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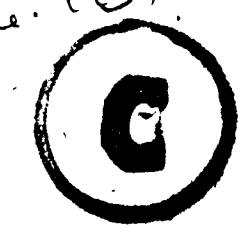
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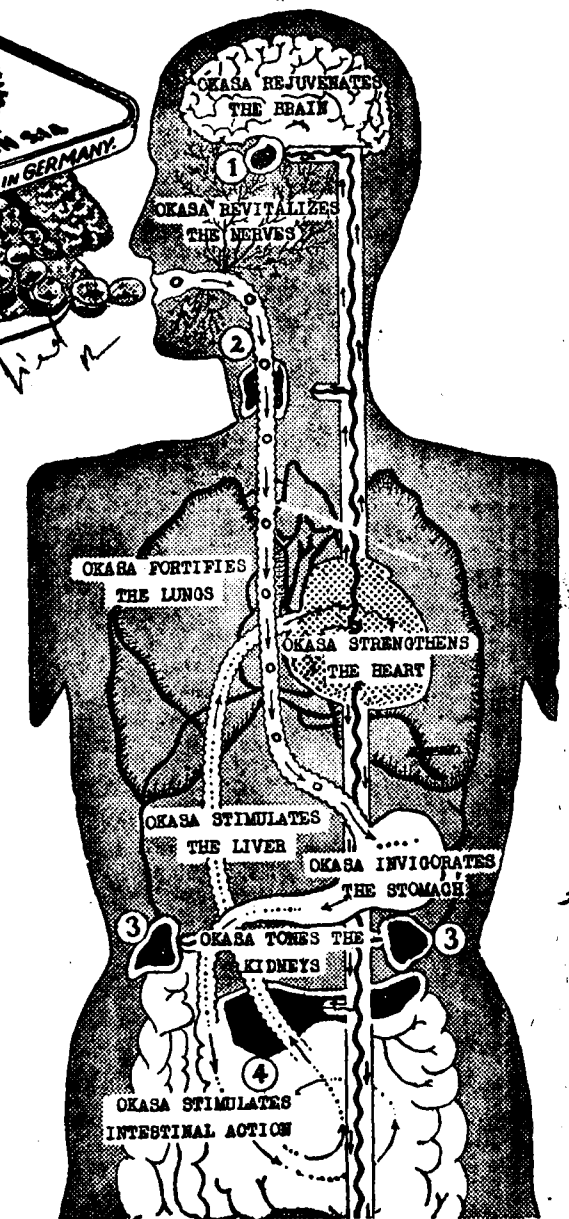
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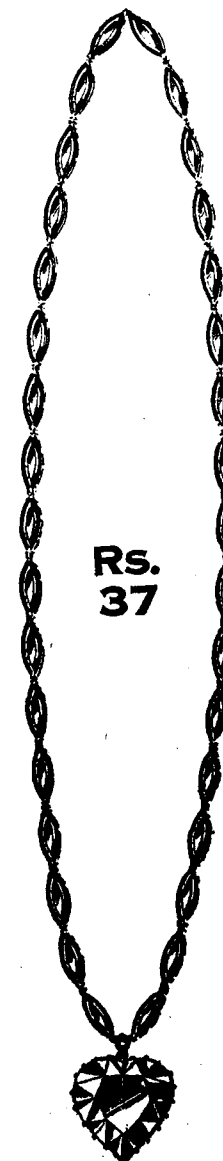
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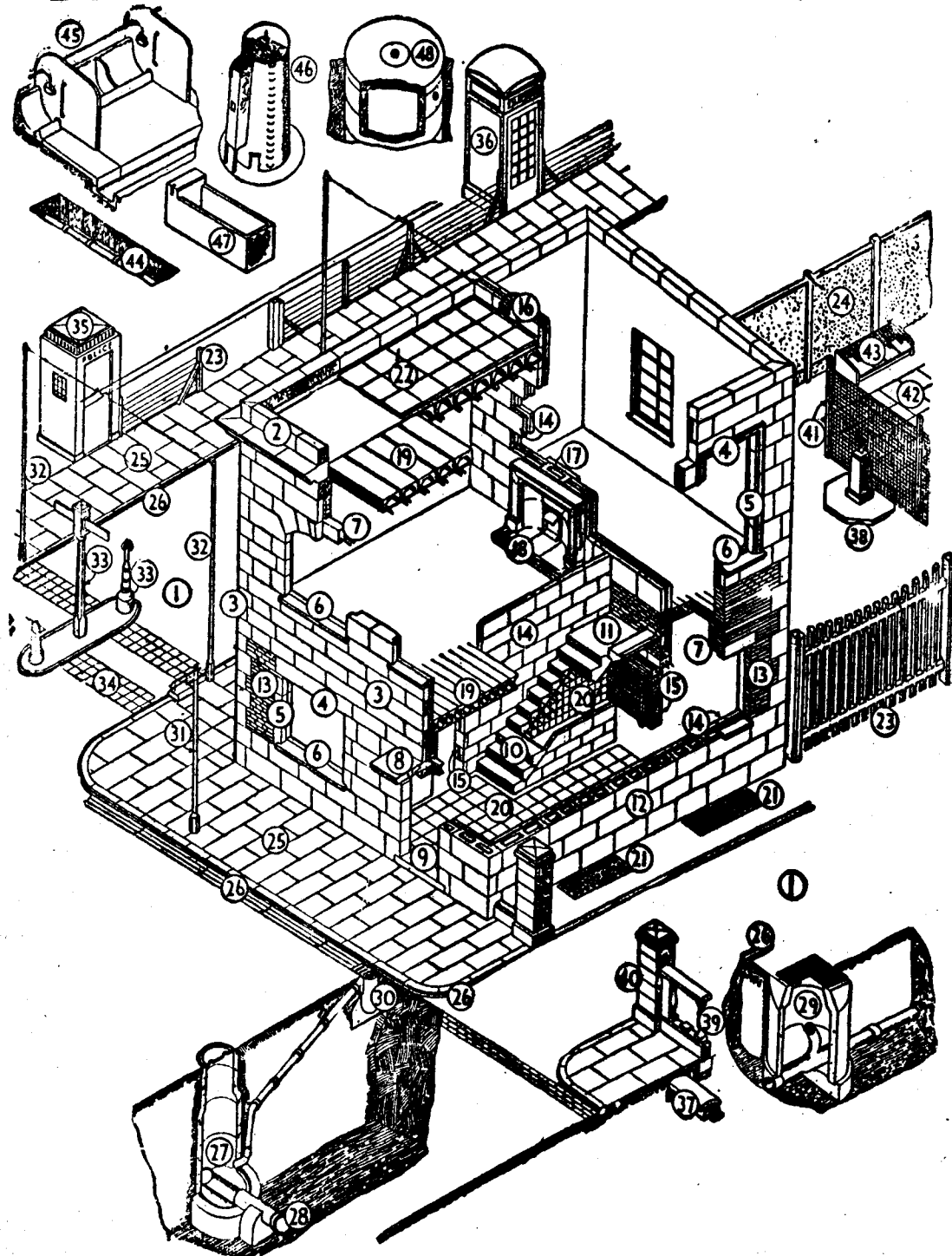
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The total amount of New Business secured by the Company during the year is about RUPEES FORTY-SEVEN LAKHS and the total amount for which New Policies were issued during the year amounted to about RUPEES THIRTY-SEVEN LAKHS. This is an increase of more than 35% over the business of the Company during its first working period of 15 months which, friends are aware, was accepted on all hands as a unique record in India. The claim experience of the Company also has been very satisfactory, and expenses have been maintained at low levels. These factors have helped the Company in the building of a substantial Life Fund at the end of the year, which represents an increase of 400% of the Life Fund which existed at the commencement of the Year. The excellent results which the Company has been fortunate to achieve are believed to be almost without a parallel in the annals of Indian Insurance.

The authorities of the Company desire to acknowledge their gratitude to the insuring public who have taken so kindly to this child of South India even from the first day of its start. They also seek their continued co-operation and help in their endeavours to increase the scope of usefulness of this Institution of Social Service.

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 MANAGER.

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“INTERIM MINISTRY”

It is difficult to know what an ‘Interim Ministry’ means. Why do they call it by that name instead of calling it the formation of the ‘Ministry’? The phrase seems to the lay mind to indicate a recognition of some kind of impropriety in the course taken. Some have characterised it as *illegal*. The matter is apparently outside the sphere of ‘legality’. The Government of India Act with a meticulous care bestowed on no other Act specially makes the act of the Governor in the formation of a ministry a non-legal matter. It is really a question of *Constitutional propriety* as it seems to us.

So far as the Act is concerned, the relevant provisions are said to be:

Section 50 (1): There shall be a council of ministers to aid and advise the Governor in the exercise of his functions

Section 51 (1): The Governor's ministers shall be chosen and summoned by him, shall be sworn as members of Council and shall hold office during his pleasure.

The Act nowhere provides, it seems, how the ministry should be formed. It provides, in Section 53, for the issue of an Instrument of Instructions on the address of both Houses of Parliament that it may be issued. In Sub-Section (2) of that Section, the Act declares that “the validity of anything done by the Governor of a Province shall not be called in question

on the ground that it was done otherwise than in accordance with any Instrument of Instructions issued to him”.

Clause VIII of the Instrument of Instructions runs as follows:

In making appointments to the Council of his ministers our Governor shall use his best endeavours to select his ministers in the following manner, that is to say, in consultation with the person who, in his judgment, is likely to command a *stable majority* in the legislature to appoint those persons including so far as practicable members of important minority communities who will best be in a position to command the *confidence of the legislature*. But in so acting he shall bear constantly in mind the need for fostering a joint sense of responsibility among his ministers.

Clause IX runs as follows:

In all matters within the scope of the executive authority of the province our Governor shall in the exercise of the powers conferred upon him be guided by the advice of his ministers.

It further provides that the ministers should bear their own responsibilities without taking shelter behind the Governor.

These are said to be the provisions.

The spirit of the instructions above given is that *confidence of the legislature* and a *stable majority* are essential to the government of the provinces and therefore to the ministry.

In a fairly balanced representation of parties in the legislature it is possible to invite one party and then another to form the ministry in hopes of securing a majority. Both in Madras and in Bombay, after making a first endeavour to select

the ministry in consultation with one who had secured a stable majority at the polls, and after making a second endeavour to form it with the assistance of one who, the Governors believed, might be acceptable to the country, the Governors have at last invited the members of the party overthrown at the polls to form the ministry. That the persons invited from the ranks of the party overthrown prefer to speak of themselves as individuals and not as members of that party does not conceal the flagrant violation of the spirit of the Act and of the Instrument of Instructions in the constitution of this new ministry. The majority party being of the strength that it is, the overthrow of the ministry at the first meeting of the Council is so certain that it can be maintained in power only by postponing the summoning of the Council. The conversion of a minority in rout into a majority in the legislature is a forlorn hope. The postponement of a meeting for six months in furtherance of this forlorn hope is highly objectionable.

STEERING THE NEW CONSTITUTION

BY MR. M. K. NAMBYAR, LL.M. (LOND.), BAR.-AT-LAW

ALMOST after a decade of interminable Commissions, Conferences and Committees, of Whitepapers, Reports, Bills and Orders-in-Council, the New Constitution has at last come into being. It is difficult in retrospect to forget the agony and the travail it has entailed. The journey's end may not be in sight. But dyarchy is dead. And with its death, the Congress has changed its technique of action. From hostility to established authority, the Congress has set forth on the capture of power. Its victory at the polls has surpassed the expectations of its leaders,

The only straight course is to resume the government as on the breakdown of the normal machinery of Government. A layman can only view the formation of the so-called interim ministry as being against the spirit of all that there is in the Act and the Instrument of Instructions issued under it. It is interim ministry, only because the Governor intends to make it last until a legitimate ministry is formed. The phrase, often used, 'Fraud on the provisions of the Act' has been carefully avoided as it is best for a layman who does not understand its exact significance to avoid it.

The situation that has arisen must either be bridged by a meeting of the Government and the Congress—which should not be impossible especially after the statement of Mahatma Gandhi—or the Governors should take the constitutional course prescribed where "a situation has arisen in which the government of the province cannot be carried on in accordance with the provisions of the Act", under Section 93 of the Act.

Those who have lately been His Majesty's prisoners may soon become His Majesty's Ministers. For the first time in History, the elect of the people will form the government of the country. On the first of April, a new era dawns.

And yet as the tumult of the election dies and the first flush of triumph passes, the implications of the victory become less clear. What was the mandate the Congress sought and the country gave? Or, had the Congress sought any mandate at all? Has the Congress been returned in overwhelming numbers irrespective of any

programme, out of sympathy for its sufferings in the past? But among those who have been returned are many who can lay no such claim and whose contribution of four a as on the eve of their election pledge provoked the ridicule of their friends and the contempt of their enemies. Or is it a mass demonstration against existing order? But there were other parties in the field whose printed manifestoes postulated every reform. Or, is it again a mandate for wrecking the constitution? That was no doubt the principal item in the Congress bill. But it was well known that in the background of the Congress campaign was the possibility of acceptance of office and that though formal decisions had not been taken, given the necessary backing by the country, the Congress would not be averse to assume the reins of government.

Conditions might, of course, differ between Provinces like Bengal and the Punjab, where the fortunes of the Communal award have relegated the Congress to a small group. There are also Provinces like Bihar, the United Provinces, and Madras, where the Congress commands an absolute majority. The contours of its policy, it is plain, must vary between Province and Province. But granted the acceptance of office as the corner-stone of its changed technique, the Congress must necessarily evolve an All-India policy, in which the accident of a minority bench in one or two Provinces cannot affect the vital nature of the problem.

Whatever the future may hold, it is undeniable that the Congress has swept the polls. It is not fair to assume that the intricacies of its programme were present to the mind of the average voter, nor is it reasonable to expect that

its policy had taken a concrete or articulate shape in his thought. But the more implicit the faith in the Congress, the greater the need for circumspection and care in shaping the fortunes of the country. For, it is difficult to disguise that this is a momentous occasion in History. Whatever be the faults and drawbacks of the Constitution, there can be no doubt that within the Provincial field it has thrown open the whole area of government to popular control. There is no Indian precedent to guide the footsteps of the first Government. The path has yet to be hewn out. The Constitution has yet to be worked. On the efforts of the first few depends the future of the country.

It is interesting to recall that the only other country in the British Empire in which Dyarchy was tried, was in Malta. A declaration almost on similar lines as the famous declaration of 1917 was made in regard to that Island. The area of responsibility conferred by the Letters Patent of 1921 was, however, much larger than that in the Indian Provinces. The only subjects reserved were those touching the safety and defence of the Empire, aerial navigation and cognate matters. But soon trouble developed. Lord Strickland's Ministry created considerable bitterness and no little bad blood. One thing led to another; the Constitution had to be suspended. Parliamentary intervention became inevitable, and the Malta Constitution Act of 1932 was enacted to restrict the domain of responsibility by removal of law and order and of the appointment of judges from the purview of the Legislature.

Events, of course, have not taken a similar turn in India, nor need they.

take a similar turn in the future. But the comparison serves to emphasise the thesis that the major premise in the success of self-government is not always the Constitution but the personality of those who run the machinery of Government.

The Congress in accepting office* has but two alternative courses to follow. It may refuse co-operation and compel the Constitution to work its own death. Or, it may accept the present grant on account and attempt improvement from within and without. The first contingency was not thought improbable of occurrence, and the Constitution has amply armed the Governor with powers to meet the situation. To vested interests such a course will not entirely be unwelcome. To the country it would mean another protracted struggle with no concrete programme of constructive political or economic activity. But it would be bold to affirm that in voting for the Congress, the country voted for war and gave no thought of immediate economic alleviation.

To the second course, opposition is based on the inherent drawbacks of the Constitution. These defects have been stated with considerable force and vigour from every quarter ever since the publication of the proposals of constitutional reform in the White Paper and the Joint Select Committee Report. The enactment of the Constitution has not stilled criticism or allayed disappointment. Few are reconciled to the safeguards limiting

Provincial autonomy. The apex of the constitutional framework still rests on the Governor. Within the field of 'individual judgment' and 'special responsibilities', the Governor may over-ride his Ministers. Within the domain of 'discretionary powers', the Ministers may not even enter. A substantial portion of the annual revenues stands mortgaged in advance. The old form of obtaining supplies by 'certificate' still persists. Law and order is transferred to Ministerial control; but Ministerial eyes may not cast their sacrilegious looks on the veiled files of the Intelligence Department without the discretionary permission of the Governor. Rules are to be framed under the Act for regulating Government business; but these rules are said to be so drafted as to 'queer the pitch' for the coming Ministry and concentrate the substance of power in the hands of the Heads of Departments. Between a strong bureaucracy entrenched below and an all-powerful Governor tightening from above, Ministerial responsibility is said to be designed to be crushed out of activity at every turn.

Thus stated, the objections appear to be grave and formidable. And these are undoubtedly warranted by the text of the Constitution Act. But Constitutions, it is well known, change in their working. Between constitutional theory and usage the difference is singularly wide. Nor is this future noticeable only in unwritten Constitutions. Those who read a constitution from the letter of a Statute obtain but a partial and misleading glimpse. Even written Constitutions are not static. They are living organisms with roots in the past and growth in the future. Insistence on the word is apt to obscure the inner impulses of its working; for

constitutional usage has often abrogated constitutional Statutes.

Save in the Irish Free State no Dominion Constitution confers responsible Government in express words. The Governor-General is assisted by an Executive Council, the Members of which he may summon from time to time and remove from office at his pleasure. Legally, the Governor-General has still the right to reject the advice tendered by his Ministers, even though the expression 'in the exercise of his individual judgment' is absent from the Statutes. The Instrument of Instructions to the Governor of New Zealand empowered him to disregard the advice of his Council if he deemed fit. Even that ubiquitous word 'discretion' in the Government of India Act, insisting on the Governor's absolute right, finds place in Section 55 of the Canadian Act, Section 58 of the Australian Act, Section 64 of the South Africa Act, and Section 56 of the New Zealand Act which enact that assent to and reservation of Bills presented for the King's assent to the Governor-General shall be 'according to his discretion'. And yet constitutional practice has rendered these provisions otiose. The Dominions have advanced from responsibility to Dominion Status; and long since, no Governor-General has dared to disregard the advice of his Ministry, or refuse his assent to a bill passed by the Legislature.

It is a common belief that the Statute of Westminster conferred the new status, and that the Dominions were dependent on an enactment of the Imperial Parliament to achieve that status. Nothing could be further from truth. The Statute of Westminster embodied some of the declarations and resolutions of the Imperial Conference of 1926, which set out the

constitutional position of the Dominions already recognised. The Statute was enacted to conform law to established usage and remove the legal fetters of invalidity of Dominion Law by repugnancy to Imperial legislation. Long before 1931, the Dominions had achieved that equality of status with the United Kingdom and were 'in no way subordinate one to another in any aspect of their domestic or external affairs'. Abroad they had achieved International status. At home they were masters of their own destiny. Their autonomy was complete. Their constitutional Head they could themselves select and dismiss, as DeValera demonstrated in 1932. These innovations were accomplished within the framework of their original constitutions. Not a word was altered. The discretionary power of the Governor-General still obtains in the Constitution Acts. Nor did those Constitutions at any time enshrine any preamble that the declared policy of Parliament was the gradual development of Dominion Status, the absence of which in the Indian Constitution has rendered Indian opinion inconsolable.

If, therefore, the actualities of Government can transcend the terms of the written Constitution, the limitations to Indian Provincial Autonomy deserve consideration from a different angle. In contradistinction to the accepted position of the Governor in the Dominions, who has hardly any discretion or individual judgment left in the discharge of his duties, the Governor of an Indian Province is entrusted with 'special responsibilities' in the exercise of which he may disregard the advice of Ministers, and a field of action where he need consult to Ministry at all. In the one he is empowered to act in his

* Since this article was in the Press, Congress leaders in all the six legislatures where the Congress has secured majorities—Madras, Bombay, Orissa, Bihar, U. P. and C. P.—have declined to form ministries as the Governors of those Provinces, while extending general sympathy and co-operation, could not see their way to give specific assurances in terms of the All-India Congress Committee resolution.—[Ed. I.R.]

'individual judgment'; in the other in his 'discretion'. But, however sharp the division of Governmental functions be made, it is futile to ignore the fundamental unity of Governmental action. The boundary between revenue and justice, or law and order and health must sometimes be thin and often incapable of precise delimitation. Law and Order must necessarily be enforced for prevention of epidemics, and the collection of revenue is a necessary adjunct to the administration of justice. The one impinges on the other. It may geometrically be possible to differentiate into three concentric circles the fields of Ministerial responsibility, of Governor's 'individual judgment and of his discretion'; but in every-day administrative practice it would be an impossible adventure.

No Governor, therefore, who wishes to carry on the administration successfully would care to run counter to his Ministers and insist on his statutory right of individual action. In the major provinces, at least for some time to come, the Governors may be expected to be men who have been trained in British Parliamentary practice and imbued with the best constitutional traditions. Save where Imperial interests are involved, they can have no predilections in favour of party and party, or policy and policy. They must necessarily depend on extraneous advice for the conduct of Government. If a Governor is inspired by Secretarial whispers into steering a lonely plough, he needs must justify his action before the Legislature and the public. A Governor divided against his own Government would be a sorry spectacle. He cannot turn to the 'old guard' of Executive Councillors for the advocacy of his cause or the

support of his policy. Prudence no less than the inexorable force of facts would compel a Governor in the normal course to consult the Ministry in the entire sphere of Government and mould his individual judgment and discretion in conformity with Ministerial advice.

It is precisely in this direction that the first Ministry can lay the foundation of constitutional conventions. Whatever be the rules for transaction of Governmental business, one essential postulate of success in Cabinet responsibility, joint and undivided. The Governor under the Act has certainly the discretionary right to preside over the Council of his Ministers. But it cannot be intended that the Governor should honour Ministerial meetings with his presence except for formal transaction of business, as the Sovereign presides over the meetings of his Privy Council. Gubernatorial incursions into Cabinet meetings are apt to be a menace to Cabinet solidarity, for few can resist the temptation of agreeing with a Governor who is the repository of power, patronage and honours. Nor should the Council of Ministers be the ghost of the dead Executive Council risen from its grave. The Cabinet must speak but with one voice and through one Head, both to the Governor and to the Legislature. These are elementary rules, but they are the fundamentals of Cabinet responsibility.

