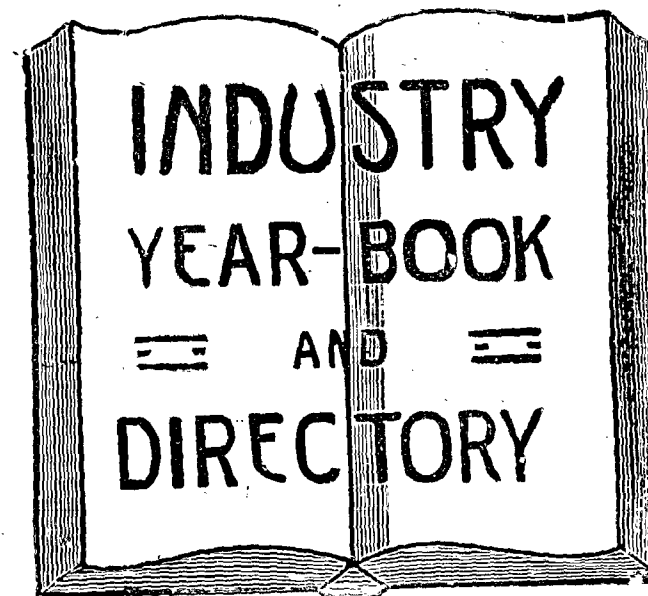
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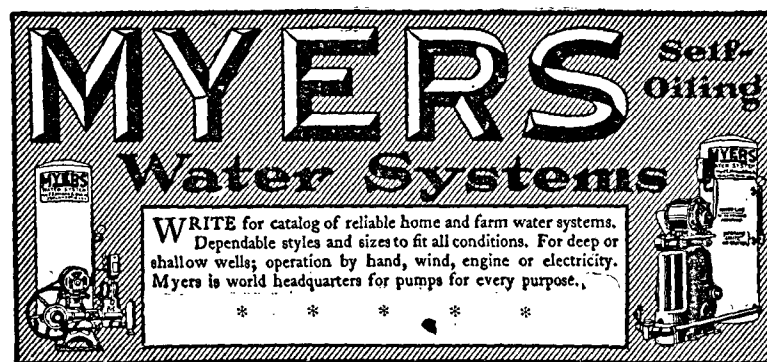
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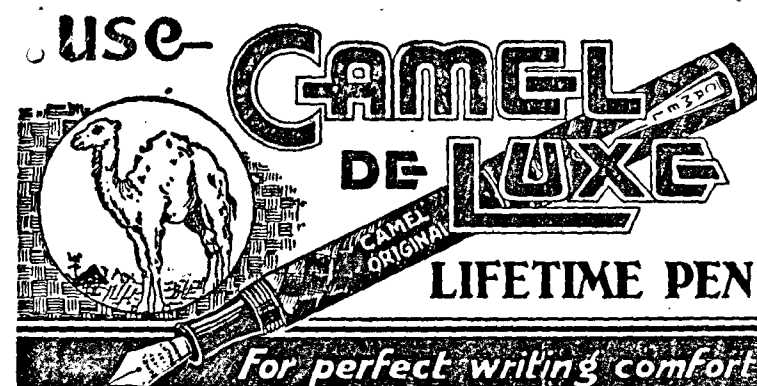
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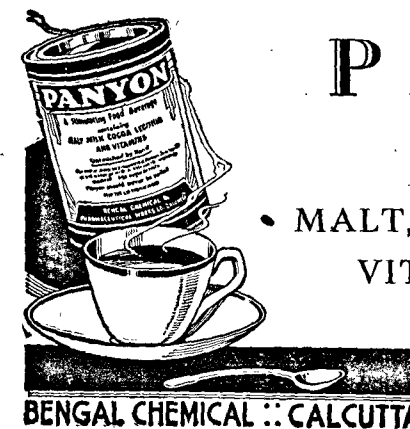
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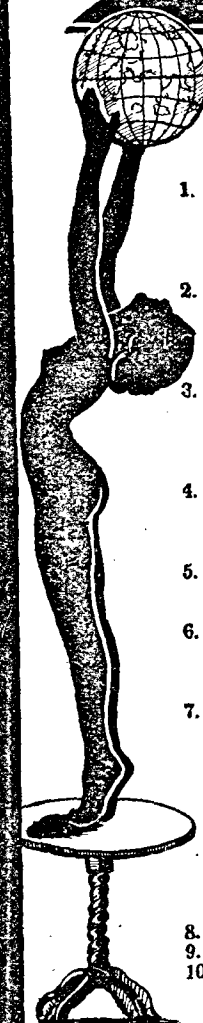
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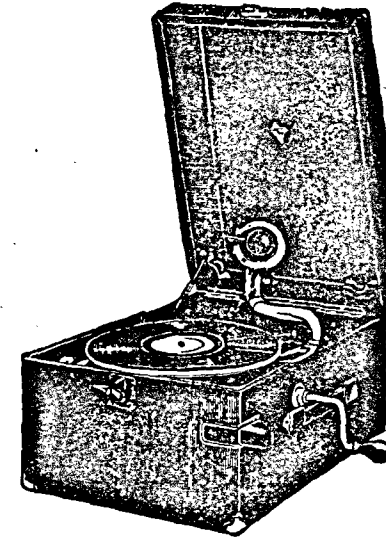
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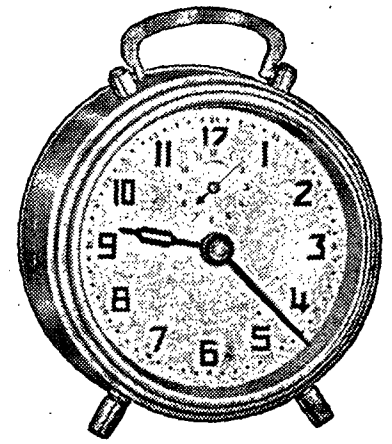
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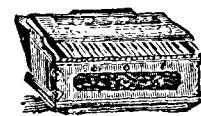
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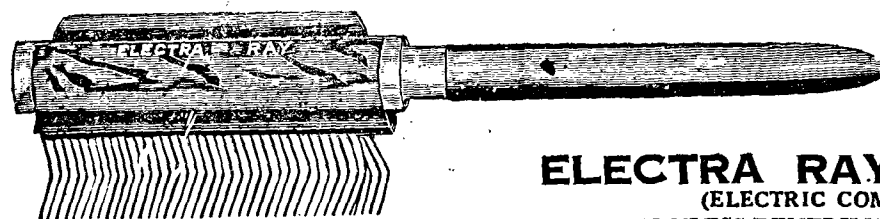
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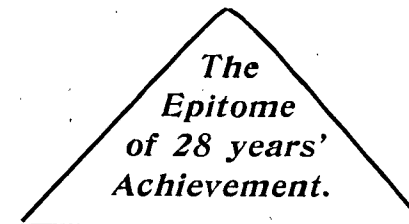
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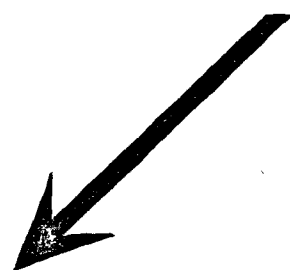
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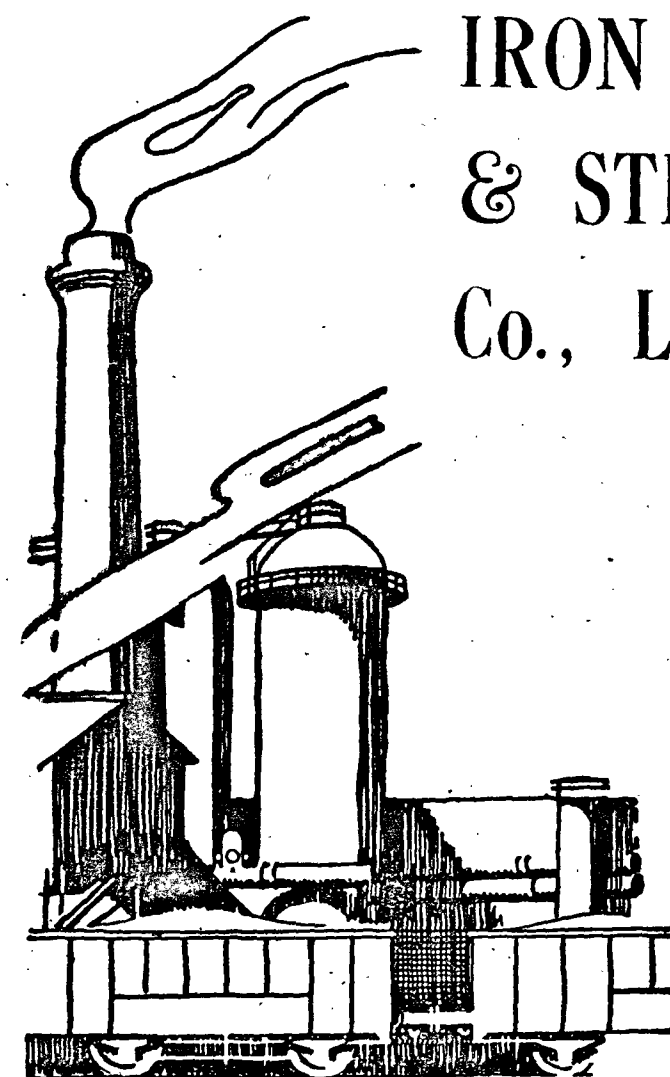
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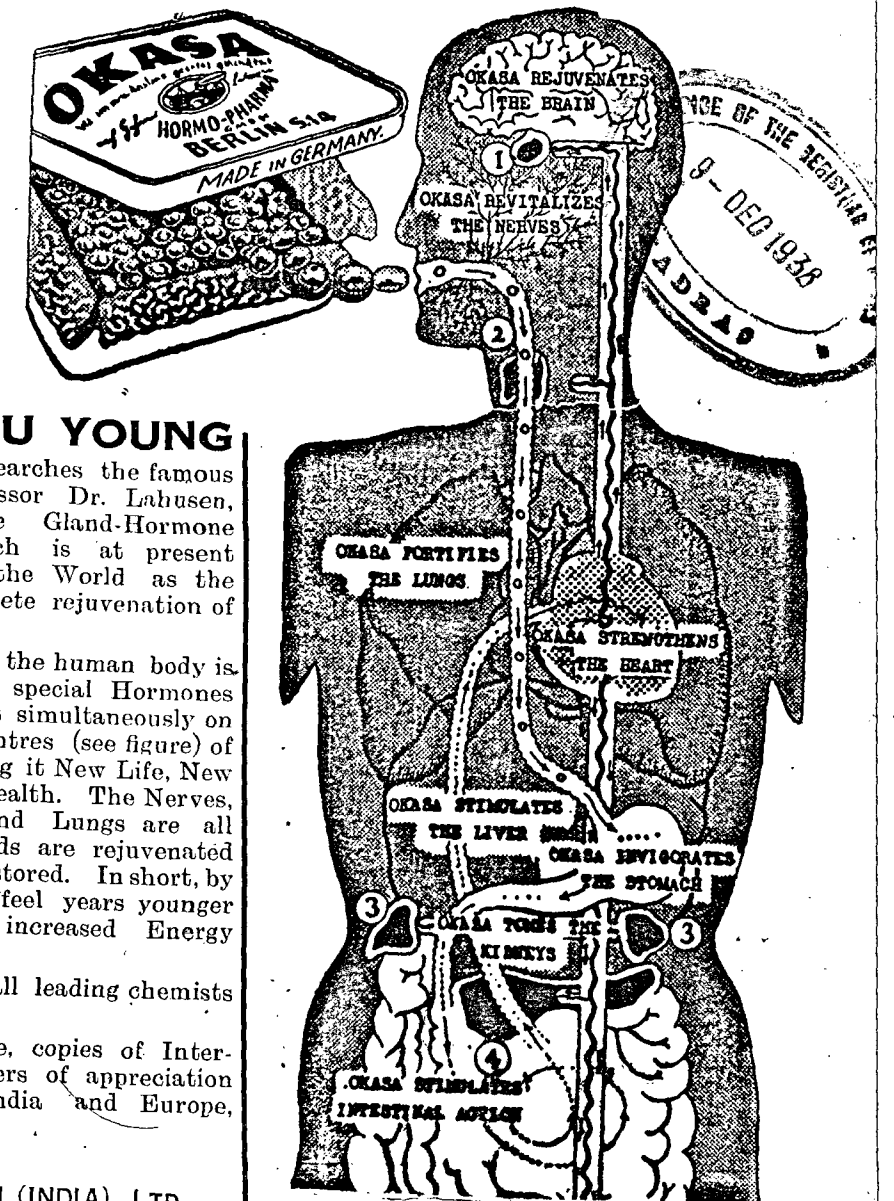
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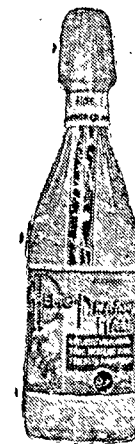
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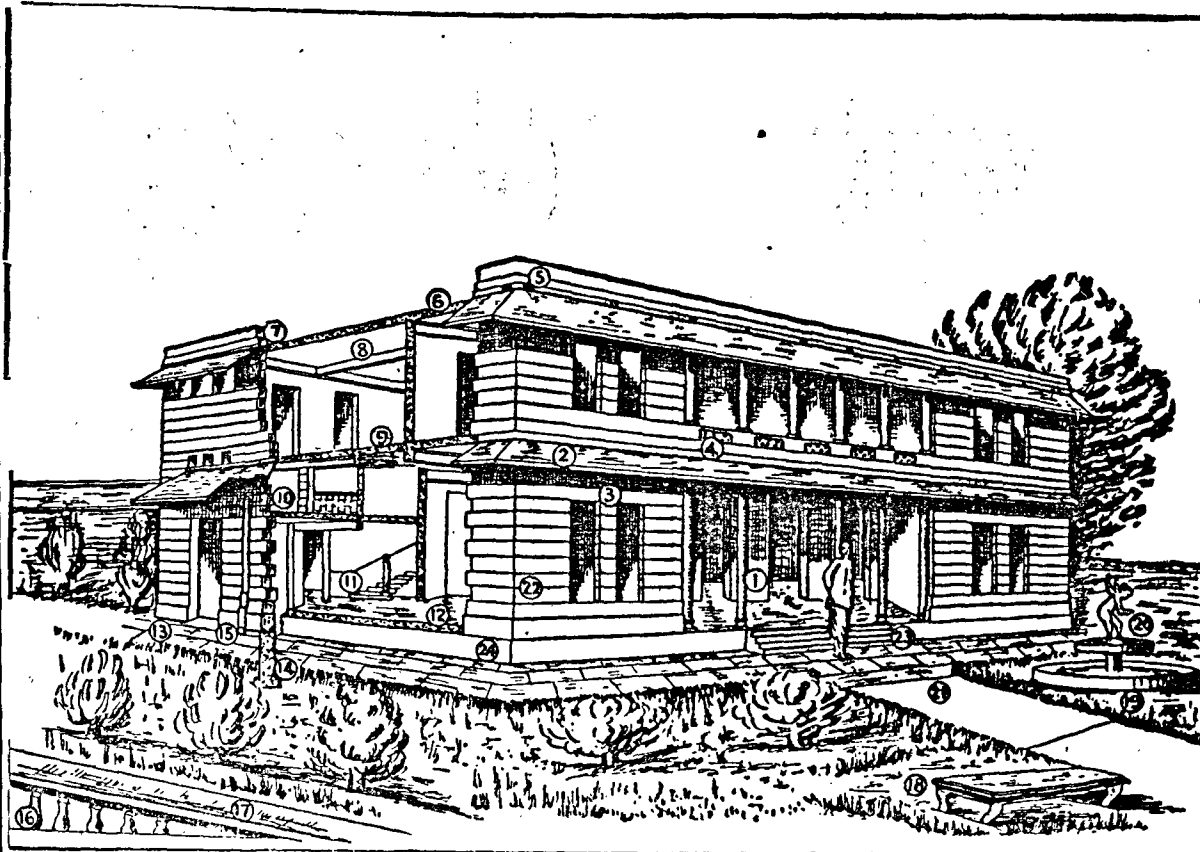
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[No. 12.]

The Commonplace in Life and Literature

BY

HON. MR. JUSTICE B. J. WADIA

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'T was said of Wordsworth that he had the genius of making the common look uncommon in his verse. To him truth and beauty abound in the common things of the world; but they remain unnoticed until the hand of genius touches them and makes them uncommon. George Eliot warned her readers not to expect Isaiah and Plato in every country-house in England. One wonders how many country-houses here are even now where an Isaiah or a Plato appears. It was the age of the wise when she wrote, and the great Victorians were still on their thrones. Education was spreading among the masses, though for the plain, simple man the literary world was only a far-off dream. Then followed a time when wit and epigram were the most approved forms of intellectual merit. The epigrammatist soon fell into disfavour, and wit and epigram gave way to a love of what was best in the commonplaces of life. "Take my word for this, reader, and say a fool told it to you, if you wish, that he who hath not a dram of folly in his mixture, hath pounds of much worse matter in his composition." This was said by an unknown writer when the plain, ordinary man had not yet been separated from the specialists, who were themselves

divided into classes, as if each class was a race apart from the others. Society has always required the intercourse of the common ordinary men of the street. We are all human, more or less, and most of us like to be acceptable to our fellow-mortals. That is, somehow after the fashion of the great old world when the specialist was still unborn.

Was there ever an age of wisdom at any particular time? Wisdom is said to be everywhere, but it is rare. It is admired, treasured up, and passed on from generation to generation, but all are not wise. If Socrates was right, he was wise because he alone of all the Greeks knew that he knew nothing. No one expects every one in the house to discuss the theory of relativity or expound the nature of justice. If all tried to do so, the conversation would not fail to embarrass. The common man is not always wise, however much he may pretend. As the old Roman tag has it, a man may remain a philosopher if only he remains silent. Do not some people look profound until they begin to speak? Banish show and pretence, and what a different world would be left! The foibles of the wise man as well as the fool do not need much comment.

The age of the epigram filled the last quarter of the nineteenth century. Wit and wisdom are often paired together; in the words of an old song, it is good to be merry and wise. The conversation-alist, at the breakfast-table or in the drawing-room, was expected to say something brilliant, which would be passed on to ever widening circles. It may have pleased Dryden to say that great wits to madness sure are near allied, and thin partitions do thin bounds divide. He was thinking of the wise and not the witty man. But the man of brilliant wit and epigram, with the wit and the epigram ingeniously adjusted to the purpose of the moment, was much sought after at the end of the last century. Such sayings as that a man can resist everything but temptation, or the inverted phrase that a man is never too young to learn, were much approved. Epigram is not a new form of wit. Students of the classics know Martial. So and so, "lately a doctor", as one of his famous epigrams runs, "is now an undertaker; what he does as an undertaker we used to do also as a doctor". The epigrammatist still lingers, but his audience now shows weariness, and the plain, simple man feels strange in his company. We cannot disguise his boredom even under the veil of politeness. The reaction was bound to come, and Carlyle put it well when he said: "Witty: O, be not witty; none of us is bound to be witty under penalties. A fashionable wit! If you ask me which, he or a death's head, will be the cheerier company for me, pray send not him."

So we leave these creatures, the wise and the witty, too good perhaps for human nature's daily food, and turn to the common man whom we meet in the daily intercourse of life. He is not common,

because he is inferior, but common, because he carries with him his common humanity and has not specialised himself out of it. Prick him, and he still shall bleed. Tickle him, and he still shall laugh. Men specialise nowadays. No man can do everything. Each does one thing best. Civilisation itself tends towards specialization. At first the same man was hunter, warrior and artisan together. Society became more complex, and the tendency was to separate the individual or the class for each separate work. Specializing has added to the sum-total of human knowledge, but it has created watertight compartments and diminished human intercourse. We have new groupings, new labels, new barriers. Men have become creatures of their professions, and our common humanity is at times not a sufficiently strong link between fellow creatures. But the common interest is always there, and if it is analysed, the interests of the honest professional, the honest tradesman, and the honest artisan are really one. All of us share in a common belief in one great Creator, in our love for the homeland, and have a host of other indescribable interests. This commonness, if it may be so-called, finds its place in literature and in life. Shakespeare had it in an uncommon degree. The fairest, wittiest, basest, best of men and women mingle in his pages, and the splendour of the throne shines as brightly as the sunbeams beating on the hut and the hovel. Johnson had it; so had Lamb and Dickens, so had Wordsworth despite his aloofness and his narrow circle of interests and tastes. There is much in the ordinary conversation of our plain men that is attractive. To hear him say that men are men and human nature is the same

all the world over, that the world is not such a large place after all, that a friend is tested in adversity, that there are two sides to every question, that marriage is a lottery, that there are more acres of land in this or that country than words in the Bible, that cold hands often go with a warm heart, that in spite of what politicians may say it is wrong to proclaim, what Lord Morley called the unblest gospel, that whatever policy may demand justice will allow, and many other similar commonplaces of thought and observation, is to make us find our level and feel the ease that comes from the ingrained tradition of human equality. There is also the sadness of life. How many have had to seek in their souls what the world has denied them? Some endure to the end, but many fall out of the ranks. There is also the purpose of life. Some will live for themselves, though the principle of "live for others" is slowly winning its way in the teaching of the highest and the best. Examples of broken ideals strew the path, but none could be more depressing than the one embodied in the line, "only the ledger lives, and only not all men lie". If democracy and civilization mean only that, by all means let humanity march back a thousand years. However, it is not so bad as all that. Even political economy, called the science of enlightened selfishness, shows a growing tendency to view things from the humanitarian point of view rather than from principles of competition or demand and supply. Great work must ever remain a call, and however much resisted, it has a stimulus behind it which leads some to shun delights and live laborious days. Perhaps when the work is done, the

worker will prefer, like Cincinnatus, to go back to his plough, or like Danton, to grow cabbages on the hill-side and retire into solitude and in the end, oblivion; with Gray's depressing reminder about the futility of flattering the dull cold ear of death.

The test of success or failure in life is the degree of satisfaction which a man gives to the common men and women around him. Democracy cannot do without them. They are the rank and file of the human race, the wheels on which the complex machine of society moves from day to day, motives of human sympathy of an absorbing character appeal to their feelings and emotions, and with the spread of education these feelings and emotions are further humanized. No education, however, is worth the name which is not moral and religious too, which does not teach the conduct of life and the duties a man owes to his country, and does not create respect for the rights of others. Education must give to our "commonness" and to social intercourse an added charm. If there are any who feel that they are outside this rank and file, not outside a "madding crowd," but the crowd of ordinary human souls, any who show minds aloof from things mundane, let them stand apart. The ordinary man will, for instance, set upon his conversation with the weather. Some people resent this and think it is much too common. Why should not men talk of the weather? In the West the proverb, "make hay while the sun shines", has a meaning which those who see the sun shining every day may not realize. In India, the weather plays a far more important part than in any other country. Russia may have

its communism, but the large bulk of its population is more concerned with the cornfields and the crops by which they live. The winds and the clouds engross the minds of millions; plays and pictures and the changing philosophy of clothes are meant only for the few. And of the two, the weather is a subject which never becomes dull. It is a commonplace, but it is also a strong link of fellow-feeling and a solid basis that give stability and permanence to the intercourse of life. It is like an assurance that so long as the earth will remain, seed-time and harvest-time, heat and cold, day and night, will not cease, and that the sun will set behind the lonely hills that stand like the far-off battlements of fairyland. And as intercourse grows deeper, man's faith in humanity and in the supremacy of spirit over matter grow deeper too. We always build the future upon the assumption that man will be a little wiser, a little nobler, and a little happier in the days to come than in the days that are past. This is not a blind reckoning, unmindful of the shadow that lies across every one's path. It is a reckoning impelled by the instinct of humanity itself which responds to the impulses that lead to progress. The world must progress; it cannot stand still. But who can see the future, hidden behind the grim mark of the present? The moving finger writes, says Omar. And none can tell a syllable of what it will write; none can wipe out a syllable of what he has written.

So the world moves on with time in its ceaseless course. Perhaps human nature is not better now than it was when the world began, for in its essentials human nature is always the same. But the society or the community of men

is better off. We live under laws more humane than those our forefathers obeyed. There is a better sense of fairness and justice in the dealings of men, more respect for human life, at least in times of peace, and more respect for common rights and liberties. The old Adam in us is, of course, still there. It will never be subdued, not even by a league of nations. Yet the high conception of citizenship which followed in the wake of 1789 is well established. It is a heavy standard to bear, and those who bear it best are the common men and the common women that make the backbone of society. From them comes the eternal charm of the commonplace, and life and literature alike give it that noble expression which enriches our lot on earth.

WHEN MY ROSE FADES

BY

MR. M. FATHULLA KHAN

When my rose fades and gives not the
fragrance of its being;

And the garden is withered, and the song
of the Nightingale is silenced before
the dawn is full;

When my rose is all a dead thing,—

I no longer feel love's quickening;

I become like the suckling who has lost its
mother;

Alas,

I fade too!

Nizam's Dominions and Religions

(How Religious and Communal quarrels are avoided in the Nizam's Dominions)

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

WHEN authorities in British India are thinking of the ways and means of rooting out the *causes* of religious quarrels and communal riots and affrays, it would be interesting to know what the Nizam and his Government have done in the matter.

The late Nizam was the first to enunciate and apply the principle to the Jaaferi Mosque dispute, *viz.*, that his Government as Government should have nothing whatever to do with religious or quasi-religious practices of its subjects, but when any such practice of any community gives offence naturally to the real susceptibilities of any other community, the Government must prevent it in the interests of peace and public tranquillity. His late Highness took great pains in the wording of his *Firman*, so as to exclude the possibility of any misunderstanding of his meaning. He wished to make it perfectly clear that his Government should not interfere until it was quite sure that the offence was actually (not hypothetically) caused to the *real* (and not any assumed) feelings of any community.

His more distinguished son, His Exalted Highness the Nizam, adopted the same principle and issued his famous *Jarida* (*Gazette*) *Extraordinary* prohibiting sacrifice of cows in any public place in his Dominions. The expression "public place" is authoritatively interpreted as not only a place "where the public go" but also a place "which is open to public view". There is absolutely no objection to the doing of any lawful act in an enclosed place which is neither freely accessible nor openly

visible to the public using the roads and streets adjoining it.

Of the many salutary reforms which Sir Salar Jung the First introduced in the Dominions, nothing was more salutary than the establishment of the Department of Religious Affairs in place of the ancient offices of Nirkhi and Sadrus Sudoor. That Department has a restricted jurisdiction over all mosques, temples, churches, gurudwars and other places of worship and religious practices in the Dominions. I say "restricted jurisdiction" because the Department goes on as if it has no jurisdiction over those places until something new (*qui nai cheez*) is performed or practiced there. The moment such a "new thing" is done, the Department assumes jurisdiction and begins to exercise it. I was responsible for the Department during the Great War and a considerable time thereafter. The expression *qui nai cheez*, "something new", means (a) non-customary practices of which any other community complains; (b) extension of the old buildings of temples, mosques, etc., by new buildings; (c) taking out processions to non-customary places or on non-customary roads; (d) playing music near, at, or before non-customary places, and so forth. What is "customary" or what is "non-customary", is a question of fact which the Department decides after due inquiry into the circumstances of each particular case, in as liberal and as tolerant a spirit as possible. Whether a custom is ancient or not is decided by reference to the Regency of Sir Salar Jung I. The legal memory in

Hyderabad need not go further back than the times of that Regency.

