

85

THE

INDIAN REVIEW

A MONTHLY PERIODICAL

VOTED TO THE DISCUSSION OF ALL TOPICS OF INTEREST

EDITED BY MR. G. A. NATESAN

DE

XXXVII.

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No. 2. 1936.

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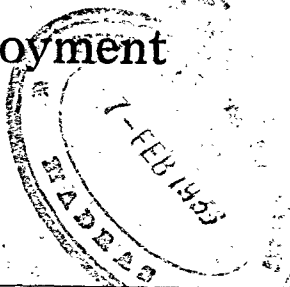
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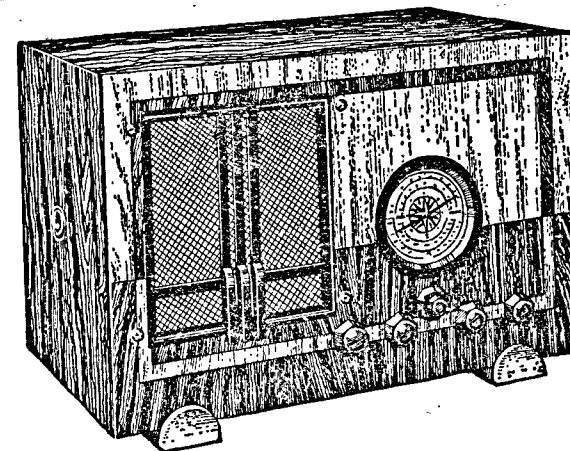
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VOL. XXXVII.]

FEBRUARY 1936

[No. 2.]

The Late King George

BARELY eight months ago, on the occasion of the Silver Jubilee of H. M. King George V, a writer in these pages observed:

nations, England has stood by the Monarchy and in return for her unfaltering trust has been thrice-blessed by the inestimable services of a good and wise King."



THE LATE KING GEORGE V

"In a world of capricious changes, of tottering national prestige, of republics, dictatorships, and Soviet Communism, alone amongst the powerful European—

And the King himself in a memorable broadcast declared: "I dedicate myself anew to your service for the years that may still be given to me,"

143061

It is sad to think that the end of so wise and good a life should have come so soon after this gracious utterance—an end that has touched millions of his people with the shock of a personal calamity. For King George was more than the mere head of a great Empire. By gifts of sympathy and understanding, he had forged a link with the peoples of his far-flung empire—the most popular monarch that ever ruled a kingdom—

"The best, the gentlest and the most beloved"

The twenty-six years of His Majesty's reign were marked by momentous events—events in which the personality of the King has played a by no means insignificant part. And that influence has always been exercised in strict conformity with constitutional propriety. For King George "never allowed his private feelings to govern his public actions." The most representative Englishman who ever occupied a throne,

"he accepted, as no other sovereign has accepted, the principles of democratic government and the authority of the executive, no matter what party it may represent."

That was the leading feature of his character as sovereign and the reason why, in the words of Mr. A. G. Gardiner :

"in a time of unparalleled storm and stress when revolution was engulfing the world, he has made the Crown more universally acceptable to the British people than it has ever been."

King George's personal association with India began three decades ago, when as Prince of Wales he visited this country in 1905. On completion of this historic tour, he gave eloquent expression to his feelings at the Guildhall banquet in London, when he used these memorable words :

"I have realised the patience, the simplicity of life, the loyal devotion and the religious spirit which characterise the Indian people I cannot help thinking from all I have heard and seen that the task of governing India will

be made the easier if we on our part infuse into it a wider element of sympathy."

He gave unmistakable evidence of this "wider element of sympathy" in the gracious Proclamation he personally made at the Coronation Durbar held in Delhi in December 1911.

In subsequent years, a series of messages on historic occasions, breathing the true spirit of sympathy with our national aspirations had forged fresh bonds between the throne and this country. It was King George who used the Congress expression 'Swaraj' in the message which was read by H. R. H. the Duke of Connaught while inaugurating the New Constitution in 1921 :

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

When those in authority were apt to quibble with words, it was heartening to see His Majesty give the lead with an unequivocal declaration.

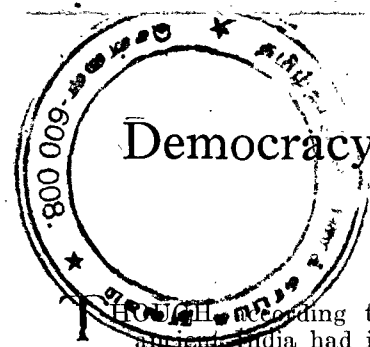
King George had completed the Psalmist's three score years and ten, and the end came to him gently and peacefully, attended by all the felicitous circumstances of a virtuous and fortunate King. He has passed away full of years and honours, leaving the memory of a well-filled and rounded life.

The new King has donned the mantle of a great inheritance. King Edward VIII, until now familiar to us as the Prince of Wales, has all his father's passion for progress and the welfare of his peoples. He, too, has travelled widely and has been in intimate touch with the peoples and problems of his vast empire. He brings to his task great personal qualities that have endeared him to millions of his subjects, who are confident that he will fulfil his declaration that he is "determined to follow his father's footsteps and work as he did throughout his life, for the happiness and welfare of all classes of his subjects."



HIS MAJESTY KING EDWARD VIII

who was proclaimed King of Great Britain and Ireland and the Dominions beyond the Seas and Emperor of India, with time-honoured ceremony on January 22. In a message to the House of Commons, His Majesty declared: "I have resolved to follow in the way he (King George V) has set before me."



Democracy and Political Parties in India

BY

SIR ALBION BANERJI, 'C.S.I., C.I.E.

According to some historians ancient India had institutions of self-government in the villages and also some form of popular representation at the centre



SIR ALBION BANERJI

of the various kingdoms and administrative units, which, now united under the British Flag, is known as British India, strictly speaking democracy in its truest sense is of a very recent growth in that vast sub-continent. India had what is generally known as the *Panchayat* system, meaning a council of five, who were elected by general vote by the village population to conduct all local affairs within the village. But even under such a system there was no rule by majority, but a government by the headman of the village, who had his council as a mere consultative body. There has been no continuity of development in political institutions or any growth of national life in India from the beginning of recorded history. It is only with the spread of nationalism in recent years that any form or shape of democratic ideals has penetrated the minds of the people.

Lord Irwin, a former Viceroy, delivering his Massey lecture on the Indian problem in Toronto some years ago, said:

"The very foundation of what we seek to do by way of training India to the practice of democratic institutions is condemned by some as alien to the temperament of the East. It is true that democracy, or an approach to it, involves in India delicate questions of franchise of quite peculiar difficulty and rests ultimately upon a postulate of the value of personality which is largely exotic to Indian thought. But apart from the dominant influence exercised by the general example of constitutional development throughout the rest of the Empire, it is hard to see how Great Britain can evade the necessity of seeking a solution for India on lines not dissimilar.

The Government of India has been autocratic from the days of the East India Company till the Indian Mutiny. After the mutiny, the Government was transferred direct to the Crown, and the first Indian Council's Act was passed in 1861. It took 30 years for the British authorities to widen the principle with a view to give Indians a voice in choosing their own representatives. Another 30 years elapsed when the reforms for the expansion of provincial legislatures were inaugurated and it was then that for the first time one-half of the administration was transferred to elected ministers, the other half being retained by the bureaucratic members of the Indian Civil Service. Even then, the ministers were nominated by the Governor who himself was at the top of the bureaucratic organisation. This system which is known as *Dyarchy* worked for a decade, after which, according to the several pronouncements and declarations made during and after the Great War, the British Government pledged themselves to make a further advance towards responsible government.

The present stage has been reached by constant agitation on the part of Indian politicians grouped from 1886 under the banner of the Indian National Congress, who then constituted themselves as the Liberal Party, but the influence of Mr. Gandhi, which dominated this Congress in later years, turned it into an Extremist camp, from which the old Liberals seceded. Thus arose a cleavage in Indian political opinion, similar to what may be described as the Right and Left wing in party politics.

There were very many other parties or groups formed during the past several years,

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DEMOCRACY AND POLITICAL PARTIES IN INDIA

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such as the non-Brahmin Party in Madras, the Moslem League, the European Group, the Depressed Classes, the Anglo-Indians, and the Indian Christians. The rules made under the Government of India Act of 1919 enfranchised millions of voters in every province, and the multiplicity of elections for central, provincial and local bodies have educated the electorate to understand something of party politics. How far such education is adequate to cope with the dynamic forces that have been let loose now in the field of Indian politics, and will help to create groups more or less similar to the party groups in Western countries, is a moot question.

If one surveys the constituent parts of the Round Table gathered together during these three years to frame a new constitution for India, one may form a general idea as to the prevailing system of parties or groups if any holding diverse political opinions. From this, however, it would be unfair to make any deductions as to the ultimate grouping that may take place of parties in India under different political labels. Nevertheless from a general standpoint, one may venture to indicate how this grouping will be arranged under the new constitution. In the first place, a Communal Award of His Majesty's Government practically lays the foundation for separate grouping of minorities and they undoubtedly will remain in any form of democratic government that India may have as a permanent factor. These minorities come under the classification of Moslems, Depressed Classes, Sikhs, Anglo-Indians, Indian Christians, and comprise a total population of over 175 million. On the non-communal basis under the general electorate, which will be established under a widely extended franchise, there will be the Congress Party representing the extremists; the Swarajists representing the Home rulers who do not go as far as the Congress extremists who are for out and out independence; the Liberal Federation consisting of the moderates; and then the Justice Party consisting of the old non-Brahmin Party of Madras, now about to be reconstituted on a wider basis, possibly on non-communal lines.

We have seen how democracy has resulted in fictitious grouping of parties in Western

countries, and how it has in many instances failed to produce a group of really effective workers united together with a common purpose for the execution of their policy. We have seen in almost every country in Europe the number of parties represented in Parliament are increasing, so much so that popular elections never give a clear majority to any one party.

If we look at the facts straight in the face, we fail to see the chances of democracy in its original sense establishing itself firmly on the soil of India, divided as it is both geographically and ethnologically into diverse nations, languages, religions, and sentiments. Can it be supposed that sometime or other with the growth of parliamentary institutions, there will arise a dictator like Mussolini or Hitler in India to crush all parties and to create only one? Can it be supposed that India will forget her religious differences and racial antipathy even when she gains a full measure of responsible government, or will there be a time when Indians will forget their differences of religion and become anti-religious like Russia for the main purpose of securing political unity among her vast population? Religion is in the very bone and marrow of the peoples of India. Call it superstition or call it fanaticism as you will, daily conduct of life, practices, customs and habits are all founded on religious sanction. Politics as such are confined amongst the intelligentsia, but no doubt greatly sway the masses to-day. There must, I think, be a great prophet to bring a new re-orientation of religious harmony and brotherhood amongst the people like Buddha, or there must be a military dictator who will bring to bear on the Government the full pressure of his opinions, regardless of consequences, opinions, which will take no account of racial distinctions or religious sentiments. To my mind I think these possibilities are remote, and should the British connection cease, or its influence becomes diminished, the only possible hope of salvation in regard to the national and political growth of the Indian peoples during the next decade or two lies in the spread of true patriotism amongst the younger generations who have imbibed theoretical and abstract principles of Western democracy, and who have yet to apply them in actual practical life for the

management of their own country. Such a contingency can arise only if a new party is formed irrespective of caste or creed, founded on the actual needs of Government which will apply to peoples of all communities irrespective of religion or status, a party based on the principles of justice, equal opportunities, enlarged facilities for education and public health. But such a party will take a long time to evolve itself out of the chaos and the confusion to which

Indian politics have been driven by the recent controversies not only between England and India, but also between the different sections of the Indian peoples, including the Indian Princes, who are now about to enter into the scheme of federation for India as a whole, unless the Justice Party of Madras which has evolved out of the non-Brahmin movement is so reconstituted on a broader basis as to admit members of every community and religion who follows its creed.



HIS HIGHNESS THE AGA KHAN

who was weighed in gold on the occasion of his Golden Jubilee celebrations in Bombay at the request of the Khoja community. The celebrations excepting religious rites were abandoned in view of the King's death.

Educational Policy in Britain

BY PRINCIPAL P. SESHADRI, M.A.

(Government College, Ajmer.)

INDIA is not Britain and where conditions differ so much, it is difficult to expect the same standards of expansion and efficiency in education. There is however no



PRINCIPAL P. SESHADRI, M.A.

reason, even apart from the intimate political connection existing between the two countries, why India should not receive inspiration from the educational policies enunciated in Britain and attempt to follow their principles to the best of her abilities and resources. The educational advancement of Britain to-day would be sufficient justification for such action.

The statement of educational policy by the National Government, which has just come into power in Britain and has demonstrated once more the confidence of the people it has enjoyed, deserves careful study and appreciation at the hands of all interested in education in India. If conditions in India are not sufficiently advanced to follow immediately in the wake of Britain's

programme, it will at least be useful as an ideal indicating the desirable directions for future advance.

Even compulsory primary education has not made much progress in India, and the areas and populations touched by legislation to ensure it constitute the mere fringe of the Indian problem, but the British Ministry, partly as the result of considerable agitation in recent years, has pressed forward to the raising of the school age from fourteen to fifteen. This means that every boy or girl will be expected to stay compulsorily at school till the age of fifteen except in very special cases, where exemptions will be granted after fourteen for 'beneficial employment' or for 'home duties'. Every child will thus have an opportunity of almost completing the secondary course of education.

The implication of this national programme is, therefore, that it is not mere elementary education that is considered essential for every citizen in the land. As the Manifesto observes: "The days are gone for ever when any but the most rudimentary education was the privilege of the few. There never was a time when a well-educated democracy was necessary as it is to-day, whether looked at internationally, nationally or individually. Internationally, so that we shall have the wisdom to hold fast to our Parliamentary institutions and not to be led astray by specious arguments towards unconstitutional form of government under which some other countries are suffering. Nationally, so that every citizen shall make the best contribution of which he is capable to the nation's welfare and that in the competitive world in which we live, our country shall have the services of its best brains at its command. Individually, so that the child of to-day shall grow up into the citizen of to-morrow, capable of deriving both from his work and from his leisure the full measure of enjoyment, to which education in the true sense of the word is the passport."

Every encouragement is to be given to schools to expand into this new responsibility. The Government is to give special

building-grants to provide for the extra accommodation necessitated by this growth, as also by the general reorganisation of institution, which is perhaps inevitable. The generosity of the policy proposed to be pursued can be judged from the fact that the grants can even go up to three-fourth of the total amount and will not be less than half in any case! Here is an admirable opportunity for schools to get rid of their defects of accommodation and also to reduce the sizes of their classes. The benefits will operate only for a limited period, but there can be no doubt that a large number of institutions will take advantage of these concessions, as public opinion has been rife in this matter for some time.

Enunciating the preliminary proposition that the aim of any Government should be that "every child should receive the best training of mind, of hand and eye, and of body from which he is capable of profiting", the policy is to provide for the amplest educational opportunities for all. It is recognized that God in the plenitude of His greatness and wisdom has not confined brains to any rank or class, and a nation therefore stands to lose a good deal, if it does not draw out and harness into usefulness all the potential powers of its people. The present restriction on the admission of pupils as free scholars, or at concession rates are to be abolished. The percentage of such admissions is now even as high as 65 in some cases, but now it will be possible to go even higher. It is interesting to note, by way of contrast, that in Indian secondary schools, it is possible to admit such pupils generally to the extent of only about 25 per cent. As a necessary corollary and as the logical conclusion, the Government is also to increase the State scholarships tenable at universities, throwing them open to pupils of all secondary schools and also increasing the amounts of these and similar awards.

Another step forward is the decision to establish a large number of technical schools, though in comparison with India the percentage of pupils receiving instruction in technical schools is very large. The phenomenal growth of population in certain urban centres in recent years has entailed a heavy responsibility which the National Government does not propose to shrink. The Government

has a broad ideal before it and is rightly of opinion that education is something beyond the securing of material employment. To quote the actual words of the manifesto: "It is not enough to be able to say that the schooling which our young people get fits them for employment." But that is no reason for neglecting the earlier step of enabling every individual to keep his body and soul together.

To those who have followed the reports of medical inspection of school-children in England in recent years, it will be obvious that a good deal has been achieved in improving the health and physique of the younger generation. Well known medical authorities have testified to this, particularly with reference to conditions in London. But the Government will not be satisfied with it and will take various steps for further improvement. The health of very young children will be looked after in Nursery schools, the school medical services will be expanded and a comprehensive system of physical training covering every type of school will be introduced in consultation with local authorities.

Election manifestos have often a way of dwindling into ineffectiveness, but nobody aware of the achievements of the National Government during the last few years in Britain will doubt that many of these reforms will be carried out. In any case, this statement of educational policy may well be brought to the notice of ministers of Education and members of our Legislative Councils in India, not only for their own benefits but also for the benefit of the country at large.

THE KING

BY MR. B. J. PRESSWALLA, B.A., LL.B.

"The King is dead, long live the King!"
It's joy and sorrow blended all in one;
Young Edward rules—but Albion has to mourn
A Father, King and Gentleman.

Good George is gone and left the world in tears,
His long regime has left behind a place
More fit to live in Peace—the mellow fruit
Of Good King George's Kindness, Justice, Grace.

King George, we deeply mourn and feel your loss;
Your greetings, 'Smiling Prince', we sing:
For strange is Fate that overnight proclaims
The King is dead—long live the King!

May God, on George, His choicest blessings pour,
And may King Edward reign from more to more!

Illiteracy and Educated Unemployment

A TEN YEARS' PLAN

BY PROF. W. S. ROWLANDS

(Principal, Robertson College, Jubbulpore)

THE minds of the Indian masses are starving in the midst of plenty. Side by side with illiterate workers we have legions of educated but unemployed young men; the two elements are the complementary arcs of a circle and must be brought together to form a perfect figure; the one segment needs enlightenment and can give employment, the other needs employment and can give enlightenment.

It is a disgrace—a crime against man and a sin against God—for any educated citizen of India, whether Indian or European, to stand by and watch with folded arms his fellow creatures wallowing in the slough of ignorance. This is strong language, but it errs on the side of weakness. A hostile critic might claim that the upper classes had conspired with the powers of darkness to withhold light from the poor. The fact remains that ten per cent. of India's population contemplates, without serious self-accusation, the ignorance and the consequent exploitation of the remainder. We feel compassion for the blind to whom we cannot give eyes, but we feel no moral responsibility for the mental blindness to which we can bring light. India needs a Socrates to convince her that virtue implies knowledge, that ignorance is a sin and that acquiescence in the ignorance of others means complicity in a sin, the unpardonable sin of blaspheming against the Spirit of the Universe.

It will, however, be objected that these are the words of a 'hot air merchant' and that any scheme for educating the masses is wasteful, premature and misbegotten. If it paid the peasant to learn, he would learn; illiteracy does not affect the economic welfare either of the individual or of the nation. "How is the man at the plough rendered a more productive worker by being taught to read, write and count? If you educate him, he will not only not plough better, but not plough at all." That illiteracy retards the material progress of a nation is not a self-evident axiom in India to-day; it is not realised

either by the working or by the educated classes that knowledge is power and that the key to knowledge is the ability to read, write and count. In these days efficient labour must be literate labour. This truth was grasped early by the English manufacturers, who were really responsible for pushing on elementary education in XIXth century England. It also dawned on the Indian Government during the closing stages of the Great War when it obliged its troops to learn the three R's. The Bolshevik regime, with all its faults, has at any rate grappled effectively with this problem. "The deadliest foe of all material progress is illiteracy," writes Dillon in *Russia To-day and Yesterday*, and Moscow declared a truceless war on ignorance with the result that the 'liquidation of illiteracy' made rapid headway, though in 1929 sixty-two per cent. of the children were outside the pale of the schools. Plutocracy, bureaucracy and communism have borne testimony; what further need have we of witness?

Another objection is that the Indian masses do not care to learn; where there is a will, there is a way—there is no way—therefore, there is no will. If this is true, any scheme for enlightening them is foredoomed; as Lunacharsky said of Russia, "unless we secure the co-operation of the proletariat, we are wasting words." But is it true? It looks as if it were, and at the outset certain points are clear; the peasant does not want to spend money on education, for the very good reason that he has no money to spend. He will also resent being dragooned into sending his children to school when they are needed in the fields; he is too shrewd to sacrifice a certain for an uncertain good; he can visualise the rupees yielded by agriculture but not the cash-value of mental culture. This argument is too well-grounded and too important to be overlooked; but it is not decisive. Against it we may set off two important facts. The Indian boy of the poorer classes has his full share of curiosity, of the desire to earn, as is well-known to any one who has attracted a crowd of youths by having

a motor break-down near a village. He has also plenty of time in which to gratify this curiosity. We are assured that he has the leisure to spin, so may we not infer that he has the leisure to learn? Incidentally we may note that the Greek word from which 'school' is derived meant 'leisure'; to the Hellenic mind spare time implied learning; why should it not imply learning to the Indian?

Still the vital thrust has to be parried. India is too poor to undertake a regular campaign for universal education on a scale which resembles the present system of Primary Schools, etc. Much less can she think of compulsory education in this style. For about fifteen years Education has been a transferred subject; but none can blame Ministers for the failure to liquidate illiteracy. Municipalities and District Boards are not ideal instruments for enlightening the masses.

They are much too interested in national and international affairs to have any time for such parochial matters as primary education. And, even if the local bodies did condescend to study local needs, their task would be none too easy; with all the goodwill in the world—Ministerial, Departmental and Democratic—the task of enlightening India cheaply, safely and pleasantly requires more sympathy, insight, energy and collective effort than have hitherto been brought to bear on the problem. Ambitious and expensive schemes are not worth considering, and we must cast about us for a simple, modest and economical solution.

The many are groping for light, but the intelligentsia is hiding its light beneath a bushel. Side by side with the illiterate masses we have large numbers of young men who have left their High Schools and Colleges and are now kicking their heels. They are unemployed and, apparently, unemployable. Their plight is truly pitiable; they cannot dig, and to beg they are ashamed. They are saved from starvation by the joint family system or by the few crumbs that fall from the leading pleaders' tables; in despair they turn gangsters, join Terrorist movements and not infrequently make away with themselves; suicide has now assumed such alarming proportions that its prevention is a

problem which seriously exercises the heads of colleges.

The present argument is not concerned with the causes of this unfortunate situation; they are many but not irremediable. Much good work is being done to prevent the perpetuation of 'educated unemployment', notably in the United Provinces, where Sir Tej Bahadur Sapru is moving heaven and earth to stem the influx of unemployable graduates. Bifurcation, vocational training, industrialisation—every measure is carefully weighed and studied.

All this notwithstanding, we have still left on our hands, at a conservative estimate, a quarter of a million of young men, who, despite every effort, find nothing to do and nothing to earn. They feel that this is no fault of their own and consequently harbour a deep resentment against both their family and their state, which, in their view, have misled them into a wilderness whence no promised land can even be glimpsed. What are they to do?

In the first place, it is better for them to do something for nothing than to do *nothing* at all. Inactivity corrodes the very soul of man. We must appeal to their idealism. True. The young have high aspirations, although they tend to lose them with advancing years. But even idealism cannot work on an empty stomach any more than an army can march on one. The labourer is worthy of his hire, and, if we expect our young men to labour, we must maintain them suitably. The question still remains: *What* are they to do? It is vain to urge them to do what they cannot. It is more than doubtful whether they can emerge as skilful craftsmen or as captains of industry; few would invest capital in them as a business proposition from this point of view. What they *can* do is to put their fellow countrymen in the way of learning how to read, write and count. And this they *should* do. The harvest is plenteous, but the potential labourers are not few; and we must convert potential into kinetic energy.

But such a remedy can only be a temporary, palliative measure. Admitted. Still a temporary palliative is better than nothing; in this world nothing lasts for ever, yet 'one thing never ceases to arise

out of another', and it is quite on the cards that our young misfits in the social structure may find a *niche* for themselves in villages where they can render such services as to make the country-folk induce them to stay in their midst; they can, for example, help them to prepare cases for Debt Conciliation Boards. 'Back to the Land' is a motto which may fairly be commended to the attention of our intelligentsia. Where else can it go, except to the Devil?

Our problem, then, is to mobilise our educated youths who are without work in order to 'instruct' the illiterate and to put them in the way of learning how to read, write and count, and to do so cheaply, quickly, safely and pleasantly. The sinews of education, as of war, are money. And money must be collected rupee by rupee from the benevolent—not necessarily from plutocrats, but from people of goodwill, whether rich or not. How, then, is the money to be raised?

There are in this country at least a hundred Colleges with about three hundred students and High Schools with about six hundred. So a College three hundred strong or a High School six hundred strong might be made a unit of unemployment relief and of mass enlightenment. In the name of such an institution an appeal could be made to the public for funds to relieve, say, a hundred deserving ex-students who were unemployed, in order to liquidate illiteracy. Assuming for the purpose of the argument that an adequate sum was raised in this way, the hundred unemployed ex-students could be sent into selected areas where each worker would instruct ten pupils on the understanding that each of the ten would in the course of the year form a class of ten and pass the torch of learning on to a batch of ten illiterate youths. Assuming, again for the sake of the argument, that a hundred units sent out each a hundred 'apostles', we should have in one year ten thousand 'instructors', a hundred thousand 'pupil teachers' and a million pupils. And, on paper, long before ten years we should have no one to teach. In actual fact, however, relays of teachers would have to be sent out for at least ten years in order to consolidate the territory conquered and to advance the frontiers of knowledge.

This outline needs to be supplemented.

Local Committees.—The collection and administration of funds require a network of strong local committees, composed of a judicious admixture of publicists, philanthropists and educationists, which will appoint sub-committees to deal with finances, appointments and technical matters. Adhering to the decimal system each local committee might be ten in number and be entitled 'bishops' (overseers or inspectors), who would check the work of the 'apostles'. Every member should be intimately connected with the school or college which formed the nucleus of the unit.

The First Year Classes.—During the first year, at any rate, illiterate boys, not girls, should be instructed. At best, mixed education is a mixed blessing, at worst, an unmixed evil. The boys should be of an educable age and should be outside the pale of the Primary Schools; roughly speaking they should be not less than fourteen and not more than twenty years of age. Such youths will before long have children for their own and will see to it that their children will learn. Admission to a class should be a privilege and the most intelligent and teachable of the applicants should be selected. Classes should be recruited about fifty per cent. above their nominal strength, because some will inevitably fade out of the picture and these should be released from their promise to instruct others—a promise which they could not possibly fulfil.