But this is not all. The constitutional usage of acting on Ministerial guidance in the realm of 'discretion' and 'individual judgment' can grow and develop in the exact proportion of the weight and authority of that advice, of honesty of purpose and disinterestedness of motive. In the first trials of responsibility, any suspicion that communal rivalry, partiality,

nepotism or personal advancement has tainted the springs of Ministerial action is likely to destroy confidence and breed distrust. It is not expected that the prerogative rights of the Governor will be brought into play in the day to day administration of the country. But extraordinary events will demand extraordinary action. Ministers cannot always be infallible. Not long back a Ministry in British Columbia secured Government contracts for the firm of its Chief. More recently, Mr. Lang, the Prime Minister of New South Wales, persisted in the unusual course of circularising the civil servants to flout certain Federal laws he had opposed. The Governor had to step in and dismiss the Ministry. An appeal to the electorate justified the Governor's action. It is but imperative that there must be a power vested somewhere that must be able to intervene effectively against Ministerial abuse of authority. To-day the Congress may be in power; a few years hence the fortunes of the polls may usher in a different party. No one can prophesy that for all time and all occasion, no Indian Ministry will be proof against the temptations of office. Absolute authority is apt to corrupt even the best. Our experiments in Local Board administration have not always enhanced our reputation for self-government. In most of the Provinces, as years pass, the ambit of local self-government has had to be narrowed and hedged in by statutory safeguards and appointment of Executive authorities.

Obviously, therefore, the domain of discretionary power of the Governor is the field in which conventions and constitutional usage can aid the growth of responsibility. But the ultimate sanction of responsible government by constitutional practice has always rested on the Annual Appropriation Acts. Under the new Constitution the Legislature has no control over a large portion of the revenue. This is unhappily true. But an examination of those items charged by the Constitution on the revenues of the Province discloses that they are mainly the salaries and allowances of the Governor and his staff, of the Ministers and of the Advocate-General, of the Judges of the High Court

and staff, of the Civil Servants recruited by the Secretary of State and the debt charges and interest for which the Province is liable. Almost every Dominion Constitution has fixed the salary of the Governor or Governor-General, and prohibits its variance during the continuation of his office. Nor will any one cavil at the provisions regarding the salaries of the Judges of the High Court. It is both necessary and desirable that the Judges of the High Court should not be subject to the chances of party politics. The rest of the salaries stands on a different footing. The salaries of the Ministers and of the Advocate-General may, however, be regulated by Provincial Acts. But the emoluments of Superior Civil Services cannot be touched. This is, of course, a serious matter. But it is noteworthy that the Canadian Constitution has a series of provisions expressly charging a number of heads including public debt and interest on the revenues of the Dominion. Such statutory reservations of revenue, though deplorably wide in the Indian Constitution, have not proved fatal to the development of autonomy.

The New Constitution is none too perfect. But objections to the Federal portion of the Act need not blind us to a just view of the potentialities of the Provincial part. To emphasise only the letter of the Constitution is to ignore the dynamics of constitutional usage. No reason exists to reject Dominion experience. There, in the process of time, the discretion of the Governor has been assimilated to the discretion of the Ministry; the prerogatives of the King has become the privileges of the people; constitutional conventions have altered constitutional enactments. On the integrity, tact and wisdom of the New Ministries, therefore, depends the growth of Responsible Government in India. Obviously enough, it is easy to provoke dead-locks, invite crisis and plunge the country again and again into the turmoil of elections. But to what end? Our poverty is appalling, illiteracy colossal, economic distress acute. The paramount interests of the country demand constructive statesmanship in steering the New Constitution at this historic juncture.

BUDDHA IN PARADISE

BY DR. YONE NOGUCHI

HE walked round a pond where the lotus bloomed,—
A gold stud amid the pearl-white with the fragrance curling up.
He walked round the pond where the water was waveless,—
A halcyon flood of ether, a gulf of the void.
Looking down to the bottom, Buddha saw there Hell begun,—
There flows the Lethe, an infernal river, dull and still;
There swarm the naked spirits paying toll in Charon's palm.
Beyond the river rises the Hill of Needles aflame in fire;
Whipped by devils, the damned climb up the slope,
Reddening the ground in the blood fallen from their wounded feet.
How at this horrible sight Buddha's merciful mind was pained!
How like a prayer that was too late their panting breath
Mounted to him from Hell up through the ethereal void!
In the damned spectacle Buddha saw Kendata the Scoundrel,
A miserable midge spinning in agony and blood,
And pities him, though a blood-sucker he was through and through,
For he had once saved a spider kicked and trampled by one's foot.
"Good for good—chance to the spider to repay thanks,"

Buddha muttered.

Cutting a part of the cobweb from the lotus leaves,
Buddha let it down through the water toward Hell
Where amid the mad needles with tongues of fire Kendata suffered.
His head touched by the web, Kendata recalled to his mind
The wicked rope one of his weapons for burglary and crime;
Holding it fast, he climbed it, up and up,
Keeping his hope of flight unfeebled from the Hellish pain.
Kendata looked down to Hell in the distance,
Where the forest of needles, now a shadow of reeds and thistles,
Only gleamed and reeled in a revolving light of fireflies.
Gladdened in thought he yet further climbed, and exclaimed,
"Now a little more effort—by Jove!" Before taking up his work again,
Kendata felt something wrong,—to his surprise he found
many sad spirits

Also climbing up his web; then he shouted down in wrath:
"Hey, there! Leave the web,—be ye damned! The web is mine!"
That moment—his cry hardly finished—alas, the web snapped off.
Spinning like tops that whirled round and round,
Kendata and they fell headlong again to the darkness.
A mirror revealing all Kendata's selfishness and failure,
The pond was calm with the flowers, pearl-white and gold.
Followed by their fragrance, Buddha resumed his leisurely walk.

THE ROMANCE OF THE CORONATION

BY MR. S. JACKSON COLEMAN, F.R.G.S., F.R.A.I., F.Z.S., etc.

(Of the Middle Temple, Barrister-at-Law)

WITH the Coronation of King George VI fast approaching, the eyes of the whole world are fixed to Westminster Abbey, and it needs scarcely be emphasised that the ceremony itself, with all its elaborate detail, is the oldest in Christendom and has remained very little altered throughout the centuries. What may be called, however, the accessories are quite different to-day to those obtaining in years long bygone. In past centuries, for instance, the Monarch began the festivities by going to stay for two or three days at the Tower—a remainder of the time when it had been one of the Royal residences. While at the Tower, preparing for the coming procession through the streets of London to Westminster, it was customary to create a number of Knights of the Bath, an Order in those days specially associated with Coronations. "The Knights of the Bath was a brave sight of itself," says Pepys in 1661. The procedure for creating these Knights included a bath and an all-night vigil before the Altar in the Chapel, preparatory to the actual ceremony of dubbing on the following day. Henry VIII created 24 knights, Elizabeth, ever economical of honours as of money, 10, and the prodigal Charles II, who was the last King to observe the custom, 68.

The whole ceremonial of the Coronation is, of course, an elaborate procedure of deep significance, and, according to a vellum album in the custody of the Dean and Chapter of Westminster Abbey, it seems that the Coronation was at first regarded as a religious rite to be celebrated on the Lord's day or rather Holy Day. Several Kings, at any rate, kept rigidly to this ruling. Henry III and Edward VI were crowned on a Sunday, Stephen on the Feast of St. Stephen, Charles I on the Feast of the Purification, and William I and William IV on Christmas Day. The ceremony comes to us quite obviously from the Bible times, from the time when the Hebrews, weary of the misgovernment of the Judges, demanded a King. Samuel anointed Saul by pouring oil over his head and crowned him King of Israel

with a diadem. David and Solomon were so anointed and crowned, and ever since, however widely the ritual may have differed according to faith and country during the ages, the anointing has been regarded by many races as an essential of deep significance.

The sacred oil of the Coronation was believed in bygone days to convey to the Sovereign a spiritual jurisdiction as well as inalienable sanctity as is expressed in those lines:

Not all the water in the rough rude sea
Can wash the balm from an anointed King.

In days long gone, in fact, a white coif was left on the head of the Monarch for seven days in order to allow the oil to settle in its place. It was then solemnly removed. This unction was believed, too, to be the foundation of the title, reaching back to the days of King Ina, of Deo Gratia. By its virtue every consecrated King was admitted a Canon of some Cathedral Church. They were clothed for the moment in the garb of Bishops. The *Veni, Creator Spiritus* (Come, Holy Ghost) was sung over them as over Bishops. According to the mediæval story, the Coronation Oil was miraculously delivered to St. Thomas a Becket, when an exile in France, by no less a personage than the Blessed Virgin herself. A manuscript of the 15th century professes to give the Archbishop's account of the occurrence:—"One night, as I was praying in the Church of St. Columba, there appeared to me the Blessed Virgin with an eagle of gold in her bosom and with a small phial of stone in her hand. She took the eagle from her bosom and put the phial into it and said these words: 'This is the oil with which the Kings of England must be anointed; but not those wicked ones who now reign. Now there will be a King of the English who will be the first to be anointed with this oil. He will be the greatest among Kings, and . . . as often as he carries this eagle on his breast he will have the victory over all his enemies. There is a man in this town, a monk of St. Cyprian's

of Poitiers. Give him the eagle and the phial for him to take to the Abbey of Poitiers and I will hide it in the Church of St. George, where it will be found at a convenient time."

Queen Mary, curiously enough, declined to be anointed with the time-honoured oil. The Virgin-Queen Elizabeth declared that it was "grease, and smelled ill". When Charles I came to the throne the supply of oil was found to be exhausted and a fresh lot had to be obtained consisting of oil of jasmine, rose and cinnamon. Charles II was the first King to receive the unction in a sedentary posture, but he received a more elaborate anointing than any other monarch has ever done. The holy chrism was poured "in the palms of both his hands, upon his breast, between his shoulders, the two bowings of his arms, and on the crown of his head". James, his brother, who paid the apothecary £200 for the anointing oil, sought absolution from the Supreme Pontiff for having received unction at the hands of a non-Roman bishop.

One of the first acts of the Coronation is the Recognition. This sprung from the fact that the King was in olden times elected by his peers to this Office. The elections never were made to extend beyond the Royal Family but originally the succession was not regulated according to the rules now observed. But as the Christian religion led men to establish the right of primogeniture, that right adhered to the Crown; and the term "Recognition" was substituted in the place of the word "Election". A vestige of the ancient ceremony of lifting a new Ruler after his election upon the shields of his warriors is seen in the lifting of the Sovereign into his Throne after he has been crowned. Since the days of Edward I, English Kings may, therefore, have dated their accession from the day of their predecessor's death—or abdication as in the present instance—but theoretically the prince is King Elect until his Coronation.

The full Coronation Service has proved too much of an ordeal for some English Kings. Worn out with the unwonted strain, Richard II was carried on the shoulders of his Knights at the conclusion of the Coronation Mass down the Coronation

Church in a state of utter collapse. George III was quickly overcome with the heat and had to be revived with smelling salts. George IV, it is recorded, arranged for frequent refreshment in the Chapel of St. Edward, where the altar had been conveniently converted into a kind of snack bar, covered with bottles and plates of sandwiches. The service was suspended during his temporary absences, from which he returned wiping his streaming face with handkerchiefs.

Charles I discarded the red silk shirt used in connection with the anointing by previous Kings, and, as he lay in his coffin, it was recalled as an "ill presage" that the unhappy Sovereign had appeared all in white when he was stripped for the solemn anointing. The Coronation of Richard Coeur de Lion, in 1189, saw a sad massacre of the Jews. On the preceding day Richard had given orders that neither Jews nor women should be present at the solemnity, "for feare," says Stow, "of enchantments, which were wont to be practised;" yet, either through the strong impulse of curiosity or from a desire to conciliate the favour of the new Sovereign by rich gifts, a number of Jews assembled at Westminster, and endeavoured to gain admittance into the Abbey. Foiled in their attempts by Royal attendants, it would seem that a rumour spread through the surrounding multitude that the King had commanded them to be put to death, and, under this impression, "the unruly people, falling upon the Jews with staves, battes, and stones, beate them to their houses, and, after assailing them therein, sette them on fire, and burnt them in their houses, or slewe them at their coming out?"

Various small contretemps, unnoticed in the general enthusiasm, occurred on the occasion of the Coronation of Queen Victoria, for the clergy and lay officials did not know their parts and had therefore been unable to instruct the Queen herself, who appealed, not in vain, to the Sub-Dean for help at one point at least in the ceremony. She almost cried with pain when the "wedding ring of England", which had been made too small, was forced on to her middle finger by the

Archbishop, and it was a matter of some difficulty to get it off afterwards.

Concerning the use of a ring at Coronations, it need hardly be pointed out that the Royal signet ring springs from Bible times. As documents in the days of the Pharaohs were not signed, but only sealed, the gift to Joseph by Pharaoh of his ring was in practice the bestowal of authority to act in his name.

Like so many other items of the accessories of the Coronation, the Royal ring has associated with it a most touching and picturesque legend. The story, indeed, is perpetuated both in stone and glass within the walls of the Abbey itself. According to this legend, the King (Edward the Confessor) whilst journeying to the dedication of the Chapel of St. John the Evangelist was one day accosted by "a fayre old man" who demanded alms for the love of St. John. The King forthwith drew from his finger a ring, "large, Royal and beautiful". Some time afterwards, two pilgrims from Ludlow, while journeying in the Holy Land, found themselves benighted and hopelessly lost. Suddenly the path was lighted up, and there came to them a "fayre ancient man with whyte heer for age. Thenne the old man axed theym what they were and of what regyon". To this question they replied that they were pilgrims and the old man greeted them as St. John the Evangelist. He took the ring from his own hands and implored them to deliver it to the King. This particular ring was buried with Edward after his death, and remained undisturbed until the first translation of his remains, in 1163, when the ring appears to have been reverently removed by Abbot Laurentius, in the presence of Archbishop Becket, and henceforth preserved in the Abbey as a relic. Tradition has it that the Confessor's ring became thenceforth "the wedding ring of England", and in this capacity was employed at the ceremony of the Coronation. From the time of Charles II, however, a ring has been manufactured afresh for each Coronation and has been regarded as the Sovereign's personal property.

It cannot be too well emphasised, indeed, that the Jewel Room in the Tower of London, notwithstanding its lavish display of gem-encrusted crowns, orbs, and

sceptres, contains only two objects belonging to the ancient regalia of the English kings, all the rest having been destroyed during the Commonwealth. These are the anointing spoon, and the golden ampulla, or eagle, in which the oil for the anointment ceremony is contained. This latter dates from about the time of Henry IV, but was restored and a new pedestal added for the Coronation of Charles II. The spoon is much older, dating from the end of the twelfth century, and was probably used at the Coronation of King John.

A sceptre is given to the King as a mark of authority and is entirely in accordance with Scriptural precedent. The word "sceptre," translated sceptre, means primarily a bludgeon, or club, and hence the sceptre or mace of power; and from this it came to mean a "tribe" from the sceptre borne by its chief. The globe or orb is the emblem of independent sovereignty, as representing the earth, over a portion of which the Sovereign's influence is directly exerted. On the great seal of the Confessor, the orb is represented as a simple sphere, but, from William II to Henry VIII, it was surmounted by a cross together with a stem of varying length. From that time onwards, however, the cross rested directly upon the orb, the stem disappearing. The bracelets are, too, a most ancient emblem of Royalty. They are employed to fasten the King's sleeves about his wrists, symbolising the firmness with which he undertakes to abide by his numerous obligations. The crown, however, has received a fanciful derivation from the rays of glory which played round the head of Moses on his descent from the Mount and which were assumed to indicate Sovereign power. The earliest form of a crown appears to have been a fillet or band tied round the head for the purposes of keeping up the hair. The Greek, graceful among mankind as the nautilus among shells, made for his women golden diadems; the Romans, too, uniting to the sentiment of loyalty the sentiment of worship—for they believed the fortunate to be the especial favourites of the gods—made for their early kings the likeness of rays above the golden circlet. A coronal garland of twigs or leaves was

worn by guests at a banquet, and the Jewish High Priest wore a plain linen band, bearing a jewel in the front. The aureole of the saint, a circle of light, was another form expressing the same idea. As an emblem of sovereignty in modern Europe, however, the Crown was borrowed less from the crowns of antiquity than from the diadem, a fillet of silk, linen or woollen. This decoration, of course, was

originally Oriental. Alexander the Great adopted it from the Kings of Persia; and Anthony assumed it during his luxurious intercourse with Cleopatra. It is not without interest, of course, to point out that just as the Crown and sceptre are equivalent to the episcopal mitre and crozier, so are the spurs and the swords important as indicative of the military aspect of the Coronation.

The New Culture in China

By DR. ROMESH CHANDRA MAJUMDAR
(Vice-Chancellor, Dacca University)

CHINA is now at the parting of ways. She is trying to shake off the lethargy and traditions of the past and making a vigorous attempt to adjust her national life and thoughts to modern ways and environments. The great Revolution of 1911 has not merely changed the political aspect of China, but has ushered in a cultural revolution of deep significance and immense possibilities. She is turning away from the system of Confucius to the scientific method of the West and, as in the political sphere, so in the social, we are witnessing the travails of a new birth. The exact outcome of this grim struggle nobody can predict. But the struggle is real and earnest, and the thoughtful men all over the world are taking a far deeper interest in the thoughts and concerns of China than they ever did before.

Mr. Forster's book* is a penetrating study of the modern movement in China. The author possesses a personal and intimate knowledge of the land and has the true insight of a critical observer of men and things. His brilliant analysis of the essential factors of the Chinese civilisation and their gradual transformation under the impact of Western ideas will help us to understand correctly the modern movement in China and assess its real value and importance. Passing over the superficial and transitory phenomena of Chinese life, which arrest the attention of journalists and tourists and

loom large in the daily press and periodical publications, Mr. Forster has gone more deep in his study of the permanent elements of Chinese life and society and has laid bare the basis on which the great fabric stood for centuries. In this review, he has shown both sympathy and penetration, and most of us would be disposed to agree with his views. The same qualities are noticed in his study of the effects which the determined and deliberate efforts of a few Chinese pioneers to introduce the elements of Western civilisation have produced and are likely to produce upon the thought and life of China.

This portion of Mr. Forster's book, which covers nearly a half of it, is a delightful and profitable reading. Apart from academic and general interest, it has a special appeal to Indian readers; for many of the characteristics of Chinese civilisation are Oriental rather than Chinese and there is a great deal of common element in the Chinese problem and in ours. As an instance, we may refer to the contrast which the author has drawn between Chinese and European ideals of loyalty to family. In China, as in India, the child's loyalty was specialised and attached to the home and family, whereas in the Western countries every encouragement is given to the boy to break away from home life and link on his loyalties to other groups. The effects are twofold. In the first place the demands of a family in the East overshadow those of larger groups, such as village, society or country at large.

Secondly, it perpetuates conservatism. The zest of the young man for change, which is always strongest in adolescence and in early manhood, was effectively denied expression; for the home was administered by the old people who desired to keep the family organisation intact, and as power did not pass into the hands of sons and daughters until they were well advanced in age, it followed they were only able to exercise it when all their reforming zeal has been spent, and when in their own interests it was desirable to maintain the *status quo*.

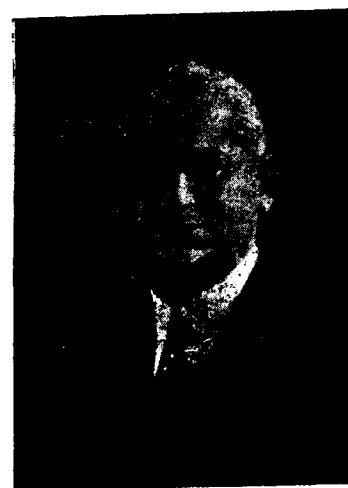
True words are these, and nationalists and social reformers in India would do well to ponder over their significance. We seldom realise the great difficulty of grafting foreign ideas and institutions upon an alien soil, which is not virgin, but filled with manure of an altogether different kind. The new plant cannot grow and flourish until the ground has been dug out and the soil made suitable for it. We are assured by the author that the Chinese student is already showing

signs of reaction from the cramping and restrictive influences. He has tried to depict the new ardour for scientific studies and the slow growth of a national outlook. The visible results of these are described in the second half of the book. We must confess, however, that this part of the author's work is somewhat disappointing. It is a running commentary on the various aspects of the new Chinese life, which lacks both depth and precision, and almost reads like the rapid sketch of a tourist or a journalist. The author, no doubt, displays, here and there, penetrating analysis and critical judgment, but the background of material facts on which they are based, is, in most cases, either altogether lacking or extremely hazy. The reader gathers easily what the author thinks of modern China, but cannot form any distinct idea of what it really is. Yet, on the whole, the book is a valuable contribution to a proper understanding of China's past, and of the tendencies which are at work to shape its future.

After Twenty-seven Years: A Retrospect

By MR. HY. S. L. POLAK

A little over twenty-seven years ago, when I was just over twenty-seven



MR. HY. S. L. POLAK

years of age, I was deputed, with three colleagues, to proceed to India to

lay before the Indian public and Government the grievances of the Transvaal Indians which had led them to adopt, at Mr. Gandhi's suggestion, passive resistance as the instrument of their salvation. Mr. Gandhi himself, together with three compatriots, had been similarly deputed to proceed to England. By the fortune of war, all my colleagues (and two of Mr. Gandhi's) were arrested and imprisoned for passive resistance offences (not involving moral turpitude) before our departure. And so it happened that, in the latter part of July 1909, at a time when most of its leading citizens were absent owing to the monsoon, I landed alone in Bombay.

My advent had been heralded, both in private and in official circles. The latter not knowing what queer fish had been hauled up in their net, caused a thorough search of my baggage to be made, but managed to overlook the only thing that I was anxious to preserve from observation until it had been "vetted" with a

*THE NEW CULTURE IN CHINA. By Lancelot Forster. George Allen & Unwin, Ltd., London.

view to publication. It was the manuscript of my little book, "The Indians of South Africa: Helots Within the Empire"—subsequently issued by Mr. G. A. Natesan's publishing firm in Madras, but of which he tells me no copy is now available.

I find from recent experience that I am still occasionally subject to official surveillance, which indicates, in common with several other matters, how foolish and unimaginative the authorities can often be. And there was less occasion for this stupidity, as the question of the Transvaal Indians, as that of Indians overseas generally, has never been a question of internal controversial politics either among Indians themselves or as between them and the Government. Nor, indeed, during that and many subsequent visits to and sojourns in India, have I ever taken any public part in her internal controversial affairs or made any public pronouncement thereon.