There are innumerable places of worship and religious institutions of all communities of His Exalted Highness' subjects. Most of them are supported by jaghirs, inams and even annual cash grants. District officers keep registers in which necessary information is noted of events, men and matters connected with each place of public worship or quasi-religious practices. No new mosque, temple, church and other religious place should be built or erected anywhere without first obtaining the written permission of the Secretary to the Department or the Taluqdar of the District in which it is situated. Nor without such permission should any extension or repair be undertaken to such old religious places. Before according permission, the Secretary consults the Taluqdar (Collector) of the District who is *ex-officio* Nazim (Director) of the Religious Affairs of his District. He in his turn consults the Superintendent of Police, the Health Officer, the Tahsildar and other Officers concerned and often inspects the locality himself before reporting his opinion for orders of the Departmental Minister. Some Tahsildars were fined and several Patels were dismissed for neglect to report the construction or dedication of any religious or semi-religious building or place even in out-of-the-way corners of the Dominions. No religious procession of any kind could go out of its accustomed area, road, street or track without a written permission of the responsible officer of the locality. Severe notice is taken of any mischief-creating or even mistaken conduct of local officers on such occasions. There are strict orders that there should be no avoidable delay in granting permission to unobjectionable

processions and religious proceedings or practices of any community whatever. The guiding principles in all that the Government and its officers permit or prohibit are: (1) That nothing which is likely to wound the reasonable susceptibilities of any community should be allowed to be done by any other community under cover of its religion; and (2) that every care should be taken not to prohibit and prevent any religious practice or procession which has been customary in the ordinary sense of the word, or which, if non-customary, is quite harmless and unobjectionable in the sense of not being offensive to any community. Whatever religious colour is given to a practice or procession, it must needs yield to Law and Order, if and only if it cannot be proved to be ancient and well established beyond reasonable doubt.

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SECRETARY.

Nov. '37.

TRAVANCORE'S LEAD

BY MR. G. A. NATESAN

It was a historic and momentous Proclamation which His Highness the Maharajah of Travancore issued on the 12th of November. No more precious gift could have been bestowed on the occasion of his Twenty-fifth Birthday by His Highness on as many as sixteen lakhs of his most loyal and devoted subjects than the right to enter freely all the Temples controlled by Government.

Here is the Proclamation which is inspired by true religious spirit and noble sentiment:

Profoundly convinced of the truth and validity of our religion, believing that it is based on divine guidance and on all-comprehending toleration, knowing that in its practice it has throughout the centuries adapted itself to the needs of the changing times, solicitous that none of our Hindu subjects should by reason of birth, caste, or community be denied the consolation and solace of the Hindu faith, we have decided and hereby declare, ordain and command that, subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there should henceforth be no restriction placed on any Hindu by birth or religion on entering and worshipping at temples controlled by us and our Government.

That the young Maharajah is a ruler with great and noble aspirations and possesses determination and courage of a high order is amply demonstrated by this bold step rightly acclaimed as one of the greatest reforms in Hinduism since the days of Ramanuja.

And so by one stroke, has been removed an age-long injustice, thus helping immensely the speedy rehabilitation of the self-respect of large numbers of the submerged Hindus in the State. In taking this bold step, the Maharajah has greatly strengthened the cause of Hinduism and

contributed not a little towards its solidarity. He has proved too by the adoption of this reform that Hinduism is a living religion and that it has still great vitality and adaptability.

Well might Sir C. P. Ramaswami Aiyar, who ever since the young Ruler ascended the throne, has been his friend, philosopher and guide claim

this will be remembered in the coming ages as a movement of renaissance. No longer can the reproach be levelled against Hinduism that professors of its own doctrines are treated as outside the pale of its society.

And well might Mahatma Gandhi exclaim:

In the House of God in Travancore henceforth there will be no distinction between man and man. There will be no Harijan, no High Caste. All will be Harijans, children of God.

The name of His Highness the Maharajah of Travancore will go down in history as a great Hindu Ruler, who took the first great and bold step towards the emancipation of his humble fellow-religionists.

It is a happy commentary on the rapid growth of public opinion not only in the State of Travancore, but throughout the country that this great and far-reaching reform has won the approval of several of the heads of the religious Mutts, well-known exponents of Sanatana Dharma, ardent social reformers and politicians of all classes and creeds.

It is a matter for profound satisfaction that the State authorities, the priests and the orthodox section in Travancore have allowed the Harijans to enter the famous Padmanabha Swami Temple to worship at the main shrine and receive *prasadam* in the usual manner.

Mr. C. Rajagopalachariar, the well-known Congressman, who led the first batch of Harijans into the temple of Sri Padmanabha, thus describes the scene :

I must say that my wonderment and joy over this Proclamation has only increased by what I have seen with my own eyes of the way in which it is being loyally given effect to.

As I watched the Pulaya boys, who were thus received into the Hindu family, from which they had been so long kept out, and as I saw the joy

that suffused their faces, my eyes were filled with tears, and I felt like a mother that found her lost child again. The whole thing is too great for words. A feeling of deep thankfulness overwhelms one when one realises that all this has been achieved without paying the price of violence and strife that in the history of humanity hitherto such changes have demanded.

All honour to the brave young Ruler, his enlightened mother, and his brilliant and sagacious Dewan, who guide the destinies of this ancient State.

INDIANS AND THE NEW CONSTITUTION

BY MAJOR D. GRAHAM POLE, EX-M.P.

INDIA'S New Constitution is not what those of us who believe in freedom and the liberty of the subject would like it to be. We should like to see India with a Constitution that would make India for the Indians as much a reality as is England for the English.

India's Constitution does not give Indians the same status in their motherland that Englishmen have in England. Yet the Constitution will be worked and those who refuse to take part in its working are handing over something that is valuable—and has in it the seeds of great possibilities—to those with whom they do not agree. The *machinery* of government is, to a great extent, being placed in Indian hands. In my view, that in itself is a position fraught with great possibilities. If I were an Indian—even an Indian extremist—I would grasp the opportunity now offered of making myself familiar with the machinery of government. The more it is worked by Indians, the more will be handed over to them still further vital interests in their own country. To go back is impossible. The only course now is to go forward and get more and

more of the government of the country in Indian hands.

It should not be forgotten that if the Constitution—unsatisfactory as it is—is worked by Indians efficiently, it makes it all the easier for a Labour Government in this country to extend the scope of that government in Indian hands. No one is more conscious than I that every *vital* thing is still in the hands of the British Government, but these could and would be handed over to Indians by a Labour Government, if only they could get help and encouragement from the Indian side.

Do not forget that the so-called "strong rule" by Dictators is spreading in the world to-day. There are not lacking in this country those who would like to see that sort of rule re-established in India. Only Indians can prevent that—and only I believe by working the present Constitution, pointing out its deficiencies and defects as they go along, but taking out of it all that is in it.

May India prosper. Let Indians realise that there are some of us here who believe in them and in their right to full citizenship in their own motherland and the right and ability to look after the interests of Indians abroad. Help us to help you.

INDIA AND SOCIALISM

BY DR. B. PATTABHI SITARAMAYYA

FEAR is the enemy of freedom. It is the foster-mother of cowardice and with cowardice come abjectness and servility. Fear also indicates weakness and makes for conservatism, for one would not then have the courage of one's convictions. One would feel under it that change must be resisted and abhorred. Why—because one would be afraid of its consequences. The man of courage welcomes change as the harbinger of progress, not that all change must be progressive, but that there can be no progress without change and he who fears change naturally is content either to vegetate or to retrogress. After all, even the conservative mind cannot get away from its own traditions. The traditions of a country or civilisation are the link between the bygone past and the ever receding future. In them are embedded the rich and inestimable experiences of our forbears. But traditions themselves have changed from epoch to epoch and era to era. Have we not all read in our *Ithihasas* of the cycles of time, the revolution of ages, the change of Yugas beginning with *Kritha* and ending with *Kali* and the cycle repeating itself? Of course, the intervals of time are long—too long for the handy foot-rule and the compact measure tape of the modern age. The single cycle of these four Yugas or a mahayuga covers 38,93,033 years and we have covered according to our tradition 155 trillions of years (155,52,195,58,85,033 years since the beginning of Brahma) and according to the Western calculations as the Earth's age 200 crores of years. Would it not be a little extravagant to claim that life and society have remained unchanged during these crores and

nirbundums and *arbundams* of years. In our own day during a decade, we have witnessed changes which might have, according to the rate of previous progress, covered centuries. How much then should the world have changed through this fraction of a vast eternity!

If, in the *Kritha* Yuga, there was no buying and selling, no profit and loss, no master and servant, no riches and poverty, and from that Utopian state, we have degenerated into our present lot, is it not a commendable proposition that we should earnestly seek one day to ascend to *Kritha*, even as we have descended to *Kali*? And such an ascent, such an evolution,—what is it but a stride toward socialism—a term, more abused for the name than for what the name implies. It is sometimes necessary to interpret modern ideas in terms of ancient phraseology and our aversion to what is new would abate when we recognised that whatever is called new is really an misnomer of things familiar, things old, things ancient. Let us not, therefore, abhor socialism much less fear it. Let us study its content and see whether, after all, it would not, when duly sublimated, re-echo some of the deeper sentiments lying hidden in our own hearts and seeking, or even struggling for an adequate expression to the outer world. Do we not all give alms in our houses to the maimed and the lame, the blind and the dumb, to the lepers and cripples, to the decrepits and even the wandering bands of professional beggars? Charity has become so deeply ingrained in the nation that it is considered *un-Indian* to turn away a mendicant, and the child's emotions are trained and nurtured

by a well directed initiation of them into acts of daily charity at the gate of the Indian Home. What lies at the root of this age-long, deep-rooted, wide-spread national custom? It is but the rendering into daily practice of the prayers of the Hindus with which the *swasthi vakyams* conclude the Parayanams of Indian Epics—*Lokah samasthah sukhinos asthu* and *sarve janah sukhino Bhavanthu!* A sense of universal brotherhood, a close concern for the well-being of our fellow-men—these have regulated the social structure of the Hindus and Socialism rather than nationalism constitutes the foundation of Indian society. If, therefore, to-day, considering the marked degradation which society has suffered in its pursuit of wealth and power, the reformer reminds his countrymen of the larger duty which is suffering neglect at their hands, we need not discover in them strange spectres, which we cannot dispel or fantastic ghosts that we must fear.

Socialism is not the armoury put on by the rich to protect themselves against the attacks of the poor. Nor is it the mendicant bowl which the poor send round for doles from the rich. In the West, it is the reaction against the capitalism which has succeeded a feudal age through the progress of machinery. In India, the onslaughts of capitalism may not have been as disastrous as in the West, but the effects of Feudalism have not been less devastating. Indian society which was reared for ages on a well-balanced regulation of wealth and power and has successfully eliminated unemployment has, through a thousand years of foreign rule and two centuries of contact with Western civilisation—during the acme of its industrialism based upon application of power—presented to us

thinking men and women of the land problems as serious as those brought to the fore in any capitalistic country. Be the causes what they may—and they are numerous—the problems of economics confronting us show all the complexities of a materialistic civilisation and all the drawbacks of a weakened socio-religious foundation of society.

The outlandish ideals of the materialistic civilisation—these alone are sufficient causes for the retrogression of society. They constitute the seed which has been broadcast on a favourable soil. How has this soil been made favourable and what is it in the first place? The weakened hold of the ancient socio-religious root principles on society has provided a suitable soil, having led to the disappearance of the natural heads of society who could influence its component factors for good or for evil. That headship has quietly and imperceptibly passed on to the Western rulers, who have not had either the opportunity or the possibility of judging India's needs or judging the appropriateness of the wares they have been supplying to meet those needs. The mental condition of the people in India—notably of those trained in Western education—became, therefore, a fit soil for the greediness and love of money inculcated by the materialistic ideals of the West for the middle class folks of India. When the seed and the soil have suited each other, and the weather conditions have been favourable, the result has been a luxuriant growth—not of the indigenous virtues well balanced between wealth and power, but of the outlandish ideals of a concentration of both. Money has thus come to rule society, *service* being no longer the vital and operative force in life. When, therefore, the

socialist—charged with the dynamic ideology of the West—presents and pursues ideals meant to equalise opportunities and redress the ill-balance between the good and evil things of the world, the English educated aristocracy of India along of course with India's own and ancient aristocracy of wealth is aghast; and with upraised hands, invokes the curses of Government upon the poor reformers whose ideals cannot be challenged, whatever may be said about the processes of achievement countenanced or held in view by them.

What, then, shall we do? Shall we sit with folded hands showering imprecations upon the zealous, if misguided, advocates of a more righteous and equitable basis of society or shall we turn up the frontiers of our traditions, re-examine the foundations of our society and adjust once again its ancient and effete principles

to the changed and ever changing modern conditions? To engage ourselves in such a task would be helpful in reconstructing India on abiding principles. In other words, the future demands that the present shall adapt itself to its environment. Such an adaptation requires openness to conviction, susceptibility to change, and receptivity of new ideas. All these may really and in essence be a rediscovery of the past—but of a past attuned to the present and the future. If we may vary the language and make it more direct, the need of the hour is a dispassionate examination of the principles of socialism—not with a view to a wholesale copying of the slogans and shibboleths of foreign countries, but to hitting out “ancient solutions of modern problems” as Lala Bhagwandas would say and fashion India's destiny on Indian lines.

ELECTION HUMOUR

By “OMEGA”

ELECTION time affords excellent opportunities for passage-at-arms and witty retorts between rival contestants or their supporters. At an electioneering meeting, the heckler is a force to be reckoned with. If the speaker is not smart enough, he may be snuffed out by an inconvenient question or an irrelevant interjection. A rather pompous orator rose on one occasion to make an extended speech at an election meeting. He began in this rather sententious fashion: “Mr. Chairman, I have lived long enough—.” “Hear, hear,” filled in a member of the audience and such a storm of laughter broke out that the aspirant for parliamentary honours was obliged to resume his seat. Another candidate was speaking in

the market square. Said he: “I want land reform, I want housing reform, I want insurance reform, I want——.” “Choloroform” came a voice and the speaker collapsed.

But a skilful orator may turn interjections entirely to his advantage and score a thumping victory over his opponent. It is recorded of a worthy barrister whose complexion bore evident marks of a long over-indulgence in whisky and soda that when he had concluded an eloquent speech, a working man in the audience got up and said: “Aspinall, tell us what makes your face so red.” “Blushing at your impudence,” came the reply like a rapier thrust, which reminds me of another. A politician was constantly being interrupted by cries of “Speak up” and “Louder” from a member of the

audience. Fixing his eyes on the offender, the candidate said, calmly and impressively: "I do not propose to raise my voice because I think the ears of the man who is interrupting me are quite long enough to hear at that distance."

Sometimes a little severity in dealing with the heckler on the part of the speaker pays well. Such was the attitude adopted by Sir Sidney Russell-Wells once when he had to confront an hostile audience, which persisted in interrupting his election address. "Bear with me a little longer," pleaded Sir Sidney patiently. "I have still a few more pearls to cast." Take another. A speaker in an area of acute distress was challenged by a heckler who called out: "You say there is a lot of unemployment. I deny it. How do you account for the fact that my sister who lives here cannot get a man to saw her logs?" Immediately the speaker replied: "I refuse to answer that question until I have seen your sister."

Some of the witty replies of Lloyd George are unforgettable. An irate woman once interrupted him with the remark: "Mr. Lloyd George, if I were your wife, I would give you poison." With perfect equanimity the speaker retorted: "Madam, if you were my wife, I would take it." On another occasion he administered a powerful blow to an impertinent heckler who said: "Mr. Lloyd George, do you remember that your grandfather was a donkey-cart driver?" After a pause of half-a-minute, L. G. said thoughtfully: "Ladies and gentlemen, you will have to excuse me. The cart has gone out of my memory, but I find that the donkey is still living." The effect was instantaneous. What can anybody do with such a man!

It was the year 1913. The new woman orator waxed eloquent. "And what," she

demanding as she came to the climax, "is to be the result of our emancipation?" She looked round with the calm assurance of one who had asked a poser, and this was too much for the little man who was waiting for his wife in a far corner of the hall. "I know," he shouted. "Ah," returned the new woman on the platform, scornfully, "the little man with the bald head thinks he has solved the problem that we came here to discuss this afternoon. We will gladly give our attention while he tells us what is to be the result." "Cold dinners and ragged children," roared the little man.

One of the wittiest retorts given to a canvasser is recorded in connection with Lady Randolph Churchill, when she was canvassing among the voters of Woodstock on behalf of her husband, the then Chancellor of the Exchequer. Interviewing a working man, she asked for his support. "No, certainly not," he replied, "I should never think of voting for a lazy fellow who never leaves his bed until dinner time." The lady assured him that he was wrongly informed, adding: "As I happen to be his wife, my evidence ought to be conclusive." "Lor, madam," he at once replied: "if you were my wife I should never want to get up."

This is reminiscent of the neat reply that young Winston Churchill gave to a coquettish lady who told him archly: "Winston, there are two things I can't endure, your politics and your moustache." Sharp came the reply: "Madam, you are not likely to come into contact with either."

On one occasion, Macaulay had an unpleasant experience at Edinburgh. He was contesting a seat in that constituency and was standing side by side with his opponent on the balcony one evening, when he was struck by a dead cat. The member of the audience who threw the animal at once apologised and said that he had intended it for his opponent. "Well," said Macaulay, "I wish you had meant it for me and struck him."

TEMPERANCE IN JAPAN

BY THE HON. MR. JUSTICE A. S. R. CHARI

DESPITE opinion to the contrary in certain quarters it is a fact that compared to the nations of the West, the Japanese are not only not heavy drinkers but may even be said to be abstemious. This encouraging feature, it is needless to observe, is due in a large measure to the doctrines of Buddhism. Temperance is not of modern origin but forming as it does one of the five fundamental precepts or *silas* of Buddhism, it was introduced into the country many centuries ago, in fact along with Buddhism itself. Next to the more or less innocuous beer which is locally manufactured, *Sake* is the national drink. It is manufactured in Japan itself from rice and it is an exclusive product of that country. It is said, though I claim no certain knowledge, that its effects are not so deleterious as the strong drinks of the West. Here, again, even in drink, the Japanese are if anything patriotic, and foreign brewed drinks are eschewed in favour of *Sake*. However that may be, this national drink is used on all occasions whether festive or funeral. According to statistics, the annual consumption of *Sake* amounts in value to about one thousand five hundred millions *yen* and the *Sake* manufacturers pay a tax of about two millions *yen* to the State. These figures at first sight may appear staggering but a little reflection shows the contrary. Japan has a population of nearly 70 millions of inhabitants and a little calculation shows that the *Sake* consumption per head amounts in value to about 20 *yen* about Rs. 16 per year or a little more than a rupee per month. This, again, gives an average of half an anna per head per day which cannot at all be said to be excessive in a people living in one of the extreme cold climates.

The Japanese brotherhood of Good Templars, the premier organisation to put down drinking, has, however, been taking up the matter seriously and starting a vigorous movement throughout the country to put down the drink evil. At present there are more than 2,600 Temperance Societies with a total membership of 350,000 members. The local societies are co-ordinated under the leadership of the central organisation, which is known as the Nippon Kokumin Kinshu Domei, i.e., The National Temperance League of Japan. The headquarters publishes two monthly periodicals devoted to the propaganda of temperance. One of them has a circulation of over 50,000 and it is likely that in the near future its circulation will double itself, thanks to the vigorous efforts of the leaders of the temperance movement.

One of the notable achievements of the Society has been to develop a model village of entire teetotallers in one of the prefectures. This village is Kanowoninna and it is situated in Ishikwa prefecture. The Society has succeeded in keeping the whole village entirely dry for the past 10 years. The great success of this model village is an eye-opener to the people of India and an answer to the contention often put forward that a dry propaganda is of no practical value. During the past 10 years, the villagers of this model village have accomplished things which at first sight would seem impossible. In the first place, they have repaid all their old debts and in addition have accumulated more than 100,000 *yen* for a common village fund. They have built a new school-house for their children. But the most important result of the village going dry has been apart from the inhabitants becoming

healthier mentally and physically, the entire absence of crime in the village. During this period not a single crime has been committed or recorded. It is reported that during the recent elections, all the qualified voters in the village attended the polls without a single absentee and there was no violation of the election laws.

Another noteworthy example of the success of the movement is found in a coal mine in the Kyushu islands which, as your readers are aware, forms the southernmost island comprised in Japan and contain many industrial centres. As the result of a local temperance society organised under the leadership of the National Temperance League, nearly 400 miners have gone dry. It is reported that compared with the "wet" miners, their efficiency has increased by 25 per cent., their regularity of attendance by about 15 per cent. For a week from July 1st what is known as Safety Week will be observed in all parts of the country, and the Kakumin Kinshu Domei is planning to stage an intensive campaign

in favour of temperance and awakening the nation to the urgent need of putting down the drink evil, particularly in raising the present age of persons who are permitted to indulge in drink.

These beneficial measures, however, as must be naturally expected, have not been free from opposition from vested interests and in this respect Japan is not different from other parts of the world. The brewers of these drinks, it is said, are doing counter-propaganda in favour of the practice of drinking and are sparing no pains to make their bars and prices attractive to customers. But in the long run there can be no doubt that the temperance movement must succeed and signs of this are not wanting in Japan, where the movement has indirectly received support from an unexpected quarter, namely, the general depression prevailing in the country with shortening purses and more unsatisfied wants and necessities. If only India could start some model villages of this kind, it would, I am sure, give an impetus to the movement and consequent benefit to the mass of people.

A Hindu Sister of the Great Mughal

By MR. ABDUL GHAFUR, B.A. (Hons.) LOND., M.A., M.Sc. (ALIG.)

IT is the festival of Saluno in the month of Sawan, the monsoons have broken and the delightful rainy season has set in—a season which charmed the Nature-loving heart of Babur like the spring season of his own table-lands of Samargand and Farghana. The dark clouds are gathering upon the horizon and are racing across the sky like the wild elephants in the forest of Brindaben. A European can hardly imagine what blessing is the rainy season in India to the land already baked and

scorched through the long and tiresome summer. It was why "Looking at the Clouds" was a favourite subject of the Mughal painters, and the Saluno festival was celebrated with such eclat ever since the days of Jehangir.

These are the days when the simple hearted, unsophisticated girls, who are married far away from the homes of their birth, cast longing glancing homeward and pour out their very souls in melancholy rustic songs, melodious and full of restrained

emotions. They sing them to the rhythmic movements of the swings in the mango groves in the rural setting of the Indian village. These songs are the treasures of the Hindi and the Urdu literatures, the purest gems lustring with the innocent grace of the heart of a simple Indian girl. In these songs she sends happy greetings and fervent prayers for the safety of her brethren and her parents, recalls reminiscences of her childhood and expresses a timid hope of an invitation to her parental home and the haunts of her early days. Very often she sends the Rakhi, threads of silk and tinsel for her brother or puts them herself on his wrist with sisterly love and affection. The Rakhi signifies the amulet of the olden days, a charm against the Evil eye.

On such a day, busy preparations were made for a splendid feast in the Lal Qila (The Red Fort) of Delhi. The dishes were mostly Indian delicacies and meat was tabooed. Under the shade of the mango trees of the palace gardens, the ladies of the harem enjoyed joy-rides on the swings. On such a day, the Emperor Shah Alam II held his festival durbar to receive his sworn sister, Ram Kaur, the Brahmin lady who once kept a lonely vigil over the corpse of the late king, who was murdered on the sands of the Jumna, thus winning the lifelong regard and gratitude of his successor. The royal sister arrived in a decorated palanquin, the splendour of her escort matching the magnificence of an oriental court. She was received at the gate of the Zenana by Shah Begum or the chief lady of the Palace and others. The Emperor sat in his full regalia of the festival day and Ram Kaur advanced with a gold-box in her hand out of which she took a Sumaran

(rosary) of lustrous pearls set off with gold buttons and with a simple grace and the tender affection of a sister she would put the Rakhi on the wrist of the Emperor. The king thanked her with a gracious smile and in his own turn put in her arms bangles of green emerald. The royal presents like the shawls were awarded to the people; the Brahmins read prayers for the welfare of His Majesty. When the assembly dispersed, the royal sister took leave of her royal brother, the ladies of the royal household saw her to the gate of the palace and then she left for home.

This ceremony of the Rakhi and celebration of the event was continued till the last days of the Mughal Emperors. Under Akbar II, the daughter of Ram Kaur visited the Palace on the eve of the Rakhi and the last king of the House of Timur, Bahadur Shah, also celebrated the festival of Saluno with great pomp and show.

The happy inclusion of the Saluno in the court celebrations is associated with the tragic end of the Emperor Shah Alamgir II (1754-1759). The king, who was a mere shadow of his illustrious ancestors, had devolved all his powers into the hands of his treacherous ministers, who finally plotted to make away with the weak king. For this purpose, he took advantage of the weakness of the king for mysticism and its practisers. Love of the mystics, sages and the recluses has been a characteristic of the Moghal Emperors ever since the days of Akbar the Great. Jahangir visited twice the celebrated Hindu sage of Ujjain, Achhada Rup, and on his recommendation set at liberty his rebellious son, Khusro. The ill-fated but popular Prince Khusro was a great favourite of

the Sikh Guru Arjan Das, who once supplied monetary help to the needy prince. Dara Shikoh translated the Upanishads with the help of the Brahmins of Benares and his talks with the famous mystic Baba Lal are even to-day a source of inspiration to the seekers after truth.

To return to our story, the unfortunate Alamgir II accompanied his betrayers to Kotla Firoz Shah, where a mystic was said to be staying at that time. The visit being of a private nature, there was no retinue. The assassins' task was rendered easier. The unwary king was caught in the trap laid for him and was speedily made away with. His corpse was thrown on the sand bank of the Jumna. The river is the most sacred to the Hindus next to the Ganges and the people of Delhi flock every morning to the river-side for an early dip in its sacred waters. It was here that Nizam-ud-din Aulia, the Muslim saint, used to enjoy the morning scene on the river bank and burst into his lyrical rhapsody of the praise of all creeds and religions. In the early hours of the morning, Ram Kaur came to the river and was horrified to see a corpse lying on the bank. Being a brave woman, she crept uneasily closer and saw the features of some known face whose memory hovered about in her mind until it gradually dawned upon her that it was the corpse of the late king of Delhi. The modern mind can hardly grasp the ideas and the notions of honour and the fidelity to the last which the Indians entertained in those days. For the brave woman it was an obligation as important as a religious duty to prove faithful to her sovereign unto death. She kept a solitary vigil in the dark over the dead body of the king until aid came from the Fort. For this good turn and noble

deed, the Emperor Shah Alam, the succeeding monarch, swore a royal oath to hold her as his sister always. Thus the festival of Saluno came to be celebrated with such eclat in the royal palace.