The Course of Instruction.—The 'apostles' should 'instruct', they cannot attempt to 'teach'. What they can do is to put their pupils in the way of learning for themselves and of instructing others. Incidentally, one of the best methods of learning is trying to teach, as it shows one how little one really knows. Certainly the curriculum should not be ambitious; it should be confined to the following syllabus:—

(a) The recognition of the letters of the alphabet so as to enable pupils to read the first Vernacular Primer. Reading.

(b) The formation of the vernacular characters. Writing.

(c) Elementary addition, subtraction, multiplication (without tables) and division. Arithmetic.

Subsidiary Activities.—If our educated youths go out into the villages they can substantially promote rural reconstruction. They can give addresses to all and sundry on such subjects as sanitation (especially if they have had experience of a University Training Corps camp), on simple remedies for common diseases like malaria, on beneficial organisations like Co-operative Credit Societies. They may even try to instil the elementary principles of natural science into their audience and paraphrase in the vernacular such books as "The Conquest of Nature". Such addresses could not fail to be interesting and might succeed in being instructive. Wireless sets would certainly help, but they are luxuries. On the other hand literary readings from, *e.g.*, *The Ramayana*, would be both feasible and attractive.

The Period of Work.—The offensive should be launched when farming operations are at a standstill, and should not be continued beyond six weeks, at any rate for the first year. In the central parts of India the instructional work should begin about April 16th and finish about May 31st.

Preparation.—The selected instructors should undergo a preparatory training for about a fortnight before they actually take up their tasks. During this period they could be brought into contact with the Primary Schools and could familiarise themselves with the requisite books. The local committees could indicate the limits within which they should conduct their campaign and arrange that the largest possible area should be covered and that missions should not overlap.

Remuneration.—The instructors must be suitably rewarded. They must take money into the villages. It would be fatal for them to live on the country, as *ipso facto* they would be regarded as exploiters and enemies. Each 'apostle' might be given a hundred rupees for the whole period, twenty for the training time, sixty for the working time and twenty for paraphernalia, books, slates, etc., used by his pupils.

Limitations.—The campaign should be entirely non-political and should dissociate itself from all anti-Government propaganda, especially as it would largely depend on the support of the existing Government organisations, educational and administrative.

It should also eschew religious and communal objects; it should not, for example, give preferential treatment either to the Depressed Classes or to the higher castes. Nor should it attempt to advise the cultivator on matters of which he is the better judge, *e.g.*, the value of wheat seed. Above all, strict *brahmacharya* must be observed. In the holy war against illiteracy, the 'apostles' are votaries and must take sacred vows of chastity and honesty. If they keep such vows they cannot fail to inspire their pupils and the foundations of mass education will be well and truly laid.

About a hundred years ago, Lord Macaulay wrote his minute on Education. To him have been imputed the woes of the intelligentsia by East and West with common voice. In fairness his detractors should read this document from which I quote without apology:

I feel that it is impossible for us (the East India Company) with our limited means to attempt to educate the body of the people. We must at present do our best to form a class of people who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect. To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms borrowed from the Western nomenclature and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.

From this passage alone it is clear that Macaulay only contemplated transitional arrangements: "Western education" was meant to be a stepping-stone, a mere prelude to the swelling act of India's enlightenment.

Unfortunately 'the best laid schemes o' men an' mice gang aft agley': Macaulay proposed, but God or the Devil disposed. He gave India a clear lead of Japan, and yet where is India and where is Japan to-day? A fairy story narrates that a young Princess, who had been pricked by a wicked witch's needle, fell asleep together with her Court for a century, after which she was awakened to a new life by the hero. Is it too much to hope that some Prince Charming will rouse the sleeping Beauty of Hindusthan and enthrone her in the realm of light, of sweetness and of happiness?

It is not difficult to slide into a cheap optimism; the wish to enlighten India is

easy, the translation of this wish into action is not easy. Even when one advocates a policy which 'blesseth him that gives and him that takes', more suspicion than enthusiasm is evoked. And yet it must be clear to every one who has the interests of India at heart that elementary education is the cardinal point on which everything hinges; every scheme—rural uplift, industrialisation, scientific agriculture, eugenics—implies

it. To take a palmary instance, the Harijan movement demands it. As long as the Depressed Classes are outside the temple of learning, it matters little how many spectacular temple entries are effected in their favour. As long as they are ignorant and uneducated they will continue to make 'door-mats' of themselves. But, when the poor do learn, they will cast off their slave mentality and change the course of Indian History.

THE NIEMEYER ENQUIRY

By MR. V. G. RAMAKRISHNA AIYAR, M.A.

SIR Otto Niemeyer has undertaken the financial enquiry contemplated under Sections 138, 140 and 142 of the Government of India Act (1935). Sections 140 and 142 will be relatively simple as they deal with the division of the jute export duty and subventions to deficit provinces. Section 140 relating to the jute duty is capable of solution especially if the problem is considered in the light of the detraction from or accretion to the spending power and needs of the Central Government and the jute producing provinces. As regards Section 142 the available official records relating to deficit provinces are perhaps adequate to enable Sir Otto to find out which of the Provinces require subvention and the amount of subvention that will be justified in each case.

It is in connection with Section 138, the allocation of income-tax, that Sir Otto will find the greatest difficulty. Here he has to answer two sets of questions: *First*, what is the percentage of income-tax that is to be allocated to the Provinces? *Secondly*, from which date is this percentage to be made effectively available to the Provinces each year thereafter, and what is to be the period within which the surrender of the full assignment to the Provinces should be complete?

The division of the income-tax has presented very great administrative difficulties in almost every country in which attempts have been made to distribute the proceeds of this tax on a rational basis. The problem was investigated by the League of Nations with the assistance of eminent economists in connection with the avoidance

of double income-tax. It has been examined at great length with special reference to the peculiar conditions of India by the Taxation Enquiry Committee in paragraphs 528-538 of their Report. The Committee made an attempt to apportion the proceeds of the tax according to the principles of the *origin* of the income and the domicile of the assessee, but they found the practical difficulties almost insuperable and they came to the conclusion that the only possible method was to base the distribution primarily on the principle of domicile. The Taxation Committee recommended that the Provinces should be given the proceeds of a graduated rate on personal incomes of assesseees from all sources including dividends from companies wherever situated. In partial recognition of the principle of origin, they also suggested that each Province should be given a *small* portion of the receipts from the supertax on companies.

The Government of India examined in great detail the latter proposal, but they found that the preliminary adjustment of the collections of each Province to meet the case of profits earned in several Provinces but taxed in only one which is essential for the distribution of the supertax on companies on an equitable basis could only be made on assumptions of an extremely hypothetical character. The Taxation Committee themselves do not make any claim that their scheme had any pretensions to scientific accuracy; they recommended it primarily on the ground that it is easily comprehensible bearing its merits and demerits on its face, that it can be applied directly by the use of returns already in use, and that it gives as much

recognition to the principles laid down by economists as is possible in the conditions obtaining in India.

The Government of India therefore examined various alternatives and provisionally suggested that the simplest plan would be to give the Provinces the proceeds of a flat rate on personal incomes *plus* personal supertax incomes. They recognised clearly at the time that this formula was in some respects illogical, since the supertax in India is a distinct tax and is levied *in addition* to the income-tax on the portion of the income exceeding Rs. 50,000 or in the case of Hindu undivided families Rs. 75,000. They however accepted it primarily on the supposition that it would give the industrial Provinces of Bengal and Bombay, where most of the supertax is collected, a larger and more equitable portion of the income-tax than they would get if only personal incomes were taken as the basis, as suggested by the Taxation Enquiry Committee. Subsequent statistical investigations based on the actual figures of personal income and personal supertax incomes, however, have shown that Bombay and Bengal, so far from benefitting by the adoption of this formula, would actually lose owing to the fact that the united pie rate would be lower if the supertax incomes were added to the ordinary incomes. This is a result of the fact established by statutes that, during a period of improving trade, supertax incomes in India do not invariably increase in a higher proportion than personal incomes. After fully considering the alternatives, the Government of India finally decided that it would be preferable to base the assignment on personal incomes only.

The Percy Committee suggested that the basis of distribution should be, so far as personal incomes are concerned, the tax paid by the persons resident in the Province, and so far as the tax on incomes other than personal income (*i.e.*, the income of non-residents and undistributed of companies) is concerned, the basis of distribution should be population owing to the difficulty of tracing the origin of such income. The Percy Committee estimated the net proceeds of income-tax to be 17.20 crores. Of this 3.70 crores representing supertax on companies, tax on salaries of Federal offices and in Federal areas would go to the Federal Government. Two crores representing

collections of personal supertax, *i.e.*, other than company supertax would be distributed on the basis of actual collections from residents. Of the balance of Rs. 11½ crores, about ¼th would represent the estimated tax on the undistributed profits of companies and on the incomes of persons resident outside British India. This one-seventh is to be distributed on the basis of population and the remaining ⅙ths on the basis of personal income-tax. The following Table shows the result of the apportionment of the 3 parts into which the pool is divided, the first referring to the 2 crores of personal supertax, the second to the ¼th of Rs. 11½ crores, and the third to the remaining ⅙ths:

IN LAKHS OF RUPEES				
	(1)	(2)	(3)	TOTAL
Madras	7	30	146	183
Bombay	50	14	279	343
Bengal	110	52	263	405
U. P.	8	31	84	123
Punjab	2	15	74	91
Bihar and Orissa	18	24	65	107
C. P.	3	10	46	59
Assam	1	6	22	29
N. W. F. Province	1	2	7	10
Total	200	164	986	1,350

According to the Percy Committee, the income-tax was to be used as a balancing factor and the distribution of the income-tax and the fixation of the provincial contributions seem to go hand in hand. The Percy Committee have suggested not that the income-tax should be a prerogative of the units but that it must in fact be used to meet the provincial deficits. The net result is shown in the following Table:—

IN LAKHS OF RUPEES					
Province.	Surplus (+) or Deficit (—) on the basis of present Provincial Revenues.	Share of income-tax.	Full contributions payable proportionately to the amount under column B.	Surplus (+) or Deficit (—) if full contribution is paid.	Contribution proposed.
Madras	- 20	183	115	+ 48	141
Bombay	- 65	322	203	+ 54	248
Bengal	- 200	405	255	- 50	205
U. P.	+ 25	123	78	+ 70	95
Punjab	+ 30	91	57	+ 64	70
Bihar and Orissa	- 70	107	68	- 31	35
C. P.	- 17	59	37	+ 5	37
Assam	- 65	29	68	- 54	nll

Sir Samuel Hoare and Mr. Butler moved in the course of the discussion in the Joint Select Committee that the Committee, in regard to the distribution of the assigned income-tax among the Provinces, should commend "for consideration the general principle that the share of each Province should be determined primarily by the proportionate amount contributed by its taxpayers in respect of income-tax." But they withdrew the motion. The Joint Select Committee finally stated "that the actual method of distribution between the Provinces . . . is a technical problem of some complexity, and we do not think it is part of our duty to suggest a detailed scheme." "The report of the Federal Finance Committee," they however added significantly, "suggests a useful line of approach on the assumption that an automatic basis of distribution can be fixed."

A proper decision on the fixing of the percentage of income-tax to be assigned to the Provinces, however, involves considera-

H. H. THE GAEKWAR'S DIAMOND JUBILEE

FEW rulers of States have had the good fortune to live to celebrate the Diamond Jubilee of their accession to the throne. H. H. Sir Sayaji Rao Gaekwar of Baroda, the Diamond Jubilee of whose reign was celebrated last month with such appropriate jubilation all over the State would have distinguished himself in any career even if he were not placed on the Gadi of a great State. It was mainly due to his personal initiative and his reforming zeal that Baroda is to-day one of the most progressive of Indian States, second to none in importance or repute.

Baroda covers an area of over 8,000 Square miles, has a population of nearly two millions and a half and enjoys an annual revenue of two and a half crores. Though in point of revenue and population it is nowhere near Hyderabad or Mysore, it ranks as one of the premier States on account of its progressive administration and political importance. This is mainly due to the influence of the reigning Prince who, with the help of a succession of great Dewans, has made it what it is.

His Highness, it will be remembered, was not a direct lineal descendant of former

tions of fundamental importance concerning the trend of Provincial and Central finances in the future and their ultimate relative position under the New Constitution. The White Paper suggested that a minimum of 50 and a maximum of 75 per cent. of the income-tax might be assigned to the Provinces, while the Joint Select Committee could not envisage the possibility of transferring to the Provinces more than 50 per cent. at any time. The crucial question to be decided is whether the difficulty of the Central Government is only temporary or may be permanent. If their difficulty is temporary, then the best way out of the difficulty would be to extend the period during which they might retain the income-tax assigned to the Provinces on a generous scale. The fact must never be forgotten that it is the Provinces which are saddled with growing responsibilities and which need growing resources to spend on ever-expanding nation-building activities.

rulers of the State but was adopted by the Dowager Maharani Jansabhai, widow of the late Maharajah. He ascended the throne in 1875 but was personally invested with the ruling powers by Lord Ripon in 1881. How completely the choice has been justified is revealed in the uninterrupted progress achieved by the State during the last six decades of His Highness's reign.

Baroda was *en fete* for days preceding the actual celebration. His Highness inaugurated the Jubilee celebrations on the 1st January by opening the Rural Life Exhibition in the presence of a distinguished gathering including Her Highness the Maharani, the Chief of Aundh, and Lt.-Col. Weir, the Resident.

The most important part of the crowded programme of the Durbar for receiving the address of the people by the Maharaja came off on the morning of the 3rd January. An ornamented pandal decorated in silk and gold cloth was erected on the extensive military parade ground. Proceedings commenced with a song of welcome by the girls followed by the blessings of the Pandits of the Pathshalas after which Rao Bahadur Govindbhai Desai,

Vice-President of the Committee, presented the members of the deputation who paid their homage to Their Highnesses. The people's address was read by Seth Ratanlal Haribhakti and presented to the Maharaja in a beautifully engraved casket in gold and

uplift work especially of the Depressed Classes.

At the State Banquet held on the 6th, H. E. the Viceroy read out a congratulatory message from H. M. the late King-Emperor. His Excellency paid a glowing tribute "to



H. H. THE MAHARAJA GAEKWAR OF BARODA.

silver specially prepared for the occasion at a cost of Rs. 5,500.

His Highness then delivered a message to his subjects. The message first announced that one crore of rupees has been set apart for "The Diamond Jubilee Trust", the income from which will be spent for village

the glorious reign of the Gaekwar" and prayed that His Highness may long be spared for benevolent rule.

His Highness in his speech described how he had carried on the administration and how he had thought that education was the foundation of welfare and progress.

Sarojini: A Story*

BY COL. T. F. O'DONNELL

(Meerut College, Meerut.)

IT was a bright moonlight night. The Fakir had had a trying day, and had fallen into a slumber, still in his squatting position with his back against the huge trunk of the banyan tree. About midnight he was suddenly awakened by the sobbing of a woman, who had first of all dropped her alms into his begging-bowl, and then cast herself on the ground in front of him.

"Oh, holy man," she cried, "I am in great trouble."

"If you develop the proper spirit, my child, you will find that all troubles are purely imaginary, and that there is no trouble in life but life."

"I am not like you, holy man, and my trouble is serious."

"What is your trouble, my child?"

"It is about my husband, holy man."

"You must tell me everything and truly, my child, if you want me to help you."

"I shall tell you everything and truly holy man."

"Who is your husband, my child?"

"He is one of the syces in the stables of the Maharajah. We have all our lives lived happily together until about eight or nine months ago, until——until Sarojini came to the palace."

The Fakir did not move a muscle, but his attention was completely aroused. Perhaps, after all, his patient waiting was about to be rewarded.

"What happened then, my child?"

"Since then he has been often out all night. He drinks and drinks and drinks, and yet he always seem to have plenty of money. These things are evil, holy man."

"They are indeed evil, my child, very evil."

"For the past week he has been out every night. To-day he made me very afraid. He told me that Sarojini was going to die in three days' time and——"

The remainder of the sentence froze on her lips, as she looked up, terror-stricken, to find her husband standing beside her.

"Holy man," said the husband, "a thousand pardons. My wife always behaves like this when the moon is full. The gods have placed their hands on her head, and she is mad. I shall see that she does not trouble you again. A thousand pardons, holy man."

He caught his wife roughly by the wrist and literally dragged her away.

The Fakir was annoyed, very annoyed. He felt he had been just on the point of obtaining valuable information. Still he was no longer shadow-boxing. He had got something definite to go upon at last, and he immediately communicated with the Political Agent. It looked at least possible that this syce was the connecting link between the inner and the outer precincts of the palace.

Two nights later he was surprised to get another visit from the husband.

"Holy man," said he, "the Maharajah has heard of thy great holiness, and thy great power of healing. He wishes you to come to the Maharani. Perhaps thy great skill will restore her again to life and happiness. Follow me."

"You have disturbed me in a most serious moment of contemplation and concentration. I cannot come now. Return in half an hour, and then I will follow you."

The Fakir informed the Political Agent of the latest development, and was ready to follow the syce when he reappeared in half an hour's time.

The man led him to the back of the palace, where there was a small postern door, partly hidden by creepers. He knocked three times with his bare knuckles, and the door was opened noiselessly from within. There the guide stepped back, deferentially. As soon as the Fakir entered, the door was noiselessly closed, and two armed guards placed themselves on either side of him. They led him through subterranean passages into the interior of the palace, where the women's apartments were situated. At last they came to a door, on which one of

*The first Part of this Story appeared in the January Number.—Ed. I. R.

the armed guards knocked gently. It seemed to open and close of its own accord, and the Fakir found himself inside a large, beautifully furnished room. At first he thought he was alone, until his eye caught a slight movement in the farthest corner. There, stretched on a couch, lay Sarojini, the Junior Maharani. She beckoned him to come closer.

The Fakir slowly crossed the room. The beautiful eyes of the motionless figure on the couch watched his every movement. They were not sick eyes or tired eyes; they registered vitality and penetrating curiosity. Her face was partly hidden by a *sari*, and a light silk wrap covered her body. The Fakir took up his position at the end of the couch.

"You have sent for me," he said, "but you do not need me. It is not your body that wants healing, but your mind, and that is within your own power."

At the sound of the Fakir's voice, Sarojini jumped up from the couch. The *sari* fell back from her head, and Countess Olga and Major Condor were once more face to face.

"My God, it's Countess Olga!" exclaimed Major Condor.

"Who are you, and what are you?" asked the Countess.

"My disguise must, indeed, be good when you do not recognise me."

"I recognise the voice, and it stirs me strangely. There is only one voice in the whole world that has ever given me the same thrill before."

As she scrutinised him closely, Major Condor removed his coarse wig of matted hair, as well as his false beard and moustache.

"Major Condor!" cried the Countess.

She sank down on the couch again, and dropped her head between her hands. For some time she remained absolutely motionless, and then lifting her head she motioned to him to come and take his place beside her.

"For the past year I have been hoping and praying that we'd never meet again."

"For the past year," replied Major Condor, "I have left no stone unturned to discover your whereabouts, but all to no avail."

"I wish to God you had never succeeded. I knew that our meeting would mean certain death for one of us, and probably for both. The Maharajah did not send for the Fakir. It was I who sent the message. Do you know why?"

Major Condor quietly shook his head.

"To entice you into the palace. You would never have been seen or heard of again. Fakirs appear and disappear, and no one asks any questions."

Major Condor thought of how powerless the Political Agent would be in the circumstances. He could not openly make any disturbance about such an ordinary occurrence as the disappearance of a Fakir. Fakirs come by night and go by night, and that would be the only explanation vouchsafed. His own dead body would probably never even be discovered.

"Why should the Fakir never be seen or heard of again?" He enquired.

"Because the information he received from the syce's wife might possibly prove dangerous, and even the slightest chance is never taken with us."

"I am afraid I do not quite understand."

The Countess sat for a few moments in deep thought.

"As we are both at present in the gravest danger, I shall explain everything to you from the beginning."

"I was an only child, and my mother died when I was still very young. My father and I became constant and inseparable companions. He was a man of the noblest and loftiest ideals, and I adored him. We had no secrets from each other."

"He belonged to a secret and powerful organisation which had its ramifications throughout the whole world. Its aim was the subversion of all selfish tyranny, whether social, financial, or political, and to substitute in its place a virile internationalism welded strongly together by the co-operative interest and reasonable freedom of the individual. The best brains of the world are at the head of the organisation, and you can see some of the practical results in the establishment of Dictatorships in various countries as a prelude to the establishment of a Universal Dictator, who

will be empowered to inaugurate the new regime.

"I was imbued with the lofty ideals of my father and gladly consented to join the organisation. My father died a few years ago. He had considerable influence in the organisation. As a matter of fact he was one of the original promoters of the idea. Whilst he was alive, I collaborated with him in the general administration at Headquarters, and had no idea of how the practical details were carried out. Neither had he; when he died, I soon found out to my cost. I was immediately transferred from the administrative to the executive branch."

"In order to support a world-wide organisation like this, money, and plenty of it, is absolutely necessary. Over a year ago I received orders to proceed to India. Another proof of the enormous influence which the organisation wields is the fact that I was a guest at Government House both in Bombay and the United Provinces. At the latter place I met you."

The Countess paused. The thoughts of both of them naturally reverted to the poignant farewell scene at the Government House, Niecklow. After a little while, she again resumed her narrative.

"As you know, I left for Kashmir. Seven miles south of Rawalpindi there was an obstruction on the line. I was expecting something of the kind, and was in no way surprised when an Afghan entered my compartment and handed me a cryptic letter, containing only two words, 'Follow bearer'. I was whisked away in a waiting motor, and within a few months found myself installed here as Sarojini the dancer, charged with the mission of stealing the Crown Jewels. The Maharani was poisoned; I had no hand in that. I succeeded in so influencing the Maharajah as to gain his complete confidence. After that the theft of the Jewels was easy. Would you care to see them?"

Before he had time to reply, she stood up, walked across the room and touched a secret spring in one of the beautiful panels which decorated the walls. There before his gaze lay the most magnificent array of jewels he had ever set eyes on. She returned to the couch, leaving the panel open, and sat down again beside him.

"You were supposed to be suffering from a mortal illness," remarked Major Condor.

"Yes. I was to 'die' in three days' time. Another body, not mine, would have been taken out and cremated. I should have got clear away with the Crown Jewels. Thank God, it is all over at last."

"What do you mean?"

"Obvious, isn't it? I shall be held responsible not only for the theft of the Crown Jewels, but also for the death of the Maharani. They won't put a woman to death unfortunately, in this native state, but I shall be put into the silent tower, and allowed to die naturally, as it were, by the process of a slow starvation."

"I think you forget," suggested Major Condor, "that there is another alternative."

"What is it?"

"The disappearance of the Fakir and the Crown Jewels, as arranged."

"Unthinkable."

"Why?"

"As I told you, I adored my father. My whole life was centred in him. I thought I was different from other women, and that there was no place for love in my life, until I met you. Do you think that I can send the only being in the whole world that I love to certain death?"

"For my part I do not want to live another year like the past one. I began to give up all hopes of ever seeing you again, and I had almost made up my mind to retire when this present work was finished. Life is no use to me without you."

A tense silence followed. Major Condor was thinking hard, and endeavouring to find some way out of the present impasse.

"Suppose you secretly replace the Crown Jewels, and leave the palace without them."

The Countess sadly shook her head.

"That would mean certain death for both of us. In our organisation even failure means death. Even I do not know how many members of the organisations there are here in the palace. No, there is only one way out. You live and I die."

"I shall never consent," began Major Condor, "to allow——"

The door was suddenly thrown open and the Political Agent and the Maharajah entered the room. Without a moment's hesitation, Countess Olga jumped up and addressed herself to the Political Agent.

"Major Condor has discovered everything. My illness was a sham. The Crown Jewels are over there, and I am in a way responsible for the death of the Maharani."

The Maharajah made a sign to one of the attendants, and his armed guards appeared.

"The Silent Tower." The terse order broke a death-like silence.

"Good staff work, Condor," said the Political Agent. "You are coming along with me now, aren't you?"

"No," replied Major Condor. "There are a few details I'd like to fix up with the Maharajah."

"Right. See you later on."

The Political Agent departed, and the Maharajah and Major Condor were left alone together.

"You have placed me under an eternal debt of gratitude, Major Condor. Any favour you ask for is yours."

"Give Sarojini to me, Your Highness. I shall take her away immediately, and she'll be dead as far as India is concerned."

The Maharajah hesitated, but only for the fraction of a second. He had promised a favour, and the favour was granted.

As the Air-liner circled over the aerodrome and then headed straight for the open sea, leaving India and all it stood for behind, the Countess Olga bent over the small table which separated her from Major Condor, and whispered:

"My beloved."

(Concluded.)

Trend of Hindu Ethical Thought

BY MR. G. A. CHANDAVARKAR, M.A., M.R.A.S.

DEALS of human conduct, like man's knowledge of good and evil, have been changing according to time, place and people. If one group of people glorified itself on the adaptation of the principle of 'an eye for an eye and a tooth for a tooth', another group was asked to take its firm stand on the ideal of 'offering the right cheek to one giving a slap on the left cheek'. What then was the ideal of the Hindu ethicists, and how far can that ideal have any practical bearing on the present-day problem of international amity?

ABSENCE OF FUNDAMENTALISM

The distinguishing feature of Hindu ethics is the absence of fundamentalism. The whole system stands for progress on evolutionary lines. If we are permitted to use a phrase from the science of politics, we may safely assert that its constitution is more elastic than rigid. Even on such social questions as marriage, inheritance, rights of women, forms of religious observances, we notice that there is a decided tendency towards adaptability to changed conditions and environments rather than to a strict adherence to the rules laid down in any particular book or *Shastras*. For this

reason it is that we find that, if in one age Manu-Smriti held its sway, in another it was the Parashara Smriti that exercised its profound influence on the society. What is usually understood or rather misunderstood as conflicting or contradictory doctrines of the Hindu ethical code is in reality the result of the changed conditions of the society. The basic principles have remained the same. Only their applications have varied from time to time, which cynics or irreconcilable critics stigmatise as bundles of contradictions. This view has been ably dealt with by Sir P. S. Sivaswamy Iyer in his scholarly Kamala Lectures delivered under the auspices of the Calcutta University.