Now, at the end of those twenty-seven years, leaving Bombay after my eighth visit, and in the light of much wider subsequent experience, it is interesting to look back upon the men and circumstances of those days, not necessarily for the purpose of drawing comparisons between them and their successors, but to recall past times and events.

At that time, the man who is now known throughout the world as Mahatma Gandhi, whom a lakh of people from all parts have gathered to hear, whom humble men and women have walked painfully a hundred miles and more merely to see, who, though to-day residing in a small village in Central India and withdrawn from political life, is still constantly consulted by former political colleagues and is still the object of distrust by a suspicious and highly nervous Government—was known only (save to a few who remembered him from his last visit to the Motherland during the Boer War) as the courageous local leader of what many regarded as a forlorn hope. But his great friend and acknowledged political *Guru*, Mr. G. K. Gokhale, had already recognised his worth and had hastened to proclaim Mr. Gandhi as the great and saintly Indian who had known how to fashion heroes out of common clay. If he did so then, it is certain that his fingers have not even yet lost their

cunning; and many of those engaged to-day in the arduous task of nation-building, in its many branches, owe their ardour, their discipline and their creative quality to his inspiration, his leadership, his enthusiasm and his one-pointedness.

The Bombay of those days was a very different city from its present-day successor. It was never a quiet place; its horse-trams made a great deal of additional noise, especially in the narrower thoroughfares. But it was a beautiful city, unspoilt by still noisier motor traffic, flashy cinemas, and ugly blocks of flats built upon former open spaces. There were no motor roads bereft of vegetation or trees, hill-sides were still verdant, as Nature left them, and unwounded with hideous rocky gashes showing. Moreover, Bombay was truly proud of being the first city in India. It had a fine civic spirit, and Hindus, Mussulmans and Parsis vied with each other in expressing it. To-day, that civic spirit is conspicuous by its absence, as is evidenced by the growing uglification and commercialisation of the city and in many other ways.

Twenty-seven years ago, Bombay prided itself upon the collaboration of its committees in all public affairs. It was a model to all India of what public spirit could effect to exorcise communalism. For a Hindu, a Mussulman or a Parsi, except in emulation in a common purpose, to describe himself as such was almost unheard of. All Bombay was proud of its great "lion", Sir Pherozeshah Mehta, and followed him in most things unquestioningly as he amiably laid down the law in public affairs in his chambers in Esplanade Road, to which the leaders of all the communities naturally resorted. The name of the patriotic and broad-minded Badruddin Tyabji was still remembered with respect; that of Ranade was revered and his pupil, Mr. Gokhale, already an All-India figure, almost as well known in Bombay as he was in Poona; whilst Dadabhai Naoroji, living in self-imposed exile in London, was still looked upon, by young and old alike, as the Nestor of Indian politics and the paragon of nationalist virtue. Wacha, Sir Pherozeshah's trusty henchman, carried out his every request almost unquestioningly. Mr. M. A. Jinnah was a frequent attendant at the Esplanade Road Chambers, where he learnt much of the

political wisdom that he has since sought (with modifications) to put into practice.

In those days, Bombay was or appeared to be, by reason of their enterprise and the prominence of some of their leaders in political, social and commercial activities—mainly a Parsi city, a no small tribute to the qualities and the qualifications of this small community. During the last twenty-seven years, the Hindu community, by its superior organisation, its improved education, and its simpler methods of life, has largely ousted the Parsis from their former proud eminence. But I was glad to learn during my recent visit to Bombay that a Parsi oculist is still regarded as one of the six world-specialists in his branch of surgery.

Twenty-seven years ago, Bal Gangadhar Tilak, Bipin Chandra Pal, and Lala Lajpat Rai were the heroes of "revolutionary" Young India. I still recall the slogan—"Bal, Pal, Lal"—that headed their lithographed pictures hanging in the homes or shops of patriots throughout India. The first and last were prisoners in Burma, and the second a refugee in England. Except for an annual commemoration of one or other of them, their names, as also that of Annie Besant, on whose behalf, during her internment eight years later, all India held special Provincial Conferences of protest—are all but forgotten by the ardent followers of new heroes, prophets and leaders. It is very much the fate of all pioneers—Ruskin and Tolstoy (to whom Mahatma Gandhi owes so much of his own inspiration), Herbert Spencer and Huxley, Emerson, Carlyle, Thoreau and Walt Whitman—are other cases in point. They all have had their day and ceased to be, until some later historian, or, it may be the public conscience, rediscovers them and canonises them.

Who, to-day, remembers the eloquent Surendra Nath Banerjee, the learned Sir Subramania Iyer, Mr. V. Krishnaswami Iyer, with his splendid presence and fine integrity, Babu Ganga Prasad Varma, that quiet and efficient patriot, the hard-working and humorous Rao Bahadur R. N. Mudholkar, and half a hundred other eminent and courageous layers of the foundations upon which the modern edifice of political India has been erected by their successors? These, but for their

predecessors' efforts and sacrifices, would be trying to make bricks without straw. When the names of these great ones are mentioned in the hearing of Young India (which claims to need no *Gurus*, but which adopts ready-made new slogans to take the place of the older *mantras*), at the best a smile and a shrug of the shoulders results. "Poor things, what would they have made of things to-day?"—is the half contemptuous response; as happens, too, in the West. Let us hope that if those earlier stalwarts could hear or see their grandchildren and great-grandchildren of to-day, they would display a wiser charity and wish for them a speedy consummation of their hopes—and the satisfaction that does not always come with fulfilment!

I am glad that I met and knew these great figures of the Indian political pantheon. I owe them much in example of discipline, hard work, careful study and patient investigation. They have bestowed a very precious treasure upon their Motherland, and I am glad to have the privilege of paying this small tribute to their distinguished memory.

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LIBERTY AND EQUALITY

BY MR. KULDIP CHAND BEDI, M.A., BAR.-AT-LAW

THE terms 'liberty' and 'equality' have a subjective meaning, and it is difficult to reconcile the views of any two persons on the subject. Lord Acton believed equality and liberty to be both ideals and the possibilities of combining them doubtful, while Hobhouse argued that full liberty involved full equality. The subject may, therefore, be considered from the point of view either that the two ideas are opposed or that equality is the essential condition of liberty. On the former point, Acton maintained that "the French Revolution was inimical to liberty by insisting on equality. For whilst equality on the basis of the spiritual dignity of men and liberty are both ideals, the possibilities of combining them are doubtful". And Madame de Stael said: "Frenchmen being a vain race demanded equality, and Englishmen being a proud race demanded liberty." On the other hand, Tocqueville writing of the United States declared that "equality is the leading conception in the principle of Democracy". And Bryce wrote: "Democracy is the end as the embodiment of liberty and therefore the desire now is to obtain rights but their attainment may lead to indifference; yet democracy in the true sense is the product of Christianity in the principle of the spiritual equality of all men before God." His fears for democracy were not the same as those of Mill. Mill feared a dead uniformity, possible class tyranny and attacks upon Capital, because he feared rather the influence of the fatalism of the multitude.

Here, Bentham is instructive regarding the nature of equality. Leslie Stephen describes his criticism of natural rights and natural equality as based upon an antithesis. (1) The logical canon that men should be treated as equal till reason is shown to the contrary. Thus inequalities should have a rational basis, *e.g.*, the exclusion of the illiterates from the franchise; and there should be no illogical privileges. And (2) the claim of fact that all men are equal which he repudiated. Compared with this is John Mill's aim to combine the greatest possible freedom for individual

initiative with better and more equal distribution of the products of industry. Inequality is admissible so far as it arises from the free exercise of individual capacities without the help of special privileges which he desired to abolish.

Liberty does not mean mere licence or the entire absence of restraint, or the desire to do as one likes regardless of all others; and equality does not mean identity of treatment or the identity of reward for effort. Liberty is the eager maintenance of that state of things in which we can develop our qualities and enrich our spiritual inheritance. Equality means fundamentally a certain levelling process when every member of the society, whatever his mental equipment and whatever his station in life, has equal opportunities both in the economic and cultural life of the state.

Liberty is thus freedom of action without infringing the liberty of others. And full liberty would be to develop freedom to the full without degenerating into licence. In other words, liberty involves law or rules of conduct not only personal but also those formed by society to make possible a healthy and happy life in the community. Man cannot live except within society where he has to consult not merely his own wishes but also the wishes of all those with whom he comes into contact daily. Therefore, the prescription of certain laws is not only necessary but also useful. One who could live without society was regarded by Aristotle either as a beast or a god. Good life thus is possible when one willingly surrenders oneself to the restraints imposed by the state. We can be free only if we obey these laws, because liberty unrestrained is harmful to the individual as well as to the state. Theoretical liberty, which Hobbes imagined as existing in the state of nature, was a positive danger, because life there was 'nasty, brutish and short' with the hand of each man turned to the throat of another. It was to escape from this anarchic state that men willingly subjected themselves to be governed by rules and regulations. To aim therefore at full liberty is to revert to that condition of

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LIBERTY AND EQUALITY

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life when peaceful and happy existence was a dream. If liberty were to imply that it would certainly be not worth having.

In the modern state, however, liberty means opportunities which history has shown to be essential for the development of personality. No state denies to its citizens these opportunities. In India, too, we have the principle of equal opportunity for all, irrespective of religion, caste or creed. The days when men could not express their minds freely are not likely to be repeated, however autocratic the form of a particular Government may be. People do express their minds freely and also differently and it is desirable that they should do so, because it is only through difference that life becomes richer and capable of further growth. But this free expression should not be allowed to reach such limits that it might tend to threaten the safety of the state. In other words, we enjoy what in Political Science would be called political liberty. We are active in the affairs of the state in the sense that our opinion, however insignificant, subject to certain reservations does carry some weight when we are returning members to the Houses of Legislatures. Liberty in this case is likely to be an ideal when the level of education is very low. Therefore, educational equality is a necessarily fundamental condition of political liberty.

There is another aspect which leads us inevitably to the conclusion that a talk about liberty and equality is nothing more than a shibboleth of political sycophants, because liberty and equality are ideals which we endeavour to attain but cannot. Political liberty follows on the heels of economic liberty and equality which we lack. People are not free from the constant fear of unemployment and insufficiency which sap the whole strength of the personality of the people, perhaps more so than any other inadequacies. We need some safeguard against the wants of to-morrow. But it might be contended that the unequal distribution of wealth fosters initiative in men. On the other hand, reasonable thought would lead us to the view that the luxury of a few paralleled by the misery of the many cannot tend to the welfare of the people. Is it possible

for any one starving to believe that his particular lot of poverty is of immense value to the nation as a whole? Economic equality is; therefore, necessary for men to be free.

The supporters of equality base it upon the principle that all men are worthy of respect just because they are men; and this is the basis of Tawney's equality, and Lindsay says that "the democratic idea of equality really implies something that all men have—'Humanity' or the capacity for being persons compared with which all other differences, however great, are irrelevant". This idea can be reconciled with the need for executive efficiency in ways suggested by Mill's insistence on individual initiative or Hobhouse's idea that the active and informed minorities will, in fact, exercise the control. This last idea receives some support from Burke, who advocated giving special advantages to property since otherwise it would be handicapped in the struggle with intelligence.

Equality is sometimes regarded as a necessary condition of liberty. This idea is based on the view that without a substantial method of economic and cultural equality, true liberty cannot be a reality and Tawney suggests that the existence of biological differences among men is no reason for adding to them social disabilities. Hobhouse sums up "true consent is free consent which implies equality on the part of both parties. In matters of contract full freedom postulates substantial equality". Possibly the necessary equality may be adequately met by provision of reasonable standards of living and education as suggested by Laski.

Equality in education is necessary before equality of opportunity can be a reality for the mass of men and this is not answered by the success of exceptional individuals in rising without education. It is also desirable to secure the proper working of democratic institutions. Graham Wallace in "Human Nature in Politics" emphasises the power of sub-conscious inference compared with reasoned decision in politics and the power which this gives to the 'caucus' and this can only be met by a higher level of education. Some

approach to equality is essential to secure real liberty of bargaining and real liberty of action. "Economic injuries tend to perpetuate themselves and the more a class is brought low, the greater is its difficulty of rising again without assistance." This may be compared with the cumulative effects of low wages in perpetuating themselves which many economists have mentioned.

Equality of bargaining involves the liberty to combine and may thus justify restrictions, which such combinations may impose upon the liberty of action of individuals. For, without certain definite combinations, there may be no real equality in bargaining between employers and the employed. Thus, Marshall says that a man employing a thousand others is himself an absolutely rigid combination to the extent of a thousand men. Economic equality is necessary to make equality before the law a reality, because however great the formal equality may be, the position is not equal if economic resources are widely different, and Laski suggests that legal and administrative reforms can be only palliatives without a much more equal distribution of wealth.

Those who dominate in the affairs of the state, generally use its power for their own purposes and will make the fulfilment of their desires the criterion of public good. It cannot, therefore, be argued that liberty is not an ideal—but the question arises how we should govern ourselves if all of us wished to have a share in the administration. It would inevitably lead to chaos of a very undesirable nature, since all men are not equally competent to give orders, and all wills cannot be weighed equally. The authority of the state must, of necessity, be exercised by a few select ones who are fit for the task of governing, although the Legislature need not be comprised of men of pre-eminent executive qualities. Liberty and equality can be maintained by giving to the verdict of the people an importance greater than to the prejudices of a handful of administrators. It would, however, be a folly to give the same importance to the opinion of a bricklayer as to that of a politician. Equality of

this kind is harmful and may even discredit the case for equality and liberty as it happened in the French Revolution.

Liberty and equality are not antithetical terms: because both for their effectual maintenance depend ultimately upon the same factors. Neither liberty nor equality can exist in the face of special privileges. Both rely for their existence on the presence of adequate opportunities to all: adequate and not equal opportunities and on a wide-spread system of education which informs public opinion. No state has established conditions of reasonable liberty and equality until the period of education is sufficiently long to ensure, first, that the citizen knows how to use his mind and, second, that those of special capacity are given that further training which prevents the wastage of their talent.

Liberty and equality are thus dependant one upon the other. Inequality implies a difference in the amounts of freedom possessed by different persons, and then so long as we feel that adequate opportunities are denied to us, so long as we are haunted by the de-humanising idea of an inferiority complex we can never hope to be free. We can hardly talk of liberty without equality and to regard the possibilities of combining them doubtful, like Lord Acton, is to misunderstand the implications of these ideas in political philosophy.

Liberty and equality are, therefore, not ideals. It is ridiculous to carry liberty and equality too far, because exaggerated liberty and equality are likely to result in disaster. It is only these exaggerated limits which are not realised and are even deprecated by the modern state; and some people taking this as their guide, regard these concepts as ideals. But they are mistaken, because it is certainly within practical politics to realise a reasonable amount of both equality and liberty which will make the life of the people infinitely better and happier. To talk of liberty, without equality, or equality without liberty, is to talk of the colour of sound or of the longitude of the rule of three.

Temperance Reform in Hyderabad

BY MR. FREDERICK GRUBB

DRINK EVIL IN THE NIZAM'S DOMINIONS

FOR some time past the Government of Hyderabad have been gravely concerned at the extension of the drink habit among certain classes of the population, and, as we might expect under the jurisdiction of a Moslem Ruler, special measures are being taken to combat the evil. The State Government set a considerable sum of money for the organisation of public propaganda against the taking of alcohol, and a Central Temperance Committee was appointed to ascertain and adopt the best methods for promoting general total abstinence. Nawab Mirza Yar Jung Bahadur, Chief Justice of Hyderabad, is the Chairman of this body, and its membership includes representatives of all creeds and classes.

SOCIAL RECLAMATION

Committees, official or non-official, very often have little more than a paper existence, but in this case the Nawab Bahadur and his colleagues have taken their duties very seriously. I can speak personally of the thoroughness with which the Chairman pursued his inquiries as to the most effective methods of work among the established organisations in Great Britain, and since his return home, a further vigorous campaign has been inaugurated for the promotion of sobriety among the people.

But the movement to which I wish to call particular attention on this occasion is that which has been begun by the Secunderabad Temperance Association, with special reference to its remarkable housing experiment. As a constructive antidote to the liquor curse, this is, indeed, an undertaking which is worthy of close study by reformers, not only in India but in other parts of the world as well.

The Secunderabad Association was started in 1932 for the express purpose of providing counter-attractions to the liquor shop, thereby weaning the poorer classes in particular from a demoralising habit. The then British Resident in Hyderabad, Sir Terence Keyes, who took an active part in the inauguration of the Society,

diagnosed the drink disease (as he called it) in the Deccan as due to the cheerless and hopeless existence of the greater part of the labouring classes. His view was that it was of more importance to attack it in the homes of the people, rather than at the drink shops.

A devoted band of workers was got together and began operations on the lines indicated. There was nothing spectacular about their methods, but they were no less effective on that account. The children were taken in hand first—children who had never had opportunities for friendship and play; who had never known the value of discipline, fair play, healthy living and sportsmanship, and who had always lived in an unwholesome atmosphere amidst sordid surroundings. The Temperance volunteers soon found that while it was extremely difficult to emancipate adults, who were already far gone in drink, there was a better chance of saving the younger generation by the positive method of creating for them a new and healthy environment and affording opportunities for the exercise of their bodies, minds and emotions, and bringing them into touch with better associations.

HOW THE MODEL VILLAGE WAS STARTED

It was soon decided to build recreation centres in the worst slums, with free entertainments for the labourers and opportunities for companionship and refreshment. Large sums of money were donated by several public-spirited gentlemen, which enabled the Association to establish quite a number of recreative institutions.

About this time, a Town Improvement Scheme was launched in Secunderabad Cantonment, which involved the clearing of extensive slums. This would have meant the dishousing of a large number of poor people without alternative accommodation, had it not been for the generosity of Mr. (now Sir) Bansilal Motilal, who found most of the money for the constructing of a Model Village, now called Bansilalpet. The princely sum of five lakhs of rupees was given as an endowment to the King Edward Memorial Hospital in Secunderabad.

With this money 500 rat-proof houses were erected, the rents being utilised for the maintenance of the hospital. As many of the houses as possible were built before the clearance of the slum areas, so that homes might be ready for the dishoused families.

FROM SQUALOR TO HAPPINESS

It was in June 1933, that the first band of slum dwellers was brought to Bansilalpet. Three hundred out of the four or five hundred houses that at present form the colony are occupied by people who lived in huts on the outskirts of Secunderabad Cantonment. These people are mostly shoe-makers, mill-workers, factory workers, day labourers and coolies. The skilled workmen, working regularly, got a monthly wage of Rs. 15, while the day labourers and coolies are paid six annas a day. On an average, the daily income of a family, taking into consideration holidays and sickness, is five annas. Out of this small income three annas are spent on food, which consists of cheap rice, chillies, vegetables, dried fish and goat's flesh. (The flesh is purchased by the well-to-do, and the entrails by the poor).

In their old surroundings two-fifths of their miserable pittance represented the amount generally spent on drink. The children were practically nude or scantily dressed, and the parents had only one change of clothes, usually obtained on the hire-purchase system. They invariably became defaulters in payment, which meant being permanently in debt. Their removal to Bansilalpet involved an additional house rent per family of Rs. 3 per month, in return for much better accommodation. Accordingly, an extra anna and a half per day had to be set apart for this purpose out of the two annas which were previously spent on drink.

All the indications are that these poor people have cut down their drink bill to that extent. Other beneficial results have speedily followed. There are no arrears of rent, and the drunken brawls which used to be so common are now very rare occurrences. The Secunderabad Temperance Association and the Red Cross Society are doing their best to infuse into the children of the colony habits of Temperance, cleanliness and sanitation. Recreation rooms have

been opened on either side of the village, where children are provided with a bath and change of clothes. Two well-equipped playgrounds have been opened, and a night school is conducted in Bansilalpet for the working men. The Red Cross Society has also established a Child Welfare Centre, where provision is made for pre and ante natal cases.

FINANCE AND HOUSE-BUILDING

The social benefits resulting from this valuable experiment are obvious. Financially and economically the undertaking has proved equally sound. According to the accounts submitted for the first year, the capital invested was Rs. 4,12,680, and there was a net return of Rs. 21,428 showing a percentage profit of 480. The scheme has been carried through on proper business lines by the Bansilal Motilal Charity Trust, a body which includes the President and Hon. Secretary of the Temperance Association. The Hon. Secretary, Mr. C. C. Paul, was given charge of the construction of the Model Village, where he had a unique opportunity for embodying in concrete form all the lessons learnt in connection with the work at the recreation centres.

The new community and its housing developed as if by magic through the untiring, selfless efforts of honorary engineers and their assistants within an incredibly short space of time. Concrete and stone were transformed into things of beauty with a circular grass plot at the entrance to the village, where an imposing archway has been built in Eastern architectural style. A row of shops below and dwelling-houses above have been built on either side of the main entrance. Rows of neat homes, well-built and well-ventilated, make up the rest of the village which is planned to be self-contained. Modern methods of sanitation have been introduced and provision has been made for electrification.

Bansilalpet has been built not for poor people only, but for all classes. The aim of the promoters was to prevent any feeling of separateness or social inferiority such as might be engendered by the segregation of the poor. The whole village

present consists of 502 units. Of these, dwelling-houses number 400; shops, izaars and restaurants 60; miscellaneous buildings such as motor garages, cattle-sheds, etc., 40. There is also a museum and a reading-room. Wide roads bordered by trees run through the colony at regular intervals.

An interesting experiment is being tried by the establishment of a Model Poultry Farm in connection with the village. It is hoped that poultry breeding will soon be one of the regular cottage industries and that the establishments will be encouraged to raise bigger and better chickens. The poultry farm was, after a while, transferred to the Home for the Disabled, which is another notable institution connected with Bansilalpet. The inmates are cared for by two nuns, who live on the premises and whose services are honorary. The Home is entirely dependent for its maintenance on public subscriptions, and no distinction of caste or creed is made.

A SUCCESSFUL EXPERIMENT

The Secunderabad Association has issued some admirably illustrated reports of the work done in connection with the Bansilalpet with its associated enterprises, in which the aims, ideals and methods of the organisation are fully set forth. Much of the success so far achieved has been due to the organising ability of the Honorary Secretary, who has given in these booklets a graphic account of the various agencies at work. I am myself indebted to him for most of the facts summarised in this article. So far as I am aware, nothing so substantially constructive and so potentially valuable as this Model Village of Bansilalpet (with a population of about 2,000) has ever before been attempted by any body of Temperance workers in India, Europe or America.