Most of the ancient festivals in all ages and climes have been associated with the seasonal changes. After the cold dreary winter, the spring season is often welcomed with a festival day and the Nau-Roz (the New Year's Day) is celebrated by the Persians, both Muslims and Zoroastrians. The Flood Day of the Nile is the harbinger of good harvest and prosperity to both the Muslim fellah and the Coptic Christian and is a red lettered day in the Egyptian calendar. All the Hindu festivals with a few exceptions are celebrated on the change of seasons and seem to be peculiar to the climate of the country. They have grown spontaneously out of the natural conditions obtaining in the country, and none was more alive to the fact than the Mughal Emperors. They celebrated most of the festivals with special durbars, military reviews, the weighing ceremonies and royal feasts.

Jahangir notes in his autobiography how the royal horses and the elephants were decorated on the Dussara festival; the horses were henna'd and decked out in gold and silver caparisons. On the death of Akbar's mother, the court was observing mourning. But the festival of Dussara falling on the next day, the king ordered all to change their mourning dress for the festival garments, otherwise he told it won't be a good augury. On the Diwali day, the royal chariots were passed in review before the Jharoka (the balcony where the king sat) and the bulls of the royal farm were decked out with henna

and brocade. The officials took to the pleasures of the table with great joy, and gambling was the favourite pastime on that day. At night illuminations were made in the royal palace, and the towers on the river-side shone forth with the flickering flames of thousands of lamps on the night of the Diwali. On the occasion of the Holi celebrations on the eve of the vernal equinox, the pageants passed before the royal balcony and were handsomely rewarded for their performances. In one case at least, it seems Muslim influence changed the name of a festival. The festival of Sharini in the month of Sawan came to be known as Saluno or Sal-i-Nau (the Persian for New Year), because it was the first important festival of the Hindu year. No other king was so alive to the beauty of natural scenery than Jahangir, and he looked forward to the rainy season

with evident pleasure. This was why he celebrated the Rakhi ceremony with great magnificence.

This noble example of participating in the festival of others was followed till lately by the Indians generally. Sir P. C. Ray writes in his autobiography how in his childhood, the Qazies of a neighbouring town were invited by his elders on special occasions. The members of the Central Legislatures once celebrated the Holi festival during the Delhi session but it seems the custom was soon dropped. It is high time that we should try to arrange for common festivals, so that common enjoyment may bring in its wake mutual trust and confidence. If we cannot decide in favour of the old, let there be new festivals, which may be celebrated in common by all communities. Afghanistan has established a common festival of Independence Day, then why not India.

BYRON AND INDIA

BY

MR. KALIPADA MUKHERJEE, M.A.

IT may sound strange but we read in the chronology of Lord Byron's Life and Works, that at the age of twenty, in the September of 1808, when the poet took up his residence at Newstead, he formed the design of visiting India. He was at the time probably engaged in preparing 'English Bards and Scotch Reviewers.'

All readers of Byron's *Childe Harold's Pilgrimage* are familiar with Stanza XI of Canto I

But very few probably know that Lord Byron originally intended to visit India. That this is really so appears also from Stanza VI of the same Canto.

It is probable that Byron like Shakespeare and Milton heard of the fabulous wealth of India.

What Lord Byron's reasons for this projected visit of his to India were, have been told by himself in that most interesting letter which he wrote to his friend John Hanson, dated 18th November 1808, from Newstead Abbey,

I am (as I have already told you) going abroad in the spring; for this I have many reasons. In the first place, I wish to study India and Asiatic policy and manners. I am young, tolerably vigorous, abstemious in my way of living. I have no pleasure in fashionable dissipation and I am determined to take a wider field than is customary with travellers. If I return, in judgment will be more mature, and I shall still be young enough for politics. With regard to expense travelling through the East is rather inconvenient

Indian Influence on Chinese Art

BY MR. V. B. METTA

INDIAN art has influenced Chinese art to a greater extent than, perhaps, any other foreign art. As to the extent that it has influenced it, it is difficult to say with certainty. Mr. Anderson thinks the early, that is the pre-Buddhist art of China, especially painting and sculpture, was due to importations from India. Mr. E. B. Havell, the greatest British devotee of Indian art, tries to prove that the six canons of Chinese painting which were formulated by Hsieh Ho in the sixth century were derived from Sadanga, the six limbs of Indian painting. Mr. Laurence Binyon goes to the other extreme and minimises the influence of Indian on Chinese art. The majority of present-day Western writers on Chinese art, however, agree in thinking that the influence of Indian on Chinese art was great, but was confined to Buddhist art. And they are probably right. There is plenty of evidence to show that there was an autochthonous art in China before Buddhism spread there. This native Chinese art was born in 27,00 B.C. at the same time as calligraphy, since the Chinese ideographs were originally pictographs. The earliest mention of painting is to be found in a book which was written in 1326 B.C. It was a naturalistic art. But it is lost. All that one can, therefore, say is that Chinese art, as we know it, is the result of the union of this old naturalistic art of China with the idealistic Buddhist art of India.

As to when this influence of Indian Buddhist art began, there is difference of opinion between different writers. Some of them think that it began when the missionaries sent by Asoka the Great reached China. But there is little evidence to support this theory. Professor Conrady

traces Indian influence on the paintings of the Han period, that is previous to the Christian era. But his statement is not easy to substantiate either. The critics who aver that it began in 67 A.D. when the messengers sent by the Emperor Ming Ti to India to inquire into Buddhism in 67 A.D. returned to China some three years or four years later with Indian paintings and statues are perhaps nearer the truth. And since then the intercourse between the two countries continued for eight or nine centuries, and Indian art continued to influence Chinese art.

There were various ways in which Indian art influenced Chinese art. Indian Buddhist monks took them or produced in China at different periods works of Indian art, which influenced the Chinese artists. Then there were Indian works of art taken to China by Chinese travellers and students returning from India. And finally there was the influence of paintings in the Indian style in the Tunhuang caves in Chinese Turkestan. The Khotanese artists who migrated to China about that time also, took it with them and spread it in the country.

This Indian influence reached China by two different routes—northern and southern. The northern route stretched from Gandhara and Turkestan to Shen-si, Shansi, and Chih-li, and the southern route was from India to China by sea direct. Only small pictures and statues must have been carried by this southern route, since they were carried in ships. Into what forms the art carried by this southern route developed, we do not know yet.

It is likely that there was a southern land route also, but of this we know nothing as yet.

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INDIAN INFLUENCE ON CHINESE ART

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Most, if not all the works of art which were carried to China along these two routes have unfortunately been lost. The loss was due to the destructive climate of the country, wars, and the order given in 845 by the anti-Buddhist emperor Wu Tsung, to destroy all Buddhist works of art. Therefore, all that we know of the Indian works of art carried to China or made by Indians in China is from information which is given in old Chinese annals and itineraries. It is from these old books that we learn that in 480 A.D. Gunavarman, an Indian monk, painted a jataka scene in a temple near Canton; and that among the court painters of the Emperor Yang Ti—who lived at the beginning of the seventh century—were three Indians by name Kabodha, Dharmakuksh, and Bajna.

The Chinese art of the early Buddhist period has also been lost for the same reason. It is, therefore, from the books above-mentioned that we learn that this Indian art influence was so strong that it displaced Chinese painting from the East Chin to the T'ang dynasty in the north till the rise to power of the Southern Sung in the tenth century.

The Indian influence was on architecture, sculpture, and painting. The Chinese learnt from the Indians the idea of making caves for religious purposes, and built the Tunhuang, Yun Kang, and Lung Men caves. According to Mr. Havell, the Chinese pagoda is of Indian origin, being nothing but a modified form of the Indian stupa. This modification took place in Nepal. This theory of the Indian origin of the Chinese pagoda receives some support from the fact that the Chinese traveller, Hwui Sheng, took back with him from India brass models of the Indian stupa.

The Indian influence on Chinese painting and sculpture is to be seen in the images and paintings of Buddha and of the Indian gods and goodesses and semi-divine beings, who went to China in the wake of Buddhism. The postures of these divine or semi-divine beings, the elaborate symbolism employed in them in the way of gestures; etc. and their form—slim waist and pronounced hips—the fervent mood of contemplative ecstasy, are all of Indian inspiration. The atmosphere of religious intensity which pervades the T'ang art is also of Indian origin. And so, too, is the Cha'an (Japanese Zen) sect of Buddhism which inspired the landscape painters of the Sung period.

And this Indian influence in religion and philosophy continued in some form or other to influence Chinese painting till the end of the Manchu period and is even now not quite dead.

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Hindu-Muslim Problem

BY MR. K. M. MUNSHI

DR. CLIFFORD MANSCHARDT'S book "The Hindu-Muslim Problem in India" (Published by George Allen & Unwin, London) is an interesting study of the problem made by a sympathetic American, who has served Indians for many years and who possesses first-hand knowledge of the worst aspects of communal tension as seen in Bombay during the recurring periods of Hindu-Muslim riots. His analysis is largely dispassionate and correct and his search for a solution is characterised by intense sympathy. The first part of the book is taken up by the social and religious causes of tension. It must be confessed, however, that the learned author has failed to give due credit to the British policy of divide and rule persisted in since the days of Lord Minto as one of the major causes of the unfortunate tension between the communities.

In discussing the future, Dr. Manshardt has shown and I think rightly that the method of intelligent goodwill is the

only way open to India for solving this problem. One would wish that the author had pursued the analysis of this method and shown the ways in which this method can be successfully pursued. Nationalism no doubt provides a powerful solvent in which communal feelings may be solved. Perhaps, if public questions are focussed on economic evils, communal difficulties may recede into the background. But the heart of the problem, I am afraid, will not be touched by these methods. In many aspects of life to-day, the Hindu stands divided from the Muslim, the social and cultural contact between the two is superficial; and unless the enlightened from both the communities develop points of greater and better social and cultural contact, the present state of things are likely to continue. Effort, therefore, requires to be concentrated on this aspect of the problem, and I have no doubt in finding such a solution, this little book of Dr. Manshardt's will provide a safe guide.

CALENDAR REFORM

BY MR. P. NARAYANACHAR, M.A., L.T.

THERE is a movement on foot in the world to-day to reform the present Christian calendar. Nothing is strange about this; for, since man emerged from his savage state, he has been tackling this problem and making variations from time to time.

The first difficulty that has to be recognised in any scheme of calendar reform is about the movements of the Earth round the Sun and about its own axis. The period of revolution round the Sun is the Year, and the period of rotation of the Earth about its own axis

is the Day. Unfortunately one is not an exact multiple of the other, and the year is nearly equal to 365.25 days. This number is obviously not divisible either by 7, or by 30. Hence we cannot have an exact number of weeks in a year, nor can there be an exact number of months each of 30 days.

The history of the existing calendar is interesting. It owes its origin to Julius Cæsar. In 46 B.C., the calendar that was in use in the Roman Empire was in a regular mess. Cæsar undertook to reform it with the help of an astronomer friend,

Sosigenes; and he adopted a scheme, wherein the twelve months of the year were to have alternately 31 days and 30 days except February which got only 29 days. This was done to conform to the limit of 365 days in the year, and the one-fourth day in excess was made up by adopting the leap-year system. The seventh month of the year was named Julius after the founder of the scheme, and this name has been subsequently anglicised as July.

Several years after Cæsar, Augustus slightly interfered with the Julian calendar. He called the eighth month Augustus (which has become in English August), and gave it 31 days depriving the poor February again of one day. Thus, thanks to the self-centredness of these two Emperors, we have in the existing calendar the peculiar phenomenon of two consecutive months in the year—July and August—both of 31 days, while a poor month like February, devoid of imperial patronage, gets only 29 days.

This system continued till the sixteenth century. But it had not taken notice of the inconvenient astronomical fact that the solar year is not strictly 365.25 days, but something less, and that once in 400 years, the year would get ahead of the seasons, or the Sun, by three days. This defect was remedied by Pope Gregory, who laid down that among the century-years only those divisible by 400 should be taken as leap years. The present calendar goes by his name.

The Christian calendar as it stands to-day is cumbersome and inefficient. The year is divided into unequal quarters, and still more unequal halves. The first quarter is of 90 days, the second of 91 days, the third and the fourth each of 92 days. The first half-year falls short of the second by three days. This factor makes industrial and

statistical computations inaccurate, and the absence of an integral number of weeks in a year presents innumerable inconveniences.

It is, therefore, proposed by well-informed men and women throughout the world to do away with this calendar and adopt a new scheme. The important features of the new scheme are: the year divided into four equal quarters each of 91 days; every quarter begins on a Sunday and ends on a Saturday; the number of weeks in the year is 52; and the 365th day is placed at the end as the year-end day; nameless and dateless; the leap-year day that recurs once in four years is placed at the end of the first half of the year, and is also treated as an extra day. Both these days belong as it were to "a no-man's land" and both are to be treated as international holidays.

This arrangement makes the calendar rational, renders statistical computations easy; and academic and industrial schedules become more efficient and less cumbersome. The calendar will be perpetual—the same days coming on the same dates every year. The New Year's Day will always be a Sunday, and the Christmas day will be a Monday. The fluctuations in the fixing of Easter will vanish, and every month will have always 26 working days—a boon to those engaged in the management of large scale industrial concerns.

This reform claims the attention of the whole civilised world. It can be introduced with the greatest convenience and ease only in a year when the New Year Day happens to be a Sunday. The next year with January 1st for a Sunday will be 1939 and the same feature will not recur till 1950. The Committee on Communications and Transit of the League of Nations (which meets once every five years) will take up the subject for discussion and it is hoped that international sanction will be given to this scheme and the present calendar will be purged of its anomalies and eccentricities.

The Rise of European Liberalism*

BY

MR. N. C. KELKAR

IN this book the well-known Professor of Political Science in the London University tries to interpret the facts and events connected with the growth of the liberal doctrine upto the French Revolution. Till superseded by Socialism, Communism and Fascism, Liberalism was the outstanding doctrine in Western politics. Prof. Laski accounts for the predominance which that particular doctrine obtained in the chapter on the "Back Ground", containing the historical summary of the political and economic conditions of Europe and the foundations of the Liberal doctrine. It is here he finds that beginnings were discernible about autonomous social discipline, which found its sanction independently of the religious ideal and in self-sufficient State and Society. A new world was rising, both in physical, geographical and ideological sense. Then follows the 17th century, which Prof. Laski characterises as the "Age of Genius", the implications of whose discoveries are not yet exhausted. Free trade is taking a new orientation. The business man is trying to rise superior both to the King and the Aristocracy. The revolution of the 17th Century had at its back the egotism of the business man, who did not object to Kingship as a symbol of the political State, but objected to the King's power proving a clog on trade and business. In the

chapter on the "Age of Enlightenment", he discusses in detail the evolution which Adam Smith completed but was continuous from the Reformation. The Prince was displaced by the Parliament, and the Parliament in its turn was displaced by the fundamental man of political economists, in whom Nature implanted motives of sympathy, self-interest, propriety, the propensity to trade and barter, a habit of labour schooled to prevent over-production and a propensity to be free. With these motives, man could very well take care of himself as an economic being. What he expected from the State was only that it should punish fraud, violence and external aggression. Towards the end of this chapter, Prof. Laski discusses the tendencies of the reputed age of enlightenment of which the outburst was the French Revolution itself.

A pathetic interest attaches to his concluding chapter in which he alludes to the silent approach of Socialism and Communism. The profit-making motive in the Liberal capitalist proved so absorbing that ultimately in the name of humanity but really in his own personal interest, he blindly chose war rather than frank Socialism. Prof. Laski concludes with the observation that though mankind has now entered upon the period of Winter, a Philosopher would comfort himself with the hope that a later generation will detect in the rigours of that Winter the grim prelude to a brighter spring.

* THE RISE OF EUROPEAN LIBERALISM. By Harold J. Laski. George Allen & Unwin Ltd., London.

Colour and Commerce

BY

MR. P. DEVAKINANDANA MENON

✓HAT has colour to do with commerce?

My answer is that it has to do with the sale of a commodity. It is what one learns from experienced businessmen. The phenomenal growth of the art of advertising and the ingenious ways used by businessmen in advertising is based upon the fundamental principle that a person purchases a particular thing because it has taken his fancy. If you want a vessel to drink coffee, you go to the bazaar to buy one. Now the need to be satisfied by your buying a country-made earthenware pot, an aluminium or glass tumbler, a soda-glass or a cup and saucer. The price of the thing is, of course, an important item which will weigh with you. Then the shape of the vessel must be one satisfying your fancy. Another factor will be the colour. To one the polished bright appearance of the brass tumbler will appeal. To another the crystalline colourlessness of the soda-glass might appeal. There might be yet others of less developed æsthetic tastes, who may prefer to have the dark blue or dark red enamelled tumbler. Thus you see that colour has to do much with the disposal of a commodity. Another well known example is the different colours of *saris* that appeal to women. This depends upon the class to which the woman belongs and the degree of her culture. The Parsi women prefer light coloured *saris*. The uneducated Tamilian woman prefers bright coloured ones. The educated among the same go in for somewhat lighter shades. The Malayalee woman sticks to her prejudice in favour

of pure white mulls with slender borders. The Moplah woman will not be satisfied with anything except white clothes with broad blue borders. The salesmen should know these preferences of colours if they want to succeed in their business. If one opens a shop dealing only in coloured *saris* in Malabar, he will have to shut it soon.

The study of these particular preferences is an important item. Motor dealers find that the South Americans prefer motor-cars to be painted bright red or yellow. Generally in other places these colours are tabooed. It would be a disaster for motor firms to export light coloured cars to South America, because they will have to repaint them if they want to sell. The preference of the South American for bright coloured things extends to other things also. The love of the American for the yellow shoe is proverbial. But if a dandy appears on the Madras Marina in bright yellow shoes, I wonder whether the other fashionable people who throng the beach will envy him. From what I know, he may be hooted away from the Aquarium. Yellow shoes will never sell in Madras.

Apart from these special preferences of different people, there are other instances where colour is of importance to commerce. For example, a German firm making ordinary pins found the sales went up by leaps and bounds when they changed the colour of the paper on which the pins were stuck from white to blue. Take the case of toys. Certainly bright colours are essential in order to attract the attention of the youngsters. You can

depend on the kiddies to place their hands on the brightest coloured of them when asked to choose. If there are two toys of the same pattern, one coloured red and the other white, you can depend upon your sprightly youngster choosing the red one in preference to the white one. This is a striking example of the attracting power of colour. What is true in the case of children is also true in the case of elders. If you are sceptic about the above statement, I will easily prove the truth of it.

If you are going on a railway journey and want a book to beguile the time in the train, you will step in to the Railway Bookstall. You see there two editions of Edgar Wallace novels. One has a brightly coloured wrapper with the name splashed in red and blue. The other edition has no wrapper at all. My dear friend, which will you choose? If you answer the question honestly, you will admit that you are likely to choose the one with the bright coloured wrapper. Ninety-five per cent. of the people are likely to have acted in the same way. Is not this tendency in us of vast consequence to the publisher? A publisher with this knowledge of the selling value of colour is likely to steal a march over the other, who did not know the importance of colour in commerce.

After all, there is no wonder at this phenomenon. Our appreciation of the fair skin in a girl, our prejudice in favour of the delicately coloured rose flower, are all due to the importance of colour in man's life. This part of human nature is of vast importance to the businessman as was shown above. Perhaps, the rise of Japan as one of the foremost commercial nations is due to their knowledge of

this importance of colour and their proficiency in the use of colour in their business. Even before they took their place among the nations as the manufacturers of all up-to-date things, they had a reputation of making brightly coloured things as the gaily coloured Japanese fans and boxes. They were specialists in colour, and when the industrial revolution came to Japan, they made full use of their hereditary capacities, and their wares even when they lacked intrinsic worth as in the early days, had that charm to attract purchasers.

Now I come to the point of our own position. Have Indians recognised the part colour plays in commerce? My answer is that we have not made use of it to the extent we ought to have. What I have in mind is about our indigenous arts and wares. Is there not a probability of our Madura wicker baskets finding a wider market if they are more judiciously coloured? Cannot we push the Tinnevely mats into European and American markets if they are splashed with more appealing patterns of colour with Welcome and Greeting mottoes? Will our mangoes be eaten in larger numbers by English kiddies, if they are wrapped in thin blue paper wrappers as the Australian apples? I think we have not fully realised the colour value in commerce. I should like to impress the importance of this on our businessmen. How to please the eye must be a question before every businessman with regard to the commodities he puts on the market. Colour has much to do with the capacity to please the eye. Wherein lies the attraction of the rainbow to which old and young gaze in wonder?

Twenty Fathoms Deep: A Story

BY MR. EWEN K. PATTERSON

THE pearling lugger *Sea Gull* rode gently at anchor on a slightly heaving sea that shone like burnished silver beneath the fierce glare of the tropical sun. The blistering heat caused the pitch in the deck-seams to run, while the stack of pearl-oysters lying on the deck gave off the overpowering stench of rotting shell-fish.

There was no escape from that smell; it was everywhere—food, water, and tobacco were impregnated with it, and even working down below the cool, crystal-clear waters in a diving suit it could not be avoided, for the very life-giving air that was pumped down was polluted.

For three days the lugger had remained anchored off the jungle-fringed coast of New Guinea over a virgin bed of pearl oysters twenty fathoms down. For three days, from daylight to dark, Baker, the skipper of the *Sea Gull* and also an expert diver, together with his assistant diver, Wallace, had been working on the oyster bed, making alternate descents. While Baker was below, Wallace rested, and *vice versa*, two natives attending to the pump and life-line.

Baker had just gone down, and now as Wallace tried to rest on his bunk in the stuffy cabin, he cursed: "Dash the heat," he growled. "This confounded life's torture. . . ."

There was nothing prepossessing about Wallace's features. Two furtive eyes divided a small nose which surmounted a weak mouth and chin. His face was by no means the type to inspire confidence; on the contrary, it was a face that revealed distrust, cunning, and greed, portents that did not pass unobserved by Baker. But the big pearler worried not. Although he disliked

Wallace as a man, he regarded him highly as a diver, because Wallace was a good diver, and good divers were hard to get in those days.

Wallace had had a thorough training in deep-sea diving work in the Navy. But his naval career had not been of long duration; for when certain despicable thefts on board his ship had been discovered, Wallace had lost no time in deserting at a foreign port. Then, after moving round half the world on a tramp steamer, he had arrived at the pearling port, hoping to secure a diver's job and to make a quick fortune at the "romantic" game of pearling.

But good diver though he was, Wallace had found it hard to secure a job, and it was only by chance that he had obtained his present position on the *Sea Gull*. Penniless and destitute, he had been lounging in the bar of the hotel at the port one morning waiting for somebody to enter and invite him to have a drink when Baker had arrived with the news that his Japanese diver had collapsed and died from heart failure. Thereupon, Wallace had promptly offered his services, and, as no other disengaged divers were then in port, Baker had taken him on.

That was six weeks ago, and the six weeks at sea had been more than enough to take all the romance and glamour from pearling, so far as Wallace was concerned.

"God," he mumbled, as he tossed about on his bunk, "fancy enduring this life of heat, stink, and niggers for fifteen dollars a week! I'm quitting as soon as we get back to port, and I don't think

Baker will be sorry to lose me. Damn him! Anybody can see he can't tolerate me. Won't even let me open a cursed oyster. Thinks I'd pocket any pearls I found, I suppose. And wouldn't I, if I got half a chance! Those three pearls he's got would do me."

Wallace allowed his mind to dwell on the three beautiful gems that had been found in oysters he had brought up the previous day. They were the first real pearls he had seen, and when Baker had shown him the three glistening, drop-shaped gems, and had told him they were worth at least five thousand dollars, Wallace had gasped with amazement.

"You mean to tell me," he had said, "that those three little things are worth five thousand dollars?"

"I do," Baker had replied, "and with a bit of luck I'll get more than that for them."

As he lay there Wallace thought of those gems. He had brought them up from the sea floor, and was getting nothing out of it. "Nothing but fifteen measly dollars a week," he grumbled. "Stinking food, cursed heat. . . and living amongst these filthy cockroaches," he concluded as he crushed viciously with his boot a large cockroach that crawled up the wall.

Five thousand dollars! Wallace's thoughts returned to the pearls. If they were only his! "Damn it, they are mine," he mumbled. "I found them, and before I'm finished they will be mine."

For several minutes he lay there deep in thought, when suddenly there came a shout from the deck, and with a curse he left his bunk. He arrived on the deck just as Baker was removing the massive copper helmet from his diving suit.

"Your turn," grinned the pearler. "One more trip down and we'll call it a day."

"Suits me," grunted Wallace, as he moved across and began to don his own diving suit.

That night, after the usual dinner of tinned corned beef, potatoes, stale bread, and black tea, Baker announced that he had found another small pearl in the oysters that had been brought up that day.

"Worth about two hundred dollars, I reckon," he explained, as after showing the tiny gem to Wallace, he placed it in a felt bag with the other pearls and locked the bag in a small iron box in his cabin.

Then turning to Wallace, he said: "And I've decided, old boy, to be fair with you, and give you ten per cent. of what I get for the gems. That's what I've always paid my divers, as a sort of a bonus, and I hope it suits you."

Wallace thanked the pearler profusely, and then pleading tiredness retired to his bunk—but not to sleep. For hours he lay awake, his thoughts always focussed on the pearls. "If I could only get a chance," he muttered under his breath. "Just a chance and I'll make them mine. Curse Baker and his ten per cent."

Wallace got his chance early the next morning, and he was not slow in seizing it. Baker, who always made the first descent each day, was due to come up from his first descent that morning, when he suddenly signalled for help.

"Massa Wallace!" yelled the native at the life-line. "Boss he want help! He tug—one, two, three—danger!"

Wallace, who had been sitting on the deck staring across the sea with his thoughts on the valuable gems reposing in

the little iron box in the cabin, leaped to his feet in an instant and rushed across to the native at the life-line.

"In trouble is he?" he said, scarcely able to control his excitement, for his chance had come. With Baker out of the way the pearls were his! The natives knew nothing about the gems, for Baker had always been stressing the importance of keeping such finds a secret from the natives. "I've known many a pearler who was murdered by a nigger for the sake of a pearl," he was wont to say.

Wallace could scarcely suppress a smile. His eyes gleamed greedily as he pictured to himself a future suddenly made rosy by the acquisition of the valuable pearls. Then he realised abruptly that he would have to make a pretence of saving Baker from whatever trouble he was in, otherwise the natives would talk and there would be ugly questions asked in port.

"Any more signals?" he asked, and as the native at the life-line shook his head sadly, Wallace hurried across the deck. "I'll go down and see if I can help him," he announced, as he clambered into his diving suit.