EUDÆMONISM

As in other systems of ethical thought in countries like Greece and China, the earliest ethical view in India was also one of happiness or *summum bonum*. Seeking of happiness or production of happiness, *Preus* and *Shreus*, so well discussed in the Upanishads were considered to be the foundation, nay the ultimate object of virtue. This eudæmonism has again two aspects. The one is egoistic and the other is universalistic. Whose happiness is to be sought after? Is it of the individual or of

the society of which he is a member. The answer is that it should be a judicious combination of both. Individualistic eudæmonism connoted the attainment of knowledge, appreciation, beauty and development of spirituality. This was indicated by four *Purusharthas*: *Dharma*-Duty, *Artha*-Wealth, *Kama*-Desire, *Moksha*-Salvation. The universalistic eudæmonism, the next step, denoted that each man should consider the *Vasudha*-the whole earth, as his *Kutumbha*-family. The four Ashramas: *Brahmacharya*, *Grihasta*, *Vanaprastha* and *Sanyasa* typified the preparation for that life of usefulness to the society. Kings like Deeleepea, the founder of Raghuvansha and Janaka, also led the lives of Rajayogees. This includes the altruistic type also. Rishies like Viswamitra, Agastya, and Brugu, saints like Chaitanya, Kabeer and Nanak, practised the life of *Paropakara*-*Daya* and *Upakara*-Pity and Philanthropy for all.

PERFECTIONISM

The next step in the development was that of seeking not so much of individual or social happiness but of concentrating attention on the perfection of man. *Nara* was to become the *Narayan*. The finite to struggle and scramble to become the Infinite. Acharyas like Shankar, Ramanuja and Madhva emphasised this aspect of ethics. This suggests that every man must develop his faculties to the fullest extent. This also demands a life of stern discipline, self-abnegation, self-sacrifice, renunciation and self-control. Good should lead not only to happiness but to perfection. The *Shad-repoos*—the six mortal enemies—should be conquered. The categorical imperative of Kant and Shree Krishna's *Neeshkama Karma* lay great emphasis on Duty—that stern daughter of the voice of God.

This was considered to be the highest pinnacle of virtue. It connotes and denotes *Shama* and *Dama*.

THE THREE TESTS

How to estimate good and evil? Usually three ways are adopted: 1. Empiricism. 2. Rationalism, and 3. Intuitionism. Lord Manu, the great law-giver, likewise lays down four criteria: *Shrutee*, *Smritee*, *Sadachara* and *Atmanaha-Priyam*-Revelation, Tradition, behaviour of the good people and the inward satisfaction of the conscience. If empiricism holds that there can be no

universal moral law or standard, and if rationalism insists upon the exercise of reason in discerning between right and wrong, intuitionism maintains that there is an absolute moral law of which man is mystically conscious. Philosophers like Kapila, Kanada, and Patanjali definitely state these as the supreme tests of morality. Man can and should become perfect by following the path of Duty and Discipline. They preach egoistic perfectionism in preference to egoistic endæmonism.

THREE SUPREME SANCTIONS

There can be no effective law without sanctions and there can be no sanctions without a sovereign authority to enforce the law. In ancient India, ethicists divided the subject into threefold sanctions: Religious, Social and Political. Herein lies the crux of the whole question. If the *Rajakeeya* Sanction is wanting, the other two sanctions easily become scraps of paper. When the *Raja-Naiteek* Sanction—Governmental—claims for any reason neutrality, the holds of other sanctions become very loose. The whole edifice collapses, however strong and well-laid the foundations may be. A judicious combination of these sanctions is therefore essential.

Chanakya in his code also mentions the need of *Rajakeeya* sanction and at the court of Chandragupta Maurya, the solution of that problem was attempted very successfully.

SOLIDARITY OF THE WORLD

The trend of the whole ethical thought of ancient India was to regard the principle of Solidarity as most essential. Shree Krishna speaks of it as *Loka sangraha* or *Wholeness*. Even modern thought lays great emphasis on this principle. The world is to be regarded as one organic whole. Bergson in France, Losky in Russia, General Smuts in Africa, and Rabindranath Tagore in India, have always been laying great stress on this point. The ideal of the Kingdom of God presupposes the ideal of a world-state. Unless one becomes a citizen of the world, one cannot lay any claim to be a citizen of the Kingdom of God. The whole trend of Hindu thought is towards the creation of this citizenship of the world and of the Kingdom of God.

Immigrants in Assam

BY MR. SAILAJANANDA BHATTACHARJEE, B.A.

ASSAM has always attracted immigrants. Their number to-day is fairly large. They have given rise to new problems. Now-a-days unhappy signs are visible of unhealthy jealousy and fruitless bickerings.

The principal reason for the large number of immigrants in Assam is the low density of population. The following Table gives the density as compared with other provinces.

(Population per square mile)

Assam	137	Bihar and Orissa	379
{ Assam Valley	171	C. P. and Berar	137
{ Surma Valley	438	U. P.	442
{ Hills	39		
Bengal	616	N. W. F. Province	129

Assam Valley division supports only 171 persons and the Hills only 39. The reason is that the above valley is mountainous to a large extent. But Nature abhors a vacuum. A large number of immigrants has naturally poured into the country from all parts of India. Some are birds of passage. Many have made the province their permanent home. The Statement below shows the constitution per thousand of the population according to birth-place.

	1911	1921	1931
1. Born in Assam	875	839	848
2. " other provinces	118	152	142
3. " outside India	7	9	10
Total	1,000	1,000	1,000

The following figures show the number of immigrants as well the increase or decrease in the years 1921-31. The immigrants form 15 per cent. of the total population of Assam.

BIRTH-PLACE	1921	1931	DIFFERENCE
Bengal	376	575	+ 199
Bihar and Orissa	571	472	- 99
Central Provinces	91	82	- 9
U. P.	77	68	- 9
Madras	55	58	+ 3
Central India Agency	18	15	- 3
Rajputana	16	22	+ 6
Burma	7	8	+ 1
Bombay	1	6	+ 5
Punjab	3	6	+ 3
Rest of India	2	2	+ 0
Total from India	1,217	1,314	+ 97
Total outside India	73	95	+ 22
Nepal	70	88	+ 18
Grand Total	1,290	1,409	+ 119

A study of the Table will show that immigrants are drawn chiefly from three sources. Firstly, Bihar & Orissa, C. P., U. P., and Madras mainly supply the coolies for the tea-gardens. Most of the people recorded as born in these provinces are coolies or ex-coolies. The number is now 980,000. New immigrant coolies numbering 422,000 entered Assam in the ten years 1921-31, while 769,000 entered the province between 1911 and 1921.

Secondly, Nepal. The number of Nepali-speaking people is about 140,000 (males 86,000 and females 54,000). There were 55,000 Nepalis in Assam in 1911 and 104,000 in 1921. The increase is 85.6 per cent. in 1921-31 against 89 per cent. in 1911-21.

The third and most important source is East Bengal. The immigrants are mostly Muslims. The immigration of these people is pregnant with immense possibilities. Mr. C. S. Mullan, M.A., I.C.S., remarks in the Census Report that this 'seems likely to alter permanently the whole future of Assam and to destroy more surely than did the Burmese invaders of 1820 the whole structure of Assamese culture and civilisation'.

This immigration began in 1911. The Mymensingh people had posted themselves in Goalpara. Then the movement extended up the valley. It is commented in the Census Report thus:

Wherever the carcass, there will the vultures be gathered together. Where there is waste land thither flock the Mymensinghs. In fact, the way in which they have seized upon the vacant areas seems almost uncanny. Without undue trouble to the district revenue staffs, a population which must amount to over half a million has transplanted itself from Bengal to the Assam Valley during the last twenty-five years. It looks like a marvel of administrative organization on the part of Government, but it is nothing of the sort; the only thing I can compare it to is the mass-movement of a large body of ants.

The Mymensinghs are an industrious race. They have cleared vast tracts of jungle. Thus they have made prosperous villages out of the habitation of wild animals. Government revenue has increased. In 1929-30, the area settled with the Mymensinghs was 102,363 acres. The total number of Eastern Bengal immigrants and their descendants is about 140,000 [1931].

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IMMIGRANTS IN ASSAM

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It should be noted that they have permanently settled with their families. Their number is continually on the increase.

The immigrants from other parts of India are not numerous. The people from Rajputana are Marwaris. Almost the entire trade of the Assam Valley is at their hands. They also control a large part of the banking business. Their number now is 21,780. In 1921, it was 16,000 and in 1911, 12,000. The Punjabis are contractors, mechanics and carpenters. Their number has increased most in Lakhimpur, industrially the most advanced district in Assam. The increase in the number of Bombay immigrants is due to the new practice of recruiting coolies from that Presidency.

We hope it will not be quite out of place to examine in this connection, the *raison d'être* of the cry that has recently been raised: 'Assam for the Assamese.' By 'Assamese', the agitators of course mean those people who speak the particular language. This slogan apparently ignores the existence of the Surma Valley, linguistically, culturally and ethnologically a part of Bengal, though tacked on to Assam for administrative reasons. So long as this position continues, nobody can reasonably set up a cry which virtually declares war on it. And the Surma Valley contains 35.6 per cent. of the total population of Assam. Also in the district of Goalpara, the ratio of Assamese and Bengali-speaking persons is about 1:3. It should not be forgotten that 42.9 per cent. of the total population of Assam speak Bengali and 21.6 per cent. Assamese.

It might be thought that the Assamese have every right to keep the Assam Valley, where they are in a majority, as free from the non-Assamese influence as possible, that is to say, to drive away the immigrants. In fact, the *Bengal kheda* movement (drive away the Bengalees) has this purpose in view. One correspondent from Tezpur wrote to Mahatma Gandhi, asking permission for the Assamese to spend all the energy they can spare for the furtherance of this movement. Mahatma's answer is highly characteristic: 'Undoubtedly there should be an Assamese society for preserving all that is best in the Assamese culture. Nothing more is necessary for well-directed self-effect.' He meant that one should not, in one's ecstasy of local patriotism,

make a fetish of things which had better be discarded.

We wonder whether the sponsors of this movement took the trouble of equipping themselves with the necessary data. For even in the Assam Valley, where 1,978,823 persons speak Assamese, the number of Bengali-speaking persons is 1,106,581. Out of a total population of 48½ lakhs, 40.7 per cent. are Assamese-speaking and 22.7 Bengali-speaking. Then there are other immigrants. Moreover, the Mymensinghs are steadily expanding. It is absolutely impossible to stem the tide of this advance. Thus it would be evident that the cry of 'Assam for the Assamese' has been raised without the situation being clearly read or with a peculiar blindness to facts.

Moreover, the movement, if allowed to assume undue proportions, is sure to do lasting harm to the whole province. The Assamese and the new-comers will look upon each other with undisguised animosity, and two water-tight compartments will be created. It will retard the fusion of different cultures, which is the result naturally expected when several races meet on a common plane.

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Madras in 1936's Centenaries

BY MR. GEO. J. S. KING

JUST a century ago, Lord Elphinstone became Governor of Madras, and Sir Walter Elliot (destined to be a famous archaeologist) was appointed private secretary to the Governor. Sir Peregrine Maitland became in 1836 commander-in-chief of the Madras army, succeeding Sir Robert O'Callaghan; Duncan Macpherson was appointed surgeon to the army at Madras; and Sir Daniel Elliott became a member of the Madras Board of Revenue.

Sir Arthur Thomas Cotton constructed in 1836 those important dams on the river Coleroon, which were to become so remarkable a source of profit. Another famous engineer, Sir George Barclay Bruce (who was chief engineer of the Madras Railway, and was presented by the Madras Railway Company with an address and plate worth £515) was apprenticed to Robert Stephenson & Co. that year.

Lord William Savendish-Bentinck (whose reforms in regard to the beads and turbans of sepoys while Governor of Madras had caused a mutiny) had returned home in 1836, after relinquishing the Governor-Generalship and was elected that year M. P. for Glasgow. Charles Metcalfe (who had acted as provisional Governor-General between Bentinck's departure and the arrival of the new Governor-General, Lord Auckland) was appointed Lieutenant-Governor of the North-Western Provinces in 1836.

1836 was the year of publication of the famous *Life of Clive* which was mainly the work of Sir John Malcolm, who had entered the Madras army when thirteen years of age. Another important publication of 1836 was the *India Despatches* of Marquis Wellesley, who received his marquisate (and the thanks of Parliament, which he considered insufficient) when he defeated Tippoo, Sultan of Mysore.

James Stuart Fraser was appointed in 1836 Resident of Travancore and Cochin. George Trevor, a famous divine, became that year a chaplain at Madras, and married a descendant of David Garrick. Augustus de Morgan, a native of Madura, was appointed Professor of Mathematics at University College, London; Sir Henry Pottinger (later Governor of Madras) became political agent in the Sindh; and that

famous Madras-born politician, John Arthur Roebuck, became that year an original member of the Reform Club.

Elijah Hoole, the Orientalist, and missionary of Madras and Mysore, became Secretary to the Wesleyan Missionary Society a century ago; and that great educationist, John Anderson, came as a missionary to Madras, where he died twenty years later.

On January 1st a century ago, Sir John Kennaway died. He had fought under Sir Eyre Coote in the Carnatic in defence of Madras. James Cordiner, writer of works of travel in India, was another celebrity who died in 1836. He had charge of the Madras military orphan asylum, and was chaplain at Trincomalee.

Of celebrities associated with Madras the centenary of whose birth occurs during 1936, one of the most interesting was Sir Edward Ridley Bradford (born July 27th, 1836) who was Commissioner of Police of the Metropolis from 1890 to 1903, and died in 1911.

On September 23rd, 1836, was born Hurlock Galloway Pritchard, who joined the Madras Artillery in the year of the Mutiny, and in 1873 became military secretary to Lord Hobart, Governor of Madras. Another famous soldier born in 1836 was Sir Richard Campbell Stewart, who served in the Madras Cavalry, was wounded in the Mutiny, and latter held a command.

Sir Richard Wellesley Barlow (born January 30th 1836) was for thirty-four years in the Madras Civil Service. Sir William Macpherson (born October 6th that year) became a Judge of the High Court. Theological celebrities born in 1836 were: John Martindale Speechly, Bishop of Travancore and Cochin from 1879 to 1889; William Saumarez Smith (January 14th) who in 1861 was chaplain to the Bishop of Madras, and was subsequently Primate of Australia; and John Barton (December 31st) a famous missionary, who was in 1871 secretary of the Madras mission, and refused the bishopric of Travancore.

Another celebrity born in 1836 (on December 11th) was John Adams Acton; the famous sculptor, whose principal works included a statue of E. Powell, for Madras,

CONGRESSES AND CONFERENCES

[For the benefit of the busy reader, an attempt is made in the following pages to give a brief summary of the proceedings of the various gatherings—political, educational, economic, religious, etc., that were held in different parts of the country, during the last few weeks. Besides Bombay the birthplace of the Congress, innumerable towns and cities took part in the celebrations and festivities in connection with the Golden Jubilee of the Indian National Congress. Among other noteworthy gatherings were, the National Liberal Federation at Nagpur, the Hindu Maha Sabha at Poona, the Women's Conference at Trivandrum, the Educational Conference, the Oriental Conference, the Philosophical Congress, the Trade Union Congress, the Economic Conference, the Science Congress, the Medical Conference, etc. etc. ED. I.R.]

CONGRESS GOLDEN JUBILEE

SCENES of great enthusiasm marked the celebration of the Golden Jubilee of the Indian National Congress on the 28th of December last at Bombay, the birth-place of the Congress and at innumerable other centres throughout the country. There were picturesque demonstrations in the principal cities like Calcutta, Madras, Allahabad, etc., where huge gatherings of men and women of all classes and creeds listened to the President's message and the speeches of the leaders and participated in the exhibitions and festivities organised in commemoration of the historic occasion. The presence of five Presidents of the Congress heightened the importance of the occasion at Bombay, where the festivities commenced with numerous processions all converging to the venue of the celebrations.

THE FLAG HOISTING CEREMONY

Amidst a chorus of singing, the Flag hoisting ceremony was performed by Babu Rajendra Prasad before a gathering of 15,000. The President, in a brief speech, recounted the services of the Congress in the cause of freedom to India and in unifying the Nation politically.

THE MEMORIAL TABLET

There was a unique ceremony at the Goculdas Tejpal Pathshala, where the First Session of the Congress was held 50 years ago. Leaders of all political parties addressed the gathering, offering felicitations to the Congress. After the singing of national songs, Mrs. Sarojini Naidu traced the history of the Congress and welcomed Pandit Malaviya to unveil the Memorial Tablet on which was inscribed (in Mrs. Naidu's words):

Here, in this historic hall, a band of gallant patriots laid the foundation of the Indian National Congress on December 28, 1885, which during all these 50 years, tier by tier has been built up stone by stone, by the courage, devotion, faith and sacrifice of countless men

and women as the pledge and symbol of their invincible purpose to secure to India, their Motherland, her legitimate birthright of *Swaraj*. This tablet is placed to commemorate the Golden Jubilee.

The Pandit, unveiling the Tablet, said that although the main object of the Congress, namely, the achievement of *Swaraj* for the motherland, had not been obtained so far, it had done great work towards this end and the Jubilee celebrations should hearten the people irrespective of caste, creed or colour, race or sex, to carry on the struggle until freedom's battle was won.

Maulana Shaukat Ali declared that he hoped that very soon a large number of Muslims would come back to the Congress.

MESSAGES

The President, Babu Rajendra Prasad, read a message which was also read at innumerable villages and towns throughout the country. The message ran:

From a very small beginning, the Congress has now become the most powerful political organisation representing the masses of India and has branches covering the whole of the country from the Himalayas in the north to Kanya Kumari in the extreme south. Its present programme includes membership in the legislatures; revival of and, encouragement of, hand-spinning and hand-weaving; promotion of useful village small industries; reconstruction of village life in its economic, educational, social and hygienic aspects; removal of untouchability, promotion of inter-communal unity; total abstinence; national education; spread of useful knowledge among adult population; organisation of industrial labour; organisation of peasants; and improvement of their economic condition by the revival of village industries.

The Congress thus covers about every sphere of national activity. It has had the adherence of some of the noblest of men and women of India as also of the masses, who have responded to the Congress call to sacrifice. Such an organisation may well be proud of its achievement. But this is no time for jubilation or resting on our oars. The work yet to be accomplished is great and needs much patient toil, endless sacrifice, and unflinching determination.

We give below a precis of the numerous other messages received on the occasion. They include:

Dr. Rabindranath Tagore: "The destiny of India has chosen for its ally the power of soul and not of muscle, and she is to raise the history of man from the muddy level of physical conflicts to higher moral altitudes."

Pandit Jawaharlal Nehru: "Through travail and sorrow we may not forget our cause and goal. May the Congress achieve independence and freedom for the Indian masses."

Mr. C. Vijayaraghavachariar: "Our achievement has been as yet in the way of preparation of the people of the country for the final struggle in order to reach our goal of political and economic freedom, which are twin-born, and everywhere twin-born."

Dr. M. A. Ansari: "I hope and pray that the magnificent record of 50 years' service will inspire future activities and soon lead India to the goal."

Mr. C. Y. Chintamani: "Notwithstanding the inevitable differences, every nationalist recognizes that the Indian National Congress is the greatest, as it is the oldest, of India's national organizations."

Mr. S. Srinivasa Iyengar: "My most fervent prayer is that the Congress may achieve immediately such complete racial consolidation and such planned ideology and endeavour as will speedily establish *Swaraj* for the entire Indian race."

Sir Abdur Rahim: "Whatever may be the difference of opinion as regards some of its more recent activities, the Indian National Congress during the last 50 years of its existence has undoubtedly rendered a signal service in developing political opinion all over the country."

Sir C. P. Ramaswami Iyer: "As an old Congressman, although presently not associated with its programme or work, I feel that the occasion is an important and memorable one, as marking an epoch in the lifetime of the institution, which contributed so much to the political awakening of the country."

Mr. M. S. Aney: "I expect all high-souled Indians meeting to-day in the hall where the Congress first saw the light of day, to call upon their countrymen to sink petty differences and combine to give a united battle against the common opponent."

Sir Hari Singh Gour: "I hope that at this memorable epoch of the Congress history, it will be decided to make it even more national than in the past."

Mr. S. Satyamurthi: "I hope that this social reunion (at a social gathering at the Congress House on Jubilee day) might lead to a greater reunion in all other spheres."

Sir M. Ramachandra Rao: "I wish that this programme, not only of social reunion, but of political reunion, will be carefully thought out, and every endeavour will be made to bring back to the Congressfold those who do not see eye to eye with its present programme."

CELEBRATIONS IN LONDON

The celebration in London, organised by the Congress Jubilee Celebration Committee, took place at the Quadrant Restaurant, where 200 men and women wearing Indian dress met in honour of the occasion.

Mr. K. P. Mehta, presiding, reviewed the history of the Congress and its achievements from its earliest beginnings to the present day and explained its aims and policy.

Similar references were also made in the speeches by Dr. Pardhy, Mr. Krishna Menon and Mr. Parekh.

Mr. Jawaharlal Nehru, in a message of good wishes, said that the Congress claimed the allegiance of every Indian and had established its unimpeachable right to represent the Indian people. He added: "The pledge of independence holds and will hold until it is redeemed."

Messages were also received from Mr. S. K. Ratcliffe, Mr. Lansbury, Mr. Gallacher, M.P., and others.

The Rt. Hon. George Lansbury, M.P., wrote:

My very best wishes and earnest hope that very soon the Indian National Congress may become a representative assembly of the Indian people, able to legislate and administer their own great country.

Mr. William Gallacher, M.P., wrote:

My Party and I, of course, stand for and will demand unqualified independence for the people of India. At the same time, in India's daily struggle against numerous acts of injustice to your country, whatever work is to be done in Parliament, you will always find me ready at your call and service.

Another meeting in celebration of the Jubilee was held at the Essex Hall under the auspices of the Indian National Congress of Great Britain. It was presided over by Dr. Mahomed. Messages were read from Mr. C. R. Attlee, Mr. Fenner Brockway and also from Mr. Subhas Bose, who urged the meeting to pay homage to the great men and women who had laboured and suffered for India's freedom. He added:

We should take stock of the failures and achievements hitherto and determine for the future that our programme and policy will renew the pledge of single-hearted devotion in the cause of Indian emancipation.

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NATIONAL LIBERAL FEDERATION

The Seventeenth Session of the National Liberal Federation of India met at Nagpur on the 28th December last under the presidency of Mr. T. R. Venkatarama Sastri:

SIR M. V. JOSHI'S WELCOME ADDRESS

In welcoming the delegates, Sir M. V. Joshi, Chairman of the Reception Committee, expressed the universal dissatisfaction with the Reforms Act. But the New Constitution is there willynilly, and the progressive parties in the country are faced with two alternatives:

To work the new reforms for what they are worth by sending into the Councils our best men and try to shape our destinies in the direction of our desired goal, or to remain out of the Councils and let them be filled by such men as like to work the reforms for their own or communal advantage rather than that of the Nation.

The choice is obvious. There can be nothing more futile than to stand aloof.

MR. SASTRI'S PRESIDENTIAL ADDRESS

In his Presidential address, Mr. Sastri pointed out that while differing from the ideals of the present-day Congress, there was a unity of aspiration and affinity of aim between Congressmen and the Liberals:

While we are meeting here, there take place all over India wide-spread rejoicings at the attainment by the Indian National Congress of the fiftieth year of its life. Most of us once belonged to it and can genuinely share in the memories of its early history. What if we have recently parted from it unable to approve of certain new activities and developments? Great endeavours, great trials, great successes marked the thirty-five years during which all that was patriotic, all that was employed in the service of nation, was gathered under the one banner of the Indian National Congress. We may justly claim that the work accomplished, while we were still undivided, was in the highest degree essential to the building up of the nation, to the consolidation of scattered effort, to the emergence of clear ideals and noble aspirations. Since we separated and began to pursue our own methods differing from those of the latter-day Congress but in our judgment truly and faithfully conformable to the old traditions, the two organisations have, no doubt, diverged widely. But behind these differences, is there not a unity of aspiration and a deep affinity of aim? They and we alike are pledged to the winning of India's right to shape her own destiny and to her establishment as a free and self-respecting nation among free and self-respecting nations. We are colleagues in effort and brethren in service and we gladly extend to them our hearty felicitations and good wishes in the full trust that, moving along different paths where we must, and treading the same paths together when we may, we shall one day achieve the freedom and the glory of our common motherland.

He then dealt with the circumstances in which the Government of India Act was passed, examined its provisions critically and then defined the policy that the Liberal Party and other progressive parties should adopt in relation to it:

To say that you will not work the Act because it is unacceptable to us leads you nowhere. As a friend has well said: "If you will not work the Act, the Act does not thereby become unworkable. If you were so united that, by refusing to work the Act, it should become unworkable, this Act would not have been passed at all; you would then have secured every provision that you wanted. We are disorganised and disunited. That is why the Act is thrust on us with the assurance that if we did not work the Act, others may still be found in the country to work it."

The progressive parties in the country cannot afford to allow the non-progressive or anti-nationalistic elements to go into the Councils and work the Act. It is absolutely necessary that entry into the Councils should be accepted at least to keep out the undesirables.

Wrecking as a programme is of questionable wisdom, and refusal to accept office and responsibility in any circumstances is refusal to make those contacts and associations that make smooth the path of work and achievement.

It is my strong view that entry into Council and acceptance of office should not be avoided, that a programme of wrecking is unwise and that a strong and courageous handling of occasional questions which might involve a conflict of varying strength and degree is all that will be needed.

If progressive parties decide to undertake the responsibility of Government, a definite programme of work is essential. A committee may be appointed with power to co-opt outside experts to prepare a programme. For a party programme is necessary without delay, and the programme, as suggested by the President, is a comprehensive one embracing every aspect of the Nation's life.

If the masses of the population, now steeped in poverty, are to have a reasonable standard of living, the country must bend its energies in devising a practicable programme and carrying it out. The relief to agriculturists whose poverty and distress are on the increase in these depressing times, the condition of landless labourers in agriculture and urban workers in unorganised industries and the problem of the educated unemployment call for immediate attention. The pressure on agriculture necessitates industrialisation chiefly by the introduction of cottage and village industries as a new or an additional occupation for the rural population. Nationalisation in certain directions is no longer a matter for discussion. In transport, in Posts and Telegraphs, in public utilities such as electricity, broadcasting, etc., nationalisation has become an established fact. Liberalism, unlike,

Socialism, reserves freedom of judgment in each case on the merits without making a fetish of nationalisation as applicable in all circumstances and to all departments of economic life. Fair conditions of life and fair distribution of the profits of industry as between capital and labour must be secured, if need be, by careful legislation.

"I can see no end or goal," concluded Mr. Sastri, "which cannot be more easily and promptly achieved by social legislation than by the doubtful and difficult paths of Socialism. All this, however, must be a matter for the careful and well-considered opinion of a committee of experts."

THE SUBJECTS COMMITTEE

The Subjects Committee discussed at length the attitude of the Liberal Party to the New Constitution. The following resolution was framed and approved by the Committee and adopted at the open session on the 30th:

(a) The National Liberal Federation of India, while reaffirming its resolution of last year, regrets that in utter disregard of the almost unanimous Indian opinion, the British Parliament not only did not accept a single suggestion for improvement from India's point of view but imposed the Government of India Act of 1935 on the country with further objectionable provisions.