The main fact, which has impressed itself on the minds of all concerned with this work, is that a large part of the social evils existing among the poorer classes can be traced either directly or indirectly to an unhealthy environment, aggravated by the demoralising temptations of the liquor shop. In visualising a reformed community which should be free of these evils, the Secunderabad pioneers

planned their new village on broad and enlightened principles, the results of which are beginning to be seen. Well-built airy homes, elementary schools, spacious streets sweeping through the poorest localities, healthy entertainments, and well-equipped playgrounds in continual use by happy children—with no drink shop to spoil the picture—these are some of the features of an undertaking which certainly points to a new era of economic, industrial and moral progress.

There is every sign that the dwellers in Bansilalpet have changed their outlook on life, and in a few decades it will be clearly seen that what was once a dream has become a reality.

Many more details of this interesting adventure in constructive social reform might have been given, but I have said enough to show that Temperance workers in Hyderabad are setting an example which others would do well to follow as opportunity offers, being assured that by such methods, wisely directed, the best and most lasting results will be obtained.

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THE SINHALESE NEW YEAR

BY MR. P. K. DANIEL

THE thirteenth of April is a great day in Ceylon; for on that day falls the Sinhalese New Year. Before the introduction of Christianity into that fair island, when Buddhism was the professed religion of every Sinhalese, the New Year was a national festival. But, in course of time, with the spread of Christianity, the observance of this ancient custom has been confined to the Buddhists alone, although no religious significance, as in the case of "Wesak" or Lord Buddha's Birthday, has ever been attached to it. The Sinhalese New Year is essentially a social event, entering into the inmost life of the Buddhist community of Ceylon, and its celebration assuming a much larger proportion than that of any religious function.

The approach of this joyous event is felt even as early as the middle of February. In towns, in villages, in the remote, outlying districts of the island, one hears the vibrant echo of the "Rabana"—a large, low drum placed on the ground, with a group of merry women seated around it and hitting away in what they believe "Rhythmic Repetition". The rabana is an important item for the New Year, and every Buddhist landlord is the proud possessor of one, the size and quality of which being in direct proportion to the wealth and influence of its owner. To the average Sinhalese woman—I am not speaking about the educated and the 'Society' ladies—rabana is the only means of recreation; and it comes once a year too. Hence she is virtually privileged to make the best of the occasion, even at the discomfort and annoyance of the entire neighbourhood. As days advance the frequency of the rabana-playing increases, until, from the tenth to the fifteenth of April, it becomes a continuous tom-tom, day and night, one group taking it up where another has left it off. To an uninterested onlooker this rabana business looks silly, getting on one's nerves, rather; but to the women who are playing the thing there is transcendent rhythm in it, and they appear to be simply carried away by the excellence of their performance.

New Year! Everything must be new. The whole house, down to the kitchen utensils, undergoes renovation. By the end of March, all repairs to the house are completed. Then the walls are whitewashed, fresh curtains put up, a full range of new pots and pans—earthenware, of course—bought, and the furniture polished and upholstered. In certain very orthodox homes, the patriarch of the family goes even to such an extent as to dispose of all existing pieces of furniture and purchase new ones instead. At any cost, New Year must begin in an atmosphere of luxury and affluence.

About a week before the festive day, the women folk get busy. Tills are opened, money removed from the Post Office Savings Bank, and every cent of the whole year's careful hoarding up is gladly brought out. Coolies bring sacks full of provisions; and the mistress of the house sorts them out, assigns her dependents their respective duties, and details out the entire programme of the culinary department. During that week and the next the 'lady of the house' is really a very dignified personage; and her skill is particularly brought into play where the preparation of sweetmeats is concerned; for no home is worth its name if it cannot produce a generous supply of sweetmeats during this festive season. Among these sweets the pride of place is taken by the much-loved "Kiwung"—a bun-shaped delicacy made of rice-flour mixed with brown sugar or honey and spices and fried in coconut oil. "Dodol"—a black variety of muscat, and "Seenikiwung"—small, crisp, sugared sweets are also not less important. [Incidentally it may be said that these sweets are very common in South India, especially along the Western Coast, with which, it is believed, Ceylon had been geographically connected in the distant ages of the past.] And the making of all these goes on till the New Year Eve, when the old cooking vessels are cast away for good, and the kitchen fire of the expiring year is put out for ever.

The great day has dawned at last. After locking up the house, the inmates

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make their way to the nearest river or spring, where they indulge themselves in the traditional "Oil Bath"—daubing the body from head to foot with gingili oil and finishing off with a good bath, washing away, so to speak, the uncleanness of the past year! It is picturesque, indeed, to see a bevy of shapely women proceeding after the New Year bath, in single file, along roads and lanes, each with a towel put over her head, and carrying a small pail in her hand. They have come back to their houses, but not yet entered them. Nor will they unlock the house and get inside until that all-important auspicious moment—"Nakathe", they call it—has arrived. The women are more particular about it than the men, and they make it a point to ascertain that hour well in advance either from an almanac or from the nearest priest; for it is their implicit faith that the happiness and prosperity of the coming year depend chiefly upon occupying the house and kindling the home fire at the most auspicious moment. On entering the house, the first ceremony performed by the women is boiling little milk in one of the newly purchased pots.

What follows needs no description. Enjoyment all through; merry-making everywhere! The shrill notes of the Seraphina harmonise for the occasion with the plaintive tunes of the violin. The harsh sound of the Tabla, accompanied by the varying cadence of vocal chorus, adds in no small degree to the tumult of the scene, while the intermittent and deafening clang of the rabana proceeds from the women's quarters. There is something æsthetic and elegant in their simple enjoyment, and every one seems to be swimming in a sort of unearthly delight, unfettered by conventions, and freely indulging in what constitutes his or her conception of ideal happiness.

For three days at a stretch this merry-making goes on; and then begins the sending and receiving of "presents"—the finishing touches of this colourful scene. Every now and then one can see a little girl, carrying a tray containing home-made sweets supplemented by a bomb of plantains, making her way nerrily through the busy thoroughfares.

She is taking the New Year Presents to the house of a friend or a relative or a benefactor, who seldom returns the tray empty or the girl empty-handed. Thus ends this great annual event with the final exchange of tokens of goodwill, friendship and social unity during the whole of the New Year.

It is interesting to note in this connection that the thirteenth of April is also the Hindu New Year Day, an event equally, if not more, important in the Mother Continent. Three days later, on the sixteenth of April, falls the Burmese New Year, a grand festival of another Buddhist people. Could it be doubted, then, that the New Year custom is evidently one of those elements that reveal to us that all these adjoining peoples, so diverse in race and religion, manners and customs, have had a close affinity to each other in that central nucleus of the ancient civilisation of India, which eventually gave rise to the present individuality of each of these nations?

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of the Constitution Act and suggesting a Constituent Assembly. The following is the text of the Resolution:

This Convention reiterates the opinion of the people of India that the Government of India Act of 1935 has been designed to perpetuate the subjection and exploitation of the Indian people and to strengthen the hold of British Imperialism in India.

This Convention declares that the Indian people do not recognise the right of any external authority to dictate the political and economic structure of India. The Indian people can only accept a constitutional structure framed by them and based on the independence of India as a nation and which allows them full scope for development according to their needs and desires.

The Convention stands for genuine democratic state in an India where political power has been transferred to the people as a whole. Such a state can only be created by the Indian people themselves through the medium of a Constituent Assembly elected on the basis of adult suffrage and having the power to determine finally the Constitution of the country.

The electorate has in overwhelming measure set its seal on the Congress objective of independence and rejection of the New Constitution.

The Constitution, therefore, stands condemned and utterly rejected by the people through the self-same democratic process which had been invoked by the British Government. And the people have further declared that they desire to frame their own constitution based on National independence through the medium of the Assembly.

This Convention, therefore, calls on all Congress parliamentary parties to take the earliest opportunity to put forward, in the name of the nation, a demand in their respective legislatures that the Government of India Act of 1935 be withdrawn so that the people of India may frame their own constitution.

In moving the resolution, Mr. Yakub Hasan criticised Mr. Jinnah and Pandit Malaviya for their opposition to the Congress on communal and religious grounds. He urged that the Congress should extend its invitation to all members of the Legislatures for a joint conference. The resolution was supported by delegates from different provinces and carried unanimously.

CONGRESS POLICY IN THE LEGISLATURE

Mr. Achyut Patwardhan moved the second resolution on Congress policy in the Legislatures:

This Convention draws the attention of the various Congress Parliamentary Parties to the resolution

relating to the Congress policy in the Legislatures passed by the Working Committee at Wardha and adopted by the All-India Congress Committee at Delhi on March 18 and calls upon them to be guided by that resolution in their work within the Legislatures.

There were a number of amendments to this resolution, particularly those of Prof. N. G. Ranga, but the President intervening explained:

The programme contained in the resolution was not an exhaustive one. It only indicated the broad lines along which work in the legislatures should be conducted.

The resolution was carried after being supported by Mrs. Uma Nehru.

EXTRA PARLIAMENTARY ACTIVITIES

Pandit Madan Mohan Malaviya then moved the third resolution:

This Convention desires to remind all Congress members of Provincial Assemblies that their sphere of activity is not confined to the legislatures but includes their constituencies.

All effective work in the legislatures must have the sanction of the people behind it and, therefore, all work in the legislatures must be co-ordinated with Congress activity outside. Every Congress member must, therefore, keep in constant touch with the people of his constituency and should consult them and report to them from time to time and give such help to them as he can in their day-to-day struggle.

He should further keep in touch with the primary and other local Congress Committees in his constituency and share the responsibility of keeping the Congress organisation in that area in an efficient working condition and in touch with the masses it seeks to represent.

In the course of his speech, the Pandit advised the Congress legislators to establish village Panchayats in every village whose duty it shall be to see that not a single soul starves. They should strengthen the organisation of the masses and remove illiteracy by starting schools in every village.

The resolution was seconded by Dr. Hussain Zahir and supported by Shri Sharmada Thyogy and declared carried.

The President, winding up the proceedings said that many people were vague about the Convention. The Convention was after all a creation of the Congress and had to carry out the orders of the Congress.

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The Parliament of Religions

A notable feature of the Ramakrishna Centenary Celebrations was the Parliament of Religions, which met at Calcutta in the first week of March under the presidency of Dr. Brajendranath Seal. It was in many respects a remarkable gathering attended by representatives of different religions of the world. Leaders of thought from over a score of countries, far and near, had sent their greetings. It was but fitting that at the centenary of Sri Ramakrishna, an attempt should be made to further the causes which the Great Master had so much at heart—religious harmony, social toleration and inter-racial concord.

Congress and Office

At last, after months of suspense, Congress has sanctioned the acceptance of office under the new constitution. At the recent meeting of the A. I. C. C. in Delhi, it was resolved, after a strenuous debate that in the Provinces where they command a majority in the Legislatures, Congressmen may accept ministries under certain conditions. We need not analyse too acutely either the conditions or the avowed aims of such acceptance. In a masterly analysis of the implications of this important resolution, Sjt. Rajagopalachari pointed out the logical outcome of the elections and the victory of the Congress at the polls. Office is the natural corollary of this success and there is no way out, and Congressmen have done the only sensible thing under the circumstances. It must be reassuring to be told that

they would go to office as constitutional and responsible persons and if the Governors agreed to take them on their terms, they would accept responsibility for the administration.

Excellent. And it is equally comforting that the Viceroy and some Provincial Governors have lost no time in assuring the public "of their faith in the zeal and public spirit of those into whose hands the electorates have entrusted opportunities for service" and promising to Provincial Ministries "sympathy, helpfulness and co-operation".

Mr. Sastri's Report on Malaya

After an extensive tour of Malaya, the Rt. Hon. Mr. Sastri has submitted a report on the conditions of Indian labour with special reference to the rates of wages, hours of work, provision for residence, medical treatment, education, etc. It is a well-documented report, crammed with facts and figures pertaining to the life of the Indian labourer in Malaya. After a careful study of the situation, Mr. Sastri offers a number of suggestions with a view to improve the economic status of the Indian emigrant and provide him with more educational facilities. These suggestions are so modest and reasonable that one may fairly hope they will be accepted. He concludes that given an assurance of active and sympathetic consideration of the improvements suggested, and in particular of steps being immediately taken to restore the standard rates of wages fixed in 1928, non-recruited assisted emigration should be permitted to continue.

The report, however, confines itself merely to the problem of labour and dismisses the broader issues of social and political status as wholly irrelevant under the present circumstances. Problems of labour can hardly be thus isolated for long, and one need not be surprised that even after these improvements are carried out, the demand for political rights that go with settlement will become well-nigh irresistible.

THE PROBLEMS OF LEISURE

BY MR. S. SRINIVASAN, M.A.

THE era of leisure is on us. Dreary hours of unrelenting toil sometimes exceeding 12 to 15 hours of the past century have given way to the modern eight hour working day in almost all civilised countries. Modern technique has made it possible to diminish enormously the amount of labour required to produce the necessities of life for every one.

"No leisure, no pleasure" is a proverb with which most of us agree. But few pause to inquire whether this increasing tendency to distribute leisure evenly throughout the community may have quite problems of its own.

The first and the most obvious problem connected with leisure is the provision of facilities for the intelligent use of it. Man does not live by bread alone. He works not only to live but to be able to express himself in action. To relieve him of necessary work therefore, unless that relief is followed by opportunities of even more worth while work, will not satisfy him. Our education should be carried further than it usually is at present and should aim in part at providing tastes which would enable man to employ his leisure wisely. Without the provision of such facilities, leisure undoubtedly the most precious social gift, will reduce itself into boredom.

The fear that leisure, instead of adding to the happiness of the individual, may weigh him down like a burden is greater in the case of more energetic persons at least. A Ford continues to produce motor cars not because he wants to add to his wealth (which is quite secondary in such instance) but having lived a strenuous life, he cannot adjust himself to one of ease and pleasure.

Such persons in a six-hour or still shorter working day, unless deliberately prevented from doing so, might seek two jobs a day instead of one and may thus accentuate the unemployment problem. The way in which the men-at-the-top collect directorships at present is ample proof of such tendency, which may gather momentum as leisure increases.

Then, again, there are obstacles in the way of increasing leisure itself. The

establishment of a shorter working day is generally talked of as a measure that can be suddenly achieved by a stroke of the pen. It is seldom realised that it is difficult for a country to increase its leisure unless its nationals are protected in certain directions from the full competition of those whose standards of life are lower and whose hours of work are longer. The recent rise of the East as a formidable rival to the Occident in the industrial field is no small measure due to this.

Lastly, a shorter working day means a revolution in our social and industrial habits. To a certain extent this has already taken place. The reduction from 12 to 8 hours since the War have so congested our means of recreation until what used to be regarded as exclusive luxuries of the rich are shunned even by the poor.

Another instance of a change in our social habits is our preference of flats to houses. Many of the houses which admirably served their purpose, when the worker spent 12 hours in the factory, are proving quite unsuitable to a life based on a shorter working day. What is to be done with the houses so vacated?

To say that increasing leisure among members of a community is full of such problems is not to argue that leisure is either not desirable or can easily be dispensed with. On the contrary, life is not worth living without leisure. It is the leisured class in the past that has contributed the whole of what we call civilisation. True it was a minority and a microscopic minority at that. Yet it was that minority that cultivated the arts, discovered the sciences; it wrote the books, invented the philosophies and refined the social relations. But for it, it would not have been possible to bring leisure within the reach of the entire community at all.

What is emphasised here is that the era of leisure would become a gift of doubtful value, unless those who are to benefit by it are prepared for it fully by a study of all the problems that such an era gives rise to.

THE ALL-INDIA NATIONAL CONVENTION

THE National Convention, the first of its kind in this country, convened by the All-India Congress Committee, opened its session at Delhi on March 19, with Pandit Jawaharlal Nehru, President of the Congress, in the chair. It was attended by about 5,000 people from far and near, including 900 delegates consisting of members of the various Indian Legislatures and members of the All-India Congress Committee and the Congress Working Committee. Prof. Indira, Chairman of the Reception Committee, welcomed the delegates.

PRESIDENTIAL ADDRESS

Pandit Jawaharlal then made his Presidential speech in Hindustani—an English version of which was circulated to the Press. He declared that the Convention would be bound by the decision of the All-India Congress Committee on the question of acceptance of offices, and Congressmen would carry out the letter and spirit of the resolutions of the Committee. He emphasised that the decisions of the Convention must be All-India decisions.

The unity of India has to be maintained; so also the unity of our struggle against Imperialism. The chief virtue of this Convention, now or later, is to keep this All-India character of our work in legislatures in the forefront.

Reviewing the results of the elections, the Pandit said:

Where are these pillars of Imperialism in India and exploiters of the Indian masses? Sunk almost without trace, overwhelmed by the sea of Indian humanity, swept away by the big broom of masses from the political scene.

And he read a moral from the results of the elections:

If there is any meaning in democracy, if this complicated and expensive apparatus of elections and voting has any sense behind it and is not an impertinent farce, then the Indian people have spoken, so that even the deaf might hear and proclaim that they will not have this constitution. They have given notice to quit to British Imperialism. This constitution must therefore go,

lock, stock, and barrel and leave the field clear for our Constituent Assembly.

He attributed the failure of the Congress to capture Muslim seats to neglect of work among the Muslim masses and said that it was now for us to go ahead and welcome the Muslim masses and intelligentsia to our great organisation.

Referring to the controversy about Independence, he said:

Independence means national freedom in the fullest sense of the word, it means, as our pledge has stated, a severance of the British connection. It means anti-Imperialism and no compromise with Empire.

He called Dominion Status lawyer's jargon, and declared:

To talk of Dominion Status in its widest significance, even including the right to separate, is to confine ourselves to one group, which of necessity will oppose and be opposed by other groups, and which will essentially be based on the present decaying social order. Therefore we cannot entertain this idea of Dominion Status in any shape or form; it is independence we want, not any particular status.

THE OATH

At the conclusion of the address was witnessed what was, perhaps, the most solemn and impressive demonstration, when about a thousand Congress legislators took the Oath of Allegiance administered by the President. The Oath which was read out in Hindi, has been rendered into English as follows:

I, a member of this All-India Convention, pledge myself to the service of India and to work in the Legislature and outside for the Independence of India and ending the exploitation and poverty of her people.

I pledge myself to work under the discipline of the Congress for the furtherance of Congress ideals and objectives to the end that India may be free and independent and her millions freed from the heavy burdens that they suffer from.

WITHDRAWAL OF CONSTITUTION ACT

When the Convention reassembled on the 20th, Mr. Yakub Hasan, the newly elected member of the Madras Assembly, moved the first resolution drafted by the Subjects Committee, demanding withdrawal

The Finance Bill

A veritable storm of opposition burst in the Assembly when the recommended Finance Bill with the cuts on Sugar duty and Post Card rates restored, came up for consideration on the 20th. Excitement ran high during the debate when speaker after speaker rose to warn the Government in bitter terms of the consequences of what the leader of the Opposition Sjt. Bhulabhai Desai described as the "new despotism of civilisation".

Sir J. Grigg had little to say beyond comforting himself with the maxim "Least said, soonest mended", but the Opposition leader Sjt. Bhulabhai described the Assembly as a delusion and farce, and asked:

Why this waste of money? My country is too poor to afford this wretched luxury and farce. I would rather have the House closed once for all than have this deception carried on any longer.

Needless to say, after this telling indictment, the House rejected the Bill by 67 votes to 40.

The B. N. Ry. Strike Sequel

It may be recalled that about 40,000 Indian workers declared a general strike on December 18 last, which, after continuing for full 60 days, was called off on February 10 last. It was hoped that whatever the differences, the end of the strike after prolonged negotiations would mean a spirit of give-and-take and a return to normal good feeling between employers and the employed. It is a pity that this longed-for settlement should have been so quickly followed by the withdrawal of the Administration's recognition of the B. N. Ry. Indian Labour Union. In his communication to the Secretary of the Union, the Agent says that

the recognition is withdrawn in view of the action taken by the representatives of the Union during the last eight months and the attitude

adopted by the Union as a whole in dealing with its clients which culminated in a general strike.

The Agent's communication continues that from the facts before him the Administration can have no confidence in the B. N. R. Indian Labour Union as it is at present constituted and administered.

The public certainly were not prepared for this surprising turn of events. And Mr. Giri, the leader of the Union, has followed up the Agent's letter with a statement of his own in which he expresses equal surprise that the Agent did not suggest or even hint at the withdrawal of recognition from the Union in his final letter containing the terms of settlement. Such conduct, I can only characterise as hitting below the belt and if it is persisted in and in India, workers will be driven to the question of wisdom in placing any faith in the method of negotiations for the improvement of their conditions.

The Justice Party

Analysing the results of the recent elections in Madras, a contemporary shrewdly remarks that the most noteworthy feature of the elections to the Madras Assembly is not so much the sweeping victory of the Congress as the complete collapse of the Justice Party, which has been in office continuously since the introduction of the Montford Reforms.

The elections to the Indian Legislative Assembly two years ago showed that the Party had lost its hold on the public. It was then stated that the Provincial and District Board elections should show that the results of the Assembly elections were no criterion of the popularity of the Justice Party. This expectation has not been fulfilled.

Why? *Justice*, the organ of the Party, attributes the defeat to unscrupulous propaganda of the Congress. But it has obviously missed the real reason. Our contemporary supplies this and adds:

Shortly, the Party had lost its ideal and has lived on watchwords. The Justice Party, when it was started, had a reason for its existence. It had a mission and a mandate both of which have only been very partially and perfunctorily fulfilled.

Cabinet Changes in Hyderabad

After 44 years in the service of H. E. Highness, Maharaja Sir Kishen Prasad has relinquished his high office of President of the Nizam's Executive Council. The Maharaja's petition and the Nizam's order thereon bear marks of the mutual regard of these two distinguished scions of great historic families in the Deccan.

Sir Akbar Hydari's appointment in succession to Sir Kishen Prasad is widely welcomed as a token of His Exalted Highness' appreciation of his long service and undoubted ability. Much of the progress of the past two decades is due to his consistent backing of progressive measures and the liberality with which he provided the funds for them. That is the outstanding achievement of his career as guardian of the State's finances. His contribution to the forthcoming Federation, as leading representative of Hyderabad and as spokesman of the States generally is well known. Above all, the Nizam and the State will find in Sir Akbar, not only an administrator of ability and experience but one well equipped for the task of guiding the State with tact and judgment in the critical years that lie ahead.