Presently he was ready, then arming himself with a large knife he climbed overboard. His heavy lead boots caused him to sink, and within a few seconds he had disappeared, leaving behind a stream of air bubbles that broke on the surface of the gently heaving sea.

Twenty fathoms beneath the surface of the water Baker had landed at the oyster bed, which occupied a small hillock on a great submarine plain, that was covered with shells, strange crabs, huge clumps of seaweed, and weird plants. The scene was

already familiar to him, but this morning the pearler noticed, to his dismay, that several giant clams had appeared overnight. The great bivalve molluscs were scattered about the oyster bed. Some of the shell-fish were fully ten feet across, and Baker picked his way carefully amongst them while he gathered up the great gnarled pearl oysters.

Then, as he was ready to make his ascent he suddenly noticed a large shark hovering near. Adopting the trick used by all divers in such circumstances, he released a quantity of air, which caused a myriad bubbles to shoot upwards. Invariably this scares a shark, but on this occasion it seemed to infuriate the monster; for it suddenly made straight for the diver. Baker whipped out his knife quickly with his right hand, and prepared to bait the foe with the other hand.

Nearer and nearer the monster came, and then, as it was almost on top of Baker, who lunged forward with his knife, the shark turned swiftly, and its tail struck the diver across the right shoulder, knocking the knife from his hand, and whisking him clean off his feet to fall right across an open clam.

As he struggled to rise, Baker noticed with horror that the clam's shells were closing quickly, and with a mighty effort he lunged forward and inflated his diving suit so that he could rise quickly. Upwards he shot, and although the effort saved his body from being crushed, he did not completely escape; for with a sudden swirl the shells closed tightly on his legs below the knees.

Thus gripped, and experiencing excruciating agony, Baker signalled wildly to the boat above. Then he looked round

for the shark, expecting to see the monster rushing forward to tear him to pieces, but the man-eater had disappeared.

As he waited for help, Baker suffered agonizing pain, and his senses had begun to swim when Wallace arrived. Baker waved weakly to his assistant, then stared in amazement as Wallace, instead of coming to his aid, stood a few feet away watching him with a sardonic grin on his face. Through the glass window of Wallace's helmet, Baker could see that grin, and a cold fear gripped his heart. He pointed wildly to his trapped legs, but Wallace merely grinned more broadly and slowly shook his head.

Then Baker realized the ghastly truth. Wallace intended to leave him to die. The fear of death gave him renewed strength, and for the hundredth time he endeavoured to free his legs. But his efforts were in vain; the clam's grip was unyielding.

Baker's breath now came in laboring gasps. He had now been down for ten minutes past his allotted span. He was growing weaker and weaker. There was a mist before his eyes, through which he could vaguely see the grinning Wallace.

* * * * *

Then slightly, ever so slightly, the clam's shells opened. It was as if the great mollusc had opened its shells to see what nature of a catch it had made. As it did so, the creature moved slowly backwards, and Baker fell free in a heap on the sea floor. Unable to stand on his crushed legs, he weakly raised his arms and managed to close the air-escape valve in his helmet. Immediately his suit inflated, and he was lifted from the sea floor, but as he began to float upwards,

Wallace came towards him with knife upraised.

But, as the cruel weapon began to swing downwards, both divers were suddenly caught in the swirl of a swift undersea current. Together they were whisked round and round, their life-lines becoming hopelessly entangled. Wallace blindly slashed and stabbed with his knife. . . Then came a rapid stream of air bubbles. . .

A roaring filled Baker's ears as he floated upwards; through the blood-red mist that was gradually blotting out his vision, he saw, waving gently to and fro in front of his helmet window, the severed end of a life-line—Wallace's own life-line which he himself had accidentally cut when blindly slashing at Baker with his knife.

As Baker's unconscious body went floating up, another lifeless body went dropping down—down to a watery grave twenty fathoms deep.

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E. Mar. '37.

SONGS OF SANTALIA

By MR. CHARULAL MUKHERJEA, M.A., B.L.

The clouds are clattering. The corn will come.

THIS was the solitary fragment of a Santhal song I gathered once. But for a long time the lines haunted my imagination with its simplicity and beauty. Before my ears, the Santhal bebies sung their songs as they trotted in their processions of five or six, arms entwined with her sisters and the liquid cadence fell up and down, leaving us just at the portals of the treasures of their folk-songs.

I was helpless. I did not understand them. So with the burst of the monsoon when I wrote a poem, I imagined in one stanza that they who kept concealed their wealth of poetry within their own languages must now run helter-skelter from their folk-dances—

Maids of Santhals from their dancing line, in giddy
steps with mohua wine,
We scatter, and they flutter to tend their kine,
that low aloud at our thunder squall.

Imagine my surprise when in the rains then showering, a group of Santhal maidens, all giggles and smiles, sought the hospitality of my verandha. And out of all etiquette and convention, they began to sing, while some began to talk with our *mali* in mixed Bengali and Santali. I meant to utilise the visit of the maids of Santalia, so I asked them to translate a stanza of their song. And the boldest amongst them thus rendered—

O thou ripened fig! What's the value of thy
high conceit?
Looks so bright w'll soonest fade. Don't forget it.

I was, perhaps, unconsciously punished for poetizing their discomfiture during the monsoon dances.

It was during the "Sorai", the December harvest-home of the Santhals, that I was somewhat successful in getting a peep into their folk-songs. This is a common

day for rejoicing among the Santhals, because the gods have given them rain, and the Sun and fair weather have contributed to a happy harvest. During these celebrations, they have a hunting day called "Hako-katko". *Hako* means fish and *katko* means crab. It is the common duty of all Santhals to hunt something on this day or in the alternative to catch fish or crabs. One of their standard songs on this occasion is a duet between a husband and a wife and may thus be translated to render something of their poetry—

Wife: In hunting mood, all merry dear,
Whistlest thou to mountains near.
Keya blossoms bring for me,
Champak flowers, certainly.

Husband: Shall bring'em love, shall give you
dear.

But flowers may fade when you wear?

Wife: My sense is sure. My wits alright.
My hair has magic to keep'em bright.

The festivities of "Sorai" last for a week. But throughout this period, the hills and dale, the villages and the townships, all assume a gay appearance with Santhals dressed in their best, playing on their pipes and the women wearing china-roses in their hair. Beginning from their day of purification called "Um", they pass through a day of sacrifice called "Dak", worship of cows (Khuntau), and finally there is a day called "Jale", a fixture for tribal greetings. This day resembles our Dussera day. Santhals visit from house to house and exchange salutations and best wishes. On this day, they sing a song while receiving the guests, a free translation of which is presented to the readers—

Welcome, welcome! O friends O dear!
What to offer, thou art so near.
The harvest comes with tunes of lute,
We greet embrace and salute.
The seeds we ate, the lands were sear,
Corns were scarce this live-long year.

and his successors, the title of Sripadmanabhadasa (servant of the Deity). With the political wisdom so characteristic of him, he foresaw the greatness of the British nation and, in 1758, soon after the success of Clive in the battle of Plassey, called to his bed-side his nephew and would-be successor, Rama Varma, and gave him his last words of advice to the following effect: "These Englishmen appear to be destined to such fame and glory as are hitherto unparalleled. Be it your constant aim and endeavour to secure their friendship and support!" This prophetic advice continues to be cherished as the most priceless heirloom in the Royal family.

Maharaja Rama Varma, who reigned from 1758 to 1798 A.D., was almost as great a ruler as Martanda Varma himself. He drove the Zamorin of Malabar from Cochin, made Cochin surrender to Travancore the taluks of Kunnatnad, Alangad, Parur and Shertallai, entered into perpetual alliance with the Nawab of Arcot, erected the celebrated Nedumkotta fortifications on the northern frontier of the State, defeated Tippu Sultan of Mysore and consolidated the entire territory from Tovala to Parur. In the wars in which the English East India Company were engaged in the Carnatic and in Mysore, the Travancore Forces rendered valuable assistance to the Company. Travancore was reckoned as one of the staunchest allies of the British Power and included in the treaty of Mangalore concluded in 1784 between the Company and Tippu Sultan. On the 17th November 1795, a treaty of perpetual alliance, was concluded between Maharaja Rama Varma and the English East India Company, under which the Company agreed to protect Travancore from all foreign

enemies. A new treaty was entered into in 1805. This Maharaja was also a poet and a well known patron of arts. He was known as Dharmaraja throughout India on account of his sense of righteousness and charitable disposition.

Since 1809 A.D., the history of Travancore has been one of steady development and all-round progress under a succession of able and enlightened rulers. Maharaja Svati Tirunal Rama Varma (1829-1847) was not only great as a sovereign, but also as a poet, composer and patron of arts. The songs composed by him in several Indian languages are deservedly well known. So remarkable was the progress attained by Travancore during the reign of Maha Raja Ayilyam Tirunal Sir Rama Varma (1860-1888) that it had the good fortune of being referred to as the "Model State" in the House of Commons. The regime of his successor, Maharaja Visakham Tirunal Sir Rama Varma (1880-1885) was brief but equally brilliant. Both these sovereigns were scholars of eminence. The greatest administrative success was achieved during the reign of Maharaja Sri Mulam Tirunal Sir Rama Varma (1885-1924) whose saintly character and ceaseless endeavour to ameliorate the lot of his subjects evoked universal admiration.

Travancore is thus one of the hoariest of Indian States. It is, perhaps, the only State in India which has never been actually subject to foreign domination. Although the ruler of an Indian State is the source of all authority in his territory, the Maharajas of Travancore have always acted as constitutional monarchs in the strictest sense of that expression. They have, nevertheless, kept themselves in close personal touch with administrative details

and borne the heavy responsibilities of rulership in the true spirit of *Dharma*, which is emblazoned in the State motto as their "household divinity". They have allotted for their personal expenditure only a very modest civil list. Their simplicity of habits is proverbial. They have scorned delights and lived laborious days. No other Royal family has been guided in greater measure than that of Travancore by the great maxim enunciated in Kautilya's Arthashastra: "*Prajasukhe sukham Rajnah Prajanam tu hite hitam*". The prosperity and welfare of a king consist in the prosperity and welfare of his subjects."

In His Highness the present Maharaja, Sri Chittira Tirunal Sir Rama Varma, G.C.I.E., Travancore possesses a ruler of whom she has every legitimate reason to be proud. Born in November 1912, His Highness succeeded to the throne on the demise of his grand-uncle, Maharaja Sri Mulam Tirunal in September 1924, and, on his coming of age, was invested with ruling powers in November 1931. In addition to a course of general instruction under distinguished tutors and practical administrative training in important centres of government both in and outside Travancore, His Highness has had the rare advantage of extensive foreign travel and intimate association with front-rank Indian Statesmen. Her Highness Maharani Setu Parvatti Bayi, is a lady of remarkable cultural and artistic attainments, and the service she has rendered to the cause of Indian womanhood is inestimable. Her Highness has taken a prominent part in the moulding of His Highness's character and outlook. The first quinquennium of His Highness's reign is crowned with memorable achievements in many spheres of

public usefulness. A Land Mortgage Bank and a Home for the Destitute and Infirm have been opened. The Legislative Council has been reconstituted on a bicameral basis, the Lower and the Upper Houses being respectively known as the Sri Mulam Assembly and the Sri Chitra State Council. The franchise has been substantially lowered. A Public Service Commissioner has been appointed to see that equal opportunity is afforded to all classes of His Highness's subjects in the matter of recruitment to the State service. All distinctions of caste and religion have been abolished in the Military Department, which has undergone thorough reorganisation at His Highness's hands. The State has definitely embarked on a programme of intensive industrialisation. The Pallivasal Hydro-Electric Scheme, the estimated cost of which is Rs. 70'08 lakhs, is nearing completion. A Rubber Factory has been started at Trivandrum and a Porcelain Factory is soon to be opened at Kundara. The E. D. I. Company of Bombay have made arrangements for establishing a textile factory at Alwaye. As a result of His Highness's ardent solicitude for the elevation of the depressed classes, the age-long customs of pollution and untouchability are being steadily wiped out. His Highness's love of fine arts has found tangible expression in the opening of an Art Gallery at the capital. In short, within this brief period of five years, His Highness has so completely identified his interests, ideals and aspirations with those of his subjects, that he has been able to earn, in the fullest measure, their lasting gratitude, affection and esteem.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Nizam and the Berar

THE agreement reached between H. I. M. the King-Emperor and H. E. H. the Nizam of Hyderabad concerning the sovereignty over and the administration of the Berar marks the culmination of a controversy that has raged over many decades. It has been the subject of prolonged and somewhat vexed negotiations, and it is something that a satisfactory agreement has been reached ultimately—an agreement satisfactory alike to the paramount power insisting on "its paramountcy" and H. E. H. the Nizam whose persistency has at last been rewarded.

H. E. H. the Nizam has expressed his satisfaction in unambiguous terms:

The manner in which the present agreement and the collateral letter have settled long outstanding questions as well as the termination of the agreement of 1902, are both to my entire satisfaction, and I hope that on this memorable occasion my beloved people of Hyderabad and Berar will share with me my satisfaction and pleasure.

Credit for this happy settlement is due in a large measure to the skill, patience and perseverance of Sir Akbar Hyderi. And as the *Times* rightly remarks, it must be no less gratifying to Lord Linlithgow to have brought these prolonged negotiations to an end within the first seven months of his Viceroyalty.

Princes and Ministers

The Joint Conference of Princes and Ministers in Bombay concluded rather inconclusively after appointing two Committees whose task is vaguely described as "to examine the various implications of Federation and the States' accession to it. The Nawab of Bhopal is to preside over the Committee charged with consideration of financial and fiscal questions; while

the constitutional aspects of the Government of India Act will form the subject of consideration by another Committee under the chairmanship of the Maharaja of Patiala. The net result is the postponement of the decision to a distant future. The Conference, however, passed a resolution unanimously endorsing all the ten recommendations of the Ministers' Conference containing additions and amendments to the Draft Instrument and dealing with matters common to all States.

One of the most important of these recommendations is that nothing in the Instrument of Accession shall affect the continuance of the Ruler's sovereignty in and over his State; and, except as provided in the Instrument of Accession, all powers, authority and rights of the Ruler and the exercise thereof are reserved to the Ruler.

Sir Pheroze Sethna's Convocation Address

In his convocation address to the Annamalai University, Sir Pheroze Sethna naturally reverted to the growing problem of the educated unemployed. He put his finger unerringly on the "lack of reconciliation between the training imparted in our universities and the work that needs to be done in the country and the mal-adjustment so woefully evident in the social, political and economic life of the country. It may be that far too many flock to the universities resulting in wastage of effort, as it tends to the sacrifice of quality for quantity. But in education as in other important things in life, the need is for more and better education. Much can, indeed, be done by rationalising the courses of study, but no scheme of pure educational reform can

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tackle the malady that is all-pervading and vital. For, it is up to the State to create work perpetually in various and diverse fields as the universities turn out new scholars. Thoughtful leadership and well directed efforts can yet be made to absorb the outturn of the universities for diverse and ever new avocations for the up-building of the nation. Every civilised State will find there is more work than workers and the proper balancing of culture and service should yet solve the problem that is so vexing us everywhere.

The Malaya Deputation

That the Rt. Hon. V. S. Srinivasa Sastri should have been prevailed upon to lead the deputation to Malaya, shows that Government are fully alive to the gravity and importance of the issues involved. A public man of the character and experience of Mr. Sastri, respected alike by the Government and the people, the leader of the Malaya deputation commands the confidence of the public in an exceptional degree. While congratulating the Government on securing the services of Mr. Sastri for this important task, we have no doubt Mr. Sastri's courage and public spirit in undertaking this work at his advanced age will be deeply appreciated.

The Gwalior Investiture

Scenes of great pageantry and popular rejoicings marked the historic occasion when H. H. the young Maharaja of Gwalior was duly installed on the *Gadi* by H. E. the Viceroy, on the 2nd November. His magnificent benefactions on this auspicious occasion will form a landmark in the history of that progressive State. Remissions of agricultural dues to the tune of 60 lakhs, coupled with a grant of a crore

for rural uplift and 25 lakhs for emergency credit to the poor ryots—these are marks of benign grace which the good people of Gwalior will doubtless be grateful for.

Replying jointly to a large number of addresses presented to him by representatives of various communities in Gwalior, the young Maharaja gave proof of his undoubted grasp of fundamentals when he denounced communalism and added:

The only criterion by which I and my Government will judge of men and communities will be the worth of their own merits and the integrity of their character.

Princess Durrushchvar's Address

It is rarely, if ever, that Indian Princes take part in people's conferences, and rarer still for a Princess of the Muslim State of Hyderabad to associate herself with a conference of women. It is, therefore, with particular pleasure that one reads the proceedings of the Hyderabad Women's Conference, which was addressed by Princess Durrushchvar, wife of the heir-apparent of Hyderabad, in terms of excellent exhortation. Completely identifying herself with the hopes and aspirations and the welfare of the women and children of Hyderabad, the Princess made a profound impression alike by her earnestness and eloquence. She held forth high ideals of social and civic work and exhorted them to pursue culture and devotion to service in the true spirit of Indian womanhood.

Let your deepest concern be for the health of your minds and bodies. Let your persistent thought be for your goal in life, which is the reason of your being. Have confidence in yourself and in your capacity. Let there be a meaning to your existence, so that it will be remembered with respect and reverence by your children and their children.

FOREIGN AFFAIRS

By "CHRONICLER"

The Triumph of President Roosevelt

THE American Presidential election is not only an exciting event in the United States, but is often watched with the greatest interest in other parts of the world as well. The sweeping victory of President Roosevelt is, indeed, the biggest on record in the history of the United States. His re-election is in some measure a confirmation of his countrymen's confidence in him and in the policy he has been pursuing. The New Deal has met with a good measure of opposition and has been discountenanced by the Supreme Court. And yet the country, as a whole, has plumped straight for another spell of the Roosevelt programme. Not long ago the President described his general objectives in these words:

The social objective, I should say, remains just what it was, which is to do what any honest government of any country would do—to try to increase the security and the happiness of a larger number of people in all occupations of life and in all parts of the country; to give them more of the good things of life; to give them a greater distribution not only of wealth in the narrow terms but of wealth in the wider terms; to give them places to go to in the summer time—recreations; to give them assurance that they are not going to starve in their old age, to give honest business a chance to go ahead and make a reasonable profit and to give every one a chance to earn a living.

The next four years will show how far he will be able to live up to this ideal, or rather how far he will be allowed to carry out in practice this eloquent exposition of his programme.

Hitler's latest

It will be remembered that when Turkey wanted to fortify the Dardanelles in view of the altered situation in Eastern

Europe, Kemal Pasha called a conference of the Dardanelles signatories and obtained a revision of the treaty by discussion and negotiation. That, however, is not Herr Hitler's way. By suddenly denouncing the clauses of the Treaty of Versailles dealing with the internationalisation of rivers, Herr Hitler in effect declared Germany free from the last shackles imposed by that Treaty.

The clauses concerned restricted navigation in certain of Germany's rivers. The denunciation presumably affects Czechoslovak shipping on the Elbe to Hamburg and the North Sea, also Dutch barges and other international traffic up the Rhine. Such shipping henceforth will be subjected to any regulations Germany may impose.

The Fall of Madrid

Savage fighting is still going on around Madrid and the fall of the Capital is only a question of time, judging from the unequal conflict between an ill-equipped citizen army bereft of any help but their own loyalty and inherent courage, and a trained army with infinite resources to back their adventure. The following despatch from the Ralph Fox, the special representative of the *Daily Worker*, shows how the so-called non-intervention pact was working in favour of the rebels—

During the eight-day stay in Lisbon I have collected conclusive evidence that British, French and Dutch war materials have come to Spanish Fascist Forces with the direct assistance of the Portuguese Government, or as the result of negotiations started by Fascist agents in Lisbon with the representatives of firms all these countries.

I have seen German air pilots drinking with the official representatives of the Burgos Junta, and at his expense before leaving for the front.

I have had evidence that proves the neutrality agreement to be nothing but the most cynical betrayal of the people of Europe and of Spain in particular.

It is clear from what I have seen that the Fascist military dictatorship of Salazar in Portugal, not only feels safe with German and Italian protection, but is openly flouting its obligation under the neutrality agreement and actually looks upon itself as being in military alliance with the Burgos rebel Government against the legal democratic Government of Spain.

No wonder the Government could not cope with the rebels and defend themselves against formidable odds.

A Pyrrhic Victory

But even the capture of Madrid will not be much more than a pyrrhic victory. For the Government Forces are still holding out in other centres and it is visualised that General Franco will be faced with the task of reducing other strongholds one by one. It is not always wise to prophecy, but the effect of a rebel victory is bound to be far-reaching both for Spain and for Europe. As a writer in the *Twentieth Century* points out:

A victory for the rebels will mean another country in the grip of reaction. It will mean a further weakening of the League of Nations, already weakened by the defections open or covert of Japan, Germany and Italy; it is noteworthy that no Constitution of a modern State acknowledges the authority of the League or the obligations of its principles as the Spanish Constitution of 1931 does. It will also mean a new threat to English and French influence in the Mediterranean, already threatened by Italian aggression in Abyssinia at the other end.

And if the rumoured report that the Spanish insurgents have promised strategic ports in Spanish Morocco to Italy is true, the danger to the British power in the Mediterranean will be complete.

British Policy and the Spanish Crisis

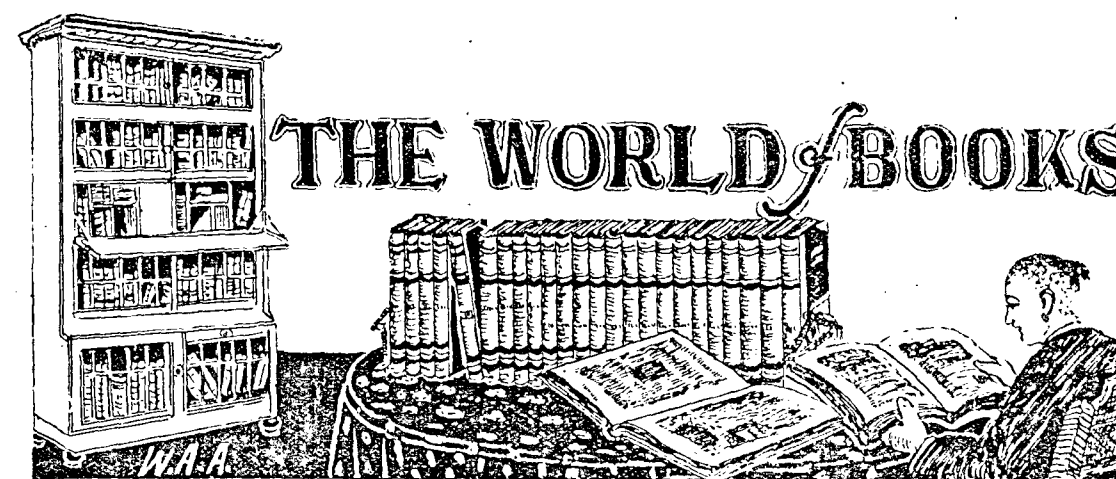
Thus Britain and France have again played into the hands of the insurgents, and the dilatory tactics which resulted in the triumph of aggression in Abyssinia are producing the same result in Spain. And yet the farce of non-intervention is being pursued as a policy making for safety. Mr. F. L. Lucas in a trenchant letter to the *Manchester Guardian* says:

The methods of British policy in world crises are growing stereotyped to regular formulæ—as regular as the crises themselves are becoming, thanks in part to the masterly inactivity with which we meet them. The procedure is simple. The crisis arises—in Manchukuo, in Abyssinia, in Spain. Notes are exchanged. Statesmen fly in all directions. Conferences are called, committees appointed. They adjourn to the limit of decency, they meet again behind closed doors. In the end there is trumped up some face-saving resolution, which lacks the slightest resolution and saves no one's face. The one merit of this consecrated rigmarole is that it wastes time until the blessed moment arrives when it is too late to do anything, and the leaders of our great democracy can vanish with a sigh of relief for another week-end. It would surely save a great deal of time, trouble, and elaborate hypocrisy if we stated frankly to the world that we are no longer interested in anything that does not affect our own interests. After a great deal of contemptuous dilatoriness on the part of Germany and Italy, we have set up one more of these eternal committees to secure non-intervention in Spain. Yet week after week Portugal refuses her essential co-operation; week after week come reports it is hard to question that she is supplying the rebels. Of course, if Portugal were supplying the Arab rebels in Palestine, it would be another matter. We should do something. But, as it is, we stand to lose so little except the relics of our reputation for honesty—a sadly diminished asset at best. The 'Reds' will be downed in Spain and that will be excellent for the 'City'. What matters humanity in comparison? Some day we may find that our gentle art of saving faces fails badly in the end to save our skins.

Comment would be superfluous. We can add nothing to this telling indictment.

DIARY OF THE MONTH

- Oct. 25. Mahatma Gandhi opens the temple of Mother India at Benares.
- Oct. 26. The Punjab Council passes the Consolidation of Holdings Bill.
- Oct. 27. Italy and Germany sign a Protocol confirming the *status quo* in Western Mediterranean.
- Oct. 28. The States Ministers' Conference meets in Bombay.
- Oct. 29. H. M. the King grants audiences to the Marquess of Willingdon and the Marquess of Zetland.
- Oct. 30. Sir Osborne Smith, Managing Governor of the Reserve Bank of India, tenders his resignation.
- H. M. the King prorogues Parliament.
- Oct. 31. Pandit Jawaharlal Nehru opens the All-India Swadeshi Exhibition at Allahabad.
- Nov. 1. The Democratic Swaraj Party meets at Nasik under the presidency of Mr. L. B. Bhopatkar.
- Nov. 2. H. H. the Maharajah of Gwalior ascends the *gadi*.
- Nov. 3. H. M. the King addresses the Parliament for the first time.
- Nov. 4. Mr. Roosevelt is re-elected President of the American Republic by an overwhelming majority.
- Nov. 5. Admiral Sir John Kelly is dead.
- Nov. 6. The Palestine Royal Commission leaves London for Palestine.
- Nov. 7. Britain makes a fresh approach to the Powers for a new Locarno.
- Nov. 8. British Government decides to withdraw immediately the Indian troops from Addis Ababa.
- Nov. 9. Sir Thomas Inskip outlines Britain's defence plans in the House of Commons.
- Nov. 10. The Maharaja of Bansda announces his decision to join the All-India Federation at once.
- Nov. 11. Austria and Hungary recognise the Italian conquest of Abyssinia.
- Nov. 12. H. H. the Maharaja of Travancore removes the ban on temple entry for Harijans in his State.
- Nov. 13. The Nizam's sovereignty over Berar has been recognised.
- Nov. 14. Mr. Eugene O'Neill, the American dramatist, has been awarded the Nobel Prize for literature.
- Nov. 15. The Chamber of Deputies (Cairo) approve the Anglo-Egyptian treaty by 202 votes to 11.
- Nov. 16. Col. N. M. Wilson, I.M.S., is appointed Surgeon-General to the Government of Madras in succession to Major-General Sir Frank Connor.
- Nov. 17. Mr. Patrick Duncan is appointed Governor-General of the Union of South Africa.
- Nov. 18. Germany and Italy recognise General Franco's Government in Spain.
- Nov. 19. General Francisco Franco decides to enforce a blockade of Barcelona and warns foreign Powers of an impending naval battle.
- Nov. 20. Sir Pheroze Sethna addresses the new graduates of the Annamalai University's Annual Convocation.
- Nov. 21. H. E. the Viceroy opens the Indian Railway Conference at New Delhi.
- Nov. 22. The All-India Students' Conference meets in Lahore under the presidency of Mr. S. C. Bose.
- Nov. 23. Britain prohibits carriage of arms to Spain from any part as illegal.
- Nov. 24. Sir B. L. Mitter is appointed Advocate-General of the Federal Court.