(b) Yet, the National Liberal Federation considers that in the circumstances of India, anything like a boycott of the New Constitution is futile and impossible and is, therefore, of opinion that all nationalists of all parties and groups in the country should in the supreme interests of India, act together in the general elections which are to be held under the new Act so as to secure their return to the legislatures in the largest number and to utilise the Constitution so as to extract from it whatever good it can yield, and what is more important, so as to accelerate the reform of the Constitution on the lines demanded by and acceptable to Indian opinion.

(c) The Liberal Federation reiterates that no Constitution can satisfy Indian opinion which does not approximate as nearly as may be to the constitutions of the Dominions and concede to the people of India the full rights of national self-government with the irreducible minimum of reservations for a short period fixed by statute and which further does not make for national solidarity.

THE RT. HON. SASTRI'S SPEECH

In moving this resolution at the open session of the Federation, the Rt. Hon. Srinivasa Sastri pointed out that the enactment of the new Act was the result of our weakness and utter helplessness. The Act was thrust upon us and as there was no escape, we must submit. He added advantage had been taken to the fullest of

discord among Indians in the matter of framing different provisions under the new Act. He urged all Nationalists, therefore, to get rid of this inferiority and declared:

Take office, however the gods may seem to frown; make even of this evil instrument a good use for our benefit. But our men should be determined to take office and equally prepared to drop office any moment.

Sir Chimanlal Setalvad, supporting the resolution, appealed for unity and to present a united front. Sir Cowasji Jehangir contended that it was our communalism that was responsible for the mischief in the Government of India Act. Mr. Chintamani denied that Indian Nationalists are swayed by communalism.

Sir M. V. Joshi supported the resolution, while Mr. J. N. Basu declared that they must work the New Constitution to the best of their capacity. They must face difficulties and work for attaining their ideals and continue to fight till the objective was secured.

OTHER RESOLUTIONS

In the next resolution, the Federation reaffirmed its complete sympathy with the aspirations of the subjects of Indian States for civic and political liberties and urged the ruling Princes

to concede without delay the right of subjects to security of person and property, to freedom of the press and association and an independent judiciary as well as representative Government as a preliminary to full responsible government within the All-India Federation.

The discussion was initiated by Mr. M. D. Altekar, Bombay, and was supported by Mr. A. V. Patwardhan and Prof. Kelkar of Poona.

Among other resolutions adopted by the Federation was one urging speedy Indianisation of the Army and the reduction of Military expenditure to a reasonable figure so as to afford fuller facilities for economic development and social services. The Federation reiterated its condemnation of the anti-Indian decrees in Zanzibar and the Asiatic Land Tenure Act in Transvaal. Resolutions urging relief of unemployment, protesting against the Criminal Law Amendment Act, supporting indigenous industries and commending measures for the relief of agricultural indebtedness were also adopted at the Session. The next Session was invited to Lucknow.

EDUCATIONAL CONFERENCE

Over 650 delegates attended the 11th Session of the All-India Educational Conference which met at Nagpur on the 27th of December with Mr. Shyama Prasad Mukerjee, Vice-Chancellor of the Calcutta University, in the chair. The Rt. Hon. Srinivasa Sastri, who formally inaugurated the Conference, could not speak owing to ill-health. Mr. M. B. Niyogi, Chairman of the Reception Committee, in welcoming the delegates said:

Much criticism has been levelled against the existing system of education and the dissatisfaction has been voiced by eminent men, both official and non-official. I am conscious of some grave defects in the system but I should be no party to discourage the masses from deriving benefit from it. It provides the only approach to the modern civilisation and culture and the denial of opportunities to all on the ground of unfitness from benefiting by it will result in undoing all that has been achieved.

MR. SHYAMA PRASAD'S ADDRESS

In his Presidential address, Mr. Shyama Prasad set his foot firmly against the idea of restricting facilities for higher education. While it had defects, there can be no doubt that Western education had brought them in closer contact with the culture and civilisation of progressive countries other than theirs. It had laid the foundations of Indian nationhood and helped to awaken national consciousness.

We must not forget that the percentage of University trained men in our country, in relation to our population, is deplorably lower than in other civilised lands and any attempt to reduce still further this small number will bring about national deterioration. . . . Scientifically trained men can, with the help of the State, make themselves eminently useful to society. . . .

Mr. Mukerjee then emphasised that free and compulsory primary education was the pressing need of the day and urged that Government should share the responsibility.

Let us put forth a united demand that Government should set apart at least a crore of rupees annually for several years for distribution among the provinces, in proportion to what they themselves may raise, to be spent on the improvement of primary and secondary education, principally the latter, in relation to the problem of unemployment.

Touching the problem of unemployment, he said, there must be a closer association between State educational authorities on the one hand and the representatives of trade and commerce on the other.

Concluding, Mr. Mukerjee deprecated narrow provincial and communal feelings in matters educational and said that so long as distrust and suspicion continue, they could never hope to attain their cherished goal of a united and regenerated India.

UNIVERSITY EDUCATION SECTION

Prof. Amarnath Jha of Allahabad presided over the University Education Section, while Prof. Yegnanarayana Aiyar, M.A., of Madras, made a statement about the encouraging response for papers and articles from University teachers. Prof. Jha in his address pointed out that there is vast scope for educational work in multifarious directions. He contended:

While I recognize that a re-orientation of educational policy is called for, that there is overcrowding at the universities, that not all who enter the universities are fit, that many of them go there because they find they can do nothing else. I decline to admit that we have too many universities, or that there is adequate financial provision for them, or that all the useful subjects of university study are taught, or that there is no room or need for expansion and growth.

"The role of the university in the life of the nation is to set before it ideals of living in an individual as well as collective capacity. No university, which does not create such values, has any right to arrogate to itself this name," said Prof. Dewan Chand Sharma, head of the Department of English, D. A. V. College, Lahore. Defining the ideal of a university, he went on to observe:

If a university is to fulfil its highest ideals, it can do so only by means of research, which means the searching out of the secrets of nature or to attempt to create new knowledge. This research should not be done merely for the sake of utilitarian ends or for the hope of profit but for the love of them. At the same time this research should be carried on from the philosophical stand-point for gaining and disseminating wisdom.

Mr. S. G. Warty, of Bombay, read a paper on "The control of Secondary Education as between the Government and the University," in which he maintained

that the existing dual control must cease in any case and that it was absolutely necessary to reconcile the claims of the University and the Government by creating an independent and representative Board with plenary powers.

"Social Work as a Profession" was the subject of an interesting discourse by Dr. J. M. Kumarappa, Professor of Social Economy, the Sir Dorab Tata, Graduate, School of Social Work, Bombay. After

describing the progress of Social work in England and the facilities afforded to carry on Social Service in the advanced countries of the West, Dr. Kumarappa observed:

To-day the social services in India are in great need of trained leadership and already it is patent that the trained men and women are not there to run social services or give them the necessary guidance. The demand for social service and insistence on its high estate has to be created as well as the supply of informed and professionally trained young people.

PAPERS READ

The following papers were then read or their abstracts given:

(1) Mr. Dobson, Indore, "University Types Old and New;" (ii) Dr. Jwala Prasad, Jubbulpore, "Research courses and Research degrees in the Indian Universities;" (iii) Mr. N. R. Kodari Rao, Madras, "Expansion of the activities of the Madras University;" (iv) Mr. R. J. Kolhakar, Hingenghat, "Remodelling of the Law course in the Universities;" (v) C. Narayana Menon Benares, "Importance of Indian degrees;" (vi) Razauddin Ahmed, Bhopal, "Plato's system of Education;" (vii) Dr. A. V. Rao, Lucknow, "English and Vernaculars in the Indian Universities;" (viii) Mr. Romesh Chander Banerjee, Ratnagong, Bengal, "A plea for the University Control of Secondary Education;" (ix) Prof. M. Venkatrangaiah, M.A., Andhra University, "Social Sciences in the Indian Universities;" (x) Prof. Paras Ram, Lahore, "University for an Agrarian community;" (xi) Prof. Deb, Allahabad, "Indian Universities; the need for a scale of values."

EDUCATIONAL EXHIBITION

In connection with the Educational Conference, an exhibition containing about 1,500 exhibits of varied interest was also opened. In opening the exhibition, Mr. K. T. Shah referred to what he described as a large waste resulting from the present system of education in the primary stage and said that exhibitions of such type would serve the purpose if they could bring about a necessary change in the method of imparting knowledge to pupils. He added:

Our social system is responsible for the educated unemployment problem. Therefore it is a wrong policy to check the spread of higher university education.

HINDU MAHA SABHA

In view of the controversy over Dr. Ambedkar's threat of conversion, the 17th Session of the All-India Hindu Maha Sabha held at Poona on Dec. 29 under the presidency of Pandit Madan Mohan Malaviya was of more than usual interest.

SRI SANKARACHARYA'S BLESSING

Sri Sankaracharya, (Dr. Kurtakoti) opened the proceedings with his blessings, exhorted the Sabha to make Hinduism an all-embracing faith, and asked his fellow-religionists to remain steadfast and unflinching in their faith in Hinduism.

"This is an age of democracy and collectivism," he declared, and pleaded for unity and solidarity. Referring to Dr. B. R. Ambedkar's threat of forsaking Hinduism, His Holiness observed: "We are meeting to-day under the shadow of a great menace." He thought that the logic of the argument for change of religion was as much as saying: 'Since we don't get equality and freedom in India let us leave India and be citizens of an alien country.' Concluding, Dr. Kurtakoti urged the session to fight the monster of Communal Award that threatens to devastate this country'.

Pandit Malaviya announced a donation of Rs. 25,000 from Mahant Parmarthgiri of Surajkund Math of Benares for the purpose of fighting the Communal Award.

MR. KELKAR'S WELCOME ADDRESS

Mr. N. C. Kelkar, Chairman of the Reception Committee, in his welcome address pointed out that the Hindu Maha Sabha in Northern India was due to the peculiar problems which beset the Hindu population there. That problem was how to counteract the encroachments and invasions on Hinduism by non-Hindu races and religions. He then presented a survey of the state of affairs in different provinces in northern and western India and accounted for the rise in the Christian population "Hindus registering the lowest increase during the period between 1921-1931."

Referring to Dr. Ambedkar's threat, Mr. Kelkar observed:

It is a matter of regret that Dr. Ambedkar should not be able to properly appreciate the efforts that are being made not only by Mr. Gandhi, but by the educated people in the country as a whole, to obtain for the so-called Depressed Classes and untouchables an equitable status. On the other hand there is a chance that the doctor's threat may fizzle out. On the whole, Dr. Ambedkar may rest assured that the future certainly is with those that are now struggling for equity; and that there is greater merit in fighting the battle with the opponents while remaining true to the old faith than flying from it with a defeatist mentality and a futile thirst for revenge.

PANDIT MALAVIYA'S SPEECH

Pandit Malaviya, the President, in an extempore address referred to the most reactionary Government of India Act which was being thrust upon the country and regretted the present state of relations between the two major communities, the Hindus and Muslims. He briefly narrated the circumstances that led to the failure of the Prayag Unity talks between himself and Maulana Shaukat Ali and revealed how he was prepared to give 32 per cent. representation to Muslims in the Central Legislature whereas Sir Samuel Hoare promised Muslims 33½ per cent. subsequently contributing to the breakdown of the talks.

Proceeding, Pandit Malaviya referred to the Frontier Government's anti-Hindi Gurumukhi Circular and characterised it as a most unjustifiable and oppressive piece of *hukum*.

The Pandit then broke into an impassioned appeal and said:

The flame of Nationalism has got to be lighted in the hearts of all Indians, and unity between all communities, castes and creeds must be effected.

Turning to the question of conversion of Harijans, the Pandit reminded Dr. Ambedkar that Hinduism is the most catholic of religions.

The main task before us is the protection of the Hindu religion. Let Harijans not forsake it and we will apply the dust under their feet to our foreheads.

RESOLUTIONS

After the presidential address, the Conference adjourned for the Subjects' Committee to discuss the resolutions for the session.

At the open session on the 30th, Bhai Paramanand moved a resolution to the effect that the Maha Sabha was emphatically of opinion that considering India's legitimate political demands the Government of India Act was an inadequate, highly unsatisfactory and disappointing measure which sacrificed the interests of the Hindu community to that of other

communities and finally advised the contesting of elections to the legislatures under the New Constitution.

In moving his resolution, Bhai Paramanand stated that the Act was based on the divide and rule policy of the British people and was calculated to increase dissensions amongst Indians. The Communal Award was the worst still and so long it was there, there could be no hope of real progress for India. Under these circumstances, Bhai Paramanand said, the Hindus could safeguard their interests by entering the legislatures and gaining an effective representation there.

This was the principal and most important resolution of the session; some of those present took objection to this resolution and issued a statement announcing the split in the Sabha and the formation of a new party on the plea that the Maha Sabha had "become communal and anti-national." A counter statement by Bhai Paramanand and the General Secretary, Mr. K. C. Saxda, protested against the allegation and appealed to the Hindu public to give effect to the constructive programme drawn up by the Poona Session.

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THE PHILOSOPHICAL CONGRESS

The Indian Philosophical Congress which assembled at the Senate House, Calcutta, on Dec. 19 was attended by scholars from different Universities. The Rev. Dr. W. S. Urquhart, Principal of the Scottish Church College, welcomed the delegates, as Chairman of the Reception Committee. He said:

To some, philosophy may seem to have fallen on evil days and in this practical age to have become unpopular, because it is impractical, but it seems to me that we have little reason to be pessimistic and that there is perhaps more need to-day of the Philosopher than there has been ever before.

Sir Manmatha Nath Mookerjee, Acting Chief Justice of Bengal, opened the session with a thoughtful address in which he observed:

For the distracted world of to-day, the philosophers, particularly the Orientals, have got an important contribution to make. The East may be a negligible partner in the geographical dispensation of the League of Nations, but not so, as we believe, on the spiritual side of it. The star has always risen in the East, and "Eastern lights," to use the happy phrase of one of our leading thinkers, are being hailed from unexpected quarters. As representing the Western point of view, Dr. Tung has truly remarked: "It is the East that has taught another wide, more profound and a higher understanding through life." Truly, in the East, philosophy has never served as an intellectual pastime merely, but always in its classical sense of a Way of Life—life being in ultimate analysis the only effective commentary upon the theory.

DR. HOGG'S PRESIDENTIAL ADDRESS

The Rev. Dr. A. G. Hogg, Principal of the Madras Christian College, who was elected to preside over the session, delivered a learned address in which he stressed the need for alert watchfulness against any tendency on the part of new physics to assume the garb of philosophy. But even more urgent, he said, was it to-day that the metaphysically-minded should apply their critical gifts in the realm of social philosophy and ethics. He said:

Western civilisation is now in the melting pot and the emergence of Bolshevism, German National Socialism and Italian Fascism means that mankind is standing at a great parting of the ways. There is call here for radical thinking of the most strenuous kind.

At the afternoon session there was an interesting function in connection with the presentation of an address to Sir Brajendra Nath Seal, the well-known savant and a former Vice-Chancellor of the Mysore University on his attaining his 73rd year. Among those who sent messages of con-

gratulation were Sir Rabindranath Tagore and Sir Michael Sadler.

At the second day's session, Prof. N. G. Damle, presiding over the Logic and Metaphysics Section characterised Modernism in philosophy as a "Youth movement" with its emphasis on dynamism and progress.

There was an interesting discussion on the "Future of Democracy" at which Prof. D. N. Banerjee, of the Dacca University, observed:

Democracy means nothing else than the rule of the whole people expressing their sovereign will by their votes. There may be occasional necessities for dictatorship when the safety of the State is at stake. But the most serious objection against Absolutism is that it produces a most demoralising effect upon the Government. Freedom of thought, freedom of speech would be impossible in such a regime.

Among those who took part in the discussion were Prof. E. Asirvatham of the Lucknow University, Prof. M. Venkatarangaiya of the Andhra University, Prof. H. Bhattacharyya of the Ashutosh College, Prof. P. C. Dutta of Monghyr, Prof. Indra Sen of Delhi, Prof. R. N. Kaul of the Allahabad University, Prof. Suryanarayana Sastri, Head of the Department of Philosophy, Madras University, Professors N. C. Mukherjee and N. B. Bannerjee, Dr. D. M. Dutta of Patna and Mr. Lowndes.

Dr. Hogg, the General President of the Session, in winding up the discussion said that "complete self-mastery could only come from the margins of the individual in the divine will".

Prof. Vidhusekhara Sastri, President of the Section of Indian Philosophy, advocated co-operation between orthodox Sanskrit scholarship and modern scholarship. Indian Philosophy, he declared, was not merely an abstract or speculative science.

It is intimately bound up with the problems of life and it has a supreme interest for men in that it shows the 'way to liberation'. Thus there exists no gulf between Philosophy and Religion in India. The two are harmoniously blended together.

Under the presidency of Prof. H. D. Bhattacharyya of the Dacca University, Dr. A. Purushottama, M.A., Ph.D. (London) Andhra University, Waltair, delivered a lecture on "Psychology and our Life" in the Ashutosh College. Prof. J. C. Bannerjee and Prof. S. P. Mukherjee took part in the discussion. At the conclusion of the session, the Principal and staff and students of the college were at home to the delegates,

WOMEN'S CONFERENCE

The tenth session of the All-India Women's Conference was held on December 30th at Trivandrum under the



H. H. THE MAHARANI

presidentship of H. H. the Maharani Setu Parvati Bai of Travancore. Her Highness in her presidential address observed:

In the last resort the solution of women's problems depends on securing for them economic independence. Freedom to work outside the home is one of the ideals which cannot be kept outside the range of discussion and decision as well as recognition of her claims to economic partnership in the home.

Presenting the annual report Mrs. S. C. Mukherjee, honorary organizing Secretary, said the activities of the Conference now extended from Abbottabad to Assam on the one hand and from Kashmir to Cape Comorin on the other. Everywhere women showed a keen desire to take a legitimate share of responsibilities in the advancement of the country.

"There can," she said, "be no doubt that a woman's first duty is to her home, but it is only by a widening of the mental outlook and an expansion of civic activities that women are better able to fulfil their obligations towards their home and to be worthy mothers. In so doing let us not however deny the heritage of our past, but let its noble traditions inspire us to work for a greater and happier future."

Propaganda for awakening the people of this country to the need for the removal of the disabilities of women, promotion, of their education and the recognition of their legal and political rights formed the principal subjects of discussion at the Conference. The

Conference deplored the appalling illiteracy of the country and emphasised the importance of Social Hygiene and suitable Medical Inspection. The Conference demanded that the provisions of the Sarada Act should be more stringent in order that it may not be evaded. It also advocated after a full and interesting discussion methods of Birth control.

Mrs. Sanger, the well-known birth control specialist, addressing the Conference said that if after 2,000 years of Christianity they could not trust their women with this knowledge of birth control then their teaching had failed. It was quite possible to check those who came to the clinics and to see whether they were needy cases. In one clinic with an attendance of over 50,000, less than one per cent. of those who attended were unmarried. Of these many were about to be married.

Proceeding, Mrs. Sanger said that birth control had reduced infant and maternal mortality. The birth and death rates were highest in India and longevity was decreasing. They could not impose continence on those who were uneducated.

Several leading women from all parts of India took part in the discussions at the Conference and Her Highness in concluding the session observed:

This Conference has literally assembled the women from the Himalayas to Cape Comorin. May it not be regarded as the precursor of the other and inner union of India?

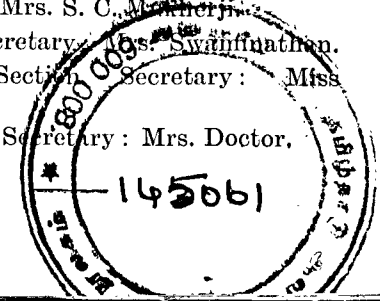
Her Highness thanked all for the mutual co-operation and spirit of give and take and specially thanked the prominent workers and members of the standing committee.

The following were elected as office-bearers of the Conference for 1936:

Vice-Presidents: Rani Laxmibai Rajwade, Mrs. Hansa Mehta, Rajkumari Amrit Kaur, Mrs. Hamid Ali, Mrs. M. E. Cousins and Mrs. N. Kunjan Pillai.

Chairwoman: Mrs. S. C. Mukherjee.
Organising Secretary: Mrs. S. C. Mukherjee.
Educational Section Secretary: Miss Reuben.

Social Section Secretary: Mrs. Doctor.



THE ECONOMIC CONFERENCE

The nineteenth session of the All-India Economic Conference was held at Dacca on Thursday the 2nd January with Mr. Manohar Lal, Ex-Minister of Education of the Punjab, in the chair. The Hon'ble Khan Bahadur M. Azizul Haque, Minister of Education, Government of Bengal, opened the Conference with an interesting speech. Mr. A. F. Rahman, Chairman of the Reception Committee, extended a hearty welcome to the delegates.

MR. MANOHAR LAL'S ADDRESS

Lala Manohar Lal's address as President of the Conference was largely devoted to an exposition of the economic peril with which



PUNDIT MANOHAR LAL

the country is faced and to the suggestions as to the way in which it should be met. In the past, Indian economy was balanced by exports of raw materials from India for which there was a ready demand in European markets at economic prices. One of the effects of the war has been to stimulate agricultural production abroad as a result of which the demand for India's products has

suffered a considerable decline. This tilting of the economic balance of the country could not however be righted, save to a slight extent, either by a reduction in India's external obligations in the shape of Home charges or by avoiding imports of manufactured goods from abroad by stimulating internal industrial production. This disequilibrium, Mr. Manohar Lal points out, has been further accentuated by a growth in the country's population. What is the way out?

What is being achieved, if not actually achieved in Japan, should be possible for India. We have an immense population and therefore ready demand for manufactured goods. We have an immense market, a market which the whole world is trying to secure, yet in spite of our unbounded resources we continue hapless victims of world's dumping.

Several papers were read by distinguished scholars from different Universities.

Dr. Radhakamal Mukerjee (Lucknow) discussing Indian handicrafts classified them according to their structure and organization.

"Fiscal prospects of reform of land revenue assessment" was the subject of a paper contributed by Dr. P. J. Thomas, Professor of Economics, Madras University.

Dr. P. S. Lokanathan (Madras) read a paper on "The structure of industry in India" in which he suggested that it would be possible for India to develop village industries with the aid of modern appliances and cheap electrical power.

Among other papers read at the session were: "Is Socialism Practicable in India" by Prof. C. N. Vakil of the Bombay University; "Note on Japanese industry" by Mr. J. W. Thomas (Lahore); "The theory of wages in the light of social insurance and public finance" by Prof. Bejoy Kumar Sarkar (Calcutta); "Low wages and unfair competition in international trade" by Dr. H. L. Dey (Dacca); "Wages and international trade" by Prof. Sitarama Sastri (Andhra); "Some aspects of the new constitution for India" by Mr. S. V. Ayyar (Dacca); "Fiscal autonomy convention under the new constitution" by Mr. B. N. Ganguli (Delhi); "Land tenures in South India" by Dr. B. V. Narayanaswami Naidu of the Annamalai University; and "The Indian Federation" by Mr. M. K. Muniswami of the Annamalai University.

ALL-INDIA ORIENTAL CONFERENCE

His Highness the Yuvarajah of Mysore opened on December 29th at Mysore the eighth session of the All-India Oriental Conference. Over 450 delegates from various parts of the country attended. Dr. E. P. Metcalfe, Vice-Chancellor, Mysore University and Chairman of the Reception Committee, welcomed the delegates and requested the Yuvarajah to open the Conference.

In his address His Highness made two important suggestions: the writing of a history of Southern India and the revival of handicrafts. His Highness said

that while the history of Aryan rule in India had been told with comparative completeness there still remained much uncertainty regarding the history of South India. The problem should be tackled as a collective whole by archaeologists, anthropologists, philologists, epigraphists and ethnologists as it was a task which would defeat any single endeavour.



DR. S. KRISHNASWAMI AYYANGAR

"The future of the Hindu caste system" formed the central theme of the President Dr. S. Krishnaswami Ayyangar's address.

If Hindu India under the caste system could have exhibited the vitality to spread its culture over all eastern Asia into countries without anything answering to the caste system even, should the extinction of the caste system be made a fundamental pre-requisite for any advance that India should make?

This necessarily leads us to the future of the religion of the Hindus—Hinduism as we understand it to-day. Has it any future before it, or has it become a really

serious question whether India should give up Hinduism and adopt a religion more capable of promoting Indian unity, and at this hour of the day, Indian nationalism with all the attendant horrors which the nationalistic world of the West is suffering from? Has not all the variety and the difference, with a well distinguishable and readily seen unity of feeling and culture, really more desirable for the future of the world than the narrow nationalism of the 19th century, which Europe is now doing its best to modify into some kind of internationalism?

The effort that needs to be made now is a constructive study of the whole, each section making its own contribution to the building up of that whole.

The Conference then divided itself into various sections. Opening the discussion of the Vedic Section, Dr. Manilal Patel of Shantiniketan, enunciated the principles along which a modern scientific translation of the Rig Veda should be made. Prof. A. R. Wadia of Mysore spoke on the dualism in Avesta and its philosophical import. He showed that philosophical theism tended to be dualistic, developing the concept of a finite, but righteous God.

Presiding over the History Section, Dr. Radhakumud Mukerjee of the Lucknow University referred to the effects of Geography on India's history through the ages.

Mr. K. P. Jayaswal of Patna, President of the Indian Numismatic Society, addressing the Conference, paid a great tribute to the late Dr. Spooner. Dealing with the coinage of the Maurya Dynasty, Mr. Jayaswal claimed that Dasaratha, grandson and immediate successor to Asoka, was the first Maurya to issue signed coins.

"In my opinion the Rig Vedic civilisation must have existed before the Indus civilisation as now revealed by the Mohanjodaro find," declared Dr. L. Sarup of the Punjab University, who presided over the Vedic section.

Mr. Anklesaria stressed the need for making comparative study of both the Vedas and the Avesta.

Mr. Shahid Suhrawardy, presiding over the Fine Arts Section, pleaded for a new attitude in the study of Indian art. Mr. K. N. Dikshit, addressing the Archaeological section deplored that research work should be held up by retrenchment.

H. H. the Maharajah of Mysore gave an at home to the delegates and afforded facilities to them to see amongst other sights the famous Krishnaraja Sagar.