The New Dewan of Kashmir

South India has given yet another Dewan to an Indian State, and we congratulate the Maharajah of Kashmir on the choice of his new Prime Minister. Kashmir is to have the benefit of the ripe experience and administrative ability of Dewan Bahadur N. Gopalaswami Iyengar. We may look forward to as brilliant a regime in Kashmir as Baroda has had under the Dewanship of Sir V. T. Krishnamachari, and Travancore with Sir C. P. Ramaswamy Aiyer to guide her.

Christians and the Depressed Classes

The statement issued by a number of leading Indian Christians in South India, setting forth their duty towards the Depressed and Backward classes is an interesting document which, for breadth of view and magnanimity, deserves wide approbation among all communities. The signatories rejoice, as all good Christians should do, that efforts are now being made by Hindu castemen to secure social and economic uplift for the Backward classes.

Doubtless there must be plenty of disabilities still, but Indian Christians would not care to profit by the discontent caused by grievances of sorts. They do not desire that such discontent as there may be, should be exploited by Christian poselytizers.

Such a statement from leading Indian Christians is not only a generous token of real fellowship but a statesmanlike attempt to consolidate the nation. It should go far to allay suspicion and restore mutual confidence.

Withdrawal of Prosecutions

The C. P. Government have done well to withdraw the prosecutions under Section 124-A and the proceedings under Section 108 Cr. P. C. instituted in Berar in connection with electioneering speeches which contained seditious language. This is a step in the right direction calculated to promote more cordial relations between the Government and the people. The Government frankly realise

that the speeches in Berar were delivered in the heat of the election campaign and that the incident at Mungeli was probably in part due to local exasperation. Apart from these, the recent elections were most orderly and proceeded smoothly without any hitch or breach of the peace. On consideration of all the circumstances, the Government have decided that the prosecutions and proceedings be withdrawn.

FOREIGN AFFAIRS

By "CHRONICLER"

The Late Sir Austen Chamberlain

THE passing of Sir Austen Chamberlain in his 74th year has removed a notable link between the pre-War world and our own. For over 40 years he was a member of Parliament and to the end of his life continued to take an active interest in the debates of the House of Commons, his opinions being always received with consideration and respect by the members of the House, irrespective of party predilections. He occupied some of the highest offices of State with distinction and should, indeed, have been Prime Minister if he had not chosen to surrender the leadership to Mr. Bonar Law in the interest of Party unity. His utter self-effacement and magnanimity of character was never more realised than when he took the blame for the Mesopotamian muddle on himself and resigned the Secretaryship for India. Indeed, it was this self-effacement and integrity of character that was the distinguishing note of his life and which won him the ardent admiration of men like Asquith and Morley, who were on terms of happy intimacy with the Chamberlains in spite of political differences. Now that Sir Austen is dead, the only surviving member of the Chamberlain family is Neville, his step-brother, the present Chancellor of the Exchequer and prospective successor of Mr. Baldwin as Prime Minister.

Massacre in Addis Ababa

The alleged recent massacre in Addis Ababa, after the attempt on Marshal Graziani's life, was drawn attention to by the Archbishop of Canterbury in the House of Lords. He said it appeared that Italian troops, Black Shirts and Labour Corps were encouraged or at least permitted to take reprisals with their own hands,

with the result that on the night of 19th February and on the two following days, there was what could only be described as a general massacre. Bands of Black Shirts armed with bombs, flame-throwers, rifles and pistols ran amok among the natives, and those within the area where the attack occurred and those possessing arms and ammunitions were immediately shot. Bands roamed in the native quarters of the city, set huts on fire and shot those trying to escape from the flames. The estimates of those killed ranged from 2,000 to 6,000.

As we go to Press, it is learnt that three young educated Abyssinians, who studied in England, one, the son of the Abyssinian Foreign Minister, Mr. Herouy, the other two, sons of the Abyssinian Minister in London, Dr. Martin, were butchered during the three terrible days of the Addis Ababa massacre.

The Russian Constitution

Critics of the Soviet Constitution have often wondered how real democracy with the right of criticism was possible of attainment so long as the Central Committee of the Party was held a close preserve of the supporters of the present Stalinist policy. It is, therefore, significant that a move should be made to democratise the constitution. A resolution tending to democratise the whole of the structure of the Russian Communist Party was adopted at a plenary session of the Central Committee Party last month.

The Party decided that while adopting the leading role during the forthcoming elections to the All-Russian Congress of Soviets under the new constitution, the Party must bring itself into line with Democratic practices.

APRIL 1937]

FOREIGN AFFAIRS

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Germany's Lost Colonies

Under the treaty of Versailles, Germany ceded all her Overseas Colonies, the majority under the League of Nations Mandate, to the principal Allied powers.

In Africa, she lost the Cameroons which were divided between France and the British Empire as mandatories; Togoland ceded to Britain; South-West Africa to the Union of South Africa; and East Africa to Great Britain and to Belgium. These territories included about 18,000 Germans and over 12,000,000 natives.

In the Pacific, Germany lost the Marshall Isles to Japan; Samoa to New Zealand; New Guinea to Australia; and Nauru Island to the British Empire. All these territories were placed under League of Nations mandate.

The Fuhrer, in a recent speech, claimed that Germany wanted the colonies back, not for military purposes but exclusively for economic purposes.

It was said that the natives did not want to belong to Germany, that the colonies were not administered properly by the Germans, and that these colonies had no true value. If this is true, this valuelessness will also apply to the other nations and there is no reason that they should wish to keep them from us.

In Spain

"The rout of the Italians in the Guadalajara sector is complete," asserts a Madrid *communiqué* issued in the third week of March.

Spanish Government troops on the Guadalajara front claim to have reached the point on the Aragon Road, from which the insurgents launched their big attack on March 8.

This indicates an advance of over 20 miles since the counter-offensive started on March 18. The advance continues towards Syguenza, from where the Government forces are now only six miles away.

Nazis in Austria

Dr. Schuschnigg, the Austrian Chancellor, has dismissed Herr Neustaedter Stuermer, Minister of Security. The dismissal is the culmination to the aggravation of Austro-German relations, which has been going on for some time behind the scenes and which recently manifested itself in a sharp newspaper war between the two countries.

Herr Neustaedter Stuermer became a member of the Cabinet in 1936 as a representative of the Austrian Nazis. His appointment was one of the consequences of the Austro-German Agreement of June 11, 1936. His Nazi sympathies have brought him into sharp conflict with the Chancellor.

Dr. Schuschnigg is himself taking over the Security portfolio, thus further increasing his personal power.

In Vindication of Sir H. Gough

A long and striking message from Mr. Lloyd George frankly acknowledging that whoever was accountable for the disaster to the Fifth Army in France in the famous retreat in March 1918, it was certainly not General Sir Hubert Gough was read at the annual reunion dinner of the Fifth Army's Old Comrades' Association. Mr. Lloyd George was to have been the principal guest, but he was absent through a cold. During the proceedings, General Gough paid a high tribute to Mr. Lloyd George for clearing both him and the Fifth Army of a long standing slur. He declared that Mr. Lloyd George had been grossly misinformed, but a lesser man would have smoothed his conscience by letting sleeping dogs lie after the lapse of so many years.

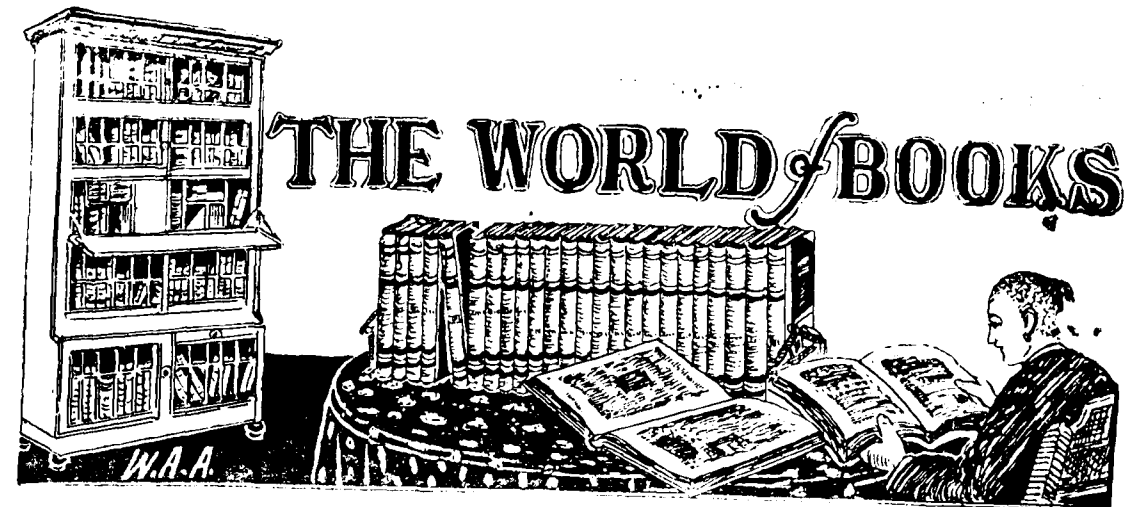
DIARY OF THE MONTH

—:o:—

- Feb. 23. The Socialists in U. P. oppose office acceptance by the Congress.
- Feb. 24. Viceroy appeals to the Princes re. accession to Federation.
- Feb. 25. Sir Bhupendranath Mitra is dead.
- Feb. 26. The Maharaja of Patiala is elected Chancellor of the Princes' Chamber.
- Feb. 27. The A. I. C. C. meet in Wardha to decide the office acceptance question.
- Feb. 28. Mr. C. C. Biswas is appointed Judge of the Calcutta High Court.
- Mar. 1. The Parliament of Religions meets at Calcutta under the presidency of Sir Brajendranath Seal.
- Mar. 2. Sir M. Viswesvaraya delivers the Convocation address to the Benares University.
- Mar. 3. Mr. C. R. Reddy resigns from the Congress.
- Mar. 4. H. E. Sir Robert Reid takes charge of the office of Governorship of Assam.
- Mar. 5. The House of Commons passes the British Defence Loan Bill.
- Mar. 6. Rt. Hon. Sastri's report on Labour Conditions in Malaya is published.
- Mar. 7. The Japanese Foreign Minister announces that Japan desires a *rapprochement* with Britain.
- Mar. 8. The Parliament of Religions concludes its sitting at Calcutta.
- Mar. 9. The Conference to consider the question of access to raw materials meets at Geneva.
- Mar. 10. Sir Maurice Hallett assumes the Governorship of Bihar.
- Mar. 11. Sir Akbar Hydari is appointed President of the Hyderabad Council.
- Mar. 12. Sir Frank Noyce opens the Institute of Sugar Technology in Cawnpore.
- Mar. 13. The Cricket Club of India extends an invitation to Lord Tennyson's team.
- Mar. 14. Mr. J. C. Nixon is appointed to act as Finance Minister during the absence of Sir James Grigg.
- Mar. 15. A. I. C. C. decides for acceptance of office wherever Congress is in majority.
- Mar. 17. Sir Austen Chamberlain is dead. —Mr. Subash Chandra Bose is released.
- Mar. 18. Assembly throws out the Congress Party's amendment re. reduction of Salt duty.
- Mar. 19. Pandit Jawaharlal Nehru opens the National Convention at New Delhi.
- Mar. 20. The President of the National Convention administers the Congress Oath.
- Mar. 21. All-India Political Prisoners' Relief Conference meets in New Delhi under the presidency of Mr. Sarat Bose.
- Mar. 22. Pandit Malaviya agrees to re-enter the Indian Legislative Assembly.
- Mar. 23. Dewan Bahadur N. Gopalaswami Iyengar is appointed Prime Minister of Kashmir State.



PT. JAWAHARLAL NEHRU



THE BELLE OF BALI. By A. S. Wadia.
J. M. Dent & Sons, Ltd., London.

Mr. A. S. Wadia has again shared with us all the delights of an extremely interesting travel tour. This time his itinerary was from Bombay to Colombo, Singapore and Dutch East Indies, and so back again *via* Madras to Bombay. But it is quite clear that, while his glimpses of all the other stopping places on his tour afforded him pleasure and profit, it is to Bali that island of enchantment, that his thoughts will ever fondly backwards turn. We fail to imagine any reader so dull a clod that he will not, on reading this book, make a mental vow to go and see Bali before he dies! And Bali, for us now, must remain ever personified as the beautiful, dusky maiden of Mr. Wadia's illustrations, graceful, charming, absolutely natural, and smiling at us with a complete absence of self-consciousness or mock-modesty.

Mr. Wadia gives us an interesting account of the beliefs of this gentle and sweet natured people. To them, Bali is Heaven on earth, and all other countries are places of punishment. When a good Balinese dies, he goes to a spirit world very much resembling Bali. When the time comes for him to be reborn, he is allowed to return to Bali. Should God, however, wish to

punish him for any evil in a former life, he is then reborn into some other country. And, indeed, when we think of our own countries with their fears and hatreds of each other, Bali, with no wars, no strikes, no religious quarrelings, no fashions, etc. etc., seems a veritable earthly paradise. Mr. Wadia makes a moving plea that Bali should be allowed to be uncorrupted by the forces of our so-called civilisation.

The book is written in a very simple, readable style, while the many photographs are real works of art. The whole get-up of the book, with its finely produced illustrations and excellent printing, is most attractive.

THE STORY OF INDIAN CIVILISATION. By C. E. M. Joad. Macmillan & Co., Ltd.

In this book, Prof. Joad gives us what one may call a series of historical vignettes as vivid as they are impressive. His plan is to select those aspects of Indian history which have seemed to him significant or distinctive. As might be expected, the writer's interest is mainly attracted by the thought and culture of India, which have pride of place in this impressionist sketch rather than the political history of the country. Designed to supplement his well known "Story of Civilisation", the book is of interest alike to students of Universities and to laymen eager for knowledge of India's great heritage of ancient civilisation and culture.

SHAKESPEARE CRITICISM, 1919-1935. Selected by Anne Bradby. World's Classics, Oxford University Press.

This is a collection of critical essays on Shakespeare and his art by scholars of various schools of thought since the War. An earlier volume of the World's Classics dealt with Shakespearean criticism of an earlier generation. The critical standards of different ages vary; and in this companion volume we have what one may call the modern approach to Shakespeare revealing the change in our attitude to his art. There have been as many Shakespeares as there are critics, and the conventional Shakespeare of an earlier generation has given place to a variety of unconventional Shakespeares. Much water has flown under the bridge since Johnson and Coleridge had had their say, and the present volume throws light not only on certain aspects of Shakespeare's craftsmanship, but on the methods of our own approach to his art. For reasons of difficulties with copyright, Raleigh and Bradley—the two great Shakespearean scholars—are omitted but over a dozen other critics of note—like J. M. Robertson, T. S. Eliot, Middleton Murry, and Edmund Blunden—are represented in the collection. Apart from the value of these studies as interpreting Shakespeare, they afford entertaining reading as essays in criticism.

THE TWENTY-THIRD PSALM: IN SILENCE. By Evelyn Whitell. L. N. Fowler & Co., London.

The author divides the twenty-third Psalm "The Lord is my shepherd, I shall not want, etc." into twelve texts, and supplies each of the twelve months in the year with ennobling thoughts, helping the aspirant to reach God-consciousness through silent meditation and fruitful works of *Ahimsa* and *Dharma*.

THE ETHICS OF POWER OR THE PROBLEM OF EVIL. By Philip Leon. George Allen and Union. Price 10s. 6d. net.

In this book the author points out how most of the commonly known virtues are tainted by egotism, are really manifestations of egotism and do not belong to the realm of genuine morality. Genuine morality, he says, is Goodness, a desire to embody Goodness, the only truly catholic and universal spirit. All notions of God created and worshipped by egotists have only promoted discord, while genuine morality, *viz.*, Goodness is the only sure path to harmony. The author defines this superior Goodness as an 'at-oneness', an intimacy or communion with a person as person, without reference to his nation, community, class, taste, interest, etc. This desire to be 'Good' is inconsistent with praise or blaming. It heals evil by forgiving and does not judge men as good or bad. Patience, all-suffering patience, which enables one to enter into and become "all-men" is one of the chief instruments of this genuinely moral life. The good man shall not even have an inward sense of being meritoriously good. While most good men we see are only decent men, the really 'good' man who is not egocentric but is agathocentric (*i.e.*, centred about goodness), is rare; he is really a superman. The salvation of individuals, of nations and thereby of the world lies in the revolution of the substitution of egotistic ethics by the ethics of the genuine morality of goodness, which alone can save the world from the Dance of Death that militant egotism is performing. The best contribution of this work of Philip Leon is this ethics of the transcendental Absolute of Goodness as such,

KUPPUSWAMI SASTRI COMMEMORATION VOLUME. The Presidency College, Madras.

There can be no more appropriate way of honouring a scholar than by publications of this kind, to which pupils, friends and



PROF. KUPPUSWAMI SASTRIAR

fellow-scholars contribute studies on subjects in which the person so honoured is interested. In the volume under notice, the Professor's own pupils and a number of distinguished scholars from different universities have co-operated. The result is a weighty and authoritative volume of studies in Indology, such as would delight the heart of a savant. There are no less than 25 such studies by as many scholars including Dr. Ganganath Jha, Dr. A. B. Keith of Edinburgh, Dr. Otto Strauss of Germany, Dr. Charpentier of Sweden, Dr. Edgerton of Yale and a galaxy of others. The volume is a tribute to the Professor's influence as a teacher, and an attractive token of the respect and esteem in which he is held by contemporary scholars.

THE INDIAN COMPANIES ACT as amended by Act XXII of 1936. The Law Printing House, Madras. Price Rs. 3.

The book is divided into two Parts, one Part containing the bare text as amended by Act XXII of 1936, and the other Part containing the Old Act before amendment. One attractive feature of this edition is that the Sections of the Act after its amendment are placed in juxtaposition with the corresponding Sections of the Act prior to its amendment, so that even the lay reader can find at a glance all new changes.

Apart from its interest to the Bar, this revised and up-to-date edition of the Companies Act must be welcome to the whole commercial community.

BOOKS RECEIVED

CREATIVE MORALITY. By Dr. L. A. Reid. Allen and Unwin.

BIOGRAPHY OF A FAMILY. Catherine de Medici and Her Children. By Milton Waldman. Longmans Green & Co., London.

HANDS AND FEET. By Swithin Roberts. Macmillan & Co., Ltd., London.

SOMETHING OF MYSELF: The Autobiography of Rudyard Kipling. Macmillan & Co., Ltd., London.

ELSIE FORGEATY-RHYTHM. George Allen and Unwin.

SEA-BORNE TRADE OF BRITISH INDIA up to 31st March 1936. Manager of Publications, Delhi.

CHRISTIANITY FROM THE HINDU EYE. By C. R. Jain. 100 Pages. To be had of Pannalal Jain, Bara Daresba, Delhi.

THE SIDDHANTALESANGRAHA OF APPAYYA DIKSHITA. Vol. II. Roman and Sanskrit Texts. Edited by S. S. Suryanarayana Sastri. University of Madras.

CURRY AND RICE. By E. T. Brown. The Fortune Press, 12 Buckingham Palace Road, London.

STUDIES IN TAMIL LITERATURE AND HISTORY. By V. R. Ramachandra Dikshitar, M.A. University of Madras.

CONCEPTION OF MATTER ACCORDING TO NYAYA-VAISESIKA. By Umesha Mishra, M.A., D. Litt. With a Foreword by Dr. Ganganath Jha. Published by the Author, Bank Road, Allahabad.

THE SILVER WORLD. An essay on the ultimate problems of philosophy. By Dr. Aegidius John, Ph.D. George Allen & Unwin Ltd., London.

THE PHILOSOPHY OF RELATIVITY. By A. P. Ushenko. Associate Professor of Philosophy, Michigan University. George Allen & Unwin.

Hyderabad

THE HYDERABAD CABINET

"I am always at the services of the State and whenever called upon shall take up the responsibility" in these words Maharaja Sir Kishen Pershad Bahadur



THE RT. HON. SIR AKBAR HYDARI

presented a petition to the Nizam requesting that he should be relieved from the onerous duties of the premiership. This petition of Sir Kishen Pershad and the appointment order of Sir Akbar Hydari are contained in a *Gazette Extraordinary* issued in the second week of March.

While regretting the Maharaja's retirement, His Exalted Highness pays high tributes to the Maharaja's service to the State and the Royal family and has issued orders appointing Sir Akbar Hydari as President of the Executive Council for a period of five years.

NIZAM AND DEPRESSED CLASSES

Replying to the address presented to him by the Depressed Classes on his Silver Jubilee, H. E. H. the Nizam observed:

"On account of their indigence and lack of education, they are entitled to more consideration at the hands of Government, especially because their number is very large in my State. I am glad to hear that attention is being paid to their education, and I hope that my Government will specially see to their educational advancement and general welfare so that beneficial results may accrue in respect of this community, and with a change in their present condition this class will take its proper place in the comity of communities."

THE OSMANIA UNIVERSITY

The advantages of adopting a common script for Indian languages were mentioned by the Hon. Sir Shah Mahomed Sulaiman, Chief Justice of the Allahabad High Court in his address at the Convocation of Osmania University last month.

He remarked that it was not beyond the range of possibility that at some distance in the future, the Roman characters would be adopted as a common script for Indian languages, though at present linguistic jealousies made such an idea repugnant to most people.

A MUSLIM WOMAN'S HEROISM

A fine act is noticed officially by the inclusion in the Honours List of the name of Begam Ashrafunnisa of Hyderabad, Deccan. The bravery and coolness of mind by which she won the Medal of the British Empire Order were shown in terrible circumstances in a fire that cut off exit from a cinema. With her sari she lowered five women to safety and worked so long to help others that she had at last to jump from a height herself, injuring herself in so doing.

Mysore

INCOME-TAX INCIDENCE IN MYSORE

The Commissioner of Income-tax in Mysore, in his report for 1935-36, states that the net demand and collection under income-tax for the year amounted to Rs. 15,52,408 and Rs. 14,93,351, respectively, against Rs. 16,55,715 and Rs. 15,99,300 in the preceding year.

The net demand under super-tax amounted to Rs. 8,47,563 and the net collections to Rs. 8,44,486, while in the year 1934-35 they were Rs. 7,77,975 and Rs. 7,75,933, respectively.

The increase in revenue is said to be due mainly to the increase in the income of the gold mining companies.