THE ALTERNATIVE TO WAR. By Charles Roden Buxton, M.A. George Allen and Unwin Ltd., London.

Mr. Buxton recognises the dangers of war but he suggests a clear alternative. With wars and rumours of wars on all sides, it is yet possible for wise statesmanship to devise an alternative by a process of what the author aptly describes as "peaceful change". For the fundamental point to recognise is that the *status quo* cannot endure and the system of treaties and pacts based upon the aggressive nationalism of post-War Europe must be scrapped. Versailles has been the beginning of a vicious circle of disputes and not until the mentality that begot that treaty is got rid of, could there be peace in this distracted world. What we need most is a re-orientation of international policy.

The alternative to war, then, is to take seriously those discontents which, rightly or wrongly, are the most widely and deeply felt. Where the shoe pinches most is in the sphere of economic needs. Put in its most general form, the alternative to war is to grant to all states the economic openings which they now lack, and (while safeguarding the native populations) to secure for all a share in the development of the backward regions with their vast untapped resources. It is to be found in organising that co-operation in common tasks—in doing the world's work—which is the real core of a sound international policy. The supreme need is to change the *status quo*, not to devise means for perpetuating it.

LOOKING BACK. By D. K. Karve. Published by the Hindu Widows' Home Association, Hingne Badruk, Poona 4.

Mr. Karve might justly be proud of saying: "Write me down as one who served his fellow-women." We have here an inspiring statement, in his own words, of the strenuous life and fruitful work of a great humanist and social pioneer. Dhondo Kesav Karve, born in 1858 in the village of Murud, began learning the elements of the English language at the age of 18, started his public work in connection with the Murud Fund at the age of 28, founded the Hindu Widows' Home Association at the age of 38, worked zealously for the Mahila Vidyalaya and Nishkama Karma Matha when he was 48, founded the since famous Women's University at the age of 58 and now, in his 78th year, he is seeking, active as ever, to establish a Maharashtra Village Primary Education Society. He started life as a humble schoolmaster, defied social ostracism by marrying a widow in his 35th year and travelled all round the world when he was 71 years old. He claims to be just an ordinary man and, perhaps, therein lies the supreme value of this autobiography to the ordinary reader. He is a true Karma Yogi and in his case "Looking Back" seems to be really "Looking Forward".

SWAMI RAMA: HIS LIFE AND LEGACY. By Brijnath Sharga, M.A., LL.B. Published by the Rama Tirtha Publication League, Lucknow.

Swami Rama's life was as brilliant and productive and alas, also as brief as Swami Vivekananda's. For he died in his thirty-third year. His mission as Vivekananda's was pre-eminently religious. His aphorisms, parables and poetry, his vigorous exposition of social and political questions were penetrated through and through with the philosophy of Vedanta. Above all, his life was pure and holy, and he lived the life he preached with eloquence and wisdom. The biographer is truly inspired by hero-worship, but his unstinted praise is well documented with a vast amount of evidence. The Swami's doings and his sayings are set forth, not only with evident admiration but with equal candour and copious illustration. The thrilling story of the Swami's life and his doings is told with deep devotion and abundant knowledge.

MESSAGES TO INDIAN STUDENTS: An anthology of famous Convocation Addresses. Edited by Purushottamdas Tandon. Students' Friends, Allahabad.

It is a happy idea of Mr. Tandon's to bring together a collection of Convocation Addresses to the various Indian universities. An exhaustive collection would run into many volumes and doubtless overlap one another. Mr. Tandon has, therefore, done well to give us a representative selection of fifteen addresses recently delivered at different universities. We have thus in one volume the educational views of some of the greatest leaders of thought in the country.

NEW CONSTITUTION OF INDIA. By S. K. Lahiri and B. N. Banerjea. The Politics Club, Post Box No. 175, Calcutta.

The New Constitution comes into force from April next and we cannot have too many popular expositions of an Act as complicated as the one now imposed on the country. The authors have attempted to disentangle the more essential features of the Constitution from the Indian point of view. In the exposition of the Act, they have availed themselves of all the relevant literature on the subject—literature including Parliamentary papers and debates in the Indian Legislatures, reports of conferences and commissions and recent orders-in-Council. The book includes also a brief outline of the Constitution of separated Burma and of the new Provinces of Sind and Orissa. A detailed study of the provisions of the Act is also preceded by an informing and valuable introduction, setting forth the issues involved in their proper historical background.

INDIA'S MINERAL WEALTH. By J. Coggin Brown, O.B.E., D.Sc. Oxford University Press.

This book, as its title shows, gives detailed information on all the important minerals of India and Burma. The author has had ample opportunities as superintendent of the geological survey of India and at one time inspector of mines in Burma, to acquire first-hand knowledge of our mineral wealth, their occurrences and uses. In this valuable work of reference to the mineral resources of this country, he furnishes interesting and valuable accounts of the mining and metallurgical industries based upon them. The book must therefore be useful, as the publishers claim, "not only for the public at large but for businessmen directly concerned, mining and civil engineers, prospectors and students".

THE SAKTAS: The Religious Life of India. By Ernest A. Payne. Y. M. C. A. Publishing House, Calcutta. Price Rs. 2-8.

Based upon the literature already available in Europe, Mr. Payne's book is calculated to furnish an introduction to the subject of Saktism, and it fulfils the purpose very well indeed. The origins of Saktism, its growth in literature and practice, its present position and influence, phenomena analogous to it in other religious systems, and the probable future of Saktism in India are some of the subjects treated of in this book. The critical reader may not always agree with the author; but for a book on one of the weakest aspects of Indian religion written definitely from a Christian standpoint, Mr. Payne's work must be held to be remarkably free from bias.

FORCES IN MODERN POLITICS. By Dr. E. Asirvatham, Ph.D. (Edin.) Published by the Upper India Publishing House Ltd., Literature Palace, Lucknow. Price Rs. 8.

In this book Dr. E. Asirvatham, of the Political Science Department of the Lucknow University, brings his great erudition to bear on a comprehensive and detailed study of the forces in Modern Politics—Nationalism, Imperialism and Internationalism. He quotes freely from several recognised authors and carefully summarises his own conclusions.

"SATURDEE". By Norman Lindsay. T. Werner Laurie Ltd. Price 7s. 6d. net.

This is a humorous account of boy-life, comprehending a variety of adventures, including, of course, those of love pertaining to that stage. The book is illustrated with sketches by the author. Minute truthfulness is combined with enjoyably racy style. The book is a valuable addition to the literature of school-boy life.

RUBBLE. By Subho Tagore. Translation made by Nilma Devi from original Bengali. Price Re. 1.

MAUR PANKHI: Peacock Plumes. By Subho Tagore. Price Re. 1-8 as.

THE HIDDEN FACE. By Nilma Devi. Published by the Futurist Publishing House, Calcutta. Price Re. 1-8 as.

Here are three prettily bound volumes of poetry written with a conscious sense of striking new paths, resulting in many really good pieces of poetry side by side with absolutely prosaic lines.

"Hidden Face" is distinctly superior to the other two volumes in the sentiment and quality of poetic achievement. The pieces are all lyrical, the "Hidden Face" referring to the spirit within the poet, which constantly weighs him down with the sense of the vanity of human life.

BOOKS RECEIVED

SURVEY OF A SOUTH INDIAN VILLAGE. By N. S. Subramanian. Published by K. M. Ashref of the All-India Congress Committee, Allahabad.

WHITHER INDIA? What will she be under the Reforms. By J. B. Petit. Published by Jal B. Dubash, 105, Cowasji Patel Street, Fort, Bombay.

THE HEART OF A GOPI. By Raihana Tyabji. Published by Miss R. Tyabji, Camp, Baroda.

PERSONAL EFFICIENCY. By S. D. Ramayandas. L. N. Fowler & Co., London.

HINDU CIVILISATION. By Radhakumud Mookherji, M.A., Ph.D. Longmans, London.

SMILES AND TEARS. By K. Vaidyanathan, Vellore.

RURAL SELF-GOVERNMENT IN BENGAL. By Dr. N. C. Roy, M.A., Ph.D. Calcutta University, Calcutta.

OUR CAUSE. Edited by Shyam Kumari Nehru. Kitabistan, Allahabad.

THE CHILD IN ANCIENT INDIA. By Kamalabai Deshpande. Venus Stores, Booksellers, Poona.

AN ENGLISH COURSE FOR FOREIGN CHILDREN. By I. Morris. Macmillan & Co. Ltd., London.

THE KAISER AND ENGLISH RELATIONS. By E. F. Benson. Longmans, Green & Co., Ltd., London.

KANT'S METAPHYSIC OF EXPERIENCE. By H. J. Paton. Two Vols. 30s. George Allen & Unwin, Ltd., London.

TAMERLANE OR TIMUR THE GREAT AMIR. By J. H. Sanders. Luzac & Co., London.

SURDAS. By Prof. Dr. Janardan Misra. National College, Bihar, Patna.

Travancore

BIRTHDAY CELEBRATIONS

Not only the officials but all sections and all classes and communities co-operated together very heartily and enthusiastically in making the twenty-fifth birthday celebrations of H. H. the Maharajah of Travancore a brilliant success. The Birthday Celebrations Committee under the presidentship of Dewan Bahadur V. S. Subramania Aiyar had organised an Industrial Exhibition, an Economic Conference, a Music Conference, the Humanitarian Conference, besides many entertainments and shows. On all sides, there was evidence of great devotion and loyalty on the part of the people of Travancore towards their Ruler whose innate nobility and simplicity reveals itself to all who come in contact with him. There was evidence, too, of the great confidence in the New Dewan, who had already given proofs of his signal devotion to the Maharajah, and to the welfare and advancement of the people of his State.

His Highness the Maharajah's Birthday procession, the Military Parade and the Durbar were conducted amidst scenes of great enthusiasm and splendour.

The Proclamation removing the ban on Temple Entry was hailed by all classes and communities.

Opening the Sri Chitra All-India Exhibition, His Excellency the Governor of Madras said "that Travancore had a great industrial future with the initiation of hydro-electric development".

In opening the Economic Conference, the Hon. Sir Frank Noyce made a valuable speech, in the course of which he said:

"I know that it is not at present the popular view but I am certain that it is the sound view, that it is rather the old fashioned multilateral trade agreement than the new-fangled system of bilateral agreements that will give the greater measure of assistance."

Sir Frank added that to a country like India, which lived mainly by the export of raw materials and food-stuffs, and normally had to export more than she imported, nothing was more important than the resumption of the unfettered international trade.

Presiding over the first session of the Economic Conference, Mr. G. A. Natesan, Editor of the *Indian Review*, said that in his opinion the State should give all reasonable facilities for industries which could not be piloted successfully by individuals or even companies. He urged a plea for "discriminating protection". There was already a rubber factory and other factories like match and paper under contemplation and these under Government management were bound to be successful. One important fact to be remembered in this connection was good publicity for Travancore articles in Indian and foreign markets. In the matter of unemployment, Mr. G. A. Natesan felt strongly that there was a great deal of waste in our educational system, that it was essential at every possible stage that boys who did not do well, should be prevented from pursuing a purely literary career and that only students with brains should be allowed to continue their higher education in order to get valuable results. Vocational training, side by side with literary education, was quite essential for solving the unemployment problem. In the attempt at industrialisation, one important fact to be borne in mind was that machinery was made for man and not man for machinery.

Mysore

MYSORE AND FEDERATION

At one time, Mysore like Hyderabad was the warmest supporter of the Federation idea, and Sir Mirza in his addresses to the Representative Assembly during the Dassara Session, has given expression to this feeling.

Even now Mysore is prepared, as the Dewan reminded the Assembly members in his opening address on the 26th October, to become "a prospective partner in what is going to be the greatest political organisation in the world".

But as one listened to the address, one could detect that Mysore's entry into Federation was conditional on an early solution of the long-standing question of the retrocession of the Bangalore assigned tract and the remission of subsidy. To use Sir Mirza's words uttered on another occasion, Mysore cannot honourably join the Federation, says the Correspondent of the *Statesman*, until these questions are reasonably settled.

STATE SOCIALISM IN MYSORE

In his address to the Mysore Representative Assembly, Sir Mirza Ismail answered the criticism that Mysore is going too far in the direction of State Socialism with regard to commercial enterprises.

Sir Mirza said: "The circumstances prevailing in India, where private enterprise is proverbially unenterprising and capital shy, State socialism—and a generous measure of it—is not only desirable but also necessary if the pace of industrialisation is to be accelerated."

MYSORE MAHARAJA'S MUNIFICENCE

The latest instance of His Highness the Maharaja's munificence and of his solicitude for the well-being of his subjects is furnished by his contribution of one lakh of rupees towards the construction of a new and up-to-date maternity hospital in Mysore City named after the late lamented Third Princess.

MYSORE ASSEMBLY

The Mysore Representative Assembly has passed a resolution by an overwhelming majority in favour of having a non-official President. The demand is most reasonable. Legislatures in India, both at the centre and in the provinces, are being presided over by non-official elected Presidents. It is quite in the fitness of things that legislative bodies in States should also have non-official elected Presidents at their head.

Indore

INDORE IN 1935-36

A comprehensive survey of the activities of the various departments of the State in the past year was made by Sir S. M. Bapna, Prime Minister of Indore, in his address to the State Legislative Council.

Referring to Federation, the Prime Minister assured the Council that His Highness' chief care in making his decision about it would be to safeguard the interests of his State and his subjects.

Rewa

TECHNICAL EDUCATION IN REWA

In the course of his address delivered on the occasion of the State Banquet on November 3, His Highness the Bandhvesh Maharaja Saheb Bahadur announced a generous donation of rupees five lakhs for scholarships, etc., regarding technical training to Rewa State subjects.

Cochin

OLD COCHIN MANUSCRIPTS

Accepting a resolution of the Cochin Legislative Council, the Durbar have ordered the collection and conservation of all ancient cudjan grandhas (palm leaf manuscripts) of cultural, literary, or historical interest available in the State.

Hyderabad**THE FUTURE OF BERAR**

The *Gazette of India Extraordinary*, dated November 13, gives the text of the agreement between His Majesty the King and His Exalted Highness the Nizam regarding the future administration of Berar.

His Exalted Highness shall henceforward hold the dynastic title of His Exalted Highness the Nizam of Hyderabad and Berar. In recognition of the sovereignty of His Exalted Highness in the territory of Berar, the title of His Highness the Prince of Berar is granted and will be held by the Heir-Apparent of the Nizam and his successors.

Berar and Central Provinces will be administered together as if they were one Province. The Governor of the Central Provinces and Berar will be appointed by His Majesty after consultation with the Nizam, and the functions exercisable under the New Act by the Governor on behalf of, or as representative of, His Majesty in relation to Berar, will be exercised by virtue of the assent of the Nizam to this agreement.

The flag of the Nizam will be flown in Berar under the authority of the Governor of the Central Provinces and Berar.

NIZAM'S SILVER JUBILEE

It is understood that the Nizam, by a *firman*, has ordered the cancellation of all functions of a social and ceremonial nature in connection with his forthcoming Silver Jubilee celebrations and directed that the money thus saved should be utilised for works calculated to promote public welfare, the most important of which will be the establishment of a hospital for children, the need for which is very keenly felt.

Baroda**BARODA AGRICULTURAL REFORMS**

To prevent damage to agricultural crops and nuisance caused by stray cattle, which greatly hampers 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. 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.

TEMPLE ADMINISTRATION IN BARODA

His Highness the Maharajah Gaikwar of Baroda has created a separate post of the Dharmadhikari and placed the Ecclesiastical Department under him, and propaganda work of religious and social reform is carried on in the State by means of public lectures, conversations, pamphlets, etc.

In a recent order relating to the endowment of a certain temple in Baroda, he has expressed his views on temple administration in general. His Highness remarks that it is better to have a few well-kept temples rather than many ill-managed ones.

DOWRIES IN MARRIAGES

The Baroda State Legislative Assembly has unanimously adopted a non-official Bill penalising the demand for dowries in marriages. The Bill will now be brought forward before the House as a Government measure at the subsequent session.

INDIANS OVERSEAS**Malaya****INDIANS IN MALAYA**

The Government of India, says a *Communique* dated 18th November, have for some time had under consideration a proposal to send a deputation to Malaya to examine the conditions of Indian labour there. The Malayan Government themselves expressed a wish that such a deputation should be sent and the proposal received the approval of the Standing Emigration Committee of both Houses of Indian Legislature. The Government of India have now appointed the Right Hon'ble V. S. Srinivasa Sastri as their delegate.

Mr. Sastri is accompanied by Mr. G. S. Bozman, I.C.S., at present Additional Deputy Secretary, Department of Education, Health and Lands, as adviser.

The delegation's terms of reference are to examine the condition of Indian labourers in Malaya with special reference to: (1) rates of payment of wages; (2) hours of work; (3) provision made for residence, medical treatment, education and for subsidiary occupation by allotment of land for cultivation; (4) sex ratio; (5) political and social status and make recommendations as to (a) what improvements are desirable in respect of these or any other matters in the interests of the Indian labour force already in Malaya; and (b) whether assisted emigration to Malaya should be permitted in future and, if so, on what conditions.

New Zealand**INDIANS IN NEW ZEALAND**

Indians in New Zealand are deprived of old-age pension and workmen's compensation. Workmen's compensation is granted only to nationals of countries with reciprocity.

Fiji**MR. ANDREWS ON FIJI INDIANS**

Mr. Andrews, who returned from Fiji on the 7th November, says in his report to the Indian National Congress and Imperial Citizenship Association, that he has recommended election rather than nomination as the medium of Indian representation in the Fijian legislature and that one of these Indians, so elected, should be chosen to serve on the Executive Council.

Mr. Andrews also urges that the higher grades of the Fijian Civil Service should be thrown open to Indians—at present no Indian has received an appointment higher than the second grade—and Mr. Andrews has also expressed himself as dissatisfied with the measure of franchise granted to Indians in Fiji, as he thinks the method is likely to divide the community.

If, instead of three being elected and two being nominated, the Community could elect all five members, Indians would present a more united front in the legislatures.

Chinese Turkestan**INDIANS IN CHINESE TURKESTAN**

Latest advices from Chinese Turkestan show that traders are being stopped from proceeding to India via Leh and that Chinese authorities have refused the grant of *Visas* for this route.

This action is being bolstered up by inspiring local associations like the People's Association to put forward the requests that travellers to India should proceed via the Gilgit route only. The Leh route is the easier of the two routes, because the Gilgit route means going through the high passes between the Gilgit and Srinagar.

Ceylon**INDIANS IN CEYLON**

There are over eight lakhs of Indians in Ceylon. In recent years there has been agitation demanding their repatriation and restriction of immigration. In fact, a resolution on these lines was tabled in the State Council. As Ceylon wants preferential treatment to her export trade of copra with India, this agitation has not gained ground but the appointment of a one-man commission to go into the question of immigration, says the Congress Report on Overseas Indians, may result in certain disabilities being imposed on Indians.

Zanzibar**INDIANS IN ZANZIBAR**

The recent legislation, which they have styled the Anti-Indian legislation, has very badly affected the economic condition of the 15,000 Indians of Zanzibar. The clove industry, which was their principal source of income, has been made a State monopoly or, in other words, its profits have been diverted to Europeans. The general moratorium on debts has also been in existence since 1934, and by the Land Alienation Act of 1934 alienation of land by Africans and Arabs to others is prohibited.

Canada**INDIANS IN CANADA**

As regards Canada including British Columbia, the position of Indians is the same as in Australia, says the Government of India statement which was laid on the table of the Assembly during the Autumn Session. The only disability from which Indians suffered there was their exclusion from municipal, provincial and federal franchise in the province of British Columbia.

Iran**INDIANS IN IRAN**

Exchange restrictions are making the position of Indian traders and even of Indian employees in Consulates in Iran a little difficult, as no remittances are allowed except on the production of certificates showing corresponding export of Iranian goods. The question as to how the position can be remedied is under consideration of the authorities.

Jamaica**INDIANS IN JAMAICA**

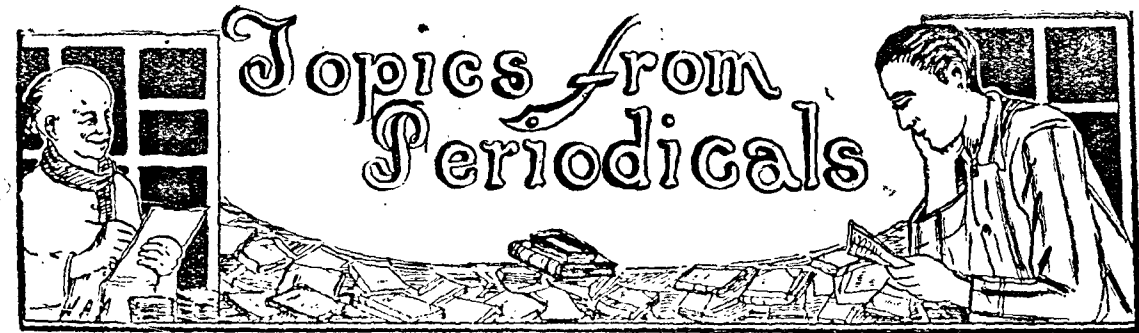
Eighteen thousand Indians reside in the island of Jamaica. The legality of marriages, according to Indian rules, is not admitted. The disability appears to be a minor one unless it is viewed in the proper context of domicile and rights of island-born citizenship.

General**INDIANS ABROAD**

The following statement has been issued by the Foreign Department of the All-India Congress Committee:

Some time back the Government laid a statement of disabilities which Indians suffered from in Empire countries on the table of the Assembly. The Foreign Department of the Indian National Congress has been able to get into touch with individuals and representative organisations of Indians in some of the Empire Colonies and is in a position to issue a statement of their general situation and the disability they suffer from and the different enactments which have gone to worsen their position.

Indians are spread all over the world and enjoy a very important position numerically and sometimes economically in some of the nerve-centres of the British Empire. Their political position, however, is a source of constant anxiety to them and their economic interests are threatened by European encroachment. They are above all anxious to maintain their ties with India.

**VOLUNTARY SIMPLICITY**

Mr. Richard B. Gregg, who lived for sometime at the Sabarmati Ashram with Mahatma Gandhi and who now lives in his American home, contributes a very interesting article on the above subject to the October number of the *Visvabharati Quarterly*. He says:

Voluntary simplicity of living has been advocated and practised by the founders of most of the great religions—Jesus, Buddha, Lao Tsz, Moses and Mohammed—also by many saints and wise men such as St. Francis, John Woolman, the Hindu rishis, the Hebrew prophets, the Moslem sufis; by many artists and scientists; and by such great modern leaders as Lenin and Gandhi. It has been followed also by members of military armies and monastic orders—organisations which have had great and prolonged influence on the world.

How simplicity makes the rich and poor move like friends and how it has the social, moral as well as religious sanctions, are described by the writer in the following words:

The greatest gulf in society is between the rich and the poor. The practice of simplicity by the well-to-do helps to bridge this gulf and may be therefore an expression of love. The rich young man was advised by Jesus to sell all his goods and give to the poor and thus simplify his life in order to perfect his religious life. No doubt such an act would have resulted in more than simplification of the young man's life, but that would have been one of the results.

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Hinduism and Buddhism have also emphasised the value of simplicity.

Tender-heartedness, together with great intelligence and strength of character, has in the cases of such leaders as Buddha, Jesus, St. Francis, George Fox, John Woolman and Gandhi, resulted in simplicity. Tender-heartedness seems to have been one of the elements which compelled those men to recognise human unity and to live in accordance with it and to share their property and lives with those who had need. Thus simplicity is, perhaps, a part of utter gentleness and may be essential to those who would really practice religion.

Mr. Gregg says that if simplicity of living is a valid principle, yet there is one important precaution and condition of its application. He explains:

I can explain it best by something which Mahatma Gandhi said to me. We were talking about simple living and I said that it was easy for me to give up most things but that I had a greedy mind and wanted to keep my many books. He said: "Then don't give them up. As long as you derive inner help and comfort from anything, you should keep it. If you were to give it up in a mood of self-sacrifice or out of a stern sense of duty, you would continue to want it back, and that unsatisfied want would make trouble for you. Only give up a thing when you want some other condition so much that the thing no longer has any attraction for you, or when it seems to interfere with that which is more greatly desired." It is interesting to note that this advice agrees with modern Western psychology of wishes and suppressed desires. This also substantiates what we said near the beginning of our discussion, that the application of the principle of simplicity is for each person or each family to work out sincerely for themselves.

THE BETRAYAL OF ETHIOPIA

"Ethiopia was betrayed by the League of Nations at Geneva—we did not expect it to be otherwise. Look at the whole way sanctions were applied. They were tardy, they were far from fully operative. The nations, most of them, had envisaged them in this manner. They would not sell enough war material to Ethiopia. It is no surprise to us now that Ethiopia has been dropped. How many of the Negro and coloured peoples of the world are saying this now," asks Nancy Cunard in an article in the November number of the *Modern Review*.

What is at the root of all this tragedy and the ineffectiveness of the 50 nations that pretended to range themselves against the aggressor?

Apart from the hypocrisy and ineffectiveness which characterise the League, there is another word which must now be added, and that word is: fear. Fear that something may start which cannot be controlled. It is fear which is under collective security and the indivisibility of peace—though the paradox of these very terms when one applies them, as one should, to the Ethiopian question, is bitter indeed. The nations are living in fear; they dare not move singly. They have sacrificed Ethiopia—some gladly, some not so gladly; France and the U. S. S. R. with regret. The lives of the different countries are at present inextricably bound up with each other. The nations are being forced, and will be far more forced yet, to come together and stay together against the opposite group of nations—the Fascist nations. Actually, they are afraid of offending Hitler and Mussolini. For they know that if this happens, it will mean a (perhaps very immediate) war.

The imperialist powers, continues the writer, do not care about the future of Ethiopians, but the triumph of aggression has made them think very much about their own; more particularly the smaller powers, who may meet with a similar fate at the hands of a neighbouring aggressor and those in the more direct line of fire of the war-makers.