The Liberal Lead

MR. T. R. Venkatarama Sastri's address to the Liberal Federation was marked by that frankness and lucidity we have learnt to associate with one of his sterling character. The Liberal view, which in fact is the universal view of the New Constitution, is expressed tersely in his words:

It denies Dominion status to India. It has erected as far as the combined ingenuity of lawyers and Parliamentary draftsmen can erect barricades against full Dominion status ever being reached.

What then are we to do? We cannot go away in a huff and leave the field clear for selfish and incompetent men who are panting for office at any price. For even if we don't work the Constitution, the Constitution will work us anyhow. Hence the progressive parties in the country must shoulder the responsibility and make the best of the situation.

But to accept office is not to play into the hands of the bureaucracy. The mettle of the Minister will be severely tried. There could be no relaxation on a matter of principle. Hence his plea for a strong and well disciplined nationalist party both in the Council and in the country, a party of Liberals in spirit as in conviction, a party again "moved by a unity of aspiration and a deep affinity of aim."

An outspoken Address

In a remarkably frank and outspoken address at the Ranade Hall, Madras, the Rt. Hon. Srinivasa Sastri gave a lucid exposition of the Liberal attitude to the Congress and the New Constitution. Congress according to him still holds the field as the one organisation that can at all rally the people to the cause of progress. Liberals are one with Congressmen in their disapproval of the New Constitution. Why then can't they join forces and put the whole weight of their common endeavour? Why, indeed, we ask. If only the Congress could shed some of its impracticable and indeed irrelevant features there would be no hindrance to such united effort. The ambiguous phrasing of the ideal of Poorna Swarajya or complete independence, the possible revival of civil disobedience and the imposition of the

Khaddar and Labour clauses—barring these, what is there that divides Congressmen and Liberals in the fight for freedom? But even if on conscientious ground they should choose to retain their identity, a working arrangement should yet be possible both before and after the elections. That was the gist of Mr. Sastri's appeal to the Congress. Will the Congress reciprocate this fine gesture in the larger interests of the country?

It is significant that this appeal for joint action has elicited a cordial response from the President of the Congress, who points out that "if the objections were confined only to Khaddar and Labour franchise, a rapprochement would be easier." The objections to Poorna Swaraj and civil disobedience, he says, are more fundamental.

Surely, the more fruitful line of approach is to explore points of agreement and decide on united action.

A Bishop's Advice

The Bishop of Dornakal, speaking on a Congress platform, expressed his appreciation of the services of the Indian National Congress to the country. But much yet remains to be done. Indian Christians who are no less patriotic than Congressmen of other denominations find it impossible, he said, to enter whole-heartedly into the movement. Why? The Bishop like the Rt. Hon. Sastri finds the cause in certain arbitrary and unnecessary restrictions imposed on membership. Groups of men who share the aspirations of the Congress, he said, are yet unable to see eye to eye with Congressmen on certain of their methods. A national organisation like the Congress claiming to speak for the whole country, must make it possible for the frank expression of diverse streams of thought and policy. To make the wearing of Khaddar a condition for membership or insist on a resort to civil disobedience will only narrow the scope of an organisation which seeks to represent the mind of the whole nation.

And yet as a contemporary shrewdly observes "the conflict of opinions regarding the methods pursued by the Congress during particular crises does not blur the fact that there is a common mind in India in regard to the goal to be attained."

An Amende Honorable

In our last number we published Pandit Jawaharlal Nehru's protest against the remarks made in the Administration Report of the Bengal Government that Harijan funds were used for socialist propaganda. We are glad that the Government of Sir John Anderson has not been deterred by a false sense of prestige from owning a mistake in a matter so obviously unfair to the Pandit. In accepting the Pandit's disclaimer, the Government of Bengal have done well to express their regret that "what was only an inference should have been put forward as a fact". Whether the inference itself is correct is another matter. And the Government of Sir John Anderson have done the proper thing by withdrawing the accusation against the Pandit. For, whatever else may be the Pandit's failings, nobody, not even his bitterest enemies could accuse him of duplicity.

Relief of Unemployment

The U. P. Unemployment Committee presided over by the veteran leader, the Rt. Hon. Sir Tej Bahadur Sapru, has issued a report which has its lessons for all other Provinces as well. For unemployment is rampant all over the country and the findings of the U. P. Committee are a timely reminder for the rest of India to set their house in order. Two ideas stand out pre-eminently in the recommendations of the Committee: (1) The need for the correlation of our education to the requirements of practical life, particularly our rural life and (2) to bring qualified educated men into touch with commercial houses. Obviously the only remedy for unemployment is employment.

Private enterprise on the lines indicated in Prof. Rowland's article (see page 81) may go some way not only to find employment for the unemployed but also to liquidate illiteracy in the country. But it can hardly cope with the magnitude of the task. It is Government alone with their enormous resources and organisation that can carry out a comprehensive and adequate scheme for tackling the two evils of unemployment and illiteracy.

The Late Sir John Woodroffe

Indian scholarship has lost a notable figure in the death of Sir John Woodroffe. His researches in Hindu scriptures and Tantric literature opened up new vistas of thought yet unexplored and inaccessible to the lay public. When it was the fashion to ape the West in everything, Sir John sounded the note of warning: "India's Dharma is to stand by her cultural inheritance and to repel all attacks upon it." Sir John was a Judge of the Calcutta High Court, but Arthur Avalon the name by which he is distinguished among the savants has found an abiding place in the affections of our countrymen—a place in company with Max Muller.

Education in India

It is too late in the day to question the value of Western education in India; but in these days of unemployment and disquiet there is considerable scepticism as to the wisdom of Macaulay's choice. Mr. Shyama Prasad Mukerjee, Vice-Chancellor of the Calcutta University, therefore did well to emphasise its importance in his thoughtful address to the Educational Conference at Nagpur. For after all it is that form of education that has enabled the last few generations to lay the foundations of Indian Nationhood, to broaden their intellectual horizon and to kindle in them dreams of a better and mightier India. It would, therefore, be a retrograde step if either for economical or sentimental reasons we abandon this system of education.

The Aga Khan's Golden Jubilee

We offer our hearty felicitations to H. H. Aga Khan on the occasion of the Golden Jubilee of his accession to the Gadi of Imamut. Besides being the spiritual head of the great Khoja community, His Highness is a notable international figure. One striking feature of this avowedly religious leader is that he is thoroughly modern and practical in his outlook. On the occasion of the Jubilee His Highness was weighed in gold in a special Durbar and the value of his weight in gold (Rs. 3,35,000) was presented to him. But His Highness has devoted the whole amount for uplift work among his "spiritual children."

WORLD EVENTS

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

KING GEORGE V.

It was feared by many that at his age the next serious illness that the King-Emperor would be called upon to pass through would go very hard with him, and such was the case. His illness was serious from the start, but developed quickly. Never of a robust constitution and greatly weakened by his illness a few years ago he was not able to meet this new attack and so died on January 20th, in the 71st year of age and in the 26th year of his reign.

People of all parts of his world-wide empire are very thankful that he was permitted to celebrate his Twenty-five years of accession to the throne; the outburst of loyalty that characterised the Jubilee last year was a wonderful demonstration of the unity of the Empire and the loyalty of his subjects to the King-Emperor. The reason for it may be readily understood in the King's message to his people on Christmas Day. His Majesty spoke very simply and from the heart like a father to his family; he spoke of it as "this family festival of Christmas". "It is this personal link between me and my people which I value more than I can say." Such conduct and attitudes on the part of His Majesty have endeared him to his people throughout the world.

This is not the place to speak of his great services to the Empire, but this may be mentioned that his twenty-five years of reigning were the most momentous in modern history. George V came to the throne in the midst of the great constitutional struggle between the Houses of Commons and Lords out of which the Parliamentary Act came. Then came the Great War, during all those terrible years of agony, King George was the focus and inspiration of the British family of Nations. Ten years of reconstruction followed and after that five years of the most acute depression, and through it all His Majesty was the inspiration of the Empire's essential unity and love of peace. King George V, full of years and service, has gone, but he has left behind a record of the highest achievement wrought out through a personal interest and charm which illustrated the family ties of the Empire. The King is dead; long live the King.

PHILIPPINE COMMONWEALTH

President Roosevelt has signed the proclamation creating the new Philippine Commonwealth, and certifying the election of its first President—Senor Manuel Quezon. This brings to a happy conclusion negotiations which have been going on for several years. Not all the Philippines are favourable to this move, for some still wish to preserve a close attachment to the United States; the Philippines however will not attain to complete independence until after a trial and experience period of ten years.

NEW ZEALAND ELECTIONS

Contrary to general expectations, the General Elections in New Zealand have returned a strong Labour Government. The National Government which has ruled since 1931 has been crushingly defeated by a great swing over of voters, both in town as well as country, to the Labour side. The final state of the parties is:

Labour	... 52 members returned.
Government	... 20
Independents	... 8
New Democratic Party	... 0

Mr. M. J. Savage, Labour Leader, is the new Prime Minister. The Labour programme includes:

To assume control of public credit and establish a national credit authority whose duty it will be to provide a money service sufficient to give effect to the will of Parliament;

To re-establish all able-bodied workers in industries, public works, and services;

To guarantee economic prices to farmers and others who are producing in accordance with the Dominion's requirements;

To readjust mortgages on the basis of guaranteed prices beginning at the average of prices ruling during the past eight or ten years.

BRITAIN AND EGYPT

There is much unrest in Egypt; it is due to political causes. There are two chief fears, and one great objective. The prime fear is distrust of Italy, for Egypt sees in the aggressive Italian mood the possibility of being absorbed into a new Imperial Rome. Egypt had been under the Roman Empire, but her one essential objective now is to

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remain free and independent. Her second fear is that Britain in the present situation may wish to assume control of Egypt and take away her independence, but if she has to choose she would rather remain under British rule which she knows than become a part of a new Roman Empire which she does not know.

Just recently a strong "UNITED FRONT" movement was organised to demand the restoration of the 1923 Constitution, which gives Egypt a large measure of independence. Egypt wants control of her own army, the removal of the Capitulations, and separate membership in the League of Nations. There are certain difficulties still in the way, but they will be removed, and it is quite probable that soon an agreement will be reached between Britain and Egypt, because they are "united by bonds of cordial friendship and common interests".

IRISH FREE STATE

Mr. De Valera is pushing on with his policy of Irish independence; there seems to be a considerable number who do not follow him, for the opposition vote is always large, but Valera is able to influence sufficient votes to carry his measures. The latest move is to abolish the Free State Senate. The Dail voted for abolition some eighteen months ago, but the Senate would not pass it; then according to the law after a lapse of 18 months the measure may become a law despite the opposition of the Senate. That time limit has now passed, and automatically the Senate ceases to exist. It is not intended to have a second chamber of any kind. The Dail will pass a bill, and after receiving the signature of the Governor-General will become an act of law.

Happily there seems to be a much better feeling at present between Britain and Ireland. It is rumoured that Mr. De Valera is going to London to interview the British Government with a view to reconciling the outstanding differences that still obtain. That rumour has been denied; but the rumour is itself an evidence of a desire to come to terms. It is hoped that Malcolm MacDonald will have better success than Mr. Thomas has had in coming to agreement with the Irish Free State and especially Mr. De Valera.

NORTH CHINA

The tension in North China has been relieved; a New Council has been appointed; it is Chinese and has been set up with the concurrence of the Nanking Government, but the general feeling is that Japan stands behind it and will use the new Council in furthering Japanese policy in North China. This is proved by a students' uprising in Peking against the autonomy movement and Japanese interest in it.

It is clear that Japan is supporting the autonomist movement in North China, and due to that support General Sung Shehyan, Chairman of the new Hopei and Chahar province, has stated that all the railway and salt revenues will be retained and used for the province instead of remitting them to the Central Government at Nanking. The railways earn about a quarter of a million dollars per month, while the revenue from salt amounts to about 100,000 dollars. It is also believed that we may soon see the other three provinces adjoining, namely—Shantung, Shansi and Suiyuan go the way of Hopei and Chahar and make a strong North China under the sway of Japan.

THE NAVAL CONFERENCE

Many people feared that the difficulties in the way would be too great to allow of naval agreement between United States, Britain and Japan. That fear has been realised, and Japan has withdrawn from the Conference. There is no question about the claim of Britain to a larger navy than Japan because of her vast Empire; the real crux of the matter was between United States and Japan. America would not agree to parity with Japan, based again upon her needs. But on the other hand Japan is increasing her obligations to such an extent that a large navy is becoming more and more necessary to her; she believes that the old Washington ratio of 5. 5. 3 is now obsolete. Accordingly Japan proposed an upper limit common to all three powers, but this U. S. would not accept. Japan then seeing that she would not be allowed to do what she wanted and intended to do she has withdrawn from the Conference. That means that Japan will now continue her own naval construction according to her foreign policy.

DIARY OF THE MONTH

Dec. 29. Trade Union Federation meets at Nagpur, Mr. Jamnadas Mehta presiding.

Dec. 30. Lord Reading is dead.

Dec. 31. Ethiopians capture Agula.



THE LATE MR. V. C. SESHACHARI

Jan. 1. Congress Working Committee meets at Bombay.

Jan. 2. All-India Muslim Conference decides not to amalgamate with the Muslim League.

Jan. 3. Pandit Hirdyanath Kunzru is elected President of the Servants of India Society.

Jan. 4. The Shahidganj Conference, organised by Lahore Muslims, has been banned.

Jan. 5. The Mayor and the Muslim Councillors of the Calcutta Corporation resign.

Jan. 6. The Bengal Government expresses regret for the remarks about Pandit Jawaharlal in the Administration Report.

Jan. 7. Dr. A. C. Woolner, Vice-Chancellor of the Punjab University, is dead.

Jan. 8. The Berar Council passes the Public Safety Bill.

Jan. 9. The High Court for Nagpur is inaugurated.

Jan. 10. H. H. the Aga Khan arrives in Bombay by S. S. Cathay.

Jan. 11. Eighty-one Sikhs are arrested in Lahore for defiance of the ban on Kirpans.

Jan. 12. Mr. Rahimtoola Chinoy has been elected President of the Indian Merchants' Chamber.

Jan. 13. The India XI defeats the Australians at Lahore by 68 runs.

Jan. 14. Sweden presents a note of protest to Italy against the Dolo outrage.

Jan. 15. Japan withdraws from the Naval Conference.

—Mr. V. C. Seshachari is dead.

Jan. 16. Sir Otto Niemeyer, Financial Expert, arrives at Bombay.

Jan. 17. S. Saklatvala, former Member of the House of Commons, is dead.

—Miss Mayo's book "Face of Mother India" is proscribed by the Government.

Jan. 18. Sir John Woodroffe is dead.

Jan. 19. Rudyard Kipling is dead.

Jan. 20. His Majesty King George, Emperor of India, is dead.

Jan. 21. Edward, the Prince of Wales, is proclaimed King.

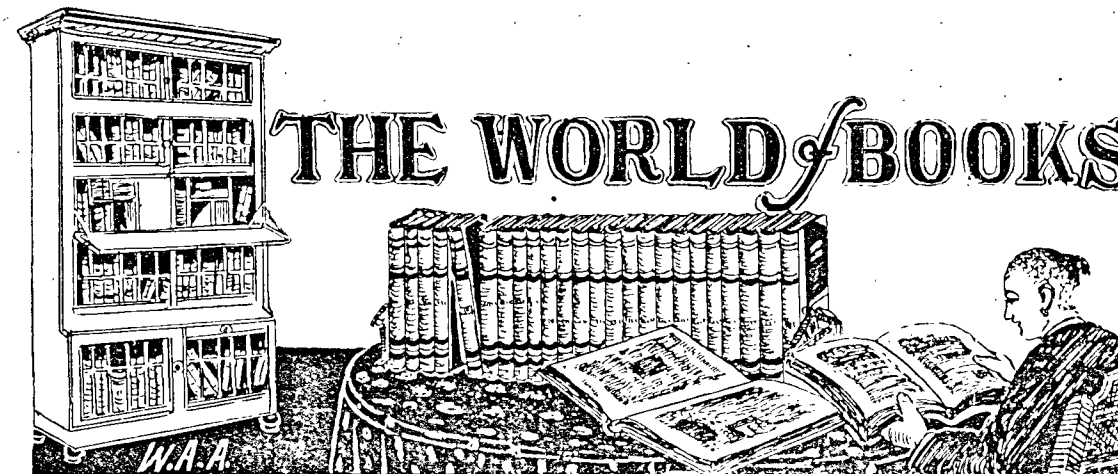
Jan. 22. Bolivia and Paraguay sign a treaty of friendship.



THE LATE MR. SAKLATVALA

Jan. 23. Parliament votes addresses to King Edward and the Queen-Mother.

Jan. 24. Sir Laurie Hammond, Chairman of the Delimitation Committee, signs his report and leaves Delhi for England.



THE LIFE OF EMMELINE PANKHURST.

By E. Sylvia Pankhurst. T. Werner Laurie Ltd., London.

This account of far-off battles, written by one who was herself in the forefront of the fight, reads strangely to-day.

It is not surprising that women who believed passionately in the justice of their cause and despaired of ever getting a fair hearing, were driven to militancy; but it is interesting to speculate now whether, as a matter of tactics, Mrs. Pankhurst and the W. S. P. U. (Women's Social and Political Union) or Mrs. Fawcett and the non-militant Suffrage Societies chose the better part. The tactics of the Suffragettes certainly aroused exasperation and their enemies were not slow to claim that their actions only proved them to be hysterical and unbalanced and unfit for political power. But their amazing courage and the undoubted brutality of the treatment they received did arouse a great deal of sympathy in the minds of unprejudiced people. Mrs. Fawcett herself admitted "I feel the action of the prisoners has touched the imagination of the country in a manner quieter methods did not succeed in doing." The Suffragettes were careful not to endanger life by their militancy; the only occasion on which any

danger was caused, when a woman threw herself under the King's horse at the Derby, was the action of an individual unauthorised by the party. The casualties in this war were all on one side; some of the Suffragettes died, and many were desperately ill as a result of their experiences in prison. No doubt the sympathy thus aroused did much to move the dead weight of indifference which does more to block reform than any Die-Hard; but it is difficult to see how the way out would have been found if it had not been for the war, which not only gave the lie to many old assumptions about women, but also, above all things, provided a graceful way for those opponents who were afraid of seeming to submit to force.

Miss Sylvia Pankhurst has written of her mother's life in a very fair and unemotional manner. It is a book well worth reading as a reminder of a struggle which seems far more than thirty years away from us now, and as a study of a personality gravely misrepresented in her own day. Miss Pankhurst supported her mother with enthusiastic loyalty in her Suffrage work, but she quite honestly deplores many of her later activities. Like most great fighters, she should have died in the moment of victory; the aftermath is apt to be discouraging.

THE HISTORICAL ELEMENT IN RELIGION. By Clement C. J. Webb. George Allen and Unwin Ltd., London. 4s. 6d. net.

By the Historical Element in Religion, Mr. Webb understands not the past history of religion as it is thought of by a historian, but the conscious interest which the religious man evidences in the past of the religious community to which he belongs. The discussion centres thus round the tradition of the church, and the effects on such tradition of the progress of modern historical scholarship is examined in detail. The author sees that the historical element as defined by him is vital to a religion like Christianity which attaches great importance to the events recorded in the gospel as facts of history.

The solution offered in these lectures for the problems offered by the Virgin birth, Resurrection and so on is not strikingly original or final; it is none the less the best that seems possible. And the progress of the argument is very instructive, the author's approach to the subjects discussed being as candid as it is learned. Historical tradition is to a society what memory is to the individual; both are fallible, but quite necessary for the continuity of the society or the individual. Christian tradition is the Christian's way of viewing the past of the religious community to which he belongs; it is necessary and valid to him and no other. That historical criticism demonstrates its inaccuracy in several respects is wholly irrelevant to the issue, and does not by any means detract from the validity of the tradition to the believer; for his interest in the past is of quite another kind from that of the historian. The story of William Tell may not be history, but is necessary and valid to the Swiss patriot.

THE MYSTERY OF THE MAHABHARATA IN 5 VOLS. By N. V. Thadani. Bharat Publishing House, Karachi. Rs. 44 the set. (Available of G. A. Natesan & Co.)

We have already reviewed the first two volumes in these pages in which the author has shown how the sacred books of the Hindus from the Vedas to the Epics deal with the science and philosophy of life and how all the great systems of Hindu Philosophy and Religion are based on the Vedas and are connected with one another.

Having done with a general survey of Hindu thought from the earliest times and critically examined the various systems that blossomed out of the Vedas in the two previous volumes, Prof. Thadani now embarks upon a detailed account of the story of the Epic and goes on to explain how the Mahabharata was a distinct contribution to the solution of the problems of life and civilization. Discussing the story and its essence in the third volume, the author observes "that Hinduism is nothing short of a university of religions in which the ancients examined the problem of life from all conceivable points of view, reconciled the truths of science with the teachings of Philosophy and Religion and brought the whole into line with the work-a-day life of the average man."

The last two volumes contain lucid explanations of each of the 372 sections of the whole story which is depicted as a picture of the different systems of Hindu philosophy and religion. Indeed, the author contends that this Great Epic of the Hindus is not a mere story of great deeds of mythological heroes and gods but a explanation of our philosophy and religion in story form and a commentary on the sacred books of the Hindus.

THE SAYING OF CONFUCIUS. TRANSLATED by Leonard A. Lyall. Third Edition. Price 7s. 6d. net. Longmans Green & Co.

Mr. Lyall's works on China and her thinkers are well known and it is sufficient testimony to their excellence that this fine translation of Confucius has reached a third edition. The author has taken the occasion again to revise his rendering and make it even more literal than before; and this has been done generally with a conspicuous measure of success, though once in a way we have a sentence like this: 'On leaving he said, My two-three boys, why lament your fall?' (p. 12). Mr. Lyall says that the two most important words in his original are *chun-tzu* and *jen* and that he has consistently translated them into 'gentleman' and 'love': but one may doubt if this practice based on his conviction that these words 'have always exactly the same meaning in Chinese' could not have been varied usefully on occasions, as when one reads: 'The master said, A gentleman is calm and spacious; the small man is always fretting' (p. 32). In spite of such surprises, which are remarkably few indeed, the reader will be grateful for this excellent presentation of the most authentic source for his knowledge of the personality of the great Chinese philosopher.

AMATEUR PHOTOGRAPHY IN INDIA. By "Reflex". Thacker & Co., Ltd., Bombay.

This volume is illustrated by a number of plates showing different types of photographs, many with full details of exposures, explanatory notes and so forth. Since the book is full of practical instructions, every amateur will find it invaluable. In fact, it is a book which even professional photographers in India could well read with profit.

LAKSHMI'S TRIUMPH. By D. S. Ramachandra Rao. Published by Messrs. G. A. Natesan & Co., Madras. Re. 1-8.

Lakshmi and Sadhu are a Harijan couple, frugal, hardworking and contented, devoted to each other and to their son Prabhu; Prabhu studies in the Vocational school with Janaki and Dayavati; Achary is a Brahmin school-master; Ramdas is a worthy President of the Local Council with a passion for sanitation and Social Reform; and Mastan is a lovable peon. Lakshmi makes endless sacrifices for her son and husband and lastly, when they are gone to replenish the stock of a cholera specific, she gives away, though not without a tremendous struggle in her heart, the only remaining bottle of the medicine to Achary to save his son stricken with the fell disease; but, immediately afterwards, she is herself attacked by cholera and dies before the fresh medicine could reach her. Her life and death work a change in the hearts of all the characters in the story. At last, Ramdas sees visions of a glorious India, united and happy, a new Bharatavarsha of the Harijan. The author depicts many homely scenes of village and town life in Andhradesa. The story is told with a purpose—removal of untouchability—and is told with evident sincerity and deep emotion.

WILD FLOWERS. By Titus A. Rodrigues, M.A., Madras. Printed by the Huxley Press, Madras. Re. 1-8.

We have here a bunch of wild flowers gathered in their prime, for the neglected brow of hoary time, by a young Anglo-Indian animated by a deep love of his community and country and inspired by a truly religious fervour. It is a delight to read these poems on a variety of subjects offered in a spirit, as the author says, of conciliation and reform.

THE DEAD-SEA APPLE. (A view of the Indian Reform Bill). By a Harijan. The Book Co., Ltd., Calcutta.

In a short pamphlet of about a hundred pages, generally very well-written, 'A Harijan' manages to convey a vivid idea of the rather desperate situation in which he finds himself, the Hindu community and India *vis-a-vis* the proposed Reforms.

The booklet is clearly the result of a mood of depression which we dare say often comes upon thoughtful Indians at the present day. It is true so far as it goes; it is, however, only part of the truth, and it is to be hoped that there are moments when 'A Harijan' sees things in a somewhat better light.

THE RUIN OF INDIAN TRADE AND INDUSTRIES. By B. D. Basu. Published by R. Chatterjee, Calcutta. Rs. 2.

This well-known book by Major B. D. Basu has run into another edition, and the author has utilized the opportunity to revise and enlarge it. He concludes with a powerful plea for Swadeshi as the only means of India's industrial regeneration. There are a number of useful appendices dealing with special topics, all dealt with from a nationalistic point of view.

THE CAUSES OF WAR. By Sir Arthur Salter, Sir J. A. Thomson, Alfred Zimmern and others. Published by The Federation of International Fellowships, Maitri, Kilpauk, Madras.

The book consists of a series of essays by eminent authorities on the various causes of war—economic, industrial, racial, religious, cultural and political. In spite of the limitations of space, each writer has carefully gone into the details of his topic and made his essay thoroughly instructive.

BOOKS RECEIVED

THE MAHABHARATA. Edited by Prof. P. P. S. Sastri. Vol. XIII.—Santi Parvan—Part I. Vol. XVI.—Anusasana Parvan Part I. V. Ramaswami Sastrulu & Sons, George Town, Madras. Rs. 4 each.

ENGLAND'S HIGH CHANCELLOR: A Romance. By Richard Ince. Frederick Muller Ltd., 29, Great James Street, W.C. 1.

KEY TO PRIMARY PROGRESSED HOROSCOPE. By O. H. W. Owen. L. N. Fowler & Co.

POCKET ETHICS FOR THE YOUNG AND BRIGHT. By Garth Kerry. L. N. Fowler & Co., London.

LITERARY PRECIS-WRITING. By B. C. Guha, M.A., B.L. Messrs. P. Ghosh & Co., 20, College Street Market, Calcutta.

ELEMENTS OF CIVICS. By H. S. Chatterji, M.A. H. Chatterji & Co., Calcutta.

ELEMENTARY ECONOMICS. By H. S. Chatterji. H. Chatterji & Co., Calcutta.

PLOUGHBOY TO PRESIDENT (V. J. Patel) with a Foreword by Acharya P. C. Ray. Edited by R. Choudhury. Modern Book Agency, Calcutta.