BANK OF MYSORE

Presiding over the annual meeting of the Bank of Mysore at Bangalore on February 5, Sir K. P. Puttanna Chetty, the Chairman, stated that the profits for the year 1936 amounted to Rs. 452,025-10-5 which added to the carry-forward from the previous year left Rs. 559,789-15-11 available. After payment of an interim dividend of 12 per cent. together with a bonus of 2 per cent. for the first half year, Rs. 75,000 was placed to the credit of reserve for contingencies.

MYSORE PEOPLE'S CONFERENCE

The second conference of Mysore Peoples' Federation, held at Kolar, passed a resolution declaring that the proposed India Federation was highly unsatisfactory as it does not provide for election by people of the representatives of Indian States to the Federal legislatures.

It was further resolved that it would be difficult if not impossible for Mysore to join the Federation without the abolition of the entire subsidy.

Baroda

BARODA ASSEMBLY

The State Legislative Assembly met in the first week of March with Sir V. T. Krishnamachariar, Dewan President in the chair.

The President in his speech referred to the measures of importance introduced since the session of the Assembly held in September last, and laid stress on the arrangements made for bringing the agriculturists in close touch with the improvements which had been tried and found successful in the Government farms.

The Dewan concluded with an appeal not only to the members of the Assembly but also to all others in the State, who were interested in improving the economic condition of agriculturists to co-operate with the Government in the great task.

DEBT RELIEF LEGISLATION

The Baroda Administration Report for the year 1935-36 brings in relief the series of legislations passed by the Government to mitigate the hardships caused to agriculturists by the fall of prices of produce. The Government passed the Agriculturist Debt Regulation Act and the Debt Conciliation Act. The first enables courts to examine the history of all debts and frame a balance-sheet on an equitable basis and also a time-table for repayments, and the second aims at the establishment of conciliation boards for bringing about amicable settlement of debts. Another measure for ameliorating the condition of agriculturists was the amendment of the Land Revenue Act with the object of compelling landholders to grant to their tenants remissions or suspensions of rent.

Travancore**UNIVERSITY FOR TRAVANCORE**

The question of a University for Travancore is raised in a resolution given notice of for discussion at the ensuing meeting of the Senate of the Madras University. The resolution, which is sponsored by Mr. S. Ramachandra Aiyar, runs as follows:

"That the Senate recommends to the Local Government the recognition of Trivandrum as a University."

ELECTRICAL ACTIVITIES

It is understood that the Trivandrum Electric Power House have prepared a scheme, estimated to cost about Rs. 70,000, to supply the Neyyatinkara Municipality with electricity for 300 street-lights.

Cochin**COCHIN AND FEDERATION**

The Government of Cochin constituted a Committee consisting of nine elected members of the Cochin Legislative Council for the purpose of consultation on matters arising out of the State's entry into the proposed All-India Federation.

The Committee held three meetings under the chairmanship of Sir Shanmukham Chetti, K.C.I.E., the Dewan of Cochin. Besides the members of the Committee, Mr. T. S. Narayana Aiyar, the Secretary to Government and Mr. N. D. Varadachariar, the Legal Adviser to the Government on Federation were also present during the discussions.

After a series of sittings, the Committee unanimously came to the conclusion that provided the vital interests of the State are adequately safeguarded, it would be of advantage for the State to enter the proposed All-India Federation.

Nepal**MAHARAJA'S SILVER JUBILEE**

The celebration of the Silver Jubilee of His Majesty Maharajadhiraj Tribhuban Bir Bikram Shah Deva, King of Nepal, commenced at Khatmandu on Monday, March 8.

A Royal salute of 31 guns was fired at 8 a.m. and the ceremonies began with the performance of religious rites in the Yajna *mandap*, which had been specially erected for the occasion, near His Majesty's palace at Narayanhitty.

His Majesty then worshipped at the shrines of Pashupatinath and Guhyeswari, the deities whose blessings are invoked by Nepalese Kings and Rulers at the commencement of all important ceremonies.

A marked feature of the Jubilee Celebrations was the release of prisoners.

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SECRETARY.

Nov. '37.

INDIANS OVERSEAS**Malaya****INDIAN LABOUR IN MALAYA**

The Rt. Hon. Srinivasa Sastri has submitted his report on the conditions of Indian labour in Malaya. It will be remembered that in November last along with Mr. G. S. Bozman as adviser, Mr. Sastri was deputed by the Government of India to study the conditions of Indian labour with special reference to the rates and payment of wages, hours of work, provision for residence, medical treatment, education, subsidiary occupation, etc., sex-ratio and political and social status.

In this report, Mr. Sastri points out that there is no justification for preventing Indian labour from emigrating to Malaya. Given an assurance of active and sympathetic consideration of the improvements suggested, and in particular of steps being immediately taken to restore the standard rates of wages fixed in 1928, non-recruited assisted emigration should be permitted to continue.

Among the suggestions, he puts forward are:

Voluntary assisted emigration must continue and the Kangani system should not be revived; Standard wages should be restored and the rates should apply throughout Malaya.

Indian representation on the Immigration Committee should be increased by addition of two more Indians.

Exemption should be given to Malaya from the sex-ratio rule for the present.

In a supplementary report, Mr. Sastriar discusses the question of facilities for secondary and higher education for Indians, the representation of Indians on Public bodies, and the appointment of Indians to the Public Services in Malaya in addition to his report on the conditions of Indian labour in Malaya.

Discussing the facilities for education, he says that he was given an explicit

assurance that no question of racial discrimination was permitted to invade either the policy or the administration of the Education Department.

Regarding the appointment of Indians to the Public Services, he says that the exclusion of Indians from the Services was restricted to administrative posts carrying executive responsibility.

South Africa**ANTI-ASIATIC LEGISLATION**

"I cannot help feeling that the anti-Asiatic legislation now being introduced in the South African Parliament will have a bad effect on the little hope which has been raised by the Hofmeyr Delegation," says Sir Purshotamdas Thakurdas, President of the Imperial Indian Citizenship Association, in an interview to the *Associated Press*. Sir Purshotamdas adds:

I cannot understand the mentality of the South African Parliament which may lead to passing such discriminatory legislation. If the Europeans cannot be employed by statute by Indians in South Africa, is one to understand that Europeans will refuse to serve under Indians anywhere else, or is it merely in South Africa that they want artificially to maintain what they may regard as the prestige and dignity of the Whites. One cannot sufficiently condemn the latter mentality if that be at the bottom of the contemplated legislation. The prohibition of mixed marriages between Indians and Europeans is again short-sighted and unnatural. Such mixed marriages are not prohibited by law in any other European country and it is difficult to understand why the Whites of South Africa want to be more White than the Whites of Europe.

Sir Purshotamdas, continuing, says:

I feel that efforts at legislation like this and the sort of action which is threatened to be taken in Zanzibar cannot possibly help the attachment of Indians to the British empire as it exists today and every well-wisher of British connection must deplore them. Efforts at legislation of this sort smack a deliberate attempt to provoking a sense of humiliation amongst the Indians in South Africa, and India cannot be blamed if Indians seek to exercise their power such as it may be to retaliate in such a manner as they can. The whole thing to my mind reveals bankruptcy, not only of statesmanship but even of a sense of justice and ordinary humanity. It is to be hoped that Mr. Hofmeyr's bold stand against such legislation will still prevent such a tragedy.

Indians Abroad

THE ASSEMBLY DEBATE

There was a full dress debate in the Legislative Assembly on March 8 on the subject of Indians Overseas, which the Congress Party took up as their first target of attack on the Budget demands. Mr. Mohanlal Saxena moved that the demand under the head Department of Education, Health and Lands be reduced by Rs. 100 to discuss the question of the treatment of Indians abroad. The front-benchers participated in the debate, and speakers included Mr. Hossainbhai Laljee, Mr. L. K. Moitra, Mr. F. E. James, Sir Cowasjee Jehangir and Mr. Bhulabhai Desai. Sir Jagdish Prasad spoke in defence of the Government position.

Mr. F. E. James assured the House that the European group was cent. per cent. with all those who pressed for rights of Indians abroad.

Sir Cowasjee Jehangir said that the Government of India should represent the case of Indians abroad before His Majesty's Government and show that the vote of the House would be a censure of the Colonial Office and His Majesty's Government.

Mr. Bhulabhai Desai declared that he could not accept patronising sympathy extended to Indians for long period of time, as he knew that it had never been translated in practice on any critical occasion to any useful purpose. Indian settlers abroad had suffered privation, jail, segregation, exile and confiscation of property, but no help came forth from the Government here or in England. He asked why the Government of India did not take any retaliatory measures against those countries who had treated Indians

badly under the powers conferred on them by an Act of the Assembly passed in 1924. If they were genuinely sincere in their intentions, they would have taken upon themselves the task of piloting the Reciprocity Bill sponsored by Mr. G. V. Pant.

Sir Girja Bajpai assured the House that the Government had done everything in their power to improve the position of Indians abroad. What the Government of India deserved was the support of every section of the House and not a vote of censure.

Sir Jagdish Prasad referred to the clove industry and debt decrees in Zanzibar and said that a settlement was in sight. He pleaded that situated as we are, working under conditions which we do at present, we hope that the House in its calmer moments will agree that the only weapon which we have at present is that of moral suasion, justice of our cause and the rightness of our reasoning. Sir Jagdish Prasad urged the House to consider whether the injury likely to be caused by retaliatory measures to South Africans in India would in any way be comparable to the injury which might be caused to Indians in South Africa.

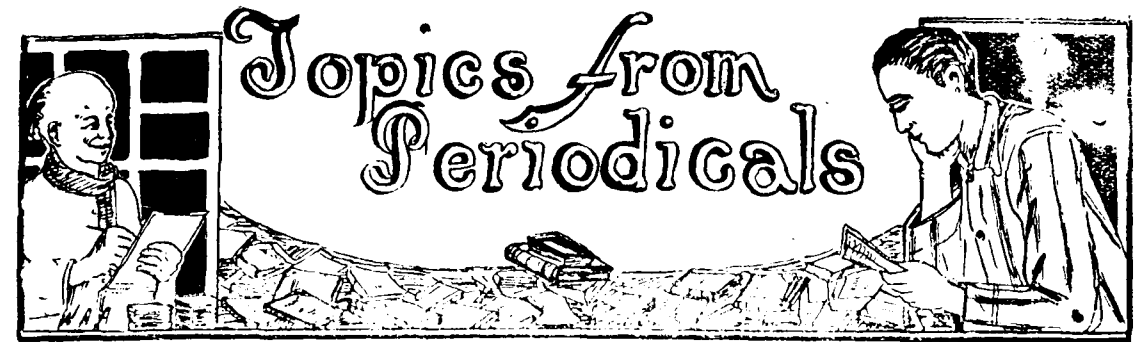
Mr. Saxena's motion was passed unanimously.

The Dominions

INDIANS IN THE DOMINIONS

At a recent sitting of the Assembly, Mr. Satyamurti asked: Will the Government examine the question of the treatment of Indians in Canada or Australia and bring the Canadians and Australians resident in India on the same level?

Sir G. S. Bajpai replied that the question fell into two parts. As regards the treatment of Indians already permanently settled in the Dominions, no discrimination was made against Indians settled in Australia, Canada or New Zealand except in the matter of franchise. As regards Indians not permanently settled, he promised to have the question examined,



ANCIENT INDIAN POLITY

In the course of a thoughtful article in the current issue of the *Modern Review*, Sri Aurobindo Ghose discusses the political evolution of ancient India. The ordinary development, as in most other countries, was in the direction of an increasing emphasis on the control of the king as the centre, head and unifying factor of a more or less complex system of administration. But for a long time it was combated and held in check by a contrary tendency that resulted in the appearance of strong city or regional republics. The king became either a hereditary or elected executive head of such republics.

This turn must have come about in many cases by a natural evolution of the power of the assemblies, but in others it seems to have been secured by some kind of revolution and there appear to have been vicissitudes, alternations between periods of monarchial and periods of republican government. Among a certain number of the Indian peoples, the republican form finally asserted its hold and proved itself capable of a strong and settled organisation and a long duration lasting over many centuries. In some cases they were governed by a democratic assembly. It is unfortunate that we know little of the details of the constitution and nothing of the inner history of these Indian republics, but the evidence is clear of the high reputation they enjoyed throughout India for the excellence of their civil and the formidable efficiency of their military organisation.

But Indian monarchy, previous to the Mahomedan invasion, was not in anyway a personal despotism or an absolutist autocracy. It had no resemblance to the ancient Persian monarchy or the monarchies of Western and Central Asia or the Roman imperial government or later European autocracies.

The Indian king exercised supreme administrative and judicial power, was in possession of all the military forces of the kingdom and with his Council alone responsible for peace and war and he had a general supervision and control over the good order and welfare of the life of the community, but his power was not personal and it was besides hedged in by safeguards against abuse and encroachment and limited by the liberties and powers of other public authorities and interest who were, so to speak, lesser co-partners with him in the exercise of sovereignty and administrative legislation and control.

He was in fact a limited or constitutional monarch, and "even the continuance of his rule was far more dependant than that of mediæval European kings on the continued will and assent of the people".

For a greater sovereign than the king was the Dharma, the religious, ethical, social, political, juridic and customary law organically governing the life of the people.

This impersonal authority was considered sacred and eternal in its spirit and the totality of its body, always characteristically the same, the changes organically and spontaneously brought about in its actual form by the evolution of the society being constantly incorporated in it, regional, family and other customs forming a sort of attendant and subordinate body capable of change only from within—and with the Dharma no secular authority had any right of autocratic interference. The Brahmins themselves were recorders and exponents of the Dharma, not its creators nor authorised to make at will any changes, although it is evident that by an authoritative expression of opinion they could and did favour or oppose this or that tendency to change of principle or detail. The king was only the guardian, executor and servant of the Dharma, charged to see to its observance and to prevent offences, serious irregularities and breaches. He himself was bound first to obey it and observe the rigorous rule it laid on his personal life and action and on the province, powers and duties of his regal authority and office.

This subjection of the sovereign power to the Dharma was not an ideal theory inoperative in practice; it was in fact a living reality fraught with very large political consequences.

INDIA AND THE LEAGUE

"India has been associated with the League for the last 16 years. It may be pointed out that during this long period the training which the League has vouchsafed to us has been quite negligible and there is no knowing that the scope of such training will widen in the future," writes Dr. Naresh Chandra Roy in the January number of the *Calcutta Review*.

It may only be pointed out here that if India has not gained much in this field by its long connection with the League, for that the Government of India and the Indian people are largely to blame. The Indian people ought to have brought pressure to bear upon the Government of India, and the Government of India in their turn ought to have brought pressure, whenever necessary, to bear upon the League authorities.

Dr. Roy pleads for the appointment of Indians in the League Secretariat. India's delegates to the League Assembly should have definite instruction every year to raise this subject in the plenary sessions of the Assembly and in the meetings of the Committees.

In this connection as well as on wider grounds, it may be advisable for the Government of India to establish a permanent Legation in Geneva. The presence of a *liaison* officer at the headquarters of the League will be of considerable utility to the Government. Some of the states of Europe, including Czecho-Slovakia, have such legations in Geneva, and India may with profit imitate their example. The establishment of a legation will administer at once a tone of seriousness to the association of India with the League and will help much in changing the attitude of other countries towards the position of India in this organisation. It will help this country in winning a seat in the Council and securing her due share in the offices of the Secretariat. Much of course will depend upon the gentleman chosen as the *liaison* officer. But if the Government of India mean business, no drone at least will be pitchforked in this responsible office.

Anyway it mainly depends now on the Government of India whether the people of this country should continue to be hostile to our connection with the League or whether they should learn to regard this connection as really honourable and helpful to us. Nor should the Indian people regard the League business as the business of the Government of India alone. They should regard it as their own and do everything constitutionally possible to derive proper benefit from our association with the League and due return for our large contribution to its funds.

HINDUISM AND UNTOUCHABILITY

Dr. Radhakumud Mookerji contributes an article under the above caption to the February number of the *Aryan Path*. He chronicles the labour of several generations of social and religious reformers in India, who have fought the sin of untouchability. From the Epic period up to the present period, important religious movements and sects, whose founders were of lower castes and yet attracted to themselves disciples from the higher castes by the force of their personality, emphasise the central principle of Hinduism which, in all ages, has given proper honour to religious life and spirituality, wherever found, without reference to birth or caste.

No Hindu saint who has been a teacher, has ever felt called upon to observe the restrictions of caste in his admission of pupils to Wisdom. The only test for such admission was the inner spiritual fitness. The example of Rishi Gautama in imparting highest knowledge to a pupil of uncertain parentage has been followed through the ages as a fundamental precept of spiritual life.

The future of a religion is assured that can abolish all social divisions and inequalities in the realm of the spirit where all are treated as free citizens irrespective of caste, and that can offer equal opportunities for self-fulfilment to all its votaries. The religious history of medieval India holds the record for the bountiful crop of real reformers it brought forth in the lowly ranks of a so-called caste-ridden society, which yet did not allow caste to govern its religious life but gave full scope to spirituality wherever it was found. Hinduism can find in its own glorious past ample material for building up a brighter future. It should draw upon its abundant resources of renovation accumulated through the long ages of its unique creative history. Those resources include the fruit of at least 6,000 years of literature, art, philosophy, religion and skilled industry and, above all, of synthetic social systems and constructions demonstrating the conquest of spirit over matter, of soul over sense. The history of Hinduism offers a wide range of choice in cults and concepts, in *motifs* and symbols, a variety of approaches to Truth, and of ways of progress to accommodate all possible racial aptitudes and conditions within its comprehensive fold.

INDIAN NATIONALISM

Writing on the "Religious Values of Contemporary Indian Nationalism", Rev. Nicol Macnicol says in the *Review of Religions* that

nationalism is not a new factor, but it has greatly extended its sway in recent years. It has infected every department of our lives. When the fever is at its maximum, nationalism may assume, because of its intensity and the grasp it lays upon its victim, a quasi-religious character. Its votaries are to be found among all races, but their fervour finds most ardent expression at present in some of the lands of Europe and of Asia. India provides a typical example.

The elements that go to making a nation are imponderable. India certainly possesses physical and biological conditions which help towards nationhood. Among the characteristics which unify its inhabitants, the most important is possession of certain spiritual attributes that possess immense significance for the creation of a sense of national identity—common memories and common aspirations which draw them instinctively together.

This, then, is nationalism, a sense of unity and a seeking to express this unity in forms of government to which the people are ready to submit themselves. In the case of India, one serious danger to national unity lies in the deep cleavage separating Hindu and Muslim. It cannot be doubted that India will encounter here one of the most crucial tests of the power of nationalism over disruptive forces of another order. There are influences at the same time that tend to strengthen and inflame nationalist ardour. One that is specially significant arises from the fact that India is under foreign control. Under such constraint, nationalist enthusiasm attains the intensity of passion.

But the evil consequences of nationalism elevated to a position of divine authority are open and manifest, just as they are so patent in the countries of the West.

They are apt to conceal from us the real benefits that the national spirit properly used may well bring with it. There is danger lest we forget that the formation of the larger aggregate of the nation is a natural and healthy consequence of the progress of the human race to higher levels of development. It is a training ground for service in a wider world.

The writer thinks that the narrowness of nationalism warps the best minds of the country of a certain breadth of vision. He attributes this spirit of nationalism to Gandhiji's preference for the religion of his fathers and to many enlightened Indians' adherence to caste discipline. There is yet another symptom which the writer brings to our notice—this spirit of nationalism vitiating the highest principles of Hinduism.

One of the chief evidences of Hinduism's high civilisation has been its emphasis on *ahimsa*, a doctrine often interpreted as enjoining love, not only to fellow-men but to the lower animals. In consequence, the Hindu religion has been in the main deeply opposed to the sacrifice of animals. And yet we are told that there has been in recent years a marked revival of this practice. The motives behind this return to barbarism are mainly those that nationalism supplies—a return to the religion of ancient days on the one hand, and on the other, by eating meat, to restore virility to the nation in a day when "might matters more than right". "We must," says one of their religious leaders, "strengthen Hindu muscles."

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WHY INDIA IS POOR

Sir Hari Singh Gour, writing in the February number of the *Hindustan Review*, observes that the only hope of India's prosperity lies in her adopting Western methods of production and discarding old primitive methods. In spite of severe competition, he deplores that India still clings to her pristine ways, and she hopes to move the hand of the clock backwards, because she is not prepared to run with it.

This is the root-cause of her poverty. The race between handicraft and machinery is a race between a pigmy and a giant; and the pigmy has no chance and no boosting of the pigmy will make the people prefer coarse homespuns, uneven knotted and dear cloth to cheap velvet finished textiles turned out by the mills at a fraction of the cost of the Khaddar.

The fact that this Derby between the doukey and the Arab is still proceeding, shows the low mentality of my countrymen. They ceased to think three thousand years ago and they have not started thinking yet, and it is time they did if they do not wish to remain poor. The poverty of India will begin to disappear if the people will begin to think what is wrong with them. Foreigners are not interested in preaching to them a homily on a subject so delicate and yet so vital to their growth. But if we wish to improve India, we must reconstruct India. And India cannot be reconstructed upon old foundations which have given way long ago. Her reconstruction must proceed upon a new site clear of old odours and far away from the old dustbins and rubbish heaps, from which she must escape. It requires courage and strength. When it comes, India will be no longer poor.

KINGS WITHOUT THRONES

Edward's recent abdication reminds us that he is but one of a goodly number of royal wanderers, says the *World Digest*, which gives a partial roll-call of kings without crowns.

The twenty-four years old Archduke Otto, claimant to the throne of Austria, is foremost of the kings in exile.

Alfonso XIII, who abdicated in 1931 and fled to escape rebels, is the gay blade of the royal exiles. A familiar figure on the Riviera, he spends lavishly, dresses well.

He is estranged from his wife, ex-Queen Victoria, who was said to have complained of his extravagance. Alfonso is reported to have between \$2,000,000 and \$5,000,000 in ready cash and several million more in investments.

Like King Prajadhipok of Siam, the deposed Negus of Ethiopia lives with his family in England. The extent of his wealth is a mystery. Reports still circulate that he brought chests of money and jewels with him when he fled from Addis Ababa before Mussolini's armies but the Negus maintains he is virtually penniless.

The ex-Kaiser of Germany, living quietly among his gardens, his library and wood chopping at Doorn, Holland, need never worry about money. He has abandoned hope of ever returning to power. He's an old man of seventy-seven.

The former King of Bulgaria, Ferdinand, lives in a modest two-story house at Coburg, Germany. His greatest pleasure—he has only a modest amount of money and is a victim of cancer—his collection is of butterflies.