And there are diverse points which will now arise to disturb their imperial status. For instance, the already stated demands of Germany that her colonies be given back. For, if Italy has been allowed to carve herself an empire twice the size of France, why should not Germany regain possession of her own legitimate territories? It is necessary to stress the words: *Violence begets violence, especially when it succeeds*, as wrote Gabriel Peri on this very subject.

Italy has said with logic: "All other imperialist powers have done the same." For England, France, Belgium, Germany, Holland and, in their relatively smaller African possessions, Portugal and Spain as well, have fought their way into the black man's land. Only, the conquest of Ethiopia has been more cataclysmically spectacular, more all-of-one-piece, because of the methods used, the gases and the bombings and the modern machines—more horrifying because of the sweeping and gigantic brutality of the invasion.

Just one week after the League sat in final burial of sanctions and wound up Ethiopia's case, observes the writer, England was starting to "get Italy back".

No doubt, England would have preferred the mandating of Ethiopia to Italy under League control; because after all it looks better in the face of world opinion than a conquest such as this by straight butchery. But at no time could imperial England have envisaged without horror the victory of Ethiopia over Italy. That would be good-bye to the white man's prestige.

HINDUS AND CHRISTIAN MISSIONS

The *Vedanta Kesari* for the month of November has an interesting article from the pen of Dr. Sir P. S. Sivaswami Aiyar on the "Missionary Effort in India." The writer gives a brief survey of the motives, methods, and results of Christian missionary movements in this country and points out how the presence of Christian missions in this country has stimulated social liberalism and missionary movements among the Hindus:

It has led the thoughtful sections of the Hindu community to realise the necessity of rectifying the abuses which have crept into Hindu religion and of bringing about an adjustment of orthodoxy to the needs of the changing order of modern times. The need for better organisation and vigorous propagandism has also been brought home to the minds of educated Hindus. The missionary activities on behalf of Hinduism, which are now in evidence, largely owe their inspiration to the lesson and example of the Christian missions.

One is led to enquire why there has been a lack of missionary enterprise among Hindus in modern times. The lack of missionary enterprise for spread of Hinduism may be ascribed to two or three main causes:

The passion for saving souls, which is the primary urge of missionary effort, has not been wanting in India. The great religious leaders, whether in ancient times or even in comparatively modern times, have not been wanting in religious fervour or in the intensity of the desire to spread what they considered to be the true faith. There have also been several movements for reform of Hinduism. But these movements have been mostly confined in their scope to the Hindu community itself and to India. India is a vast country which offers an ample outlet for the missionary spirit and energy, and the religious leaders and reformers have been content to work within the limits of their own country. The value of corporate organisation as an essential instrument of propaganda has never been properly appreciated by Hinduism. But a more important reason for the absence of missionary enterprise among non-Hindus and in foreign lands is the belief engendered by the theory that Hindus are born and not made. This belief is one of the unfortunate results of the caste system which, whatever purpose it might once have served in the maintenance of a static social organisation, is ill-adapted to modern conditions. Yet another circumstance which has stood in the way of missionary effort is that though he considers Hinduism the most satisfying religion, the Hindu is modest enough to believe that he has no monopoly of religious truth and is quite content that the followers of other creeds should seek salvation according to their own needs and their historical traditions.

REFORM OF SECONDARY EDUCATION

"The Rebuilding of the Secondary School," is the subject of an article in the September issue of the *New Review* by Mr. T. N. Siqueira. Secondary education will soon be remodelled, says the writer, and Government will start vocational schools reconstructing the existing secondary schools so as to allow a greater diversity of careers and a consequent reduction of what Sir Tej Bahadur Sapru has condemned as

a far too theoretical and academic education which involves a considerable amount of waste and causes much disappointment and bitterness.

The writer deals with the important question whether the two types of education, vocational and academic, should be provided in the same or in different schools as follows:

Separate schools would, it is true, give a more efficient vocational education, but they would be more costly to maintain, and—what is more important in the present attitude of the Indian mind—they would be despised and boycotted by the majority of a people steeped for centuries in *varnashrama* notions of the respectability of quill-driving and the disrespectability of hand-roughening occupations. It is therefore for the sake of economy of staff and equipment, and more especially to make the transition easier, that we would recommend the provision by the same school of general as well as vocational courses, so that all the boys can attend the same classes for common and compulsory subjects like Language and Arithmetic, and during hours set apart for optional subjects go either to the general or the vocational class-rooms. These latter can be conveniently housed in a separate building to prevent the noise of hammers and lathes from polluting the more intellectual air of the general classes.

Every school, public or private, will have to provide, says the writer, all the vocational courses imaginable, from carpentry to tanning and rope-making.

There is, however, no need of more than two or three alternatives in each school, which will depend on the opportunities and requirements of the place and people for whom it caters. Thus, while a practical course of agriculture would be indispensable in a rural school, it might be unnecessary in a city school; subjects like electric wiring and lighting, photography and printing, would obviously not need to be taught in every middle and high school in India.

The writer concludes:

The idea which has so far ruled the greatest part of Indians is that manual work is degrading and mechanical. Such an attitude dies hard; but what with the silent eloquence of the prevailing unemployment and the example of gifted and well-to-do boys of the higher classes who are now taking to manual professions in greater numbers, this immemorial prejudice will yield place to more enlightened views of the preferability of honest independent labour in the sweat of one's brow to the degrading dependence of an office-desk.

BACKGROUNDS IN SPAIN

Writing in the *Twentieth Century* for November, Mr. V. K. N. Menon of the Department of Politics, Lucknow University, points out that the revolt in Spain is primarily a revolt of the army, a mutiny rather than a rebellion. Still less is it a civil war. Indeed, civil wars and rebellions and mutinies are nothing new in Spanish politics.

The country which had given to Europe and the world Trajan, Hadrian, Marcus Aurelius and Theodosius, Quintilian, Seneca, Martial, Lucan and Juvenal, Averrhoes, Ignatius Loyola, Velasquez and Murillo, Cervantes and Calderon—Emperors, writers, ancient and modern philosophers, religious leaders, painters—the mistress of the Indies and America—had in the course of the centuries gradually decayed and become in the nineteenth century a small kingdom, ruled by a foreign and reactionary dynasty, ably aided and abetted by the aristocracy and the clergy, and subject to repeated periods of disorder, the like of which no other country in Europe witnessed—liberalism, syndicalism, anarchism, separatism—all flourished in this soil. The present crisis can be properly understood only against this large and lurid background. But the Army also was one of these disturbing factors and it is the disturbing factor to-day.

Whatever the outcome of the present struggle, the future of Spain is likely to remain, according to the writer, with the Liberals and the Socialists.

The Liberals began with the bad tradition of rotavatism, and it is this disgust with the old gang which explains the unpopularity of men like Lerroux, many times Premier, and Zamora, the first President. Lerroux, especially, by gradually moving towards the Right undoubtedly betrayed both his past and the Republic. The first may have been only a blunder, but the second was certainly a crime. If some Liberals have sinned by moving towards the Right, many Socialists have equally sinned by moving towards the Left. The undeniable excesses committed by the Government's followers in 1931-33 explain to some extent the swing to the Right in 1933-35; and the disorders following February explain if they do not excuse the revolt of July. All the more reason therefore for the leaders themselves not having followed their followers. But instead of drawing closer, the Socialists till recently have tended to fall apart. It is also inexplicable why they did not accept office in February. Premier Caballero is now fighting the battle of his life—and of Democracy and Socialism everywhere.

KALIDASA AND SHAKESPEARE

Often times we are asked: "Who is the greater of the two—Kalidasa or Shakespeare? Dr. Ranjee G. Shahani, writing in the *Aryan Path*, says that the question is stupid. In his opinion, the question argues a certain insensibility to attempt to arrange creative artists in order of merit, as though they were school-boys at an examination. But the writer's judgment of the two great poets are worth reproducing here:

Perhaps, the Hindu poet surpassed his English rival in delicacy and penetration: a sigh, a groan, a smile, a blush, an airy nothing of feeling, conveyed to him the very secret of a woman's soul. The restless and unfastidious genius of Shakespeare found it irksome to linger over these delicate and subtle shades of emotion. Yet, on the whole, both poets had a sharp eye for woman's ways. Only, Kalidasa's heroines are more deeply imagined and more subtly presented. Shakespeare drew men better, far better than his Indian rival; women he saw as a man sees them, not as they see themselves or are seen by one of themselves.

The surprising thing in studying the two poets is not to see them envisioning love and woman in a similar light, but to find among them parallelisms even in matters of technique. And then, just as they are at one in the main in their analysis of the human heart, so they seem to delight in the same great simplicities. Open air, magic, moonlight, fairies, the charmed world of the little people—these meant not a little to them. And, above all, music and flowers.

Dr. Shahani contrasts Shakespeare with Kalidasa as follows:

Shakespeare is better known than Kalidasa, just as Jack Dempsey is better known than Ramakrishna—even in India! Which merely shows that power, however it may express itself, is more easily recognisable than spiritual beauty. Shakespeare represents the aggressive restlessness of the West; Kalidasa, the calm inwardness of India. The one rushed through life like a tormented and agonised Titan; the other threaded his way with the serenity of a god.

SHAKESPEARE THROUGH EASTERN EYES. By Ranjee G. Shahani. With an Introduction by J. Middleton Murry. And an Appreciation by Emile Legories. Rs. 4-8. G. A. Natesan & Co., Madras.

THE BRITISH LABOUR PARTY

There is no likelihood in the near future of the British Labour Party coming to power, says a Correspondent to the *London Spectator*. Why has the Party made no progress in recent years since the fall of the Labour Government? The primary cause, according to this Correspondent, is the baleful influence upon their fortunes of the Trades Unions.

When the coalition was made between the Socialist Party, then a struggling group of propagandist intellectuals and organised Trades Unionism, it seemed as if socialism at a stroke had been placed upon the map of practical politics.

Here were six million certain votes for the Socialist candidates. It was confidently believed that upon this foundation could be built a party that in a decade would dominate British politics and fashion to its own prescription the whole face of society. It was a fatal miscalculation. In an instant the Socialist Party became a class party. It was no longer the vehicle of the Socialist movement but the political representative of the strong and well defined interests of organised labour. The middle classes have been repelled. The radically minded men and women who, with the decline in the influence and power of the Liberal Party that followed the secession of working-class support, might have given the new party its brains and driving force, have found no comfort of soul in its ranks.

The safe seats are closed to them. Any constituency where there is an organised industrial vote capable of making victory certain is claimed by the Trades Unions for one of their own nominees.

Another factor in the decline of Labour power is the lack of proper leadership. The writer says that since the defection of Mr. Ramsay MacDonald, the Labour movement has had no great national figure at its head.

There is Major Attlee, their leader, painstaking and competent but in the great debates exhibiting vehemence rather than strength and narrowness in outlook. Never has he delivered himself of a sentiment that has struck the imagination of the nation or a phrase that they have ever remembered. On the other side of him are Mr. Arthur Greenwood and Mr. Alexander, both good knock about platform speakers but nothing more. Mr. Morrison at one time seemed to have qualities of imaginative leadership, but he has since become immersed in the details of London County Council administration and gives little time to the House of Commons.

Beyond these men, there is none of any consequence except perhaps Mr. Dalton, the product of Eton and the lecturer's chair, who spoils every case by

overstatement, and Mr. Shinwell, who looks like a Russian Commissar but has no authority in the Party.

But the greatest of all obstacles, even apart from lack of proper leadership, is in their divided counsel. They cannot all go one way, nor stand together by one idea.

Every armament debate finds them in the utmost mental confusion. They preach collective security and yet fought with the greatest violence at the General Election, and since every measure designed to help Great Britain to play an effective part in that security.

The whole Foreign Policy of the Labour Party is vitiated by their odd but obstinate conviction that peace and justice are interchangeable terms. But they are, in fact, tragically contradictory. In Abyssinia, it would have been possible to obtain justice by a resort to war or a threat of war. Peace between Italy and ourselves has only been maintained at the expense of justice to Abyssinia.

It is the same with their economic policy. On Socialism, they do not know whether they favour an evolutionary or a revolutionary policy. Sometimes they preach the full-blooded doctrine of nationalisation of all the means of production, distribution and exchange, and on other occasions it is watered down to a mild edition of pre-War liberalism.

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THE OUTLOOK FOR SOCIALISM

The President of the Congress has been carrying on a whirlwind campaign in favour of socialism. There is no use being perturbed by alarming forecasts of Socialist experiments. For there are more socialist experiments going on around us than we care to acknowledge, observes Mr. S. K. Sarma in the course of a thoughtful article in the current number of the *Hindustan Review*, and adds that "an intelligent incorporation of their principles can be the only way of removing maladjustments in our social organism". Mr. Sarma, like the practical economist that he is, explores avenues of socialisation within the field of capitalism. If it is possible to do so without offending the capitalists' conscience, he continues:

I should rather think that we will have brought the realisation of the new order within a measurable distance of time. My plea for the conversion of the five lakhs of Reserve Bank scripts, each script to be taken by each family or a member of it, is a practical proposition not only broadbasing the chief agency for the control of credit and currency upon a people's will, but for the conscription of capital. It will necessarily have to be followed by a still larger measure. The socialisation of the Reserve Bank will only be a precursor to the socialisation of all the financial corporations registered in India, such as the Imperial Bank of India, the Joint Stock Banks and the Co-operative Banks. These banks have among them a combined paid up capital of fifteen crores, which is three times that of the Reserve Bank of India. It is easy then to transfer these shares at rupees three per family. If the controlling power of these Banks pass into the hands of the people—and I could possibly envisage no objection on economic grounds to such a procedure—the machinery of credit and currency will have been socialised and public funds seeking investments could not ordinarily be diverted to anti-social purposes. However much the shareholders may be divorced from the management in the daily routine, their ultimate purpose can only be social justice. A powerful lever will have been handed over to society at large. The shares in the Imperial Bank, the Joint Stock Banks and Co-operative Banks may well be restricted to those localities which they seek to serve. In this way local interest will have been secured to the proper and efficient working of every financial corporation. I attach considerable importance to the socialisation of the Banks, because we shall then have stimulated the temperament to view social problems from the point of view of social justice as against individual profit.

Akin to the socialisation of the Banks, and as a means to the conscription of capital, is the nationalisation of the public debt and of public corporations.

The public debt of India which is about twelve hundred crores and the paid-up capital of the joint-stock companies about three hundred crores. Fifteen hundred crores would enable the people of India to take these over. We are talking of five-year and ten-year plans after the Soviet model. May we not start a ten-year plan to transfer the public debt and the joint-stock companies from the few to the many? The capital that will have to be raised for the next ten years would be four and a half rupees per head per annum or rupees thirty for a family of seven. In ten years, the Government bond would have passed from the hands of a few speculative capitalists into those of the general body of the people, the benefit of which would even from the end of the first year be found incalculable. More than even the financial success attendant upon it, the moral effect would be tremendous. The people would have owned the entire fluid capital; they would be in a position to direct the sources of production, and they would be the chief investors in Government securities thereby controlling the money market. The interest and profits of these investments would enable them to bear the burden of taxation much more lightly than they could ever hope to do under a capitalist regime; while in times of stress they would form a comfortable pillar to lean upon.

The writer holds that the taxation of unearned increments in land values is a measure of economic prudence as well as of social justice.

The State control of the commercial services such as posts and telegraphs, irrigation, waterways, and the railways are different aspects of the same phenomenon. The fiscal powers of the State, if wisely enforced, may be expected to socialise to a still greater extent some of the bulwarks of capitalism. The existence of impartible estates and of hereditary land-owners and zamindars has contributed to the concentration of the third of the agricultural land in the hands of a few who have succeeded in reducing the condition of the cultivating class to that of serfs. A rigorous application of the powers of the State may be expected to break the aristocratic ornaments of the land. The imposition of death duties on a progressive scale so as to embrace all property, including zamindari, would break up the citadel of vested interests in land without any violent effort towards expropriation.

Indeed, an agenda about the functions of the State defining its economic ends, if properly framed and wisely carried out, would bring about a welcome change in social organisation.

It would be well within the agenda if the State should, instead of subsidising by bounties or import duties, take them over with a view to the adoption of a more economic method of production. Even among advanced capitalist states, the nationalisation of key industries is justified on grounds of political expediency and national self-preservation. Such nationalisation of business concerns which have to be perpetually propped up would also fall within the proper function of the States. The development of joint stock institutions within States exercising independent powers—a sort of *imperium in imperio*—is held out as a feature pointing to the emergence of socialist traits within the compass of capitalism. But where such corporations are unable to rest on their own oars, the State has necessarily to intervene in the interests of society.

WHAT IS JAINISM?

"What Jainism stands for" is the subject of an interesting article in the September number of the *Prabuddha Bharata* by Prof. Hiralal Jain, who says that religion originally came in, not for safeguarding the future life of men in heaven, but as a measure to keep peace on earth, promote goodwill amongst mankind and inspire hope of higher life in the individual. Prof. Jain continues:

According to the Jaina Puranas, there was a time when the whole society of men lived in peace and harmony without any trouble and without any struggle, every one getting what he wanted and being satisfied with what he got. There was then no distinction of the ruler and the ruled, the master and the servant, and no idea of mine and thine. There was then no religion. But the happy state of things was disturbed when the idea of private property and ownership caught the fancy of man. The harmony of society was then broken and an era of struggle for life and existence, with its consequent warfare and trouble, commenced. It was at this stage that the great teachers of the age preached religion in order to avoid or at any rate to control, as far as possible, the clashes of worldly interests by placing before men certain higher ideals.

Prof. Jain lays stress on one important principle of Jainism. He proves that—

Jainism does not preach that there is any special power ruling over the destinies of men from behind or above. On the contrary, it teaches that every individual works out his own destiny by his own mental and physical exertions which,

by themselves, generate energies that bring to him agreeable or disagreeable experiences. This is the Karma theory of Jainism which has been worked out in great detail. According to it, nothing, as a rule, will come without effort, and no action will go without its appropriate result. It makes each individual fully responsible for his progress or decay—a sort of complete individual autonomy. The Jainas worship, not the creator or the destroyer of the universe but those great saints whom they believe to have known the ultimate truth and to have preached it to humanity. These saints they call Tirthankaras, i.e., those who made it easy for others to cross over the ocean of life. In its philosophy as well as ethics, Jainism has close affinities with Hinduism and Buddhism and in fact, with every other religion such as Christianity and Islam which have all the same end in view, namely, the salvation of mankind. It, however, stands to the credit of Jainism that it actively seeks a synthesis with all other systems through its outlook of Anekanta, and logically proves that it is one truth which is revealed to us through its several aspects. It also wants non-violence in thought word and deed to be established as a rule of good conduct.

Thus Jainism, according to this writer, makes a definite move towards a common understanding amongst all faiths that have been and that may be and a feeling of brotherhood among all men.

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INDIA'S POVERTY

Dr. Rabindranath Tagore wrote to a friend in England about the present gulf between the rulers and the ruled in India. Extracts of the letter are printed in the *Manchester Guardian*. Writing about the poverty of India, Dr. Tagore says:

Some of our countrymen are annoyed with me and ask: If you have such high respect for the British people, why do you not hanker for perpetuation of their rule? My reply is that thus to be drawn into the wide-spread net of foreign Imperialism can never be good for India. It would have been otherwise had this Empire connoted an undivided body politic. But the conditions prevailing in the cowsheds of a dairyman are not to be compared with those obtaining in his homestead. In the former the question is one of the ample production of milk and of getting burdens cheaply carried. If its occupants display their horns in asserting their self-determination, no time is lost in bringing home to them their true position.

The chronic want of food and water, the lack of sanitation and medical help, the neglect of means of communication, the poverty of educational provision, the all-pervading spirit of depression that I have myself seen to prevail in our villages after over a hundred years of British rule make me despair of its beneficence. It is almost a crime to talk of Soviet Russia in this country, and yet I cannot but refer to the contrast it presents. I must confess to the envy with which my admiration was mixed to see the extraordinary enthusiasm and skill with which the measures for producing food, providing education, fighting against disease were being pushed forward in their vast territories. There is no separating territories. There is no separating line of mistrust or insulting distinction between Soviet Europe and Soviet Asia. I am only comparing the state of things obtaining there and here as I have actually seen them. And I state my conclusion that what is responsible for our condition in the so-called British Empire is the yawning gulf between its dominant and subjugated sections.

On the other hand, it has to be recognised that there is an inevitableness in the fate that has overtaken Hindu India. We have divided and subdivided ourselves into mincements, not fit to live but only to be swallowed. Never up to now has our disjointed society threatening evil. We are a suicidal race, ourselves keeping wide open for ages, with marvellous ingenuity, gaps that we are forbidden to cross under penalty, and cracks that are considered to be too sacred to be repaired because of their antiquity.

THE LANGUAGE PROBLEM

The August number of the *Triveni* contains an article on "Our Language Problem" by Mr. K. Kamakotishwara Rao, the editor of the journal. Why do we want a common language for India? Mr. Rao says: "I take it, it is primarily as a symbol of Indian unity." What should, then, be adopted as a common language for India? Mr. Rao says:

"After considerable wrangling, a certain measure of agreement has been reached. It is common ground now between thinking men all over India that, for purposes of inter-provincial communication, Hindustani offers the greatest advantages. English will rapidly cease to occupy the position it now holds as the language of education and administration."

INDIA IN PERIODICALS

INDIAN SOCIALISM REDISCOVERED. By B. Pattabhi Sitaramayya. [The *Triveni*, October 1936.]

WRESTLING IN ANCIENT INDIA. By Dharamdas Sunderdas Bhagatani. [The *New Outlook*, October 1936.]

EAST INDIA COMPANY AND ITS TRADE MONOPOLY. By Prof. Prakash Chandra. [Indian Historical Quarterly, September and December 1936.]

PHILOSOPHY IN INDIA. By Dr. P. T. Raju, M.A., Ph.D. [The *Hindustan Review*, November 1936.]

SOCIOLOGY OF INDIAN SOCIALISM AND FEMINISM. By Prof. Benoy Kumar Sarkar. [Calcutta Review, November 1936.]

TOWARD LIBERTY FOR INDIA. By R. B. Thurber, Editor. [The *Oriental Watchman and Herald of Health*, November 1936.]

THE HINDU CASTE SYSTEM. By Bhagavan Das. [Theosophist, November 1936.]

THE VISION OF INDIA. By T. L. Vaswani. [The *Indian*, July 1936.]

THE FUTURE OF HINDU LAW. By Hon. Justice Bhawani Shankar Niyogi. [The *Mimamsa Prakash*, October 1936.]

ALONG THE MALABAR COAST OF INDIA. By Fred Barrie. [Overseas, October 1936.]

HISTORY OF VEDANTIC THOUGHT. By Swami Satsivarupananda. [Prabuddha Bharata, November 1936.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

+

NOTES

Questions of Importance

DRAFT-ORDERS-IN-COUNCIL

The following are some of the important Indian Draft Orders-in-Council that were placed before the Parliament on the 3rd of November for approval:—

That relating to the Federal Court proposes to bring the Court into being from October 1, 1937, and provides salary for the period of actual service at the rate of Rs. 7,000 monthly for the Chief Justice and Rs. 5,500 for the Puisne Judges. Provisions are also made for pensions and gratuity for children if death occurs before retirement or if death occurs within a year of retirement.

The Government of India Family Pensions Order sets up Commissioners in whom funds will be vested. Any subscriber or beneficiary can before the end of March 1937 file an objection with the Secretary of State to the vesting of funds in the Commissioners.

The Governors' Allowances and Privileges Order provides for charges now made with this difference that, whereas at present they spread over various heads, they are now centralised in one Order and are chargeable to Revenue, meaning non-votable.

The Audit Accounts Order continues the existing arrangement regarding the Auditor-General, and a Province can appoint its own Auditor-General earlier than five years. The Auditor-General shall give an undertaking not only that on retirement he would not hold any other office under the Crown which is the existing practice, but also cannot take employment under local authority, Railway Company, Indian State or Ruler or can hold any other employment only with the previous consent of the Governor-General.

The Commencement of Transitory Provisions Order (No. 2) covers the period

before the Federal Railway Authority comes into being, and effect is given to those provisions under which a Crown Department will set up from April next and the Governor-General takes the necessary funds for running the department.

The Provincial Legislature Miscellaneous Provisions Order gets over the difficulty caused by salaries paid to advisers in Sind and provides against a similar contingency in Orissa by stating that receipt of such salaries will not disqualify the recipient from standing for Legislative Assembly.

The Defence Appointment Order declares the appointments to the following offices shall be made by His Majesty, namely, the Flag Officer Commanding the Royal Indian Navy, General Officers, Commander-in-Chief, Commands-Chief of General Staff, Adjutant-General, Quarter-Master General (Ordinance) and Officers commanding the districts.

THE LIBERALS AND ELECTIONS

The Agra Division Liberal Conference, which met on November 4, accepted the Liberal Election programme adopted by the U. P. Liberal Conference.

It contemplated: (1) Active efforts to secure an early revision of the Constitution; (2) utilisation of the Constitution, such as it is, for what results it may be capable of yielding for the good of the people; (3) economic development both of rural and urban areas; (4) measures to deal with the acute problem of unemployment; (5) agrarian legislation for the benefit of the tenants without infringement of the legitimate rights of the landlords; (6) improvement of the condition of the working classes; (7) expansion of facilities for and reform of the system of education; (8) removal of untouchability and amelioration of the condition of the depressed and other backward classes; and (9) impartiality in all communal matters.

LLOYD GEORGE ON DICTATORSHIP

Addressing a crowded audience on October 30 in the Free Trade Hall, London, at a meeting by the Council of Action for Peace and Reconstruction, Mr. Lloyd George said: "A movement was wanted to-day for democracy to show that freedom was a more powerful instrument for the redemption of mankind than any autocracy of any sort."

Mr. Lloyd George then made a reference to what he had said after his recent visit to Germany. "I did not realise," he continued, "that if you express admiration of the genius, of the courage, of the quality of a man, it necessarily meant approval of his opinions and his action." Referring to his reasons for opposing dictatorships, Mr. Lloyd George said that his first was:

To establish and maintain it, history proved that you are always compelled to resort to methods which are revolting to anyone who has a reverence for freedom. The second is that whatever the advantages you may gain from its efficiency you lose the great moral advantage of free co-operation with the whole of the people. The third is that it is very precarious. The people last from generation to generation, from century to century. Dictatorship depends upon the health, mental and moral as well as physical of one man and you can't ensure it. Whenever I found myself in difficulty and was challenged behind by intrigues and groups, I came to the Parliament elected by the people and they always backed me up by overwhelming majorities. M. Clemenceau and M. Briand found exactly the same thing in France. Democracy won because its heart was sounder, and in a great fight it is the heart that tells in the long run. Democracy is failing in leadership throughout the world. We are allowing dictatorships to get the lead. It is not the fault of the people. It is not the fault of the institution. There is no resolute, firm, clear lead for the democracies of the world.

You must restore faith in democracy by demonstrating that, if it is properly guided and inspired, it is capable of surpassing the greatest achievements of dictatorships in any sphere in any land.