THE PRINCIPLES OF LOGIC. 2 VOLS. By A. C. Mitra, M.A. H. Chatterji & Co., Calcutta.

COLLEGE ESSAYS. By Ananda Krishna Sinha, M.A. H. Chatterji & Co., Calcutta.

ELEMENTS OF POLITICAL SCIENCE. 2 Vols. By H. S. Chatterji, M.A. H. Chatterji & Co., Calcutta.

THE FEDERATION OF INDIA. By P. R. Iele. Bombay Book Depot, Bombay.

STUDIES IN INDIAN EDUCATION. By H. N. Wanchoo. Allahabad Law Journal Press, Allahabad.

ELEMENTS OF LIFE ASSURANCE. By S. M. Sen, M.A., B.L., M.C. Sarkar and Sons, Ltd., Calcutta.

THE BHARATHI ENGLISH READING SERIES. Third Reader. By S. B. Banerjee. Bharathi Publishing House, Bangalore.

THE MOONSTONE: Abridged and adapted By P. K. Anantanarayan, M.A., L.T. Bharathi Publishing House, Bangalore.

INDIAN STATES

Mysore

AIR PORT FOR BANGALORE

The Mysore Government contemplate the construction of a civil aerodrome at Jakkur, near Yelahanka, about 7 miles from Bangalore. Mr. H. L. Tyndale Briscoe, Pilot Instructor of the Madras Flying Club, has approved of the site. This will form a link in the Bombay-Ceylon air route.



SIR MIRZA ISMAIL

Dewan of Mysore, on whom the distinction of K.C.I.E. has been conferred.

TRADE CONDITIONS IN MYSORE

A survey of the "business conditions" in Mysore for March 1935 made by the Department of Industries reveals that while there was a slight decrease in the production of cotton piece-goods during the month there were increases under gold and leather.

Hyderabad

SILVER JUBILEE EXHIBITION

A sum of over twenty-seven lakhs of rupees is to be spent on schemes of public welfare in celebration of H. E. H. the Nizam's Silver Jubilee.

In celebration of the Jubilee, an Exhibition is being organised by the City Improvement Board under the presidentship of Walashan Prince Muazzam Jah Bahadur, the site selected being the Public Gardens. The Exhibition will last for a month, commencing from the beginning of Jubilee Week on the 24th February, 1936.



THE RT. HON. SIR AKBAR HYDARI

Finance Minister of the Hyderabad State, who becomes a Privy Councillor.

Baroda**FAMINE RELIEF IN BARODA**

Baroda will probably be the first Government in India to provide by suitable statutory changes that on the occasion of natural calamities like famine, frost, etc., cultivators get the full benefit of the relief measures without entailing any disadvantage to the decree-holders.



SIR V. T. KRISHNAMA CHARI

Dewan of Baroda State, who has been made a K.C.I.E.

SEA-PORTS FOR BARODA

It is understood that the Government of Baroda have addressed the Government of India for permission to have goods imported from foreign countries landed at Navsari and Billimora for the convenience of the merchants and consumers in the State.

MUSIC BEFORE PUBLIC OFFICES

The Government of Baroda has once more published a notification regarding prohibition of all kinds of music before Government offices in Baroda city in order that State work may not be disturbed.

Travancore**REMISSION IN TRAVANCORE**

The Travancore Government have sanctioned a remission of tax to the extent of 12½ per cent. during the current year to the tenants of Kandu-Krishi and Sripandarvagai dry lands.

CO-OPERATIVE MARKETING

Travancore is co-operating with the marketing scheme of the Government of India and has appointed Mr. A. P. A. Britto Muthunayagam, B.Sc., M.Sc., F.C.S., as a Marketing Officer with qualification in marketing from the Cornell University, New York.

LAWS IN TRAVANCORE

It is understood that the Government of Travancore have appointed a committee of prominent lawyers to examine the enactments in force in Travancore and suggest amendments to them in the light of similar enactments in British India.

Cochin**LAND MORTGAGE BANK**

The Cochin Co-operative Land Mortgage Bank, Ltd., will have its headquarters at Trichur and its operations will extend to the whole State. The authorised capital of the Bank is Rs. 5 lakhs made up of 50,000 shares of Rs. 10 each.

COCHIN HARBOUR LAWS

In connection with the Cochin Law Commission for the modification and consolidation of the laws in the State with a view to making them up-to-date and uniform with those in British India, Messrs. N. S. Radhakrishna Sharma, N. A. Varkey, T. R. Velunni and P. K. K. Menon have been appointed assistants to the Law Commissioner, Mr. K. M. Subramony Ayyar.

INDIANS OVERSEAS

South Africa**PENSIONS FOR INDIANS**

As the result of repeated requests on the part of the South African Indian Congress, says the Durban correspondent of the *Hindu*, the Union Government have decided to allot in the next financial year £5,000 for Indians for the relief of pressing cases of indigence amongst aged Indians. It was however found not possible for the Government to agree to a general extension of the old age pension scheme to include Indians within its scope. The Congress estimates that 2,500 aged Indians are likely to require aid and the amount available for distribution is equal to £2 per head yearly.

In comparison, 82,296 Europeans received £819,804 and 14,701 coloured men received £151,060 during the last financial year.

INDIAN EDUCATION IN NATAL

The Natal University College, which signified its intention to provide university education separately for Indians outside its own buildings, is to maintain its closed-door policy. Even this step it has been forced into only by the action of the Universities of Capetown and Witwatersrand, which are now admitting Indians to all courses. The Natal University now reasoning that it cannot justify a policy of exclusion as a sop to non-Europeans, is offering courses which are restricted to the choice of five subjects.

SIR SYED'S APPEAL

In a speech at the Natal Debating Society, Durban, Sir Syed Raza Ali said:—

If an Indian goes to England, he becomes nationalised and has exactly the same rights as an Englishman. If a South African goes to India, he has the same rights as the Indians. How is it then that Indians living in this country and have become nationalised are barred from equal rights in this country?

Zanzibar**THE ZANZIBAR DEPUTATION**

The Zanzibar Indian Deputation, which waited on Sir G. S. Bajpai on December 24, at New Delhi, in a press statement says:

"The deputation referred to the representations made by the Indian National Association of Zanzibar and the Imperial Indian Citizenship Association of Bombay and explained the adverse effects on Indian interests of the various decrees passed by the Government of Zanzibar in June 1934.

It fully discussed the report of the Agricultural Indebtedness Commission which consisted of two senior officials, an Arab and an Indian member and was presided over by the Chief Justice of Zanzibar as well as the the memorandum of the Zanzibar Government, which differs from some of the important conclusions made by the Commission.

The operations of the Clove Growers' Association, which have resulted in the elimination of Indian traders and exporters, were also discussed.

The deputation laid stress on the hardships resulting from the continuance of moratorium. The deputation is satisfied that the Government of India are keeping a careful watch over the rights and interests of Indians in Zanzibar.

Mauritius**INDIANS IN MAURITIUS**

It is understood that as a result of measures in Mauritius for cutting down the production of sugar, a large number of Indians have been deprived of work.

Representations addressed to the Government of India appear to suggest that India should reduce the import duty on sugar with a view to enable Mauritius to export more sugar into India.

Malaya

INDIANS IN MALAYA

The annual report of Rao Bahadur K. A. Mukandan, Agent of the Government of India in British Malaya, for the year 1934 states that the year under review was one of slow recovery from the effect of slump in the rubber industries and in trade generally.

Indians have, in common with other communities, no political or municipal franchises. Non-officials in the Legislative, Federal and State Councils and other public bodies such as Harbour, Boards, Municipalities, Sanitary Boards, etc., are nominated by the Government. In Singapore, the Hindu Advisory Board and the Muhammadan Advisory Board, which are bodies constituted to advise the Government on religious matters, exercise the privilege of recommending one member each for the Municipality. In Trengganu also, the Indian Association has the privilege of recommending one member to the Sanitary Board of the State.

Kenya

KENYA FINANCIAL ENQUIRY

Mr. Malcolm MacDonald while he was Secretary for the Colonies appointed Sir Alan Pim (former officiating Finance Member of the Government of India) as Commissioner to inquire into the whole field of Governmental expenditure in Kenya, particularly the cost of the administrative and technical services.

Mr. S. Milligan, formerly Agricultural Adviser to the Government of India, will be the adviser in respect of the agricultural and associated scientific services.

Mr. C. H. Hartwell, of the Ceylon Civil Service, will act as Secretary to the Commission.

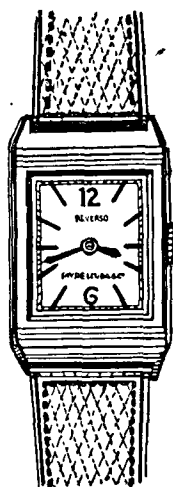
Fiji

INDIANS IN FIJI

In view of the divergence of opinion among Indian settlers on Election versus Nomination issue in Fiji, suggestions are being made to the Government of India to send another mission to inquire into and report on the conditions of Indian emigrants.

It is pointed out that the last mission conducted by Mr. B. Venkatapathi went to Fiji in 1922 and since then no first-hand inquiry has been made on behalf of the Government of India.

The subject of the grievance of Indians in Fiji will be raised by Mr. C. N. Muthuranga Mudaliar during the budget session of the Legislative Assembly. Mr. Mudaliar, who is a member of the Standing Emigration Committee, also seeks to call attention to the formation of the Colonial Vigilance Committee in Kenya to agitate for reservation of highlands for white settlers.



REVERSO

is the Watch for
the Elite.

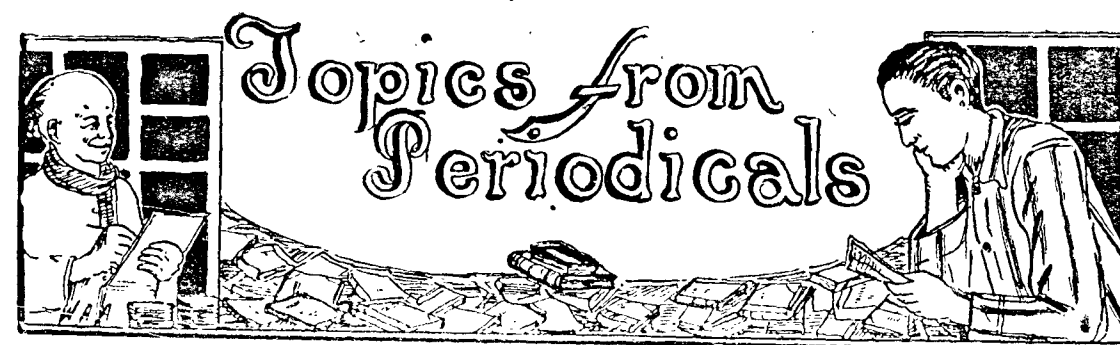
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BOMBAY CALCUTTA.

F. May '36.



THE CLASH OF CULTURES

Mr. Gaganvihari Mehta, in a recent issue of *Contemporary India*, asks all thinking people to realise that the problem of cultural affinity between the two great continents of Europe and Asia is one of the fundamental issues of the present times and observes:

Culture is a complex phenomenon and cultural contact of the East with the West to-day is mainly determined by the nature of political and economic contacts. Partly because of the inherent strength of the material motive and partly because of the character of industrialism which has become world-wide in its ramifications, economic forces are the most vital factor affecting the cultural conditions of the East. Economic forces are not only affecting the entire world but they tend to influence it in much the same way everywhere. Whether it is in America, or China, Africa or India, industrialism with its factories and large-scale production gives rise to similar problems of over-crowded cities, class divisions, mass education, popular government, the press and other forms of social life obtaining in the West. Economic forces, no doubt, are not fatal and overwhelming; they are the products of human beliefs and passions and could, therefore, be counteracted by changes in those beliefs. No omnipotent deity but capitalist syndicates composing mortal and fallible beings control the operation of these forces. Nevertheless, in an industrial world so closely knit, economic forces are really powerful and nearly irresistible.

Is it possible to adopt industrial methods and have technical efficiency without reproducing the evils associated with industrialism in the West? Should Eastern countries go through the whole process of industrial evolution with all its attendant evils in order to achieve what the West has achieved?

It is for the East now to baffle these forebodings. It can vindicate its title to spirituality by making science subserve human ends and by harnessing physical powers to social purposes instead of the degradation and destruction of mankind. Only thus can harmony between the East and the West be achieved, not by any premature synthesis nor by the superimposition of an exotic culture.

POLYGAMY IN ISLAM

A writer in *Islam* justifies the practice of polygamous marriages among Muslims. Islam is a practical religion and its aim has always been to regulate the life of the whole community. In earlier years when wars were frequent among the tribal communities, there were fewer men than women. Islam therefore provided what was practically the only proper course for the perpetuation of the race and its healthy life.

It is obvious that a nation which is perpetually faced with war will have to sacrifice members of its male population in the interest of its own life. Unless the male population comprising a nation lays down its life, the nation cannot survive a bitter struggle. The consequence will be that a larger number of females will be left alive than that of the males. If it is decreed that one man must have only one wife and, not more than one in any case, a large surplus of women will be left unprovided for. What are those women to do?

Under the circumstances described above, there are only three courses left for a community to adopt:

1. The surplus women should repress their sexual desires indefinitely and produce no children.
2. They should resort to sexual licentiousness without marital ties and become instead of polygamous polyandrous, in which case the responsibility for bringing up the offspring cannot be fixed on any male.
3. Men should be allowed to marry more than one wife.

Can any sane person, asks the writer, considering the interests of the race justify either of the first two alternatives?

In the third case alone will they be able, on the one hand, to satisfy their natural sexual desires and on the other to produce children to make up for the deficiency in numbers caused by warfare. There will be homes in this case where the offspring can be brought up according to the highest social standards. There will be fathers to look after the children and their mothers. There will be family life to provide a healthy environment for the fragile human infants.

THE FUTURE OF INDIA

What future has India, in the realm of politics, asks a writer in the current issue of the *Twentieth Century*, and says that politically a nation cannot develop normally if its social inside is out of order. He adds, socially the big problem before India in the next decade is the settlement of the Harijan question.

It is useless to look for a sudden change of heart among the higher castes or for the development of a national conscience. Wholesale changes of heart are rare and result usually in speedy wholesale backslidings; in dealing with its own internal concerns, no nation has ever had a conscience in the past apparently, so why should India be expected to develop one now?

One may safely lay odds that the Harijans will hack out their own caste salvation and thereby pull away one more prop from under the tottering edifice of Hindu orthodoxy. And why not? It is as hopeless for India to attempt to run a modern political system with an archaic religious organisation intervening as it is for her to cope with modern economic world conditions while clinging to a mediaeval social system.

Writing about Indian Politics, he observes that Indian Liberalism can play a useful part in helping to ease political tension both in the Provinces and at the Centre during the period when Federation, as a system, is finding its feet.

The Congress, until it again finds a master, appears likely to suffer from too many leaders each of whom cannot depend on the mass loyalty of his professed followers. The years spent in the wilderness of passive resistance has been injurious to the morale of leaders and led alike, and has proved no good preparation for participating in creative politics. Whether Congress takes a part in the new Councils or not, Congressmen or ex-Congressmen certainly will. It is not impossible that Congress will enter the Councils not as one body but several political bodies each, perhaps, claiming to be the real Simon Pure, but, unless those bodies start to think more practically than sentimentally, the country's distractions will increase rather than diminish and solidarity will remain far off as ever.

Concluding the article, the writer points out that the immediate economic outlook for India is not very bright and cannot brighten until agricultural production doubles.

It will take more than ten years for conflicting Indian interests to shake down into a modicum of harmony and whatever truth there may be in our predictions for 1936-45, we expect to see the 1946-55 busy in upsetting the work of the decaunium that immediately preceded it.

DISTRIBUTIVE CO-OPERATION

In the course of an article on the 'Economic and World Value of Distributive Co-operation' in the current number of *The New Review*, Mr. V. G. Ramakrishna Ayyar gives an account of the modern factors of production and distribution showing the lack of harmony between the interests of the producer and those of the consumer. The writer points out that co-operative distribution seeks to remove the present false antagonism between the producer and the consumer as there is no speculation on co-operative distribution. It guarantees a sure market for the products of industry and avoids misdirected production which leads to much economic waste.

It aims at economy and efficiency in management by avoiding dumping of adulterated goods, physical and moral waste among workers, and the demand for false cheapness.

The distributive organization also renders a useful service to production by offering a ready market for the output and by procuring for it both credit and capital. The significance of the consumers' co-operation as a method of economic organization and as a means of social control is thus more widely appreciated.

Proceeding, Mr. Ayyar observes that from the beginning the co-operative movement has recognised the importance of education and set aside funds for it. Some of the more progressive societies have appointed special education committees.

Educational work is an integral part of the co-operative movement, being the basis of its economic and social programme. Co-operative education has taken three main lines of development: technical education for co-operative employees and officials; a rather more general and academic education in schools and colleges for those who intend to be active workers in the movement; and education for the rank and file.

What is the best system of educating the consumer?

Common work and common responsibility are the best methods of education. The consumer must be organized not only to buy at the co-operative store, but also for common activity in almost every field of his daily life and his daily needs. The basis of such an organization must be the consumers' co-operative society.

THE FIRST PRINTING PRESS IN INDIA

When was the first printing press established in India and by whom? What was the first book printed in India? Rev. Leo Proserpio discusses these interesting questions in the October issue of the *New Review*. Balfour's *Cyclopædia of India* begins the history of the press in 1710 at Tranquebar, "a whole century too late". The *Imperial Gazetteer* says: "In 1577, the Society of Jesus published at Cochin the first book printed in India." Even this is not historically correct. Rev. Proserpio bases himself upon Portuguese writers and draws upon the authority of *Oriente Conquistado* (Lisbon 1710).

"The Jesuits, not long after their arrival in Goa, procured two printing presses from Europe and located them in their colleges of St. Paul and Rachol. The presses arrived in 1550, but no use seems to have been made of them for some years. In 1557, a Catechism, which had been composed by St. Francis Xavier, was printed and circulated. It was the first book printed in this country." Curiously enough it was written in Portuguese.

What was the first book printed and in what Indian language was it written? Rev. Proserpio says that in 1577, just a century after the first dated book printed in Caxton's press at Westminster, "John Gonsalves, a Spanish Lay-Brother of the Society of Jesus, cast for the first time a set of Malayalam-Tamil characters with which he printed a translation of St. Francis Xavier's *Christian Doctrine or the Christya Vannakanam*".

There is disagreement regarding the location of the press. Tradition has long assigned it to Vypicotta; but the writer proves beyond doubt that the distinction really belongs to Cochin.

"Was the first Indian book written in Malayalam or in Tamil?" Rev. Proserpio is not quite sure on this point, but is inclined to think that "the types with which the Catechism was printed were practically Tamil except for a few which are now used in Malayalam". A copy of the Catechism is said to be in the *Bibliothèque Nationale*, Paris. If some scholar would undertake to examine the copy, it would settle the discussion once for all.

The next press to be set up in India was also by the Jesuits at Punikael, a village in Tinnevely district, about 20 miles from Cape Comorin, in 1578. The third printing press was established at Vypicotta. For the next one, Ambazhakad, a village 20 miles south of Trichur, had to wait till 1679.

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THE LESSONS OF EXPERIENCE

Perhaps the experience of to-day may teach the nations wisdom, writes Lord Dickinson in the *Contemporary Review*; for the masses are beginning to understand some things that in 1919 were grasped only by the few.

"Firstly, they see the disastrous effect of the breach of a treaty. Italy's crime lies not so much in the making of war as in the breaking of her word. It is this that has brought down upon her the condemnation of the world and has given rise amongst the nations to a universal determination to find some means whereby a State can be held to its contract. If this cannot be discovered the whole framework of modern society will fall to pieces, for the world is becoming one and cannot afford to allow international understandings to be flouted and solemn promises to become mere 'scraps of paper.'

Secondly, there is hope because people in every land have begun to watch the League, and this has fortified it in its work. The representatives of fifty nations are working together at Geneva, mainly because the voices of their people have made themselves heard. It is noticeable how the French Prime Minister has been strengthened in his attitude by the demand for sanctions from the parties of the Left.

It is equally evident that our own Government has been influenced by the twelve million people who voted for the League in the spring of this year. Others would do the same. Indeed, it is probable that if a question were put to the citizens of Germany or America, in a form adapted to their circumstances, they also would return a verdict in favour of peace. For, all over the world, men are exhausted by war and are panting for peace."

PRINCES AND PARLIAMENT

"Each ruler must accept, if he accedes to the Indian Federation, the right of Parliament to amend certain provisions of the Act without prejudice to the validity of his accession. What is the position if Parliament goes further? Can the State claim a declaration from the Federal Court that it is no longer bound by the Federation?" asks Prof. Berriedale Keith, pointing out the "worst defect" of the New Constitution Act in an article in the *Journal of Comparative Legislation and International Law*.

"Federation once accepted," he adds, "binds the States; the right of succession is nowhere granted or implied.

In Section 45 of the Act, however, an important change is made to meet the legitimate criticism that, as the Bill first stood, on the breakdown of the Federation, the Governor-General might indefinitely rule without restraint other than that of the Secretary of State. The period is now reduced to three years; thereafter Government must be carried on under the terms of the Act subject to such amendments as Parliament may make. But such amendments must be restricted within the limits defined by Schedule 2 of the Act if they are not to affect the accession of the States. This touches a very delicate point (stated above) which may give rise to serious trouble later.

Moreover, can a State tacitly acquiesce in change, and later at pleasure raise the objection that it is no longer bound? The net result is to create a Federation in which full responsible Government cannot be introduced by Parliament without affecting the adhesion of the States."

GANDHIJI ON CASTE

In the course of an article in the *Harijan*, Mahatma Gandhi, to whom Sir Govindrao Madaokar had addressed an "open letter"; writes:

1. I believe in Varnashrama of the Vedas which in my opinion is based on absolute equality of status, notwithstanding passages to the contrary in the Smritis and elsewhere.

2. Every word of the printed works passing muster as 'Shastras' is not, in my opinion, a revelation.

3. The interpretation of accepted texts has undergone evolution and is capable of indefinite evolution, even as the human intellect and heart are.

4. Nothing in the Shastras which is manifestly contrary to universal truths and morals can stand.

5. Nothing in the Shastras which is capable of being reasoned can stand if it is in conflict with reason.

6. Varnashrama of the Shastras is to-day non-existent in practice.

7. The present caste system is the very antithesis of Varnashrama. The sooner public opinion abolishes it, the better.

8. In Varnashrama there was and should be no prohibition of intermarriage or interdining. Prohibition there is of change of one's hereditary occupation for purposes of gain. The existing practice is therefore doubly wrong in that it has set up cruel restrictions about interdining and intermarriage and tolerates anarchy about choice of occupation.

9. Though there is in Varnashrama no prohibition against intermarriage and interdining, there can be no compulsion. It must be left to the unfettered choice of the individual as to where he or she will marry or dine. If the law of Varnashrama was observed there would naturally be a tendency, so far as marriage is concerned, for people to restrict the marital relations to their own Varna.

10. As I have repeatedly said there is no such thing as untouchability by birth in

the Shastras. I hold the present practice to be a sin and the greatest blot on Hinduism. I feel more than ever that if untouchability lives, Hinduism dies.

11. The most effective, quickest, and the most unobtrusive way to destroy caste is for reformers to begin the practice with themselves and where necessary take the consequences of social boycott. The reform will not come by reviling the orthodox. The change will be gradual and imperceptible. The so called higher classes will have to descend from their pedestal before they can make any impression upon the so called lower classes. Day-to-day experience of village work shows how difficult the task is of bridging the gulf that exists between the city-dwellers and the villagers, the higher classes and the lower classes. The two are not synonymous terms. For the class distinction exists both in the cities and the villages.

CHURCH UNION

The Rt. Rev. the Bishop of Bombay writes to the *Bombay Diocesan Magazine* in the course of his monthly letter as follows:

"The Metropolitan has written to say that in view of the latest developments it will not be necessary for dioceses to express their final opinion on the union scheme by the end of 1937, the date hitherto given. This is because of the opposition to the scheme that has arisen in some of the District Councils of the South India United Church. I confess that I am glad of this, as my own opinion has for some time been that changes introduced into the proposals during the last two years have made it a much more doubtful scheme than it was, and that it ought therefore to be again referred to Lambeth before being finally voted on. Lambeth does not meet till 1940. That must seem a terribly long wait for ardent promoters of the scheme, but on the other hand its promoters will, I am sure, realise that personal disappointment is a less thing than the possibility of a great mistake, and if the scheme is finally triumphant and shown to be, or altered so as to be, indisputably right, a few years' delay will be something to have been extremely thankful for."

PROBLEM OF RELIGIOUS EDUCATION

To the current number of the *Visva-Bharati Quarterly*, Dr. Rabindranath Tagore contributes an interesting article on "Religious Education." He describes the problem confronting the modern Hindu as follows :

"Our educated communities in India, at the present time, are faced with the same problems which beset the peoples of Europe. Our intellect and our will are forcibly attracted outwards, and our soul is left dormant in a world of emptiness. Owing to our absorption in the external, we have not even the time to realise the gaping disproportion between our inner and outer life. Such religious activity as still remains to us represents the inertia of habit; it continues because we ignore it by our conformity which is too lethargic to question itself. Meanwhile our present secular education is busy playing the axe at the root of orthodox beliefs. In our sacred books, as well as in those of Europe, we have medieval theories of creation and antiquated views about history and geography. These are so mixed up with the doings of the gods and goddesses, that no amount of special pleading will serve to keep them apart. Whenever the modern pandit tries to bring science to his aid for justifying his sacred *Shastras*, he only confirms the difficulties he sets out to remove. For when once science is called in, as an arbiter, the methods of empty advocacy can no longer prevail. To say that the *Varaha Avatar* was not a real boar at all, but simply a symbolic way of accounting for earthquakes, is only a polite way of showing the door to the puranic myth."

INDIAN EDUCATION

In discussing the education of India in the *Modern Review* for January, Dr. Sasadhar Sinha observes that that modern Indian education is not only alien in origin and ideals, but its methods are those which, instead of reconciling the cultured and the uncultured, as in all progressive countries, drive them ever wider and wider apart as days go by.

"Even the teaching of science fails in its main purpose. It does not evoke the scientific spirit. Nor has it any relevance to practical life. The evil is more fundamental than mere divorce between theory and practice. In the absence of scientific spirit, the pursuit of science as an end in itself, which alone can ensure contribution of value to science, is still the exception rather than the rule; while without scientific agriculture, industry and the like scientific education must perforce remain sterile."