And the latest king to deprive himself of a throne is the Duke of Windsor, former King of Great Britain, Ireland, and the British Dominions beyond the Seas, King, Emperor of India, and Defender of the Faith.

GOD AND THE UNIVERSE

What is it that brings about cataclysmic changes, sometimes for good and sometimes for evil in the outer universe, asks Dr. M. H. Syed in the course of his "Reflections" in the current issue of the *Prabuddha Bharata*. Is it the result of the accumulated national and collective Karma of the people inhabiting this world, or is it due to the sheer beneficent divine will who knows best what is good for the evolution of humanity? Dr. Syed answers:

It is rather hard to say exactly which is which. This much is certain that the evolver, manifestor or the Creator of this universe has some definite purpose in evolving or generating it. As the final cause of our being, He naturally must be concerned with the general well-being of His manifested universe. But He is manifesting Himself through an immutable law as an expression of his divine will. This law, it is obvious, He must uphold and maintain. When once it is accepted that the destinies of nations, fates of individuals, trend of evolution of the human race as a whole is subject to and guided by this law, it is not illogical to suppose that periodical changes in the outer world must also be in accordance and in harmony with this law, which brings about necessary transformations, catastrophes, social or political upheavals as a result of human actions, because it is the human beings mostly that are affected for good or evil by them.

HUMANITY

In a notable article in the *Hibbert Journal*, Mr. F. S. Marvin points out that ideas rule the world though perversity may delay their triumph. While on the one hand we may painfully reconstruct the past, we also sketch new forms of living guided by hope as well as science.

"The idea of life as a whole has become more pervasive and comprehensive. Man's life has come to be thought of as part of the whole, a crowning manifestation of the living force in the universe rather than a separate being intruded from without to command, enjoy, or destroy the rest.

This new conception, due to the general idea of evolution and brought home by the researches of Darwin and his successors, is the greatest accession of meaning which has ever come to the world first launched by the thinkers of Greece and Rome. They certainly had no inkling of this, and we of this century are only beginning to comprehend it."

As the crowning manifestation of life, humanity assumes more clearly a commanding position in the known universe than when regarded as a separate creation of an outside Power put in from without.

"In the light of the new conception, we must seek for the nature and cause of man's superiority in himself and his lineage, and thus humanity gains through evolution a greater depth of meaning, and a more ascertainable superiority.

On the other hand, being thus connected in nature and history with lower forms of life, man finds necessarily within himself more of the lower nature than he had been apt to think of when he regarded himself as a separate creation of a different kind. To this change of view is due no doubt much of the apparent cynicism or pessimism of later thought compared with the idealism of Rousseau and his noble savage, and one sees the force of Disraeli's famous gibe at Huxley. In the new view man is doubtless on the side of the angels, but by aspiration and effort, not by descent."

The wider conception of humanity has another implication which follows directly from the last. If man is but one, though the highest, of the infinite animal (and even vegetable) series, by what is he most distinguished, by what has he forged his way to summit in the aeons of time?

"Man, with his far larger brain, has continued his ascent, and the brain is the material aspect of mind.

This human mind, of which the larger and more highly convoluted brain is the external aspect, palpable to our senses, becomes in the modern conception of humanity more and more preponderant, more and more collective. These are the two qualities of *humanitas* about which we should need to add most to the thought of the ancient world. . . . We have added much to what they then knew and hoped and, in particular, later thinkers have come to lay more stress on the inherent power of man to modify his own nature if he determines on the effort and uses the means which his own science has discovered."

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EUROPEANS AND THE CONGRESS

"The Europeans can at best only claim the privileges of a minority to live in the same conditions as other people in this country," says Mr. S. Satyamurti in an article in the *Bulletin* of the South Indian branch of the European Association, Madras:

The Congress can and will give them the most categorical assurance in this direction. With that assurance, they should be prepared for this country to be free and self-governing. It should be possible for us to co-operate in many ways. But, above all, the Europeans must have the courage to co-operate with us in removing the safeguards incorporated in the Government of India Act. No amount of paper safeguards will help a minority. It is only the goodwill of the people that will help them, and that goodwill cannot be had at the dictation of statutory bayonets.

The Europeans in the coming legislatures, except perhaps in Bengal, will be a very small minority. The question then before them should be faced, not as Europeans but as members of a minority group.

Hence the writer asks Europeans, who aspire to play their part in the new legislatures, to identify themselves with one party or another.

I quite realise that, situated as we are to-day, it is not possible for the Europeans to ally themselves with the Indian National Congress. So long as India is not free and self-governing, whatever practical programme there may be for the time being before the Congress Parties in the Legislatures, they are bound to fight the freedom of the Motherland.

The Europeans will find in their Congress colleagues in the provincial legislatures, or in the Federal Legislature, not political ogres, but human men and women. Where we have majorities in the provincial legislatures, we shall utilise the machinery in such a way as to bring the day nearer to *Purna Swaraj*. It should be possible for the Europeans to co-operate with us in some items of our programme, but if they are unable to co-operate, they should at least observe an attitude of benevolent neutrality.

And Mr. Satyamurti leaves them in no doubt as to which Party they should co-operate with.

They will be committing the mistake of their lives if, for any advantage temporary or otherwise, they ally themselves with reactionary groups or reactionary elements in the public life of this country. They should stand for purity in public life. The Justice Party has not, to say the least of it, enhanced the purity of public life in this province. The Congress Party may be right or wrong, but its ideals are high and its methods pure.

THE SPIRIT OF INDIAN PHILOSOPHY

This is the subject of an interesting article in the March number of the *Vedanta Kesari*. In the course of this article, Swami Paramananda emphasises that the main function of philosophy in India has always been to help man in developing his inner life. Ethics and psychology form integral parts of Indian philosophy. As a matter of fact, says the writer,

Indian philosophy and Indian psychology are not merely allied subjects, but the latter is actually an integral part of the former. To the Hindu mind, psychology has its inception in the thinking self and not in the objects of thought. It is not content with merely stating the working of the mind in the normal planes of consciousness as is the case with our modern systems of behaviourism, but it points out how the mind ranges beyond the ordinary conscious plane of psychic activity and how the resulting experiences are even more real than the experiences of the objective world. It also differs from the psycho-analysis of Freud in that, though it accepts the sub-conscious mind, it claims that man is capable of controlling his sub-conscious impressions as well as his conscious mind and of attaining to the super-conscious state, which no school of Western psychology has yet taken into consideration. By teaching the normal mind methods of training, to restrain its vagaries with the aim of gaining supreme mastery over it and of ultimately rising above it, Indian philosophy sets itself apart from all other systems of either philosophy or psychology. The Yoga system of Patanjali deals specifically with this process of mental control.

The problem of ethics is also a problem of Indian philosophy. Though not actually identified with Hindu philosophy, ethics is its very foundation.

Philosophy seeks to transcend the mere life of conduct so that ethics remains the means for its own supererogation. Moreover, Hindu ethics concerns itself not only with outer human activity, but extends to inner life as well. Every teaching is conditioned by the phrase in word, thought and deed. Ways and methods of conduct are explicitly revealed which, if followed, will enable one naturally to express good conduct. The emphasis is laid upon the ultimate transformation of the whole being when one rises above the injunctions of moral codes. "He is not troubled by thoughts," we find in the Upanishads, like these: "Have I not done the right? Have I done the wrong?" Bhavabhuti, a Sanskrit poet, says appropriately: "An ordinary man is truthful when the words follow the fact. But the saint's words are followed by facts." Such is the relation between saintliness and truthfulness.

THE GITA & THEORIES OF EDUCATION

The teachings of the Gita accord with the most modern theories of education—that is the burden of an article in the current issue of the *Aryan Path*. The best kind of education is not that which conveys knowledge either of words or of things but that which looks upon the mind of the young as natural organisms and allows them to grow according to their individual bent. Here the emphasis is shifted from *what* is taught to *how* anything is to be taught.

The task of the educator, says Prof. Sarma, is to study the mind of the pupil, to draw out its powers and to help it to fulfil itself. "It is remarkable that this most modern theory of education accords so closely with the teaching of such an ancient scripture as the *Bhagavad Gita*. The importance which the *Gita* attaches to the natural disposition of men is an aspect of its teaching to which insufficient attention has been paid. Its whole gospel of *Swadharma* is based on nature."

The *Gita* teaches that he who does the duty imposed on him by his own nature incurs no sin.

This is a doctrine which, far from coercing the individual, puts every social system on its trial. The *Gita*, while pointing out the importance of one's duty to society or to the state, never makes the individual a slave to any political or social system. If it did so, it would be no better than the Soviet or the Nazi philosophy of to-day. On the other hand, like every seminal scripture, it raises the individual above the social and political regime and equips him with standards by which to judge any particular system.

A LONG-TERM POLICY

"The European attitude towards any Ministry will be largely determined by a desire to ensure stability and continuity of both the policy and the administration," says an editorial in the March number of the *Monthly Review*, the official organ of the Eastern Branches of the European Association, discussing the Bengal Ministry. The paper says:

The European group are out to co-operate. But obviously that co-operation must be within well-defined limits for the real betterment of the people of this province and with full freedom to leave any coalition that does not respect these conditions.

Characterising office acceptance as an embarrassing proposition to the Congress, the *Review* comments:

The Congress, therefore, will definitely rule out any possible first administration in Bengal, though they will be a factor of no small importance on the Opposition side.

The *Review* hopes that Hindu blocs outside the Congress are, like the European group, principally interested in the formation of a Ministry that has a chance of carrying out what may be described as a long-term policy.

INDIA IN PERIODICALS

NATIONAL CHARACTER OF THE CALCUTTA UNIVERSITY. By Ramananda Chatterjee. [The Modern Review, March 1937.]

INDIANS IN MAURITIUS: PRESENT-DAY CONDITIONS. By G. Rattoo. [The Hindustan Review, February 1937.]

THE DOCTRINE OF MAYA. By Prof. S. N. Bhattacharya, M.A. [Prabuddha Bharata, March 1937.]

HELP TO VILLAGE INDIA. By J. S. Airman. [The Calcutta Review, February 1937.]

THE COTTON TRADE OF PATNA IN EARLY SEVENTEENTH CENTURY. By Prof. Jagedish Narayan Sarkar, M.A. [The Indian Historical Quarterly, December 1936.]

GEOGRAPHY TEACHING IN INDIA. By A. N. Basu. [The Calcutta Geographical Review, Vol. I. No. 1.]

AGRARIAN HUMANISM

"Rural India needs no revolution. She needs much better, she needs an upheaval," says A. Lallemant in the March number of the *New Review*. Rural India needs, what J. Maritain says, "is the need of the world: the infusion of authentic humanism into the temporal and cultural order, a transformation which involves changes both in the internal and the external regime of human life, changes that must be effected in the heart of man and the body politic, changes that have to do, though in different ways, with the visible social order and with the invisible moral and spiritual order."

Economically, India suffers from underproduction and mal-distribution. The shortcomings of Indian industry are patent, and one can only be sorry that past achievements prepare for India the worst evils of Western capitalism: similar causes—greed, competition, concentration and internationalism—are bound to lead to similar results. In rural India, no achievements can be registered; everywhere, appalling conditions, dull stagnation or progressive deterioration. Only years of village life will allow one to realise how hard it is to keep alive or what havoc centuries of misery and oppression can work in the peasant's soul. Palliatives have been tried; they have failed, they will always fail. Radical measures are imperative, and nothing short of an upheaval will save rural India, an upheaval in outlook and legislation.

Elementary considerations have been lost sight of. That India is neither heaven nor hell but is exactly on the surface of the earth, that Indians are neither angels nor devils but just men with the rights and duties, the good qualities and defects of other men—all such primary things have been left unheeded.

As a result, Indians have lost India, the Indian peasant has lost the Indian country-side. He has become the slave of the soil and of custom, of the heat and of the rain, of money and money-lenders, the victim of landlords and landlords, of a hundred agencies that have cramped his initiative, shrivelled up his individuality and isolated him in misery and despair. He has lost his grip on the land and his grit in work; he is no more the soul of the country-side. Nothing short of an upheaval will give the country-side back its soul; the rallying cry should be, not 'man, back to the land' but

'the land, back to man'. India must be given back to the Indian, and the country-side to the peasant; the property regime, the method of cultivation, the circumstances and agencies of agriculture must be turned upside down; the land must not hold the peasant, but the peasant must stand on the land with his two feet well planted on the soil and his head high, in other words, rural India must be saved by agrarian humanism.

We do not refer to that silly humanism which makes man the lord of heaven and earth, which ignores spiritual values and religious concerns and has no room for God; but we want the humanism which makes man the master of soil, plants and animals, the equal of his fellow-beings, the ruler of his destiny; we want him to be his old self again, to stand upright, to possess anew his soul which is in danger of being devoured by Capitalism and Communism. Only then will he be free to develop his ideal, fulfil his role, and realise his best self.

A CULTURAL RENAISSANCE

The editor of the *Triveni* in his notes for March asks "Is there a renaissance? Is there, in fact, a living, growing, literary and art movement in modern India?"

While it is known that Rabindranath Tagore and a few others have done literary work of outstanding worth, it is not generally realised that the contribution of every province in India is considerable and merits close study. It is not just promising but the fulfilment is also rich. A renaissance is not a mere revival, some kind of cultural sanatanism which is content to hark back to the things that once made India great. The contact with a new type of culture, and the reactions to it, inevitably awaken a new literary impulse which finds expression in new modes.

The cultural life of India in recent times, like its political life, may be divided into two broad eras—the earlier one from Ram Mohan Roy to Mahadev Ranade and Romesh Dutt, during which we were trying to adjust ourselves to the conditions brought about by the impact of Western ideas and to assimilate them, and the latter period from Ranade and Romesh Dutt to Gandhi and Tagore during which, assimilation and adjustment gave place to genuine creative work in all spheres: literary, economic and political. This broad distinction between the earlier and the latter periods is sometimes lost sight of and it is wrongly imagined that India is merely imitating. This misapprehension can be cleared only by a critical yet sympathetic presentation of the work of our literary men and artist by way of speeches, articles and informal talks in study circles. At social functions and at festivals, the poets must be invited to chant their poems and the painters to exhibit their pictures. Thus will the Renaissance enter into the lives of the people, and body forth the New India of our dreams and strivings.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

CONGRESS AND OFFICE ACCEPTANCE

Congressmen in the Provincial Legislatures have been finally allowed to accept ministerships by the All-India Congress Committee which passed, with some alterations in the wording, its Working Committee's resolution in favour of acceptance of office by 127 votes to 70 votes.

The Resolution includes the condition that ministerships shall not be accepted unless the Leader of the Congress Party in the Legislature is satisfied and is able to state publicly that the Governor will not use his special powers of interference or set aside the advice of the Ministers in regard to their constitutional activities.

"We go to office in the Legislatures as opponents to Government, but all our opposition must be *satyagrahic*," said Mr. C. Rajagopalachariar speaking at the A. I. C. C. meeting. "If the Governor promises as the proviso wants, and if he afterwards breaks his promise, we will say, 'we have failed' and we shall come out."

In reply to a question as to whether there was any subtle intention to use the resolution in such a way as virtually to make office acceptance impossible, Gandhiji replied, at once, animatedly and with emphasis:

The resolution is a downright, honest resolution without the slightest mental reservation, but it must be read as an indivisible whole. If the Governors want Congressmen to take office, I can see nothing in the resolution to make it even awkward for them to give the fullest satisfaction to Congress leaders in their respective provinces. This is of course within the very limited sphere in which the Provincial Governors have discretion, and the resolution has asked for nothing more. Any leader summoned by the Governor in terms of the Act to form his Cabinet will naturally use the Congress resolution by way of illustration, and he will ask for an assurance in cases covered by the resolution.

CHRISTIAN LEADERS' STATEMENT

A statement has been issued by several prominent members of the India Christian community on the propaganda that is being carried on in this country and the West regarding the present so-called unparalleled opportunities for the spread of the Gospel. The signatories say:

In view of the political complications that have got so inextricably mixed with the uprising of the Depressed and Backward classes and their desire for a fuller life, the redoubled enthusiasm of Muslim and Christian leaders to commend their religions to the acceptance of those people has naturally aroused the suspicion and resentment of Hindus. Communal animosities are, therefore, bound to be intensified in the near future. This is a prospect which no Christian in India can contemplate with indifference. The danger present in this situation need not be emphasised. But it is necessary to point out that herein the Christian with a true missionary motive has the opportunity to conserve all that is conducive to national unity and depth of spirituality.

We believe that the process of absorption of the Depressed and Backward classes into the Hindu community, in which a serious beginning has been made, is likely to confer on the present generation of the Depressed and Backward classes immediate benefits on a large scale which the Church will not be able to give to the whole community.

THE CONGRESS OATH

The following is the text of the Oath administered by the Congress President to the Congress members in the Legislature as well as to the members of All-India Congress Committee, who attended the Convention at Delhi:

I, a member of this All-India Convention, pledge myself to the service of India and to work in the Legislatures and outside for the independence of India and the ending of the exploitation and poverty of her people. I pledge myself to work under the discipline of the Congress for the furtherance of the Congress ideals and objectives, to the end that India may be free and independent and her millions freed from the heavy burdens they suffer from.

LORD HALIFAX ON INDIA

Professor John Coatman, C.I.E., delivered an address on "India on the eve of Autonomy" before the East India Association, London. Lord Halifax, former Viceroy of India, presiding, gave his own views on the character of the New Constitution. He said:

We are, indeed, on the eve of a momentous change in the provinces in India: a transfer of power, not final, it is true, nor complete, yet, in its mass of huge dimensions designed as the prelude to a measure of federal self-government at the centre, whereby India will be welded, as never before in her long history, into a unity of three hundred and forty million people. It is a change such as no patriotic Indian of the last generation, however ardent his hopes, could have expected to witness—a change probably greater than has ever occurred at a single stage of development in the peaceful evolution of any country. Revolution might, indeed, effect greater changes and cause a larger measure of power to pass at a single stage into hands imperfectly prepared to receive it. Of that the lamentable consequences are only too visible in the world to-day. But evolution, not revolution, is the sovereign rule of the British Commonwealth of Nations and the secret of its vitality.

I know well how deeply men in India are moved by patriotic feeling to look jealously at any Constitution which seems in any way to fall short of their full aspirations. I think I understand their thoughts; at its best it readily evokes an answering note of sympathy in our own. Nonetheless, I would hope that those who feel thus will be not unwilling to recognise England's warm desire to promote the essential conditions of Indian progress. Nor can I believe that if they strike a true balance of loss and gain for India, they will be false to these clamant opportunities of service to their motherland which now lie before them.

"MY DUTY AS GOVERNOR"

Speaking at the annual meeting of the Northern India Chamber of Commerce on March 20, H. E. Sir Herbert Emerson, Governor of the Punjab, observed:

So far as I myself am concerned, it is a duty imposed on me as Governor under the Draft Instrument of Instructions to do all that in me lies to maintain the standard of good administration, to promote all measures making for the moral, social and economic welfare and tending to fit all classes of the population to take their due share in the public life and government of the Province. Within the Constitution it will be my duty, as it is my intention, to act in accordance with these Instructions and in particular to promote all measures for the economic welfare of the people which my Government may propose. I may add that my duty will coincide not only with my inclination but with what I have always endeavoured to do.

THE VICEROY ON THE NEW REFORMS

Replying to the toast proposed by the President of the Council of State at the Dinner at the Maiden's Hotel, New Delhi, on March 15, H. E. Lord Linlithgow said:

It is inevitable that the advent of constitutional changes so profound should be accompanied by the appearance in the political life of the country of some degree of stress and difficulty. Indeed, it would be unreasonable to expect that the process of adjustment to the new conditions upon which the country is about to enter, will be immediately completed, but I am quite confident that adjustment will be made and I believe that it will come much sooner and with a good deal less difficulty than many appear to expect. The opportunities for useful and honourable services to the community, which now lie before the Governments and Legislatures in the provincial sphere are indeed, very great.

I have faith in the zeal and public spirit of those into whose hands the electorates have entrusted those opportunities.

It will be both the duty and the privilege of the Governors of Provinces and of the Governor-General in his proper sphere to collaborate with the several Provincial Ministries in their most responsible tasks in a spirit of sympathy, helpfulness and co-operation. That, indeed, is the spirit in which this constitution constructed after great and prolonged labours by the joint endeavours of the representatives of both races, is offered to the Indian people. If all concerned will approach in faith and courage the great charge which is laid upon them determined to do their utmost, faithfully to serve the highest interest of the people, then I am very confident that those apprehensions and doubts sincerely held, I know, which now trouble many minds will disappear like the mists of morning before the rising sun.

"SATYAGRAHIC OPPOSITION"

Sjt. C. Rajagopalachari, in commending the Working Committee Resolution on acceptance of office to the A. I. C. C., said in regard to the creation of deadlocks:

What is proposed in the resolution is a corollary of the Satyagraha policy that the Congress has been following. We go to office in the Legislatures as opponents of the Government; but all our opposition must be Satyagrahic. We should place all our cards on the table. Naturally the conversation with the Governor must commence in some such way: 'I have come as a Congress Minister. I am going to do such and such a thing. Are you going to use your special powers?' If he says, 'I cannot tell you, is it possible to stay there as a self-respecting Minister?' A deadlock then must be created straightway. If the Governor promises as the proviso wants and if he afterwards breaks his promise, we will say, 'we have failed and we come out.' We lose nothing in this.

MUSLIMS IN THE LEGISLATURES

Mr. M. A. Jinnah, President of the Moslem League, interviewed regarding the position of the Muslim Parties in various Legislatures, said:

"Our policy is clear, that is we will co-operate with any progressive party within the orbit of our basic principles, one of which is the utilisation of the Constitution for what it is worth."

Mr. Jinnah added: "I see no difference between our policy and that outlined in a recent interview given by Mr. C. Rajagopalachari. We would like the ministries and the legislatures function and carry on the government of the Provinces as if the special emergency powers of the Governors did not exist and as a real responsible Ministry would do."

In an interview, Mr. C. Rajagopalachari stated that Congressmen, if they accepted office, would not create deadlocks for the sake of creating deadlocks.

INDIANISATION OF THE ARMY

The Legislative Assembly passed without division Mr. Syed Murtuza Sahib's cut motion to censure Government on their policy of "Indianisation of the Army".

In the course of the debate, several members severely criticised *inter alia* what they termed the present slow pace of Indianisation, racial discrimination in the Army, the segregation of Indian Commissioned Officers in specific regiments, and the official plea of a dearth of suitable material for the officers' ranks.