PT. JAWAHARLAL ON PANCHAYAT

Addressing a huge public meeting at Salipur on his way to Cuttack, on November 10, Pandit Jawaharlal Nehru said:

Our fight is not to replace English domination by Hindustani, but to establish a *Panchayat Raj* of India in which there will be complete control of the peasantry and workers, so that the poverty and unemployment seen in every corner of the country may be wiped out.

SIR SAMUEL ON REARMAMENT

Addressing a Conservative Conference, Sir Samuel Hoare, First Lord of the Admiralty, said:

Faced with the European rearmament, we have no alternative but to carry through with the least possible delay our programme of rearmament. The position has become substantially worse since six months ago when the Government drew a picture of vast armaments being accumulated by great countries. The latter had since added to their programmes while the small countries: Belgium, Holland and Switzerland had been forced to embark on large schemes of rearmament.

Two lessons stand out beyond fear of contradiction, first, the futility of one-sided disarmament; and second, the need for a greatly strengthened British Empire as a stabilising force for peace.

Germany has been spending at the rate of £800 millions per annum on military preparations. The proportion of Japanese total budget devoted to the army and the navy reached the striking figure of 46 per cent.

THE ARCHBISHOP ON WAR

The address of the Archbishop of Canterbury to the Diocesan Conference on War will come as a complete surprise to people who believe that Jesus Christ and, therefore, Christianity is opposed to war under all circumstances. His Grace, according to *Reuter*, said:

The State was not an individual. It was a community organised for Government. It was the trustee for multitudes of individuals. It existed to give them protection. The use of force or the sword by the State was the Ministry of God for the protection of the people. If that was true of the State in its domestic relations, it was equally true of the State in its international relations. Everything depended on the motive or the intention with which it was used. If the force of an army was used for national aggression, acquisition and self-assertion, it was wrong. If it was used for the defence of the people, it was right.

THE KING ON INDIA

His Majesty King Edward referred to India during the course of his address from the throne at the opening of the new Session of Parliament on November 3. He said:

It is my hope, when the solemnity of my Coronation has been celebrated, to revisit my Indian Dominions and there to make known, in the same manner as my revered father, to the Princes and Peoples of India my succession to the Imperial Crown.

THE DEMOCRATIC SWARAJ CONFERENCE

The third Session of the Democratic Swaraj Conference met at Nasik on the 31st October under the presidency of Mr. L. B. Bhopatkar, who declared in the course of his presidential address:

Congress dictators have decided to accept offices in provinces in which they are in a majority, and Bombay has even decided that the personnel of the Cabinet is to be composed of four Hindus and two Moslems.

Condemning Congress tactics over the Communal Award issue, Mr. Bhopatkar declared that Moslem support in Assembly divisions had kept Hindu Congress members of the Assembly neutral on vital questions affecting the rights and privileges of Hindus. Mr. Bhopatkar deplored the Congress attitude of placating Moslems in order to secure their support. He felt that Hindus would prefer to win *swaraj* by slow stages than gain it earlier by bartering away their social, religious and political rights.

ALL-INDIA HARIJAN CONFERENCE

An All-India Harijan Conference met at Lahore during the session of the Hindu Mahasabha under the presidency of Mr. Rajbhoj. The Conference declared strongly the Depressed Classes' determination to remain Hindus for ever and condemned every attempt to transfer Harijans from the Hindu fold. Leaders whose activities were thus disapproved were: Dr. Ambedkar who advocated conversions; Hindu leaders who bartered Harijans' religious faith as though in the exchange market of sects; Dr. Moonjee, Dr. Kurtakoti and Bhai Permanand for entering into conspiracy with other people and advising Harijans to enter Sikhism. The Conference appreciated the country-wide efforts made for uplift of Harijans, but regretted the slow progress of social reform.

THE HINDU YOUTH CONFERENCE

The All-India Hindu Youth Conference met at Lahore on October 19, under the presidency of Dr. Radhakumud Mukerjee. In his presidential address, Dr. Mukerjee discussed such questions as: "Are Hindus a dying race?" and "Is the Indian Nation to-day young or old?"

Basing his remarks on the Mohenjodaro discoveries and the researches of Vavilov, Dr. Mookerjee said that the Punjab was the cradle of civilisation and denied that Hindus were exhibiting signs either of immaturity of childhood or weakness of decline. "I invoke the spirit of youth," said Dr. Mookerjee, "which in a sense is older than age, because it starts where age ends for rejuvenating our old country. Youth movements in the different provinces in India must organise themselves and affiliate themselves to the International League of Youth."

Finally, Dr. Mookerjee developed his theme that "Hindus must recapture for themselves the fundamental, historical and political truth that India must be considered theoretically and legally as a Hindu State".

MUSLIMS AND THE CONGRESS

"The patriotic Muslims, who severed their connexion with the Congress due to the mistakes of its leaders, should carefully think which will be more useful to hasten the advent of national independence, the boycott of the Congress or co-operation with it."

In these words, Maulana Habibur Rahman, President of the All-India Majlis-e-Ahrar, asks Muslims to join the Congress in his speech at Lucknow, dated 23rd November.

"Personally," says the Maulana, "I think that to save the Congress from the influence and dominance of the Mahasabha, independent Muslims should join the Congress in large numbers. I am perfectly convinced that once Muslims gain predominance, Hindu workers with the Mahasabhaite mentality will leave the Congress."

DEFECTS IN INDIAN EDUCATION

The view that the present practice of providing what in reality was school education of masses of pupils in the capital cities of India was both harmful and extravagant was expressed by Sir George Anderson, formerly Educational Commissioner to the Government of India, in addressing the East India Association, on November 10, on certain adverse effects of the secondary system of education on rural development and unemployment among the middle classes.

He made a rough estimate that India was now paying annually Rs. 5,00,00,000 for the harmful prolongation of literary studies by large numbers of pupils and students.

While not suggesting that the whole of this gigantic sum could be saved and made available to vocational institutions, he was amazed to be told that, while this extravagance continued to be subsidised and encouraged with complacency, vocational training could not be provided on the score of expense.

THE ANNAMALAI CONVOCATION

Sir Phiroze Sethna delivered the Convocation Address at the Annamalai University on the 20th of last month. Touching on the grinding economic poverty of the masses, Sir Phiroze said:

Over 70 per cent. of our population do not live, but merely exist, carrying on an unending struggle against the caprices of Nature and the whims of man. If you can lend a helping hand to lift even one single soul out of this morass by utilising and bringing to his aid the benefits you have derived from your fortunate connection with this University, you will have done what your Alma Mater expects you to do. Decide to devote a part of your daily programme to the cause of the nation—in recreating environment in our villages and towns, in removing illiteracy, in providing recreation to the needy, in providing a desire for a better life in our less fortunate fellow-beings and in like creative activities.

THE AGRA CONVOCATION

Dr. P. Basu, Vice-Chancellor of the Agra University, addressed the University Convocation on 20th November. During the course of his address, he said:

In India, we are still fighting for and working on the basis of the old idea of personal freedom irrespective of its effects upon society as a whole. If you are really young and therefore mentally alert and if you want to have a successful career as leaders, organisers, and directors in any branch of social activity, I should think that you will have to take account of the new trend of social philosophy and see that your career fosters and does not hinder social good, that you are not merely parasites on the social organism, and that your success and prosperity in life is not at the cost but to the furtherance of the general betterment of society—the society which has taken pains and undergone vast expenditure to give to you the highest culture and training which it is possible for its educational institutions to give to you. If you fail to attain to this position in life and persist in attempting to eke out a career which is antagonistic to social welfare, society in its turn may seriously have to consider whether it is worth its while to foster a system by which is generated intellectual vigour that will be directed against itself and the general body of its members.

THE MYSORE CONVOCATION

Addressing the new graduates of the Mysore University on October 28, Dr. E. P. Metcalfe, Vice-Chancellor, raised the question whether the expansion of university education had resulted in reducing illiteracy in the State. He said:

It appears to me that not nearly enough force is being concentrated against this citadel of darkness. Consider these figures—in the twenty years between 1912 and 1932, the percentage of illiterates over five years of age taken over the whole of our population, urban and rural, fell from 93 to 80.4 per cent. Contrast this with the expansion in the volume of university education during the same period.

Judging from results, it would appear that the plan of campaign against illiteracy has failed and that some new form of attack must be devised. If I may venture a suggestion, there is perhaps a lack of suitable inducement to learn to read. Literature of the right kind is neither abundant nor sufficiently accessible.

THE FEDERAL COURT

The Government of India (Federal Court) Order 1936, after a long preamble and definitions, states as follows:

In paragraph 3 and the succeeding paragraphs, begin the provisions of Chapter 1 of Part IX of the Act (other than the provisions of Sections 206 and 215) which shall come into force on the first day of October 1937; provided Section 205 of the Act (which relates to the appellate jurisdiction of the Federal Court in appeals from High Courts in British India) shall come into force on the first day of April 1937, and accordingly certificates may be given under that section at any time after the said date, notwithstanding that the Federal Court has not yet been constituted.

There shall be paid to Judges in respect of the time spent on actual service salary at the following rates: Chief Justice Rs. 7,000 per month; other Judges Rs. 5,500 per month.

There shall be payable to a Chief Justice (a) on his retirement on attaining the age of 65 or (b) on his retirement at an earlier date either after completing not less than 12 years of actual service or on grounds approved by the Secretary of State a pension at the rate of £75 per annum in respect of each period of six months service for pension provided that (1) if his total service for pension is less than six months or is six months or more but less than 12 months, he shall be deemed for the purposes of this paragraph to have in the first case six and in the second case twelve months service for pension; (2) the pension shall not in any case exceed £2,000 per annum.

(1) If a Chief Justice dies during his service as such, there shall be paid to his legal personal representatives a gratuity of £3,000. For the purposes of this paragraph, a Chief Justice who at the date of his appointment was a resident in Europe shall be deemed to have commenced his service at the date when he embarked for India for the purpose of assuming his office. (2) If a Chief Justice who is entitled to a pension under the provisions of this order dies within

one year from the date of his retirement, there shall be paid to his legal and personal representatives by way of gratuity the sum, if any, by which the aggregate of any amounts paid or due to him whether from the revenues of the Federation or from the Exchequer in respect of pension (including any gratuity payable on retirement) falls short of £3,000.

The right of the Judges other than the Chief Justice in respect of pensions shall be as His Majesty-in-Council may hereafter determine.

There shall be paid to a Judge who was permanently resident in Europe at the date of his appointment and was not a member of a Civil Service of the Crown in India, an allowance of £500 for expenses in respect of equipment and travelling on appointment.

A Judge shall receive such reasonable allowances to reimburse him for expenses incurred in travelling on duty in India and shall be afforded such reasonable facilities in connection with travelling as the Governor-General may from time to time prescribe, exercising his individual judgment.

Subject to the provisions of this order and of any other Order-in-Council made under the Act, the privileges of a Judge in respect of leave and passages and the other conditions of his service shall be determined by the rules for the time being applicable to an officer of Non-Asiatic domicile appointed by the Secretary of State to a Civil Service of the Crown in India and holding the rank of Secretary to the Government of India.

SIR B. L. MITTER

The *Associated Press* understands that the Hon. Sir B. L. Mitter, former Law Member with the Government of India, and at present a member of the Bengal Executive Council, has been offered and has accepted the office of the Advocate-General for the Federation,

THE INSURANCE COMMITTEE REPORT

The Indian Insurance Legislation Committee have submitted their report to the Government of India. They have appended a Draft Bill embodying their recommendations for the repeal of the Indian Life Insurance Companies Act VI of 1912 and its re-enactment making it applicable to all classes of Insurance business with very extensive modifications.

The following is a summary of the recommendations of the Committee:

All insurance controlled by Government should be placed with Indian Insurance Companies.

Government should require all Municipalities, Local Boards, Port Trusts, Improvement Trusts and other quasi-Government bodies and institutions receiving Government aid to insure all their properties with Indian Companies.

All industries which have received protection from Government in the shape of direct bounty or by tariff should be required to place their insurance business with Indian Companies. This suggestion is in harmony with the view expressed by the Tariff Board in their Report in 1932.

All Foreign Insurance Companies doing business in India should be asked to effect reinsurance with Indian Companies.

The Committee also recommend partial Government control over all Insurance Companies in India by a system of licensing, the payment of substantial deposits to Government, and the retention in British India of sufficient assets of non-Indian Companies by way of reserve to enable them to meet all outstanding risks, with a view to preventing the flotation of mushroom concerns and affording substantial protection to Indian Companies against uneconomic competition.

ASSETS OF INSURANCE COMPANIES

The total assets of Insurance Companies in India, Indian and non-Indian, are revealed in the Indian Insurance Year Book for 1935, issued by the Government Actuary to the Government of India:

The total assets of Indian Companies amount to 40 $\frac{2}{5}$ crores. The bulk of the assets is invested in stock exchange securities which are shown in the accounts at a net value of 27 $\frac{3}{4}$ crores. Mortgages, loans on policies and on stocks and shares are shown at 5 $\frac{1}{2}$ crores; land and house property are valued at 2 $\frac{1}{5}$ crores; deposits, cash and stamps are shown at 1 $\frac{3}{4}$ crore; agents' balances and other outstanding items at 2 crores, and loans on personal security and other miscellaneous assets at 1 $\frac{1}{5}$ crore.

The total assets in India of non-Indian Companies amount to 44 crores. The bulk of this amount—37 crores—represent Indian assets of companies constituted in the United Kingdom, and 6 $\frac{3}{4}$ crores those of companies constituted in the Dominions and Colonies. The Indian assets of the American Companies amount to 2 lakhs, those of the Continental Companies to 17 lakhs, of the Japanese to 10 lakhs and of the Javanese to 2 thousand only. Out of this total amount of 44 crores, 39 $\frac{3}{5}$ crores represent Indian assets of companies which carry on life assurance business in India either solely or along with other insurance business.

DECLINE OF INDIAN INSURANCE

Speaking at the quarterly general meeting of the Indian Merchants' Chamber, Bombay, on November 3, Mr. K. R. Ramachandra Aiyar, Secretary of the Indian Insurance Association, drew the attention of the Chamber to the phenomenal decrease in Indian insurance business during 1934.

Mr. Aiyar exhorted the Chamber to bestow their serious attention to the subject. He said that any proposed legislation regarding insurance should not be supported by the Chamber unless Indian interests were safeguarded fully.

EXPORT OF INDIAN GOLD

The increase in the export of gold from Bombay during recent weeks, following devaluation of their currencies by gold countries in Europe, is likely to continue till at least the middle of November, forecasts the *Statesman's* correspondent. This is the opinion held in the Bombay gold market, which is looking to the end of forward transactions in gold. It is stated that there has been good inquiry for this precious metal from foreign sources, especially London.

It is computed that the arrivals of gold from the city of Bombay from up-country average about 25,000 tolas a day, and that this rate of gold worth Rs. 75,00,000 will be shipped every week from Bombay to foreign countries up to the middle of November. Business has slackened, however, during the last few weeks owing to a lack of fresh supplies from the interior. It is therefore, not possible at this stage to state even approximately the quantity of gold that will be exported from Bombay over the middle of December. Business circles believe, however, that if there is a slight increase in the present price, large quantities of gold are likely to be sent to Bombay from up-country.

THE OTTAWA AGREEMENT

The Legislative Assembly carried a resolution demanding the termination of the Ottawa Agreement recently. Immediately after the conclusion of the Assembly Session, the Government of India published its decision, to continue the agreement indefinitely. Negotiations for a new Indo-British Trade Agreement are going on.

TRADE NEGOTIATIONS

Trade negotiations of an important character likely to affect the future of this country to a large extent were initiated in the last quarter: one was the Indo-Japanese trade negotiations and the other was the Indo-British trade negotiations. Sir Rahimtoola Chinoy, presiding over the third quarterly meeting of the Indian Merchants' Chamber, Bombay, on November 5, said:

A dense veil has suddenly descended over the Indo-Japanese trade negotiations, the mystery of which is not lessened by the fact of the departure of Mr. T. A. Stewart for England to enjoy his leave or perhaps to enter into negotiations with the British Government. All that we know is that the Government of India has given notice to terminate the Indo-Japanese Trade Agreement, though this is more or less perhaps a formal affair. The Government of India should set at rest the doubts and suspicions in the minds of the people by speeding up the negotiations and issuing a statement as to how the situation stands at present.

Government have renewed the Ottawa Agreement until such time as any other agreement is arrived at. This Agreement was definitely repudiated by the Assembly, and Government at the time clearly gave it to understand that they considered themselves bound by the decision of the Assembly. It would have been proper if Government had taken the opportunity of consulting the Assembly with regard to the renewal of the Agreement, instead of bringing it about just after the session had closed.

MOVE TO DEVALUE THE RUPEE

The *Morning Post* publishes a report from Bombay to the effect that following Sir Osborne Smith's resignation, Indian businessmen have begun a campaign for the devaluation of the rupee to 1s. 4d.

The *Morning Post's* City Editor says that it is generally believed here, whatever other causes may have led to Sir Osborne Smith's resignation, there was no difference between him and the Finance Member, Sir James Grigg, concerning currency matters and there is little doubt here that any attempt to alter the rupee to a lower level would have an unfavourable effect upon the City, which would be disposed to regard such action as manifesting insufficient regard on India's part for her heavy liabilities in sterling debts.

WOMEN'S LEAGUE OF NATIONS

On behalf of 40 million women of 42 nations, Ishbel, Marchioness of Aberdeen, made a stirring appeal for peace at the opening of the International Council of Women's Congress at Dubrovnick last month. She advocated a Women's League of Nations which would not evade its responsibilities. Pointing out the danger to peace created by nations, caring only for themselves and arming to destroy brother nations, she made a fervent appeal for respect of personal liberty so essential to the well-being of mankind."

"Peace at any price is the chief aim of our organisation," the Marchioness of Aberdeen stated in an interview. Asked if she thought the present situation in Europe foreshadowed war, she said: "No. We women have firmly decided that it shall not be. England is against war. The young also will not have war. Finally, the mothers of the world all oppose war."

THE TASK OF INDIAN WOMEN

Women in this country should join hands with menfolk in order to win freedom. This point was stressed by Mr. Nehru addressing a crowded meeting of women at Calcutta, on November 7. He admitted that those who suffered most for the country's cause were womenfolk; for they might be shut up to look after hearths and homes. In this connection, he referred to the sufferings of Bengal women owing to detention of their sons and daughters. Referring to *purdah*, he said: "It is a dying thing and cannot continue." He urged women not to lose sight of the fact, in utter enthusiasm for women's rights and privileges, of the issue of millions of poverty-stricken people which overshadowed the country at the moment.

HINDU WOMEN'S RIGHTS BILL

Dr. G. V. Deshmukh moved at the Assembly, on October 15, for a Select Committee of 18 members on his Bill to amend the Hindu Law governing Hindu women's right to property.

Sir N. N. Sircar said that the Government were prepared to support the Bill in so far as the rights were intended to be given to widows. The Government were unable to extend those rights to daughters. Thus they agreed to the Select Committee, but did not agree to the principle of the whole Bill. Dr. Deshmukh assured the House that he would also be prepared to confine the Bill to widows.

The Select Committee of the Assembly, on Dr. Deshmukh's Bill governing the Hindu women's right to property, will assemble in New Delhi on December 7. The Committee consists of 18 members of all parties in the House and will deal with the question conferring rights to widows and not to daughters as was made clear by Sir N. N. Sircar, Law Member, in the Assembly—a proposition which Dr. Deshmukh himself was agreeable to.

DR. TAGORE ON WOMEN

"The seclusion of our women in the home has done irreparable injury," declared Dr. Rabindranath Tagore, addressing the All-Bengal Women Workers' Conference on the 12th October.

Dr. Tagore stoutly refuted the notion that the participation by women in every-day affairs of life beyond the four corners of the home was in any way responsible for the loss or decay of womanly virtues. Speaking from experience of world-wide travel and his intimate knowledge, Dr. Tagore said that it should be utterly wrong to suppose that women of other countries were but poor imitators of their menfolk.

LITERARY

NOBEL PRIZE FOR LITERATURE

The Swedish Academy have awarded this year's Nobel Prize for Literature to the American dramatist, Eugene O'Neill.

Mr. O'Neill has written over 30 plays—realistic, fantastic, impressionist or satirical. The first of them "Thirst" appeared in 1914. Three subsequent efforts secured the Pulitzer Prize—"Beyond the Horizon" (1919), "Anna Christie" (1921) and "Strange Interlude" (1921).

His main motive has been the study of humanity's infinite capacity for self-deception and most of his dramas are gloomily pathological. "Desire under the Elms" was banned in England in 1925. When it was performed at Los Angeles, the whole cast was arrested and charged with producing an indecent play. In 1929, Boston prohibited "Strange Interlude" which had run for 18 months in New York with great success.

The year 1932, however, marked a change that was indicated in his "Dynamo" (1929), in which his theme is that the machine is no substitute for God and in which he roundly denounced fundamentalism, atheism and modern science.

JOURNALISM IN INDIA

Lord Willingdon, who was the guest of honour at the annual dinner of the Indian Eastern Newspaper Society on November 6, at which Sir Stanley Reed presided, said the function was the most remarkable held in London as the society represented every shade of opinion in India, Burma, Ceylon and the Malaya States, and embraced China and Japan, thus including newspapers of nearly half the human race.

His Lordship referred to the enormous increase of people in India who read newspapers and eulogised the fairness of the press of India. With the development of the party system, the difficulties and responsibilities of the press were likely to increase, and not only would it have to maintain the high quality of its news but guide public opinion from communal differences into channels that best served India's interest.

Lord Willingdon noted with appreciation the fact that the Society represented both English and Indian-owned newspapers.

PERSONAL

MARCHIONESS OF DUFFERIN

We are sorry to hear of the death in London at the age of 93 of Dowager Marchioness of Dufferin and Ava, one of the best known Vicereines of India and founder of the Fund that bears her name.

As long ago as 1885, an association was inaugurated at Simla under the name of "The National Association for supplying Female Medical Aid to the Women of India." Lady Dufferin was made president, the Viceroy patron, and the Queen telegraphed her willingness to be the Royal Patron. It was decided that all contributions of money to the Association should be credited to "The Countess of Dufferin's Fund."

Before long the fund that bears her name became one of the greatest humanitarian institutions in India, and many towns in the country had "Lady Dufferin" hospitals ministering to the needs of women.

THE NEW MAYOR OF MADRAS

Mr. K. Sreeramulu Naidu, a prominent merchant in the city and a well known Congress worker, was recently elected as Mayor of Madras.

Mr. Naidu is an outstanding figure both in Congress and in social circles. He served as a municipal councillor for several years and was responsible for several improvements in his own division and in other wards.

SIR S. RADHAKRISHNAN

Sir S. Radhakrishnan, Spalding Professor of Eastern Religions and Ethics of the Oxford University, delivered his inaugural lecture on October 20 by which he has made a very deep impression on the minds of the Public. The *Oxford Times* writes about him that he is "a distinct addition to the small number of dynamic personalities in Oxford".

MR. C. VIJAYARAGHAVACHARIAR

Glowing tributes were paid to Mr. C. Vijayaraghavachariar of Salem, ex-President of the Indian National Congress and the oldest Congressman, when Dewan Bahadur K. Sundaram Chettiar, retired Judge of the High Court of Madras, performed recently in the hall of the Literary Society, Salem, the ceremony of the unveiling of a portrait of Mr. Achariar.

B. M. A.'S GOODWILL DELEGATION

The fact that the British Medical Association is sending a goodwill delegation to India was disclosed to the Associated Press on October 12, by Dr. V. L. Parmar, who returned from England after attending the Conference of the British Medical Association recently held at Oxford to which delegates from over the Empire went.

Dr. Parmar stated that the Conference evinced keen interest in Indian medical affairs. He gave a demonstration of the technique of removal of tonsils by electro-dissection and performed an operation in London.

Dr. Anderson, Secretary of the Association and Leader of the Delegation, will arrive in India in December.

THE AGE OF AYURVEDA

Speaking at the annual convocation of the Prabhuram Ayurvedic College at Bhuleshwar last month, Mr. Jamnadas M. Mehta, Mayor of Bombay, said the Ayurvedic system of medicine, which had stood the test of over 7,000 years (according to the speaker, Hindu scriptures were not less than 7,000 years old), was more efficacious in the treatment of ailments than the Western system, which had not yet been perfected in spite of all the advance that modern science had made. After all, in the matter of medicine, he said, it was experience that counted. Where all other methods had failed, Ayurveda had succeeded in effecting cures.

DR. SOHAN SINGH

Sardar Sahib Dr. Sohan Singh, Lecturer in the Amritsar Medical School, has been appointed Honorary Assistant Surgeon to His Excellency the Viceroy. Dr. Sohan Singh has been the Secretary of Khalsa College Governing Council for the last several years.

YELLOW FEVER

Measures to prevent the entry of yellow fever into India are engaging the attention of the authorities, who are planning to attack the *stagnant* mosquito, which is said to be found all over the country and carries the virus of yellow fever,

INDIA'S HEALTH PROBLEM

Speaking at the Second Committee Meeting of the 17th Session of the Assembly of the League of Nations at Geneva, Sir V. T. Krishnamachari said:

In recent years there has been quickened interest in India in health problems. In this field it is realised that co-operation and maximum degree of continued and co-ordinated effort between the Central and Provincial Governments are essential, and active steps are now being taken to establish a Central Public Health Advisory Board to realise this ideal.

Referring to the problems of food production and nutrition, Sir V. T. Krishnamachari said:

Problems of human nutrition are being investigated by Dr. W. R. Aykroyd, who succeeded Major-General Sir Robert McCarrison as Director of the Nutrition Research Laboratory at Coonoor, which is conducted under the auspices of the Indian Research Fund Association. Data have been collected from investigations in that laboratory on deficiency disease, vitamin standards and analysis of food-stuffs. Anthropometric data bearing on nutrition have also been collected. A section of Bio-Chemistry and Nutrition has been opened at the All-India Institute of Hygiene and Public Health at Calcutta, where several aspects of the problem are being tackled in co-ordination with the Coonoor Laboratory by Dr. Ellis C. Wilson, Professor of Nutrition and Bio-Chemistry. Preliminary tables of the nutritive values of about 200 common Indian food-stuffs are at present being prepared by Dr. Aykroyd and will be published on completion.

BIRTH CONTROL IN INDIA

Birth control progress in India was described at a luncheon given to Mrs. How-Martyn at London on her return from a tour in India and China. It was given by the Birth-Control International Information Centre.

At an All-India Conference, a birth control resolution was carried with a greater majority than ever before and at an All-India Medical Conference, the doctors carried unanimously a resolution that a study of contraceptive methods should be included in medical training. In Bombay, the first free birth-control clinic had been opened.

She had come to the conclusion that there were far too many poor people in the world; that women badly want knowledge of birth-control; that while doctors should give instructions, far more of the work should be done by midwives.