The writer points out that the national wakening of India has affected the outlook on education in two ways :—

"In the first place, by focussing the attention of the country on the importance of education as the regenerator of national life, and secondly, by bringing into sharp relief the shortcomings of existing education. The national movement in its turn has been affected by this change of outlook. This is shown by the shift of emphasis from formal politics to economics, that is, to the realization that the political struggle which neglects economic amelioration of the country must end in futility."

KING GEORGE'S SPEECHES IN INDIA. A complete collection of speeches delivered during his tour as Prince of Wales and in connection with the Coronation Durbar. G. A. Natesan & Co., Madras. Price Re. One.

POLITICAL UNIFICATION OF INDIA

In the current issue of the *Modern Review*, Mr. Anilbaran Ray extracts the following observations of Babu Aurobindo Ghosh in his "Defence of Indian culture." Says Mr. Ghosh :

"Two remarkable creations embodied in the period of disintegration the last effort of the Indian political mind to form the foundations of a new life under the old conditions, but neither proved to be of a kind that could solve the problem. The Mahratta revival inspired by Ramdas's conception of the Maharashtra Dharma and cast into shape by Shivaji was an attempt to restore what could still be understood or remembered of the ancient form and spirit, but it failed, as all attempts to revive the past must fail, in spite of the spiritual impetus and the democratic forces that assisted its inception. The Peshwas for all their genius lacked the vision of the founder and could only establish a military and political confederacy. And their endeavour to found an empire could not succeed because it was inspired by a regional patriotism. The Sikh Khalsa on the other hand was an astonishingly original and novel creation and its face was turned not to the past but the future. It was a premature drive towards an entrance into the third or spiritual stage of human society, but it could not create between the spirit and the external life the transmitting medium of a rich creative thought and culture. And thus hampered and deficient it began and ended within narrow local limits, achieved intensity but no power of expansion. The conditions were not then in existence that could have made possible a successful endeavour."

Afterwards came the night and a temporary end of all political initiative and creation. "The lifeless attempt of the last generation

to imitate and reproduce with a servile fidelity the ideals and forms of the West has been no true indication of the political mind and genius of the Indian people. But again amid much mist of confusion there comes now a new twilight, not of an evening but a morning Yuga-sandhya. India of the ages is not dead nor has she spoken her last creative word; she lives and has still something to do for herself and the human peoples. And that which is seeking now to awake is not an Anglicised oriental people, docile pupil of the West and doomed to repeat the cycle of the occident's success and failure, but still the ancient immemorable Shakti recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma."

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MARK TWAIN AND INDIA

A writer in the January issue of *The Hindustan Review* gives an interesting account of Mark Twain's visit to India and his impressions. In 1896, Mark Twain visited India. On that occasion a representative of the *Englishman* asked him what in his opinion was the most extraordinary thing he had seen during his Indian travels. His reply was, "Benares and the saint I saw there—a man who is worshipped for his holiness from one end of India to the other." He referred to Swami Bhaskarananda. Regarding the saint, Mark Twain says in his "More Tramps Abroad" "that in the presence of Bhaskarananda he felt for the first time he was in the presence of Divinity."

Writing about the saint from Vienna in December 1897 to a Bengalee correspondent, Mark Twain said: "Christian anchorites used to go out into the desert and live by chance and charity. If there was a man among them who forsook wealth to do it, his act was a miracle to my mind. It is the most difficult sacrifice that is possible to our human nature. Christ knew this when he said it. Still he said it. It is for us to get around it if we can. This is the miracle which I have seen, as above referred to. I saw it in Benares. I have not seen another instance."

THE KSHATTRIYAS IN CONFERENCE

The 37th Session of the All-India Kshattriya Conference met at Ranchi during the last week of December under the presidency of the Maharaja of Jhalwar. The Conference met in all pomp and splendour as becomes a gathering of princes and chieftains. Giving an account of the Conference, the *Landholders' Journal* says:

"Oriental atmosphere pervaded the whole conference. Through the main arch, the President of the 37th Session, Maharaja of Jhalwar, a charming personality, accompanied by the Maharaja of Chotanagpur, Chairman of the Reception Committee, was led to the dais where he sat in the middle on a velvet cushion under velvet canopy supported by four silver poles. He was surrounded by other chiefs on the dais. Below and on his front sat thousands of delegates, on the right were thousands of visitors, ladies were on left side and behind stood guards in uniform with engraved silver 'Dandas'. Arches, pandals, tents, stalls, demonstrations, decorations and music all bore Oriental testimony."

Amidst great enthusiasm, important and intricate social problems were discussed and ways for improvement in proper direction thought out during the session which lasted for two days."

INDIA IN PERIODICALS

THE PROBLEM OF FOREIGN CAPITAL IN INDIA. By Gaganvihar L. Mehta. [The Modern Review, January 1936.]

INDIA AND CHINA. By Kshite Mohan Sen. [Visvabharati Quarterly, January 1936.]

THE ORIGINS OF INDIAN NATIONALISM. By Prof. Hirendranath Mukherjee. [The Hindustan Review, December 1935.]

MAHATMA GANDHI AND PUBLIC LIFE. By P. R. Narasimham. [The Twentieth Century, January 1936.]

THE INDIAN REVIVAL IN PAINTING. By Dr. James H. Cousins. [The Modern Student, January 1936.]

THE DANCES OF INDIA. By Nilima Devi. [Indian State Railways Magazine, December 1935.]

WORLD CULTURE IN INDIA TO-DAY. By Prof. Benoy Kumar Sarkar. [Prabuddha Bharata, January 1936.]

THE GANDHI-IRWIN AGREEMENT. By Dr. Pattabhi Sitaramaia. [Triveni, July-August 1935.]

ART OF INDIAN PHILOSOPHY. By Vidushekhara Battacharya. [The Calcutta Review, January 1936.]

MULTUM IN PARVO

NEWS

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NOTES

Questions of Importance

INTERNATIONAL FELLOWSHIP

At the invitation of Mahatma Gandhi, the fifth session of the All-India Council of the Federation of International Fellowship met at Wardha from December 27 to 31. The Council was entertained throughout by Seth Jamnalal Bajaj, and was attended by representatives of different Christian missionary organisations from all over the country. There were also representatives of the Ramakrishna Mission, the Jain Swetamber Conference and other religious organisations. A number of women attended.

Prof. P. A. Wadia, the Chairman, in his opening address stressed the peculiar need to India for the message of the Fellowship at the present moment. Discussion then centred on the subject of "Conversions". Mr. A. A. Paul dealt with it in the sense of a spiritual change which compels the seeker after truth to accept a new religion, while Mr. Sudarisanam presented the subject in the sense of migration, i.e., changing from one community to another. There was a frank exchange of ideas after which the Council adopted the following resolution:

(a) The Council of the Federation of International Fellowship recognizes the right of the individual to conversion in the sense of a purely spiritual change of heart, whether within the faith of the individual or outside, realising the purpose of God that all His children have personal knowledge and communion with Him.

This implies that conversion is to be understood only in the sense of a turning of the soul to God.

(b) The Council of the Federation of International Fellowship, while recognising the right of the Harijans to adopt any legitimate means for their social and economic betterment, cannot regard migration of the Harijan community from one faith to another as in the category of conversion.

Another topic which evoked discussion was the question of missionary propaganda in Europe and America. Rural reconstruction work on inter-religious basis was then considered. Other matters such as the prevention of war, Peace, Army, reorganization of education so as to promote fellowship and communal harmony came in for serious consideration.

As Mahatmaji could not participate in the proceedings owing to illness, the members in a body visited him at his place and he gave them his blessing.

ALL-INDIA SHUDDHI CONFERENCE

The All-India Shuddhi Conference met at Poona on the 30th December under the presidency of Shri Shankaracharya (Dr. Kurtakoti). Vidyanidhi Sidheswara Sastri Chitrao, Chairman of the Reception Committee, welcomed the delegates.

Shri Shankaracharya in the course of his Presidential Address said:

I urge you to go on with full confidence in the rightness of your mission in the imperative need of it at the present moment and in the supreme success that awaits you in your efforts. For, we need *Shuddhi* now and here—a cleansing of all doubts and despair. We need *Shuddhi* for those amongst us to wash and fix their faith to a firmer and truer shade. We require *Shuddhi* for those that have left us, or are leaving us, to bring them back to our midst and keep them there. And we need *Shuddhi* for those that are not of us, to show them the True Path for Eternal Bliss. And it is up to you to do these.

The following are some of the resolutions passed by the Conference:

This Conference strongly urges upon the Hindu Community the imperative necessity of whole-heartedly supporting and pushing forward the Shuddhi movement by all legitimate means.

This Conference is definitely of opinion that in order to ensure the success of the Shuddhi movement, the members of the Hindu community should offer to the converts and reconverts all social facilities such as interdining and intermarriage, etc. and should extend to them all the rights and privileges which the other Hindus enjoy.

THE LIBERALS AND THE CONGRESS

Speaking under the auspices of the Madras Liberal League, the Rt. Hon. Srinivasa Sastri, speaking on "Nagpur and After," said:—

"It is the Congress that has established itself in a position of primacy amongst the forces that make for the welfare of the country. Supposing the Congress gets weak or warbled or forgets its own higher duty either absolutely or relatively at the forthcoming elections, what will happen is that the pressure, mainly constitutional and occasionally unconstitutional, which is now being exerted on the authorities in England, in order that they may be awake and vigilant to further our interests—that force, that constitutional pressure, will disappear largely. You cannot expect that to be exerted by any party in this country. Parties that are to some extent powerful are likely, no doubt, to exert their own influence. But their purposes are not the purposes we have in view.

It is indisputable that in that respect the success of the Congress at the coming elections in the provinces is a thing which all patriotic minded people, if they could bring themselves to forget their party affiliations, should try for."

Mr. Sastri then examined at length the aim of the Congress, civil disobedience, Purna Swaraj, the khaddar and manual labour clauses of the Congress Constitution, and concluded:—

I want to emphasise that the Congress has now come to such a high position that there is a burden cast upon it to discover ways and means of making everything easy for those who wish to co-operate with it. It is the duty of the high command of the Congress to think of ways in which they could guarantee the success of India's cause in the future, that is, by arraying against communalism, sectarianism, self-aggrandisement and the means of corrupting public life of which we have seen too many evidences lately. It is, therefore, their duty to see that single-handed, their success may be doubtful; but if they gather all the forces possible, success may be made not only possible, but highly probable.

VOCATIONAL TRAINING

Laying the foundation stone of the new Arts College at Rajkot, H. E. the Viceroy emphasised the need for vocational training.

"It is a commonplace of educational criticism in India that the production of Arts graduates is greatly in excess of the demand for them and that India needs industrial and scientific training for her young men if progress is to be achieved and stagnation avoided. I hope, therefore, that the practical training which you contemplate that the College will afford will not be allowed to be overshadowed by a purely Arts course. I feel sure that it is in the provision of a scientific and vocational training that you can do most to serve your generation."

REVOLT AGAINST FREEDOM

"Throughout the world there is a danger of a revolt against freedom, not for the love of manly discipline, but out of sheer failure of nerve. Throughout the world there is a wide distrust of liberty. Among great masses of men there is a loss of self-confidence; the citizen has forgotten his old pride of standing squarely on his feet. There is an impulse to huddle together and to seek salvation in herds, a fear of being alone, a craving to surrender the will to any authority which would save trouble."—*Mr. John Buchan.*

TRUE EDUCATION

"Neither majestic buildings nor spacious playgrounds, nor books, nor societies, nor scientific apparatus, can alone make a college. They are the body of it, but the soul is to be found in the men who teach and the men who learn."—*H. H. the Yuvaraja of Mysore.*

THE MUSLIM LEAGUE

The Council of the Muslim League met at New Delhi on December 30 under the presidency of Mr. Jinnah. Among those present at the meeting were Sir Mahomed Yakub, Maulana Shafi Daudi, Sir Firoze Khan Noon and the Nawab of Chhattari. The Council adopted a resolution regarding the Shahidganj mosque dispute deeply regretting the most unfortunate position and requesting the Government of India to review the situation and order an inquiry by appointing an impartial committee.

Mr. Habib's demanding the appointment of a Committee of Inquiry by the League was generally opposed. It is reported that Mr. Jinnah pointed out that the report of such an inquiry would further embitter the relations between the communities. Mr. Daulatana suggested that Mr. Jinnah should visit Lahore to study the situation. Eventually a motion said to have been moved by Mr. Jinnah was adopted.

By another resolution the Council appealed to the leaders of all communities in the general interests of the Punjab to evolve a peaceful solution without delay.

Mr. Jinnah was re-elected permanent President of the League till April 1937 and was authorised to nominate the President for the Bombay session. Sir Mahomed Yakub was elected General Secretary.

SERVANTS OF INDIA SOCIETY

At a general meeting of the Servants of India Society held in Nagpur on the 1st January, Pandit Hirday Nath Kunzru was elected to succeed the late Mr. Devadhar as President, and Mr. N. M. Joshi, M.L.A., to succeed Mr. Kunzru as Vice-President. Messrs. Kunzru and Joshi also retain the headship of the Upper India and Bombay Branches of the Society respectively.

THE ALL-INDIA CATHOLIC CONGRESS

The Fourth Session of the All-India Catholic Congress met at Madras on the 27th December under the presidency of Mr. George Joseph. In his presidential address, Mr. George Joseph referred to Mr. Gandhi's statement in 1931 regarding conversion and proselytization by missioneries and said:

It might be perhaps going too far to say that Hindu leaders were hostile to the missions but it would be idle to dispute that they were definitely suspicious and unsympathetic. He had expected that Hindu leaders would regard it as a part of their religious duty that Christians should be helped to fulfil their religious duty even though it involved conversion of Hindus to Christianity. There was therefore special appositeness and need for the Congress to take up the question of Catholic missions in India.

Proceeding, he said that the Catholic Mission was no doubt engaged in educational and other humanitarian work but these were, however, not ends but only means to conversion of the people to the Catholic faith.



Mr. T. R. VENKATARAMA SASTRI, C.I.E.,
who presided over the National Liberal
Federation at Nagpur.

A NEW CONGRESS APPOINTMENT

The All-India Congress Committee has created a new post of Inspector whose function is to examine records, papers and account books of all Congress organisations.

MATHEMATICAL CONFERENCE

Sir Girja Shanker Bajpai opened the Ninth Conference of the Indian Mathematical Society at the Old Viceregal Lodge, New Delhi, on December 18. Rai Bahadur Ram Kishore, Vice-Chancellor of the Delhi University and Chairman of the Reception Committee, welcomed the delegates.

Mr. V. Ramaswami Iyer, founder of the Society, thanked Sir G. S. Bajpai for opening the Conference and hoped the Government would give some grant to balance the finances of the Society which might prove useful.

While declaring the Conference open, Sir Girja said :—

India was the birth-place of this science. The Indian mind was rich in quality, indeed, for its productive study. Indians like the late lamented Ramanujam had shown that their fathers of old were not incapable of mastering and furthering new mathematics. Your society which includes some of the best mathematicians of the land and its co-operative activity constitutes India's continuous and most substantial contribution to mathematical study.

Dr. Vaidyanathaswami delivered his inaugural address. He spoke on the relation of mathematics to physical science. Prof. A. C. Banerji, head of the department of mathematics, Allahabad University, delivered an address on 'Cosmography.'

CONFERENCE OF UNIVERSITIES

It is understood that a quinquennial conference of universities of the British Empire will be held at Cambridge from July 13 to 17, 1936. Mr. Stanley Baldwin, Chancellor of the University of Cambridge, has consented to act as President. The University of Calcutta will be represented at the Congress by Mr. Shyama Prasad Mukerjee, Vice-Chancellor, Dr. Bidhan Chandra Roy, Professor S. K. Mitra, and Sir W. E. Greaves, an ex-Vice-Chancellor and ex-Judge of Calcutta High Court.

THE PURPOSE OF EDUCATION

Presiding over the annual re-opening celebrations of the Theosophical College, Madanapalle, Mr. R. Littlehailes, Vice-Chancellor of the Madras University, said :—

"The best proof of intellectual training and scholarship consists in the capacity of an individual to pursue a course of action even though it might look unpalatable and unpleasant, to hold on to truth and to realise it in his or her mundane daily existence; university education must not therefore be looked upon as a passport for the acquisition of wealth, power and position but as an intellectual training for search after truth."



MR. SHYAMA PRASAD MUKERJEE
who presided over the All-India Educational
Conference at Nagpur.

SIR S. RADHAKRISHNAN

Sir S. Radhakrishnan has been invited by the University of Calcutta to accept the Stephenos Nirmalendu Ghosh Lecturership for 1936-37 and deliver a course of lectures on 'Comparative Religion'.

THE LATE MR. SESHACHARIAR

It is with profound regret that we record the passing of Mr. Seshachariar, scholar, advocate and theosophist, and a familiar figure in the public life of Madras. Born of a distinguished family of jurists, Mr. Seshachariar early won his reputation at the bar and there were days when no public movement in Madras was complete without him. An ardent nationalist he was a warm and devoted admirer of Dr. Besant, whose principles in politics and religion he espoused with enthusiasm.

Though practically retired from public life, Mr. Seshachari was to the end editing his well known Madras *Law Weekly* and taking a deep interest in his publication—the Upanishads (first printed by this firm). He leaves a large circle of relations and friends to mourn the loss of one who was always held in deep affection and regard. To the Editor of this journal in particular, the passing of Mr. Seshachari, an old and valued friend, has all the poignancy of a personal bereavement.

THE NAGPUR HIGH COURT

The inauguration of the Chartered High Court of Judicature at Nagpur by His Excellency Sir Hyde Gowan, on January 9, is reckoned as an important landmark in the history of the Central Provinces towards the attainment of complete provincial autonomy.

After Sir Gilbert Stone and Messrs. F. L. Grille, B. S. Niyogi, R. E. Pollock, V. Bose and H. G. Gruer had made a declaration of office as Judges of the New Court, the Governor presented to the Chief Justice the Letters Patent and a beautiful casket containing the Seal of the High Court.

LAWYERS AND SEDITION

The question whether conviction on a charge of sedition amounted to misconduct within the meaning of the Indian Bar Councils Act was raised before Mr. Justice M. N. Mukerji, Mr. Justice J. Lort-Williams and Mr. Justice S. K. Ghose in connexion with a case in which Mr. Niharendu Datt Majumdar, Barrister of Calcutta, was asked to show cause why he should not be dealt with under disciplinary jurisdiction, following his conviction thrice on charges of sedition for some speeches he had made relating to the Trade Union Movement.

Their Lordships held that conviction for sedition was misconduct, but the question was whether such conviction was such misconduct as would require action in every case being taken under disciplinary jurisdiction.

Holding that the disciplinary jurisdiction vested in courts should not be employed merely to supplement, as it were, by way of punishment, punishment already inflicted under the Criminal Law, their Lordships said that in this particular case the general tenor of the speeches was inoffensive.

The speeches were such as one would find in connexion with questions affecting labour unions. In the circumstances, their Lordships thought that no further action was called for in the matter.

NAGPUR LEGAL APPOINTMENTS

Mr. W. R. Puranik, Advocate, Nagpur, has been appointed Government Advocate and ex-officio Standing Counsel to the Central Provinces Government from the 9th of last month. Mr. Puranik also acts as Public Prosecutor of the High Court, Nagpur.

INSURANCE IN INDIA

The following is from the Report by the Government Actuary on the returns due for submission in 1934 under the provisions of the Indian Life Assurance Companies Act of 1912 and the Indian Insurance Companies Act of 1928:—

The number of companies which are subject to the provisions of the Indian Life Assurance Companies Act of 1912 and the Indian Insurance Companies Act of 1928 is 341 of which 194 companies are constituted in India and 147 companies are constituted outside India. Of the 194 Indian companies, 74 are established in the Bombay Presidency, 36 in Bengal, 31 in the Madras Presidency, 22 in the Punjab, 9 in Delhi, 7 in United Provinces, 5 in Bihar and Orissa, 4 in Central Provinces, 3 in Ajmer Merwara, and 1 each in Burma, Assam and North-West Frontier Province. Of the 147 non-Indian companies, 70 are constituted in the United Kingdom, 30 in the British Dominions and Colonies, 17 in the Continent of Europe, 16 in the United States of America, 9 in Japan and 5 in Java.

Most of the Indian Companies carry on Life Assurance business only. They are 145 in number and of the remaining 49 Indian Companies, 34 carry on Life business along with other Insurance business and 15 carry on Insurance business other than life. Besides the Indian Life Offices, there are some pension funds, mostly connected with Government services, which are exempt from the operation of the Act and this publication contains no particulars relating to them. The Indian Post Office Insurance Fund is also exempt from the operation of the Act. Particulars relating to its business are stated in a separate paragraph and have not been included in any of the statistical

information given in this publication in respect of the Indian Life Offices.

As regards non-Indian Companies, most of them carry on Insurance business other than life. Out of the total number of 147 non-Indian Companies, 123 carry on Insurance business other than life, 11 carry on Life business only and 13 carry on Life business along with other Insurance business. Of the latter 24 companies, 16 are constituted in the United Kingdom, 6 in the British Dominions and Colonies and 1 each in Germany and Switzerland.

PROVIDENT INSURANCE SOCIETIES

The Council of the Indian Insurance Institute of Calcutta has addressed the following communication to the Government on the subject of the proposed amendment of the existing law relating to Provident Insurance Societies:

"It is high-time that some suitable measures should be adopted to put a stop to the floatation of mushroom and ill-equipped provident societies and to put the existing societies on a sound basis, because a large number of provident societies are carrying on business disregarding scientific principles. They offer benefits quite out of proportion to their capacity with the result that they come to grief very soon. Full particulars regarding provident societies are not available in any authoritative publication and consequently people get no opportunity of having any idea regarding the inner working of these offices. The Provident Societies Act (V of 1912) is also defective in various respects with the result that the authorities in many respects cannot exercise the necessary amount of control for regulating these institutions to run on healthy and scientific lines."

As a remedy to this situation, it is suggested that the Act V of 1912 should be immediately amended.

INDIAN ROAD CONGRESS

The Indian Road Congress met at Bangalore on 9th January. Sir Mirza Ismail, Dewan of Mysore, opened the proceedings. While declaring the Congress open, Sir Mirza said:

The deliberations of the Congress, which wisely covered many aspects of road-making, would result in achieving what had hitherto proved impracticable, that was to devise a road that would be suitable both for the motor car and for the bullock-cart and acceptable to the harassed Finance Member as well as to the ambitious Engineer.

Discussion of professional papers was then taken up. Under group 'Traffic Census and use of results thereof' Mr. R. L. Sondhi, Assistant to the Consulting Engineer to the Government of India (Roads), read a paper on 'the analysis of the Delhi Traffic Census operations', while Messrs. H. P. Sinha, Central P. W. D., New Delhi, and Lt.-Col. W. de H. Haig, D.S.O., United Provinces P. W. D., read papers on 'the study of the relationship between vehicular traffic and road surfaces as affecting the selection of an economical road surface and on traffic intensities and relation to road surfacing'. Under group 'Economical maintenance and improvement of macadam, surface treatment and carpets', Messrs. S. Bashiram, Punjab P. W. D., V. S. Srinivasaraghava Achariar, District Board Engineer, Chittoor, Diwan Bahadur N. N. Iyengar, Chief Engineer of Mysore, and Col. G. E. Sopwith, Turner Morrison & Co., Calcutta, read papers on 'economics of road maintenance, economical surface treatment of important tourist lines in Madras, surface treatment with molasses on the Mysore-Bangalore road and the road problem in India', with some suggestions respectively.

The papers elicited discussion, and various delegates expressed their opinions and views about the suggestions offered by the writers.

FOREIGN TRADE OF MADRAS

For the 6 months ended September 1935 of the current financial year, import and export trade of Madras Presidency has suffered a set-back as compared with the same period of the previous year. Imports declined by as much as 44 lakhs and exports have registered a shrinkage of nearly 24 lakhs. In as far as shrinkage in import figures was due to reduced imports of rice from Siam and sugar from Java, the figures may be considered to reveal a healthier economic situation. The fall in exports, on the other hand, gives cause for anxiety. Groundnuts, the main commercial crop of the Presidency, has declined dangerously, due largely to reduced shipments to the United Kingdom and other continental countries. That it should have happened in spite of the preference granted by the Ottawa Agreement is a significant commentary on the value of that preference. Exports of raw cotton have also declined very considerably. Reduced takings by Japan are mainly responsible for it.

TRAINING IN FINANCE

The Central Government have undertaken to give a course of training for six months to officers of Provincial Governments in order to fit them to deal with the new financial problems arising out of provincial autonomy. The selection of these officers have been left entirely to Provincial Governments. At present about 12 officers are under training of whom half are Indians.

TOBACCO BILL FOR MADRAS

The Select Committee on Tobacco Bill has concluded its sitting after considering various provisions of the Bill. The Committee met again on the 11th of last month and has approved its draft report.

It is understood that the Bill will be pushed through the present session of the Madras Legislative Council.

HINDU WOMEN'S CONFERENCE

The All-India Hindu Women's Conference met at Poona on the 28th December under the presidency of Mrs. Girijabai Kelkar of Dhulia in the absence of Dowager Maharani of Indore. In the course of her presidential address, she said it was necessary to organise the Indian womanhood if they were to compete on equal terms with women of other countries. Mrs. Kelkar recalled the past glories of Hindu culture, but in comparing women of long ago with the present, who were adopting modern ideas and entering into competition with men by taking up law, medicine and other careers condemned the latter, who, she thought, should confine their activities to home. She advocated a special course of studies for women whose education she said should be in their own hands.

Mrs. Kelkar condemned the adoption of birth control, divorce and remarriage, which she called a new morality, asking the rising generation to preserve their ancient Hindu culture.

Thirteen resolutions were adopted, the chief of them asking that a scheme should be drawn up for the education of adult women by means of cinemas and lectures, that the number of subjects for primary education should be cut down and children given time to have their midday meal.

Dr. Kurtakoti, who also addressed the gathering, condemned birth control which he described as a sin.

The Conference lasted for three days. Pandit Malaviya also addressed the Conference. On the important resolution of doing away with untouchability in all public places, the Conference agreed that Harijans should be allowed to enter temples and public places up to a certain limit.

INDIAN WOMEN

"Indian women are the most beautiful among all the races in the world. There is a grace and charm in their faces, no matter what their status is. Even among the poor classes, living in chawls I found exceptional beauty." This was the glowing tribute paid to the Indian women by Mrs. Margaret Sanger giving her impressions of the Indian tour to a representative of the United Press in Bombay.

"With birth-control going hand in hand with Public Health programme," she continued, "you will build constructively and create sound conditions and a healthy population. Birth-control is one of the immediate and most important steps in the building up and maintaining a social structure."