WAR BONDS

Sir James Grigg informed Mr. Lalchand Navalrai in the Assembly that the amount of war bonds and cash certificates issued during the time of the Great War and still remaining unpaid were: War bonds Rs. 11,78,000, cash certificates Rs. 22,52,000.

Since August 1934, war bonds worth Rs. 87,000 and cash certificates worth Rs. 40,000 have been claimed and paid up. Payment is only made when a bond or certificate is surrendered. As war bonds are transferable either by endorsement in the case of promissory notes or by delivery in the case of bearer bonds, the Government is unable to find out their present owners, and any action on the part of the Government to trace ownership of cash certificates would entail considerable expenditure and would give rise to false claims, litigation and consequent loss to the Government. Money will be paid to holders whenever they can establish their claim. The Government were not prepared to transfer the amount of these bonds and cash certificates as loans to the respective Provincial Governments for nation-building purposes subject to their liability to pay the claimants when called upon.

SIR OSBORNE'S RESIGNATION

Interviewed on the announcement about the resignation of Sir Osborne Smith from the Governorship of the Reserve Bank of India, Mr. C. S. Rangaswami, Editor of the *Indian Finance*, said:

"Although the public were led to expect the resignation of Sir Osborne Smith, the actual announcement of the news has stunned and shocked all. For no other banker in India had commanded that universal esteem and confidence which Sir Osborne did, and no other banker in India had that international stature."

"The directors, who I know, are vastly upset over the decision of Sir Osborne," added Mr. Rangaswami, "owe it to themselves, to the country and to the shareholders to give an opportunity to the shareholders and the public to express their opinion on the important issue of Sir Osborne Smith's resignation. This issue is really fundamental to the future of the Bank."

RAILWAY FINANCE ENQUIRY

"The Railways are the biggest assets of the country and one fails to understand why the Committee appointed to examine this most valuable asset should not include prominent Indians whose mature judgment and ripe experience would have been of the greatest value to Government in their investigations," says Sir R. M. Chinoy, President of the Indian Merchants' Chamber, Bombay. "Such exclusion of Indians on the eve of political reform which, according to a recent pronouncement of His Excellency the Viceroy, will give rise to a new democracy and change the political future of the country, is not calculated to inspire hope for the future or confidence in the bureaucracy. To add insult to injury, a correspondent of an Anglo-Indian paper recently wrote to the effect that an all-British personnel was necessary because the British capitalists had got a large stake in the Railway asset. I have referred to this preposterous piece of writing merely to show what mentality is still being displayed by a certain section of the press."

RAILROADS IN INDIA

The Central Standards Office of the Railway Board has started experiments on a large scale. New types of metal sleepers are being tried out extensively on the East Indian, North-Western and other railways. Cast-iron plate sleepers have been designed which, it is claimed, will offset to the greatest extent possible the sideways thrust of train wheels travelling at high speed. At the same time the plates in the sleeper carrying the rails have been shaped, so that the amount of packing required to maintain the sleeper and hence the rail in position has been reduced to a minimum. This has a most important bearing on maintenance costs. Another direction in which there has been encouraging developments is in the strengthening of the joints between different lengths of rail.

RAILWAY CONTRACT

The Ceylon Government Railways' contract for the supply of coal for the next year has been given to India. The contract had been in South African hands for the past two years.

EXHIBITION OF INDIAN ART

An exhibition of Indian Art by Mr. C. Kar and Mr. S. B. Roy, two young artists, was held at the Y. M. C. A., Chowringhee, Calcutta, last month.

There were about a hundred pictures comprising studies in landscape, paintings from Indian mythology, allegory and historical subjects.

Conspicuous among the exhibits was "The Torch of Celestial Wreath" by Mr. Kar. It depicted King Aja of Oudh with his consort Queen Indumati, sitting in the garden when a celestial wreath falls on her bosom from the *bina* of the sage Narada who is ascending to Heaven. The Queen dies immediately and the King is seen lamenting her death.

"Moonlight" by the same artist, showed a palace bathed in the soft radiance of the moon.

Another fine picture was "Prince Sirdhartha and Princess Gofa" by Mr. Roy. This is a scene from the "Life of the Lord Buddha".

"Contemplation" by Mr. Kar was a picture of a woman sitting on a terrace and lost in day-dreams. The colour effect was well harmonised.

"At the Death of Sati" also by Mr. Kar, is a scene from the epic Mahabharata. Its technique represented an entirely new style.

A picture of historical interest of the time of Akbar the Great was "The Maharaja of Jaipur's Birthday Procession" by Mr. Roy. It represented ancient Hindu civilisation and a military demonstration by the Rajputs.

Mr. Kar and Mr. Roy were both students of the Indian Society of Oriental Art. Among those who attended was Sir Edward Benthall.

TRIVANDRUM ARTS EXHIBITION

The addition to the Annual Birthday Exhibition of Arts and Crafts in Trivandrum of a section of modern Indian painting is a natural sequel to the opening of the State Gallery of Asian Painting (Sri Chitralayam) last year. This beautiful and representative permanent gallery of Indian art has awakened keen interest in the art of painting and has led to what doubtless will be a feature of each year's birthday celebrations.

THE AMARNATH INCIDENT

It is understood that both the members of the Beaumont Committee enquiring into the Indian Cricket Tour in England signed the report on November 17, which was forwarded immediately to the Nawab of Bhopal, President of the Board of Cricket Control, for necessary action. It is further understood that the Committee, while not exonerating Amarnath, opines the action taken against him by the Captain and the Manager was too drastic, affected the morale of the team and was responsible to a certain extent for failure.

The Committee, it is also understood, maintains that the Maharajkumar of Vizianagram was not the success as cricketer captain in the field as he was socially. The Committee criticises the Manager for not maintaining closer contact and relations with the team and not exercising greater tact. The Committee feels that Major C. K. Naidu does not escape criticism, while tributes are paid to V. M. Merchant and C. Ramaswami for their excellent cricket spirit and their contribution to the team.

The Committee recommends to the Cricket Control Board that future selections of Captain should not be on grounds of social status but purely on cricket merits and ability.

It is understood the tour is financially not a loss but there will be a small balance of about £100. It is stated that the evidence on which the report is based will not be preserved.

WEIGHT LIFTING

For the first time, India was represented in the World's International Federation in Weight Lifting through Mr. H. N. Kabasi.

In the first meeting of the Federation at Berlin, the representative from Holland proposed that Tug-of-War be included in the next Olympiad. Mr. Kabasi, in supporting the proposal, delivered an impressive speech. It was agreed that the matter should be forwarded to the Light Athlete Committee for their approval. Later on, Mr. Kabasi moved that the number of classes in Weight Lifting be increased to six instead of five according to the Body-weight. The proposal was lost by 6 to 7 votes.

SIR P. C. RAY'S LAST WILL

In what he describes as 'My Last Will and Testament' on his stepping into the 76th year of his life, Sir P. C. Ray has, it is understood, proposed that following the examples of the British, German, American and the Japanese firms in contributing large sums of money to the universities for the promotion of scientific research, the Bengal Chemical Pharmaceutical Works, of which he is the founder, should contribute a sum of Rs. 15,000 a year to the Calcutta University and Medical institutions of the city in order to enable Science students to carry on scientific researches.

MR. N. A. S. LAKSHMANAN

Mr. N. A. S. Lakshmanan, M.A. (Oxon), of the Education Department of the Central Provinces, has been taken on by the All-India Radio as Assistant Station Director of the Bombay station. He is to undergo preliminary training at the Delhi station. Mr. Lakshmanan stayed in Oxford for five years and was the only Indian to join the King's Commission in the Officers' Training Corps at Oxford. He was also attached to the Welsh Guards for three successive years.

INDIAN SCIENCE CONGRESS

Preparations have already begun for the forthcoming session of the Indian Science Congress Association, which is to be held in Hyderabad from January 2 to January 8, 1937, under the presidency of Rao Bahadur Venkataraman, Imperial Sugar-cane Expert. A large number of eminent scientists from India and some from abroad are expected to attend the session.

NOBEL PRIZES FOR SCIENCE

The Prize for Physics has been divided between Professor V. F. Hess of Innsbruck University and Professor Carl David Anderson of the Californian Institute of Technology.

The Chemistry Prize has been awarded to Professor Debye, Berlin, for his contribution to the knowledge of the structure of the molecule.

WOMEN IN INDIAN FILMS

Vehement condemnation of Indian films for misrepresenting Indian womanhood was voiced by speakers in the course of a symposium on "Indian Films Misrepresent Indian Womanhood," held recently at the Punjab Literary League Club.

"In this man-imposed economy of life, woman has been reduced to a mere cipher and the man-dominated cinema wants to perpetuate it by trying to fool women into the belief that to suffer endless torture at the hands of a man was the direct and shortest way to heaven," described Miss Shella Kaul. While admitting that Indian women were a patiently suffering lot, she complained that the screen represented them to be utterly devoid of self-respect and dignity.

FILM IN UNIVERSITIES

Cinematography has been added to the curriculum of the Great China University, one of the largest institutions of its kind in Shanghai, with a view to training competent men for the motion picture profession.

The new course includes an introduction to film education, scenario writing, the art of directing, scenic arrangement and the history of the development of the motion picture industry.

Several motion picture experts have been appointed as instructors.

THE VEL PICTURES LTD.

Messrs. Vel Pictures Ltd. have constructed a second studio and provided it with a new recording set. We understand the set is of a new type named Capco, and Mr. R. G. Dada Torney of Saraswathi Cinetone, Poona, an experienced Audiographist, has come down to Madras to record some demonstration reels.

PROHIBITION OF FILMS

In the Assembly on October 8, Sir Henry Craik informed Mr. Ananthasayanam Iyengar that no cinematograph film was prohibited entry into British India during the past seven years. The power to prohibit entry was not conferred by the Post Office Act or other Acts.

COMPULSORY MOTOR INSURANCE

The question of enforcing compulsory insurance of motor vehicles against passenger and third party risks as a means of promoting public safety and convenience had been under discussion for several years and a definite recommendation for appointment of a Committee to report on the question was made by the Transport Advisory Council at its meeting in July 1936. In view of the growth of motor transport in recent years, and of the rising toll of accidents, the Governor-General-in-Council considers that the time has come when an attempt should be made to collect all available data on this difficult subject, so that decision may be facilitated. He accordingly decided after consulting Local Governments to appoint a Committee to take such evidence as it considers desirable and submit its report. Some of the terms of reference to the Committee are as follows:—

The extent whereto motor accidents result in injury or death in circumstances where claims for compensation would lie but cannot in fact be recovered.

The cost of policies of insurance to cover (i) passenger and (ii) third party risks in relation to their possible effect upon the taxable capacity of vehicles and cost operating them.

To what extent owners of motor vehicles and, in particular, of public motor vehicles have already insured against third party risks and whether it is desirable that certain classes of motor vehicles should be compulsorily insured against such risks and if so, what classes and amounts for which the vehicles of such classes should be insured to cover (i) passenger and (ii) third party risks.

Any other questions which may arise out of the examination of this subject and have a bearing on the question of compulsory insurance.

The constitution of the Committee will be as follows: Chairman: Hon'ble N. J. Roughton, I.C.S.; Members: Mr. Nurmahomed Chinoy, Proprietor, Bombay Garage, Bombay, and Mr. Ratan Mohan Chatterjee, Solicitor, Calcutta; Secretary: Mr. C. H. Reynolds.

MADRAS-COLOMBO AIR SERVICE

The terms between the Ceylon Government, the Government of India and the Tata Aviation Department have been finally settled, says the Correspondent of the *Hindu*, and the Madras-Colombo Air Service will come into existence from the New Year.

The Bombay aerodrome is now being made up-to-date. The new hanger has been completed and work has now been taken up on construction of runways. As soon as wireless arrangements have been made, Tatas will speed up their Madras service. In the meanwhile they propose to try a new experiment. As during the north-bound journey, they are able to have light for 1 hr. 40 mts. more because of flying towards the sun, they hope to complete the Madras-Karachi trip non-stop, leaving Madras early in the morning and reaching Karachi by dusk.

WATERDROME AT JHANSI

Aviation experts recently visited Jhansi and have approved of the site for use by seaplanes in connection with the extended empire air services. These sites are being explored all over India for waterdromes in order to get an idea of all possible alternatives for an empire scheme, and also to determine which of the waterdromes could be used all the year round and which could be used only seasonally, and which would provide a safe anchorage on the occasion of forced landing. All these plans, when ready, will be submitted to the authorities for final scrutiny.

AERONAUTICS IN ALLAHABAD UNIVERSITY

The Committee of courses and studies in Physics of the Allahabad University has recommended the teaching of aeronautic science in the University. It is understood that the University has had correspondence with the Civil Aviation Department of the Government of India and has been assured of the Department's co-operation in imparting practical training in aeronautic science to students. A course of aeronautics has been drafted in consultation with the Aerodrome Officer at Bamrauli.

TATA'S NEW SCHEMES

Another notable instance of the enterprise of the Tata Iron and Steel Company is the project for centralising the control and research laboratories. In laying the foundation-stone of the building last month, Mr. A. R. Dalal said that the laboratory was intended to meet the needs of the Company for at least 20 years, and it will, it is said, be the largest of its kind attached to any steel plant in the world. Tata's have already made worthy contributions to the science of steel-making, and the latest project may be expected, says the *Statesman*, not only to lead to more achievements by their research workers but also to take India further along the road of industrialisation. The excellent town-planning at Jamshedpur is well known; the new building will be the largest and the finest one.

THE FAIZPUR V. I. EXHIBITION

It is notified by the authorities of the Khadi and Village Industries Exhibition, Faizpur, that exhibits including excepted articles, the value of which does not exceed Rs. 100 in any one package, and pictures booked to Savda railway station, G. I. P. Railway, in connection with the exhibition are entitled to the concession of free return carriage by goods train and passenger train respectively over the following railways:—(1) North-Western Railway; (2) Great Indian Peninsula Railway; (3) B. B. & C. I. Railway; (4) H. E. H. the Nizam's State Railway; and (5) the Madras & Southern Mahratta Railway.

NEW INDIA INVESTMENT CORPORATION

The prospectus of the New India Investment Corporation, Ltd., Calcutta, shows that the share capital of one crore of rupees is divided into one lakh shares of Rs. 100 each, of which 50,000 shares are being issued at present. Out of these 50,000, 20,000 shares have been already subscribed and the balance of 30,000 are offered for public subscription. The object of the Company is to bring the collective investment advantages to investors in India and to take active interest in the industrial development of the country through financial support given to new and promising industries and other businesses.

THE AGRICULTURAL RESEARCH INSTITUTE

"Nothing could give me greater pleasure than to open to-day this new Imperial Agricultural Research Institute," said His Excellency the Viceroy at the opening of the Institute at Delhi on November 7.

"The satisfactory handling of the vital problems of Indian agriculture and livestock, His Excellency said, were of profound importance, because they affected the conditions of life, the happiness, the physical strength and the well-being of the vast population of this country.

"We witness not the initiation of a great research organisation but rather the opening of a new stage in the history of a research institute, which has already achieved more than 30 years of most fruitful work and which has produced results of the immense value which are recognised on all hands. It is my confident hope that in the new conditions in which the Institute will conduct its operations, it will be able to give to India assistance of even greater value than that contributed by its staff during the past 33 years of its existence."

AGRICULTURAL EXPERTS' COMING

Sir John Russell, who has come to India to review the research programme of the Imperial Council of Agricultural Research, interviewed by the *Statesman*, said that he hoped to finish the programme chalked out for him by the Imperial Council by the end of March.

Sir John will study agricultural problems and conditions in different provinces and discuss research work with workers.

In every advanced country in the world, Sir John said, the position of science in agriculture was being reviewed. The reason for this was that science was being used in different ways in relation to agricultural production, namely, to increase yields per acre and to improve the quality of produce.

It is understood that Sir John will study in detail the numerous problems and see the changes that have taken place since the Agricultural Department started work in India. It had always been his ambition to visit India.

LABOUR AND THE COMING ELECTIONS

Addressing the meeting of the Bengal Trade Union Congress and the Bengal Provincial Kisan Committee on November 7, Dr. Suresh Chandra Bannerjee presiding, Mr. Jawaharlal Nehru opined that the Congress, Trade Unions and Peasant Organisations should work together as far as national front against Imperialism was concerned. As for the working classes getting representation in the Congress, Mr. Jawaharlal Nehru said that the Congress might not go far but a limited collective affiliation was possible. Personally, he favoured collective affiliation. He also stressed the necessity of the right and left wings of the Congress working together. In his opinion, the working class might go with its own flag everywhere, but in meetings organised by the Congress, the Congress flag must have prominence.

Regarding Congress and Labour seats in the coming elections, the Pandit said that there should be no candidate against the Congress nominees. He added that the Trade Union Congress candidates (nominees) should be given preference when selecting for Labour seats by the Provincial Congress Committees.

SIR STAFFORD'S MESSAGE TO WORKERS

Sir Stafford Cripps, British Socialist leader, has sent the following New Year message to the people of India through the All-India Congress Socialist Party:

"I send you my greetings for the New Year to the Indian people. The past was dark indeed with the ruin of hopes and aspirations, and many struggled for the improvement of the lot of India. May the future be brighter with the determination of your great leaders to triumph over all the difficulties and doubts that may beset them. The workers of Great Britain stretch out their hands of friendship to the workers of India in the hope that they may help one another to achieve freedom from the age-long exploitation under which they both suffer.

May the New Year bring the suffering millions of India new hope, fresh courage and unrelenting determination to win them freedom."

JAWAHARLAL'S IDEALS

The Calcutta Corporation presented an address of welcome to Pandit Jawaharlal Nehru on the 9th November last at the Town Hall, in the presence of one of the most distinguished gatherings ever witnessed in that historic hall. Replying to the Address, the Pandit gave vent to his dreams. He said:

"I like the city because after all it is the city which is the fine flower of culture and civilisation. It would be truer to say that I like the village to approach the city and the city to approach the village; but between the two, my love is for the city—a city beautiful, consisting not only of beautiful buildings and palaces, but also of healthy and efficient human beings, loving children co-operating with each other and not trying to cut each other's throat and to exploit each other."

Continuing, Pandit said: "I would like to extend this ideal and work for a country beautiful and wider still, so that we may perhaps some time, if not in our lives, in the lives of our children or of our children's children have the glimpse of that world beautiful where there would be co-operation between human beings, service for the poor and the destitute in place of the present violence, hatred, exploitation and misery that is now filling the world."

MR. ABDULLA GANDHI

Mr. Abdulla Gandhi (Hiralal Gandhi, Mahatma Gandhi's eldest son) was reconverted to Hinduism on November 14 at the Arya Samaj Hall, Bombay, in the presence of a large gathering of Hindus after necessary ceremonies.

In a statement, Mr. Hiralal said: "I embraced Islam to experience the principles of culture and moral and social life of the followers of Islam. From what I saw and experienced, I can say that the religious principles of ancient Hindu Vedic religion and its culture and social and moral life of its followers are in no way inferior to any other faiths. Therefore, I have come to the conclusion not to serve Islam any more in any way. If my parents, relatives and friends are glad at hearing this news, I crave their blessings."

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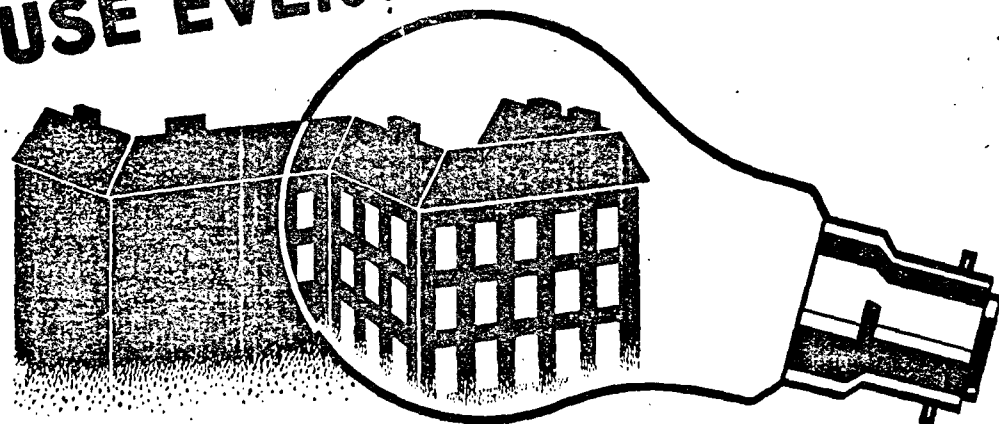
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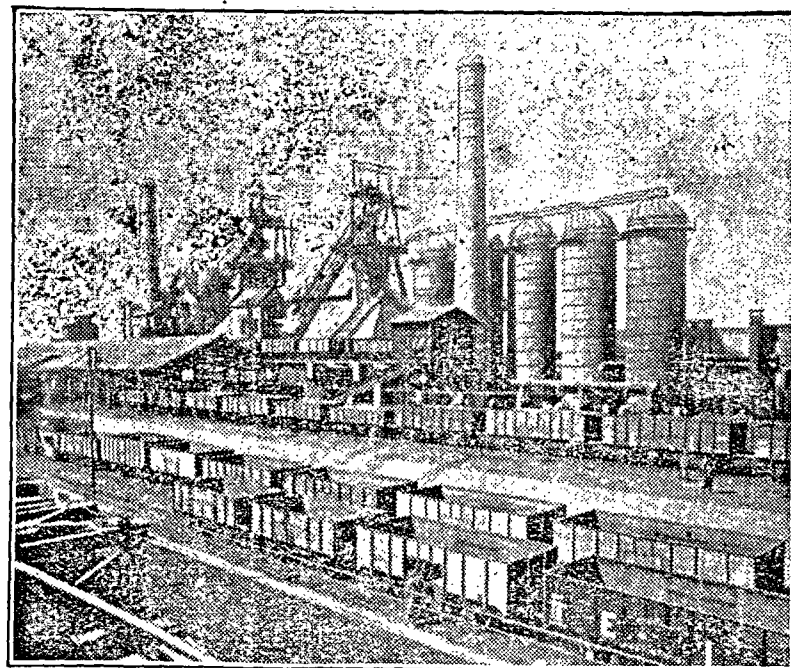
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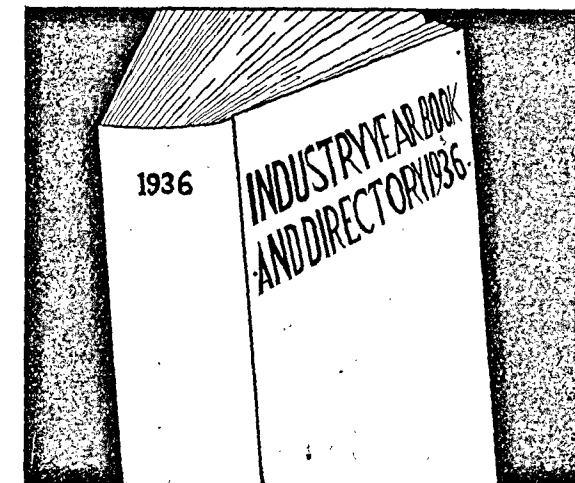
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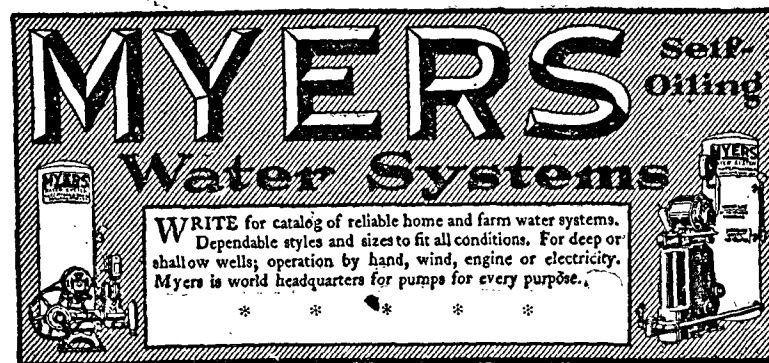
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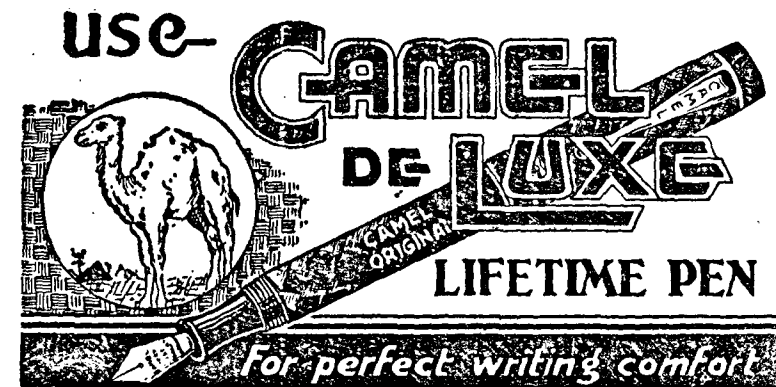


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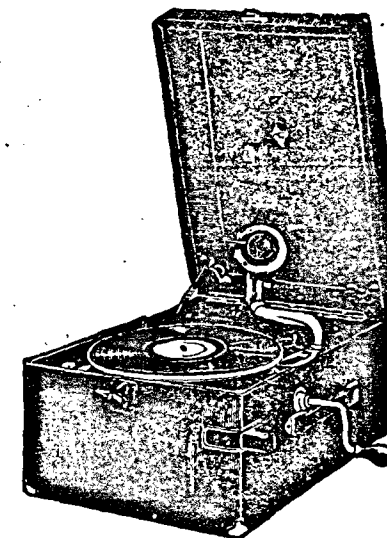
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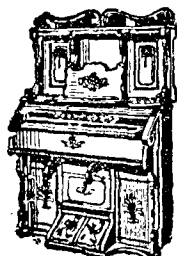
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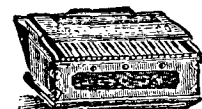
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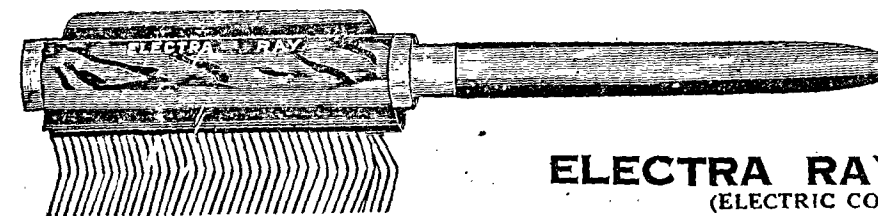
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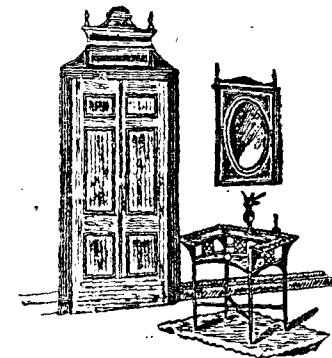
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