BEAUTY OF THE SARI

It is said that no dress in the world is so charmingly effective as that worn by Indian women. The headwear, in particular, is universally admired. "Recently I have noticed" says the London correspondent of the *Statesman*, "that the sari is being increasingly worn in London by English women and visitors from Europe." It is said of the sari that it is kind to the over generously proportioned while it enhances the carriage and dignity of the graceful figure.

COMPULSORY EDUCATION FOR GIRLS

The Kumbakonam Municipality has set a fine example by introducing Compulsory Primary Education for girls. The meeting of the Municipal Council presided over by Dr. M. K. Sambasivan on 10th January passed the Elementary Education budget for the year 1936-37 as framed by the Commissioner. Provision has been made for compulsory elementary education for girls.

KARNATAKA LITERARY CONFERENCE

Dewan Bahadur Kambli, Minister for Education, Bombay Government, delivered the inaugural address at the 21st session of



PROF. N. S. SUBBA RAO

the Karnataka Literary Conference which met at Bombay on December 26th under the presidency of Prof. N. S. Subba Rao, Director of Public Instruction of the Mysore State. Mr. A. R. Jaghirdar, Chairman of the Reception Committee, welcomed the delegates. "Kannada and the changing world" was the theme of the address delivered by Prof. Subba Rao in the course of which he said:

When we look back over a period of years, say three decades, there is much to be happy about. The use of Kannada has extended to spheres where English held undisputed sway, and the instrument has gained in power and sharpness. The range of themes and of forms has been widened considerably.

MARATHI SAMMELAN

H. H. the Holkar of Indore, inaugurating the Sammelan at Indore, referred to the great influence which the Marathas exerted on the political history as well as in the field of language at a time when Hindu culture was decadent. Ways and means for the improvement of Marathi literature were stressed by the President, the Chief of Aundh,

DR. A. C. WOOLNER

We are sorry to record the death at the Mayo Hospital, Lahore, of Dr. A. C. Woolner, Vice-Chancellor of the Punjab University.

A holiday was declared for all institutions under the Punjab University in connection with Dr. Woolner's death. Dr. Woolner, a noted Sanskrit scholar, was the University Professor of Sanskrit, Lahore, for several years and Vice-Chancellor since 1928.

HERR HITLER

"I am one of the few statesmen who own no shares and I have not even a bank account," declared Herr Hitler at the Nazi Labour meeting in Nuremberg. He said that, that made him the more capable of making decisions on economic matters because he had no personal interests in them.

DR. C. L. KATIAL

Dr. C. L. Katial has been elected Deputy Mayor of Finsbury. He is the first Indian to hold such an office in a metropolitan borough.



SIR ERIC MIEVILLE, K.C.I.E.

"Sir Eric Mievill has defeated all the prophets who said that only from the ranks of the 'heaven born' service could a successful Private Secretary to a Viceroy be produced."—*The Statesman*,

ALL-INDIA MEDICAL CONFERENCE

The twelfth session of the All-India Medical Conference met at Nagpur on the 26th December. Dr. U. Rama Rau of Madras



DR U. RAMA RAU

presided. Col. K. V. Kukday welcomed the delegates.

Dr. U. Rama Rao delivered a long address cataloguing all the grievances of the profession and especially the Licentiates. He criticised the constitution of the present Indian Medical Council and said that it "required radical reform and nothing but the repeal of the Act and re-enactment on democratic lines would satisfy."

On the next day, Rao Bahadur Dr. T. S. Tirumurti, Professor of the Vizag Medical College, delivered a lecture under the auspices of the Conference on the "Present State of Public Health in India" which was very much appreciated.

L. I. M.'S CONFERENCE

The Fifth Conference of Licentiates in Indian Medicine met at Madras under the presidency of Dr. Zynulabuddin. Dr. C. S. Uthamarayan, Chairman of the Reception Committee, welcomed the delegates. In his presidential address, Dr. Zynulabuddin said, that the Government should no longer look upon the Western system of medicine as its favourite. The Minister holding the portfolio of Medicine should take a comprehensive view of his responsibility and should bestow upon the Eastern and Western systems of medicine equal attention and accord them equal encouragement.

An exhibition of Indian medicines and drugs was also held. It was opened by Mr. Abdul Hamid Khan, Mayor of Madras.

THE OBSTETRIC CONGRESS

The first All-India Obstetric and Gynaecological Congress met at Madras on January 2, Dr. (Miss) Ida Scudder, Principal of the Women's Medical College, Vellore, presiding. H. E. Lord Erskine, Governor of Madras, opened the Congress.

Dr. A. Lakshmanaswami Mudaliar, Chairman of the Reception Committee,



DR. A. LAKSHMANASWAMI

welcomed the delegates. He said that the idea of holding such a Congress had been widely welcomed by distinguished obstetricians all over the British Empire and the messages they had received showed how much the idea had been appreciated and what high hopes were entertained about its future and the part it would play in ameliorating condition of women and children in India.

Dr. M. B. Prabhu read messages conveying good wishes to the Congress from different parts of the world. Miss Ida S. Scudder, the President, then read her address. The aims of this Congress were then outlined by her in the following words:

With concentrated effort, India should be able to lead in these subjects, for here in India we have unique opportunities and ultimate material for research along obstetrical and gynaecological lines, as well as unequalled opportunities for alleviating suffering among women.

Secondly, our aim should be to attack the obstetrical problem of the villages which we all (and especially those of us who work in the mofussil) realise is well-nigh insurmountable.

Papers were read at the Congress by Dr. S. M. Trasi, Dr. B. N. Purandare, Dr. T. Bhaskara Menon, Dr. M. B. Prabhu and by Dr. D. M. Satur on Obstetrics and Gynaecology and allied subjects.

MARWARI CONFERENCE

Welcoming the delegates to the Marwari Conference which met in Calcutta in Christmas week, Mr. Seo Kissen Bhattar, Chairman of the Reception Committee, explained the objects of the Conference. Various problems affecting the Marwari Community were discussed by Rai Bahadur Ramdev Chokhany, M. L. C., in his Presidential Address.

Shop-keeping, money-lending and working as brokers to European houses can no longer serve the purpose. We have to introduce sufficient reforms in our trade methods. Above all, it is essential to have up to date knowledge and information about all business in which we may be engaged. Only in that case, can we take our legitimate share in the increasing commercial and industrial regeneration of the country.

Continuing, the President condemned the growing habit of speculation among Marwaris and suggested that responsible leaders of the community should devise means for saving the people from this evil.

Our people depend on trade and commerce for their existence. Their hard labour, simple living and enterprise have earned for them their present position. They have also all along contributed liberally towards the material prosperity and well-being of the country and should not therefore be subjected to such criticism.

THE BANK OF FRANCE

In a statement made recently M. Tennery, Governor of the Bank of France, emphasised the vital necessity of restoring the circulation of the vast sums of money now hoarded in France. In some quarters the total hoarded has been assessed at as high a figure as £ 520,000,000.

The Bank of France however now estimates that between £350,000,000 and £390,000,000 is more likely to be correct; of this total £195,000,000 to £235,000,000 consists of 1,000f and 500f notes while some £180,000,000 to £155,000,000 is in gold. A further £ 25,000,000 is estimated to lie idle in banks, savings banks and similar institutions.

AMERICA'S GOLD HOARD

The staggering total of the \$1,960,000,000 worth of gold is at present stored in American vaults. Of gold to the value of £125,000,000 that has flowed in since September of last year, France has contributed £92,000,000, Britain, £30,000,000 and the Holland £12,000,000.

RAIL-SHIPING CONFERENCE

Presiding over the Rail-shiping Conference at New Delhi on the 20th December, Sir Zafrullah Khan, Railway Member of the Government of India, said that the Conference was convened to enable all the sides to put their respective view-points. He invited discussion in which all the delegates participated. Each side put its case firmly and a discussion ensued when the shipping interests criticised the railway rates. The railway spokesmen defended the general principles involved but agreed that the specific grievances could be dealt with the railway administrations in the area concerned. Trading Interests opposed it and the Increase in-Rates Conference concluded after two-hour session. The Madras Port Trust was represented by Mr. G. G. Armstrong, Bombay Port Trust represented by Mr. Bilbert Wiles, Karachi Port Trust represented by Col. Johnston, Calcutta Port Trust represented by Mr. T. H. Elderton, the Associated Chambers represented by Mr. R. C. Fyffe, Mr. R. C. Lowndes, Mr. G. H. Raschen; the Federation of Chambers represented by Mr. Manu Subedar; Mr. A. L. Ojha, Rai Bahadur Lala Mathura Prasad Mehrotra and Mr. Gopal Menon were also present. The Asiatic Steam Navigation was represented by Mr. J. Morshed, Scindia Steam Navigation Co. by Mr. Walchand Hirachand and Mr. M. A. Master, B. I. S. N. by Mr. G. R. Campbell, Finance Department by Mr. J. C. Nixon, Commerce Department by Mr. H. Dow, Railway Department by Sir Guthrie Russell. Mr. Sundara Aiyar, Mr. A. E. Tylden, Mr. Patterson and the Director of Traffic and Railway Board were also present.

INDIAN RAILWAYS

In the House of Commons, Mr. Day asked the Under-Secretary of State for India whether he had any statistics and could state the number of Anglo-Indians replaced by Indians in the employ of the Indian State Railways during the last five years.

The Under-Secretary of State: "There have been reductions of staff during the last five years among all the communities. It is not possible from the figures to make any inference with regard to the second part of the Hon. Member's question."

THE POETS' CONGRESS

Thakur Gopal Saran Singh of Rewa, in the course of his presidential address, delivered at the Poets' Congress, held on December 31 in the Jagan Mohan Palace, Mysore, said :—

"The Poets' Congress is a novel idea. . . .

My view is that poetry is not an artificial creation. It is inborn and coeval with man's nature. It is the vehicle of his deepest emotion, his fiercest passions and his most exalted moods. The poet is truly a maker, but not an imitator. Our Vedas and Upanishads contain the records of sublime flights of imagination and they have regulated the conduct of man for thousands of years. The Bhagavad Gita, whose luminous wisdom and mystic faith have combined to formulate a unique philosophy of action, is Song Divine. Again, song, poetry and dance constituted the media of expression for God. The Alvars of the Tamil land and the saints of the North, like Kabir, Nanak, Tukaram, etc., have expressed their faith in God in beautiful poetry."

INDIAN PAINTINGS

In connection with the Theosophical Convention at Madras, there was an exhibition of Indian paintings. The small room at Blavatsky Social Hall devoted to Indian paintings contained exquisite examples of the pictorial art of India from the Ajanta era that ended in the eighth century after Christ, down through the mediaeval (Rajput and Mughal) etc., to the recent revival which began in Bengal art years ago and has spread its influence throughout the country. The gallery was organised by Mrs. A. F. Adair.

Dr. James H. Cousins, Principal of the Theosophical College, Madanapalle, spoke on 'Theosophy in Hindu and Buddhist Art'.

TWO TAGORE PAINTINGS AT CROYDON

Two paintings by Dr. Rabindranath Tagore, which he has presented to the Borough of Croydon, were taken by Mr. Ronald Newson, who recently spent six months lecturing at Santiniketan.

Mr. Newson stated that the paintings were given him as a personal tribute in recognition of his assistance at Santiniketan. They will probably be hung in the Croydon Town Hall.

PHYSICAL EDUCATION CONFERENCE

Presiding over the Physical education section of the All-India Federation of Educational Associations at Nagpur on December 28, Mr. G. S. Andrews, Assistant Physical Director to the Government of Madras, said :—

"In the field of physical education we are at the cross-roads. The out and out nationalist demands nothing but the indigenous physical activities. To him Suryanamaskars, Yoga-Asanas, Pranayamas, Dundahls, and Bhaskis, and hokho and various other such activities seem to suffice. The admirers of western civilisation would rather have the western type of activities and games. Swedish drill, Danish Euryshemics, Gymnastics, Hockey, Football etc., are their choice. Those under the influence of the Y. M. C. A. demand the inclusion of the American games of Basket Ball, Volley Ball, Base Ball etc. This is not the place to enter into a discussion of the merits and demerits of these various activities. Suffice it to say that big muscle activities afford plenty of satisfaction and are bound to take a deep hold of the individual because of their immediate and remote values."

INDIA vs. AUSTRALIA

All-India beat Australia in the third unofficial test match, by 68 runs at Lahore on the 13th January.

After dismissing the Australians for 166, thanks to Nissar and Elahi touching brilliant form, the Indian XI totalled 177 for 3 on 11th, Wazir Ali and Banerji adding 128 for the third wicket. On 12th, Wazir was unfortunate to miss the century being beaten 8 runs short. His is the largest individual total so far against the Aussies in all-India matches of 76 and 92.

With 234 to make for a win, the visitors failed to make much head-way, India being on top again in bowling. Before close of the third day the Aussies lost 7 wickets for 157, Ryder being top-scorer with 70.

For the first time in the tour, the Aussies entered on the fourth day of an All-India match on January 13 with the great task of making 127 with only 3 wickets on hand.

The Australians were able to add only 59 runs and lost the match by 68 runs, this being their first defeat.

THE INDIAN SCIENCE CONGRESS

The twenty-third Session of the Indian Science Congress met at Indore on Jan. 2. Sir Upendra Nath Brachmachari presided. The proceedings were opened by H. H. the Maharajah Holkar of Indore. The Maharaja in his address feared that as the nineteenth century in Europe lost God in the laboratory, so they might lose all that was good in their ancient heritage owing to over-enthusiasm for the new.

Dr. P. Basu, Vice-Chancellor of the Agra University, welcomed the delegates. He gave a survey of the great scientific discoveries in various fields in recent years and their immense effect on practical life, changing the very face of the earth.

Sir U. N. Brahmachari then delivered his presidential address: "The role of Science in the recent progress of Medicine" was the title he chose for his address.

After the Presidential address the Congress adjourned. On the following three days, sectional meetings were held. Addresses relating to Agricultural, Medical and Psychological sections were delivered. Mr. A. K. Yegnanarayana Aiyar presided over the Agricultural section and spoke on "Some aspects of scientific research as applied to Indian Agriculture." Mr. J. M. Sen delivered the presidential address at the meeting of the Psychological Section. Lt. Col. H. E. Shortt presided over the Medical Section and spoke on "Immunity in protozoal diseases." Prof. H. K. Mookherjee of the Calcutta University presided over the Zoology Section and spoke on "the development of the vertebral column and its bearing on the study of organic evolution." Dr. P. C. Guha, President of the Chemistry Section, dealt with "recent developments in the chemistry of bicyclic terpenes." Presiding over the Physiology Section, Dr. W. Burridge delivered an address on "Some future lines of advance in Medical Philosophy." "Problems of racial classification of the Indian peoples" was the subject of the address delivered by Mr. H. C. Chakladar who presided over the meeting of the Anthropology Section. Dr. S. R. Bose who presided over the meeting of the Botanical Section spoke on the various aspects of Bengal *Poly poraceae*.

TALKIE THEATRES IN EUROPE

According to a contemporary, the process of turning the silent cinemas to talkie theatres has been practically fully carried and the total of talkie theatres in Europe (without England and Russia) is now represented by 16,207.

The first place is taken by Germany with 4,674 followed by France with 2,714 and then Spain with 1,528. Czechoslovakia takes the fourth place with 1,150 in proportion to the population thus keeping to the level of Germany. Then comes Italy with 1,059. Over 500 show: Austria, 803, Sweden 800 and Belgium 539. Under 500 range: Poland 440 and Hungary and Denmark each with 300.

THE INVENTOR OF THE CINEMA

M. Louis Lumiere, the man who invented the Cinema, was honoured by the Municipal Council of Paris recently on the occasion of the fortieth anniversary of his invention. After the president of the council had extolled his work, M. Lumiere was presented with a gold medal of the City of Paris.

It was at the end of 1895 that the first cinema-goers were taken into a cellar where for twenty minutes they were regaled by a spectacle which include such subjects as a babies' quarrel, a blacksmith at work, a train, a game of cards, sea pictures, and workers leaving the Lumiere factory at Lyons. The first show brought in 35 francs.

A BIG INDIAN FILM COMPANY

At Lahore, a new Film Company was registered recently under the name of "Great Eastern Movietone." Its object is to arrive at a working agreement with one of the premier British film companies, so that in conjunction with it, one or two pictures every year may be produced in India in English. The directorate consists of ruling Princes, former members of the Viceroy's Executive Council.

RONALD COLMAN

Ronald Colman is nearly finished with *A Tale of Two Cities*.

His new contract, with Twentieth Century Fox will bring him a salary of £ 30,000 per picture, plus a percentage of profits.

Ronald is now the highest paid male star in Hollywood.

MOTOR INDUSTRY IN INDIA

"I have returned from my investigations more convinced than ever before that in the present circumstances of the country the organization of the motor industry



SIR M. VISWESVARAYA

is a pressing need, that many of the elements for its successful prosecution already exist and that in the larger interests of the country any further delay in organising measures to start it would be suicidal", said Sir M. Viswesvaraya interviewed on his return from Europe and America.

His impression was that the industry represented advanced type of manufacture and in itself was a very complex business. It was liable for rapid development owing to changes in fashion, fluctuations in money market, improvements in technique and other causes.

FASTEST MOTOR CAR

Sir Malcolm Campbell may have to pay another visit to the Utah Salt Flats, if plans by Mr. Abe Jenkins, famous American speed driver, materialize.

Mr. Jenkins has revealed that he has plans afoot for a racing car, capable of doing 350 miles an hour, built around two motors which have been designed and developed by the American Government.

Sir Malcolm, in his thrilling dash last summer, attained an average speed over the measured mile of slightly over 301 m. p. h.

The motors can develop 3,600 horse power, Mr. Jenkins says, pointing out at the same time that Sir Malcolm's engines had a maximum of 2,100 horse power.

CIVIL AVIATION IN INDIA

In a broadcast talk from the Delhi station on the 6th of last month, Mr. F. Tymms, Director of Civil Aviation, described the development of civil aviation in India and said that the importance of air services could be gathered from the fact that the volume of traffic carried by Imperial Airways on the Indian route in 1934-35 was more than four times its volume in 1929-30. Taking mails alone in 1930, the mails to and from India weighed 34 tons and in 1935 over 80 tons.

About 16 per cent. of the letters from India are sent by air. In 1930, 88 passengers left India by air, and in 1934, the number of passengers was 397.

Figures for the Tata service are even more striking. In one year, from 1933 to 1934, there was an increase in the weight of mails from 23,500 lbs. to 41,500. This constitutes one-third of the air mail to and from India.

AN INDIAN INVENTOR

A London journal gives details of a remarkable invention said to have been made by a young Indian, Mr. Phiroze P. Nazir, an aeronautical research student for the Government of India, who is working in a laboratory at Queen Mary's College, London, E.

This invention is an aerial torpedo or flying projectile, which can travel four times the distance of the fastest shell ever known and which may revolutionise warfare.

Mr. Nazir claims that his flying projectile travelling on its own fuel, without a pilot, could travel up to 200 miles at a speed of 300 miles an hour and could be made to drop at any pre-determined distance according to the amount of fuel placed inside.

Such a weapon would enable an air attack to be staged without warning within a range of 200 miles of a country's frontier.

AERODROME FOR MADRAS

It is understood that the Government of India have decided upon a site in the area between the Red Hills lake and the Great Northern Trunk Road leading from Madras to Nellore for the proposed civil aerodrome at Madras.

LAST YEAR'S IMPORTS

The production of piece-goods in India in 1934-35 increased fairly considerably and so did imports. Hand-loom production also expanded. Perhaps, the most remarkable feature is the great expansion in the imports of artificial silk products. Reduced prices and improved quality are mainly responsible for the increasing popularity of Rayon products. Japan was by far the largest source of supply with Italy as a poor second.

Imports of glass and glass-ware were also on a larger scale, increases having been recorded in nearly all important descriptions of glass-ware. Japan retained a prominent position in the trade. Belgium and England improved their position to a slight extent.

ALL-INDIA INDUSTRIAL EXHIBITION, DELHI

All-India Industrial Exhibition is being organized in Delhi by the Association for the Development of *Swadeshi* Industries, Chandni Chowk, Delhi, from the 29th of February to the 5th of April 1936. This is the 4th Exhibition of its series and the success of its last three Exhibitions organized in 1933, 1934 and 1935 is well known. Arrangements are being made to make the 4th Exhibition better in every respect, and a special feature of the Exhibition will be the demonstration of the cottage and hand-loom industry.

BOMBAY ENGINEERING CONFERENCE

The 21st session of the Bombay Engineering Conference was opened on December 2 in the Royal Institute of Science. Sir Nawaz Bhutto, Minister for Local Self-Government, declaring the Conference open, said that the people in Sind owed a debt of gratitude to the splendid work accomplished by the engineers in building the Lloyd Barrage.

DACCA MUSLIN AT ALLAHABAD EXHIBITION

A piece of Dacca Muslin cloth measuring 10 by 6 yds. and weighing 15 tolas, hand-spun and hand-woven and of 200 count was exhibited at the All-India *Swadeshi* Exhibition held at Allahabad on November 8. It took 6 months to spin its yarn and its weaving charges were Rs. 35 and the dhobi charge Rs. 5. Brojendra Lal Saha of Dacca spun its yarn.

LANDOWNERS' CONFERENCE

The South Indian Landowners' Conference was held on January 4, at Srirangam, Mr. V. Ramadoss Pantulu presiding. The Conference was opened by Mr. K. Chandy, retired member of the Mysore Executive Council. On behalf of the Conference Rao Saheb G. Rajagopala Pillai, President of the Trichinopoly Agricultural Association, welcomed the delegates. Before declaring the Conference open, Mr. Chandy said:

The land revenue policy of British India, as also of Indian States, is based on the theory that the land is the property of the Sovereign, the tax paid on it being of the nature of rent from an inferior holder to the real owner. The zemindari and ryotwari systems are both based on this assumption. The revenue paid to Government by zemindars is regarded as a part of the rent which they collect from the tenants. This assumption is not proved conclusively; but that is not the issue now. The question is whether this assumption would be correct after provincial autonomy is established.

Mr. Ramadoss Pantulu who delivered the Presidential Address said in the course of his speech:

I think the mirasdars may, in return for their votes, legitimately ask the aspirants for places on the future legislature of the Province to pledge themselves to take immediate steps to have the land revenue of the province placed on a satisfactory statutory basis, in accordance with the accredited public opinion of the Province.

The most urgent reform that is needed is an amendment of the provisions of law in order to revise the rents in zemindaris and bring them down at least to the same level as the rates of assessment in the neighbouring ryotwari tracts. That is a demand which is just and equitable and will result in improving the relations between the zemindars and their ryots.

Concluding, Mr. Pantulu said:—

The time has now come to encourage land labourers to form agricultural labour unions to protect their rights. The State must take the initiative in organising the economic efficiency of the land labourers.

Then Mr. K. Nanjundiah addressed the Conference. Referring to rural conditions he said:—

The absence of economic holdings should not be put forward as a cause of the low average yield of land in our country. That it is not the cause will be evident from the way circumstances have conspired to the passing of the various Tenancy Acts.

Indiscriminate leasing out of lands led to big estates being broken up into numberless small holdings. The only way that seems to me open to improve the average yield is by taking to scientific and improved methods of cultivation which are, thanks to the efforts of the Agricultural Departments in every Province, made easily accessible to the generality of Indian agriculturists.

TRADES UNION FEDERATION

The Second session of the National Trades Union Federation met at Nagpur on December 29 under the presidency of Mr. Jamnadas Mehta. Rao Saheb R. W. Fulay, M. L. C., welcomed the delegates and said:

In view of the urgency of protecting workers from further exploitation, could we not at least find some solution or formula to work with the Trade Union Congress? Could we not establish the Indian Labour Party comprising of all sections and add to our fold those who will guarantee to the workers their 'minimum demands' and 'fundamental rights'?

Mr. Jamnadas Mehta, in his presidential address, emphasised the need for better understanding, cordial relations and ultimate unity in Labour ranks.

I plead for a strong and united Labour and Trade Union movement in India. I plead for the Indian workers standing on their own legs. I appeal to our comrades to make the fullest use of the meagre representation granted to us in the new Constitution. I admit that the constitution is a caricature of democracy and has little possibility of growth within itself; but if good men turn away from it in disgust bad men will seize upon it for their selfish ends and prolong its existence. Above all, I plead for quiet, earnest and constructive work in building up Trade Unions in every industry.

The Federation passed resolutions extending greetings to the Indian National Congress on the occasion of its Golden Jubilee. It further adopted resolutions

re-affirming affiliation to the Geneva International Labour Office, urging that Dr. Aving's slum clearing programme be given effect to, condemning the British Labour Party for demanding the discharge of Indian seamen from British ships urging the establishment of an enquiry into the results of protection granted to various industries since 1921, emphatically protesting against short-hours in railway workshops, urging for an eight-hour day for seamen and other amenities, protesting against the discriminatory treatment accorded to Indian workers in foreign countries and some parts of the British Empire.

The General Council of the N. T. U. Federation met on the last day and elected Messrs. B. Shiva Rao and R. R. Bhakale as President and General Secretary respectively. At the suggestion of the Japanese T. U. C. it was decided that the next session of the Asiatic Labour Congress be held in Japan next year instead of in India. Rao Saheb R. W. Fulay was elected as the Workers' Delegate for the next session of the International Labour Conference.

THE THEOSOPHICAL CONVENTION

Opening the Diamond Jubilee International Convention at Adyar (Madras) on December 26, Mr. George S. Arundale, the President of the Theosophical Society, delivered an address in which, after greeting delegates he discoursed on Theosophy planned campaigns for the future.

Shrimati Rukmini Arundale presided at an International gathering of Young Theosophists.

In connection with the Diamond Jubilee celebrations a Conference of Religions also organised. Dr. Sir S. Radhakrishnan delivered the inaugural address. The subject was "Hinduism" and the universality of its appeal.

Dr. Irach J. S. Taraporewala spoke of the essentials of the Parsi faith. Other contributions to the symposium were made by Mr. C. E. Anklesaria, Mr. Sorab J. B. Mr. D. P. Kotwall and Mr. K. J. B. Wadi.



MR. T. SUBRAMANIA IYER

Forty-two years is a pretty big slice in the life of an individual and Mr. T. Subramania Iyer of the Bangalore Printing and Publishing Co. Ltd. who has just retired from service can look back with reasonable pride and gratification on his record. For twenty years he gave of his best to the Press which is now one of the finest institutions in Karnataka. Before joining the Bangalore Press, Mr. Iyer had served for a decade in our own firm (G. A. Natesan & Co.)—a period of which he always speaks with a feeling of grateful remembrance. We wish him long life and well earned rest in his retirement.