Mr. G. R. F. Tottenham, Army Secretary, replying to the criticisms, stated that the Indianisation scheme was an experiment and there was no chance of reconsidering or expanding that scheme until the results of the experiment were known.

CONGRESS IN THE ASSEMBLIES

The following schedule shows the strength of each of the eleven Provincial Legislative Assemblies, the number of candidates set up by the Congress and the number of candidates who proved successful.

Province	No. of seats in Assembly	No. of Candidates set up by Congress	No. Captured by Congress
Assam	168	40	35
Bengal	250	61	54
Bihar	152	106	95
Bombay	175	106	88
C. P. and Berar	112	87	71
Frontier	50	37	19
Madras	215	165	159
Orissa	60	39	36
Punjab	175	30	18
Sind	60	14	7
United Provinces	228	140	133
Total ..	1,585	825	715

CONGRESS AND THE LEGISLATURE

The Congress Working Committee has appointed a parliamentary sub-committee consisting of Babu Rajendra Prasad, Sardar Vallabhai Patel and Mr. Abul Kalam Azad to be in touch with Parliamentary Parties in the provinces to advise them. The second resolution of the Committee says that the Ministers cannot be members of the Congress executive bodies but can be members of the general bodies like the A. I. C. C. and the Provincial Congress Committees.

PARLIAMENTARY DELEGATION

The Secretary of the Empire Parliamentary Association has cabled to London intimating that the following will represent the Empire Parliamentary Association, India branch, at the Coronation in London.

Sir Maneckji Dadabhoy, Sir Abdur Rahim, Sir Mohamed Zafrullah Khan, Sir Cowasjee Jehangir, Sir Leslie Hudson, Lala Ramsaran Das and Mian Mohamed Ruffi.

DR. TAGORE'S CALL TO YOUTH

This year's convocation of the Calcutta University showed a marked departure from past traditions in more than one respect. For the first time in the annals of the University a distinguished person, not officially connected with the University, was invited to deliver the address. And Dr. Tagore created another precedent by delivering his address in Bengali. In a clarion call to the younger generation of the country, he called upon them to view the numerous problems confronting them in their proper perspective.

Well-nigh insoluble problems are rising to confront our country one after another. The solutions of these problems may not be easy; but if not found, we shall descend lower and lower into the abyss. It is for you to think out where the remedy lies—but not by means of ignorant imaginings, not by dint of tearful outbursts. Defeated you may be, but you must vow that defeat shall not come by your deserting the helm in fright or because you foolishly deem it glorious to commit suicide by jumping into the raging waves.

I call upon you to take up your country's burden manfully in the light of your own intelligence freed from the vagueness of unrealities, facing and knowing the folly, the ugliness, the imperfections that beset you for what they really are, and not exaggerating them according to your particular bias.

THE PURPOSE OF EDUCATION

The remedy for unemployment is more education and not less; that is the burden of Sirdar Sir Jogendra Singh's convocation address to the Punjab University. Wisdom, like happiness, lies about us in abundance if only we know the secret of discovering it. What is the aim of education? If the aim is to build up the physical, mental and spiritual health of the youth of the country, there could be no over-education.

Those who are frightened by the increasing numbers of unemployed were without vision and without courage. Education itself would show new ways of employment.

Our best brains so far have been absorbed by the public services. When our best brains become available for the development of our resources, there will be no lack of employment.

HINDU UNIVERSITY CONVOCATION

Sir M. Visveswaraya, delivering the Convocation address of the Benares Hindu University, on March 2, observed that extensive revision and reconstruction of our national life are necessary politically, because India had been in dependence hitherto and vast numbers of people had been without the power of self-help and self-improvement in the economic sphere, because mass poverty exists here to a degree unknown to the Western countries and socially, because the Indian mass-mind has to be liberated from the stupefying spell of many ancient traditions and narrow prejudices.

He advocated universal mass education for young persons and unlearned adults and said that the literary training now given in the educational institutions should be supplemented by practical training in some of many ways in which it is possible to do it. Separate vocational and trade schools, workshops and experimental and demonstration stations should be thickly scattered over the land.

SECONDARY EDUCATION

A plea to put Secondary Education on a sound and sufficient basis and to scrap inefficient, and ill-equipped secondary schools was made by the Rt. Hon. V. S. Srinivasa Sastri, presiding over the celebration of the Founder's Day of the P. S. High School, Myslapore.

Mr. Sastri said that in India there were people who cried aloud for university education. There were also people who cried more aloud for elementary education. They had had Commissions and enquiries of all kinds for University education and primary education. But it seemed to him that a Commission and general enquiry into the conditions of secondary schools was long overdue.

SIR CHIMANLAL SETALVAD

The Bombay Bar recently celebrated a somewhat unique event—the completion of 50 years' practice in the Legal profession by one of the eminent members, Sir Chimanlal Setalvad, who still continues his active work in the courts. This event, besides being of interest to the Bar, has a wider interest for the public in general. Sir Chimanlal Setalvad's career, observes a correspondent of the *Times of India*, has been of a most varied character, his activities not being confined only to the legal profession. Entering public life at a very early age, he has been a prominent figure in the public life of this country and is still an active leader of the Liberal Party. Besides his work in the Political field, he devoted considerable time and attention to the educational advancement of the Bombay Presidency and discharged the exacting duties of Vice-Chancellor of Bombay University for upwards of 12 years.

JUSTICE C. C. BISWAS

The appointment of Mr. Charu Chandra Biswas, C.I.E., as Additional Judge of the Calcutta High Court has been received in legal circles with much satisfaction. Mr. Biswas who is only 49, is the youngest son of the late Mr. Ashutosh Biswas who was assassinated by an anarchist in February 1909 while conducting the Crown prosecution in the Manicktalla bomb case.

POLITICAL PRISONERS

Amelioration of the lot of political prisoners, detenus and internees and the repeal of all repressive laws were demanded by the Political Prisoners' Relief Conference, which was held at Delhi in the third week of March.

TWO NEW APPOINTMENTS

His Majesty the King has approved the appointment of Hon'ble Mr. Justice Alfred Henry Lionel Leach, Judge of the Rangoon High Court, as Chief Justice to the High Court of Madras, in place of Sir Owen Beasley, Chief Justice, who retires on July 2.

H. M. the King has also approved of the appointment of Khan Bahadur Sir Mahomed Abdur Rahiman to succeed Mr. Justice Cornish, who retires on August 7.

MR. SUBAS CHANDRA BOSE

The release of Mr. Subas Chandra Bose, so long a prisoner under Regulation III, has given wide-spread satisfaction to the whole



MR. SUBAS CHANDRA BOSE

country. Mr. Bose was arrested on arrival from Vienna on the 8th April 1936 in Bombay and taken therefrom to Yerawada Jail. On the 20th May 1936, he was removed to Kurseong and detained there till 17th December 1936 when he was transferred to Calcutta.

PROTECTION OF INDIAN INSURANCE

"Continental insurance companies play havoc in India by experimenting on Indian business and when ultimately they find that the Indian field is not encouraging they quietly quit, but not before they have done a great deal of harm to our companies," remarked Mr. Walchand Hirachand, presiding at the fourth session of the All-India Insurance Conference which met at Calcutta last month.

"In view of this competition," he continued, "it is flabbergasting to be told by the Law Member of the Government of India that there is no dumping of insurance by foreign companies, when instances are not wanting to show that dumping is actually going on. If Indian insurance conditions are closely examined, say, by a body like the Tariff Board, this can be conclusively proved and a good case made for the protection of Indian companies."

INSURANCE & THE LEGISLATURE

A number of influential insurance officials have been returned to the Bengal Legislative Assembly. Congratulating them on their election to the Legislature, *Insurance Herald* observes that the need of representation in a country's legislature for constitutional and other interests cannot be overestimated, but along with that the commercial interests of a country requires a fair representation.

Poverty is the worst crime and it corrodes the very vitality of a nation. Insurance takes up for its mission the subjects of national poverty. Its only purpose is to help the country as a whole and the individuals living within it in the time of economic stringency, and it is an institution to which we can look upon for the economic regeneration of our country.

The growth of insurance marks the growth of national wealth and national vitality, and any furtherance of its cause based on sound principles is to the best interest of a country. The immense importance of the subject calls for a sound representation for safeguarding its interests.

Commenting on the substantial quota contributed by the business of life insurance to the Bengal Assembly, the *Indian Insurance Journal* adds: "We feel a certain amount of pride in this fact and in the persons who have been successful in the recent elections: Mr. Nalini Ranjan Sarkar, Dr. Nalinakshya Sanyal, Mr. Jalaluddin Hashemy and Mr. Birat Chandra Mandal."

THE GUARDIAN OF INDIA

The report of the Directors of the Guardian of India Insurance Co., Ltd., which was presented at the second annual general meeting of the Company at Madras on March 16, shows that the operations of the Company during the year under review were very successful.

The new business completed by the Company during the year represents an increase of nearly 85 per cent. over the business of the previous accounting period of 15 months.

LIFE INSURANCE IN SWEDEN

The total face value of Swedish life insurances now in force amounts to approximately 5,000 million kronor (£275,028,000 at par), according to a report on the Swedish life insurance activity during 1935 just published. The progress of Swedish life insurance is illustrated by the fact that, while in 1900 only every thirty-third Swede had a life insurance, now every third person is covered by insurance.

TATA'S INCREASED STEEL OUTPUT

The Tata Iron and Steel Company have decided to extend their existing plant at Jamshedpur to produce an additional 170,000 tons of finished steel per year, says a Press report. We are also informed that these extensions include a new sheet mill medium structural mill and plant for manufacture of hoops, strips, rods, tubes and a new blast furnace. When these extensions are completed, which are expected to be within two years, Jamshedpur will be in a position to produce rails, sections, bars, rods, black and galvanised sheets, hoops, strips, tubes, plate and tin-plate at the works of the Tata Iron and Steel Company or the associated companies so as to provide for the greater part of the demand of the country.

A feature of the new scheme will be the installation of a continuous strip sheet mill of the latest American type, the capacity of which will be fully adequate to meet the present demand for sheets.

AN ECONOMIC PROGRAMME

This is the most opportune time for the Government to plan out a comprehensive national economic programme. At the same time care should be taken that excessively optimistic boom conditions are not allowed to be created by artificial methods. The need for caution is great and we have to learn a lot from the lessons of the past three years"—thus observed Sir Sorabjee Pochkhanawalla, addressing the annual general meeting of Commerce Graduates' Association in Bombay.

In the course of a rapid survey of the economic conditions of the world as at

present, Sir Sorabjee said that the cloud of depression was lifting up and the corner was turned. But there were factors which did not inspire confidence that they were yet out of the woods.

Turning nearer home, Sir Sorabjee appreciated the efforts made by the Government of India for improving the economic lot of the people by various measures. The Income-tax Enquiry, the Railway Finance Enquiry, and the Stock Exchange Enquiry were some of the efforts made in this direction. He welcomed the main provisions of the Companies' Act, though in his view it needed certain modifications.

INDO-JAPANESE TRADE

Members of the Silk Merchants' Association of Bombay entertained Mr. R. R. Saksena, first Trade Commissioner for India in Japan, at a dinner on the eve of his departure from Bombay.

Mr. B. M. Karanjia, President of the Association, in the course of an after dinner speech, thanked the Government of India for accepting the repeated requests of the Indian mercantile community for the appointment of a Trade Commissioner in Japan. He hoped Mr. Saksena would bring about better treatment and equal opportunities for Indians dealing in Indian cotton in the Japanese market. He hoped that the Trade Commissioner would, after direct investigation of the export of fents from Japan, advise the Government of India to implement measures to stop mal-practices in the fents trade.

Mr. Saksena, in his reply, assured the Association that he would do his best for the promotion of goodwill between Japan and India,

THE TASK BEFORE WOMEN

A lady speaker lately said in praise of women as follows: "Women are accused of being fickle, emotional and over-enthusiastic, but people forget that a woman has always to be ahead of her time, to be feeling her way and finding out the truth for the next generation."

"A man," she said, "was very much where his mother left him, but a woman had to go beyond that for the sake of the children that would be hers. Where a woman loved, she worshipped; where she gave, she gave her all; where she was convinced of a cause, she would fight for it; where she agreed to live for an ideal, she would die for it."

What, then, should women seek to do in the world, asks Mrs. K. Sathinathan in *Educational India* for March. "Only soft occupations like nursing, midwifery, teaching and home-industries? Certainly not, will say those individual women who are above the average and who can rise to greater things. Therefore, how can we agree with Mrs. Hillyarc, a Western lady, who says of Indian girls: "I would prescribe more art, more music, and more sport for Indian girls but less of books. They should become expert at internal decoration. Indian mythology is so rich in artistic possibilities which have not been used sufficiently." Quite true, but why should Indian girls have less of books?"

MRS. PATHAKJI

Mrs. Chandrika Pathakji, daughter of Prof. M. P. Dave recently retired from the M. T. B. College, Surat, is awarded the M. A. degree of the University of Bombay for her thesis on the "Eschatology of the Upanishads". She won the Kantavala Prize at the time of her graduation.

BRATACHARI CLASS FOR WOMEN

The Maharani Sucharu Devi of Mayurbhanj opened the women's bratachari training class at the premises of the Saroj Nalini Dutt Memorial Industrial School in Calcutta.

She emphasised the need of this movement in India and hoped that at no distant date the younger generation would rally under the able guidance of Mr. G. S. Dutt, the founder.

Other speakers were: Mrs. Anurupa Devi, Miss Burton of the Y. W. C. A., Miss S. B. Gupta, Mrs. Hakam, Mrs. Sarala Devi Chowdhurani and Mrs. Indira Devi Chowdhurani.

MISS HUANG

The first Chinese woman to participate in diplomatic service abroad is Miss Anna A. L. Huang, a member of the Ministry of Foreign Affairs, who has taken up her new post as third Secretary to the Chinese Embassy in London.

Miss Huang is a graduate of Yenching University, Peiping. She joined the Foreign Office some years ago, and with an efficient service she soon gained the confidence of her superiors in her ability to do diplomatic work abroad.

Miss Huang speaks English, French and German fluently.

MISS BINA GHOSE

The first Bengali girl to get into Ministerial Service in the Bengal Secretariat is Miss Bina Ghose, who comes of a respectable middle class family of Rajshahi district. There were about 670 applicants for 3 posts in the office of Commissioner of Workmen's Compensation to one whereof Miss Bina Ghose was appointed.

JOURNALISM IN INDIA

"The profession of journalism in India needs special protection at the hands of the public," declared Mrs. Sarojini Naidu at Calcutta, addressing a meeting of the Institute of Working Journalists of Bengal.

I place the journalists of India among her nation builders. They are not a set of mere quill drivers who hasten to their offices and with perspiring brows sit down to write out their daily happenings. To me a journalist is as important as a statesman who is evolving policies and as important as a patriot who is making sacrificial attempts for the freedom of the country. And because I give them such a high place in my mind that I say that journalism should not be the last refuge of the unemployed.

Here is contemporary India—India not in chaos but India in a seething process of evolution. Here is history in the making from day to day. And the journalist, as a daily biographer of the nation's history, has to fulfil a position of great responsibility and it behoves us all to realise that his calling entitles him to greater dignity and greater prestige. Journalism is in such a bad way in India, because the public here has not realised the value and the responsibility of true journalism. I want the Minister of Education, I want the Chief Minister, indeed, I want everybody in high position to co-operate in the building up of a tradition of high journalism as an integral part of the State. I want as much respect to be paid to journalists as their noble calling entitles them to. And I want those in power to do in our country here what the President of the United States of America is doing. Call the journalists, call them as friends and discuss broad questions of policy with responsible journalists putting them upon their honour not to betray confidential conversations. It is by such co-operation that the maximum public goodwill results.

SIR FRANCIS YOUNGHUSBAND

Francis Younghusband, author and "has come back to India after 27 years. He participated in the recent celebrations of the Ramakrishna Centenary in Calcutta. He is 54 years since I first landed in Bombay—27 years since I left it, so I am anxious to see what changes have taken place in the country in which I was born," he declared in an interview.

"THE SIND OBSERVER"

The *Sind Observer* of Karachi has changed hands, having been acquired by a syndicate of Hindu leaders. Mr. K. Punniyah has been reappointed editor. It will be recalled that Mr. Punniyah had to relinquish his office as editor of the paper recently owing to difference of opinion with the old management.

THE LATE SIR B. N. MITRA

Sir Bhupendra Nath Mitra has passed away in his 62nd year. Rising from humble beginnings, he made his mark as a man of uncommon ability and rectitude, and



SIR B. N. MITRA

the Government recognised his merits by appointing him a Member of the Executive Council of the Viceroy. On his retirement from that high office, he was appointed High Commissioner. Unassuming in nature, he was beloved by every one that came into contact with him.

SWAMI AKHANDANANDA

The Ramakrishna Math and Mission have sustained great loss in the sudden death of its President, Srimat Swami Akhandananda at the age of 71. The melancholy event took place at the Belur Math on the 7th February.

LORD BRABOURNE AS BENGAL GOVERNOR

Lord Brabourne, Governor of Bombay, has been appointed Governor of Bengal in succession to H. E. Sir John Anderson.

BONE SETTING DEMONSTRATION

The *Lancet* publishes an account by the well known orthopaedic surgeon, Dr. Rowley Bristow, of a demonstration which Sir Herbert Barker gave at Saint Thomas' Hospital at the invitation of the British Orthopaedic Association.

The report states that if Sir H. Barker's offers to demonstrate his technique 25 years ago had been accepted, the general utilisation of this branch of therapeutics would not have been so long delayed.

The cases reported as cured are described as astonishingly good.

MR. K. S. MITRA

Mr. K. S. Mitra, who has been officiating as Secretary to the Calcutta Medical College Hospitals since 1928, has been confirmed in the post.

After graduating from the Scottish Church College, Calcutta, Mr. Mitra went to England in 1920, to study for the Incorporated Accountants' diploma. He was articled with Messrs. Barratt, Brown and Company, Chartered Accountants, London. While in England, he worked for a time in the office of the High Commissioner for India.

DR. U. N. DAS

Dr. U. N. Das has been appointed First Surgeon of the Campbell Medical School and Hospital, Calcutta, in place of Dr. S. C. Ghosh who retired from March 15.

Dr. Das is a leading ear, nose and throat specialist and has been connected with the Campbell Hospital for a number of years.

HOSPITAL EXTENSION

Mr. Purnendu Narayan Deb Burman has placed Rs. 20,000 at the disposal of the District Magistrate of Dinajpur for constructing a suitable building in extension of the Sardar Hospital.

STUDY OF INDIAN PLANTS

The Indian Council Board has decided to bring out a glossary of medicinal plants of India, which are used in the Allopathic, Ayurvedic and Unani systems of medicine.

NOISE AND HEALTH

Lord Horder, the eminent physician, spoke some time ago of "the hygiene of the quiet mind". Noise, he said, has increased tremendously of late years, whereas the capacity to absorb it without prejudice to health and happiness has probably diminished.

"There has come upon us as the result of increased motor traffic, aeroplanes and louder forms of amusement, a spate of uncontrolled noise for the suppression of which we must organise. It is as necessary that we be saved from the nerve-racking effects of noise as that we shall secure air and light and freedom from any infectious diseases.

The argument that our nerves are resilient and can adapt themselves to all this din is fallacious. Noise does not kill, as foul air, typhoid and diphtheria does, but it does wear down the nervous system which is the master stuff of our bodies and it does stultify our spirit, which is supposed to be the element that marks us off from the beasts and that can alone give us the mastery over life.

There are plenty of other stresses and strains in life that make demands upon us. Why ask our nerve stuff to stand this additional strain, so much of which is the result of thoughtlessness, selfishness and stupidity?"

VEGETABLES FOR SWEETS

If an interesting news item received from Canada can be regarded as authentic, says *Health for All*, followers of Diet Reform may soon be able to enjoy sweets without experiencing any deleterious effects on their general health. Mr. Fred Stonburgh, a Toronto confectioner, has conceived the idea of making caramels from spinach, honey and other sweetmeats from carrots and tomatoes.

PUBLIC HEALTH ACTIVITIES

The Director of Public Information announces that an important step forward is being taken towards the co-ordination of public health activities throughout India in the decision to establish a Central Advisory Board of Health,

INDIAN OVERSEAS BANK

The Hon. Sir K. V. Reddi opened the Indian Overseas Bank Ltd. on February 10, at Madras, in the presence of a large and distinguished gathering.

The Hon. Mr. M. Ct. M. Chidambaram Chettiar, President of the Board of Directors of the Bank, said that the Indian Overseas Bank had been started with the twofold purpose of affording first class banking facilities in South India on modern lines in co-operation with their compeers and, secondly, to explore to the fullest extent the great field for business activity overseas. The representative character of the Directorate and their position in public would, it was hoped, be sufficient encouragement for those who proposed to deal with the Bank.

CENTRAL BANK OF INDIA

A distinguished gathering was present at the Silver Jubilee celebration of the Central Bank of India at Calcutta. Among those present were the Governor of Bengal, several Judges of the High Court, Sir Brojendra and Lady Mitter, Sir John and Lady Woodhead, and others.

His Excellency the Governor, addressing the gathering, said: "In wishing the Central Bank long and successful career in the new regime of banking in India, I trust it may serve not only as a proof of what Indian banking can do, but also as a means of stimulating among those who come within its sphere of influence those qualities of confidence, enterprise and responsibility; upon which alone the successful growth of banking institutions must depend."

THE CITY BANK

The statement of accounts for the year ended 31st December last issued by the Directors of the City Bank show that the profits for the year under review amounting to Rs. 11,949-12-7 compare favourably with Rs. 8,668-7-8 for the year ended 31st December 1935. It is proposed to add Rs. 2,000 to the General Reserve Fund and Rs. 1,000 to the Reserve for Bad and Doubtful debts raising them respectively to Rs. 30,000 and Rs. 11,000. The total Reserve Fund at Rs. 41,000 works out at nearly 85 per cent. of the Paid-up-Capital of the Bank.

RAILWAY BOARD'S REPORT

The report of the Railway Board on Indian railways during 1935-36 records a slight improvement in earnings under both goods and passenger traffic. The working expenses were higher and the result was a net deficit of Rs. 3'99 crores, which had to be met by a loan from the Railway Depreciation Fund. The total capital outlay during the year amounted to Rs. 3'33 crores, of which the greater part was devoted to expenditure on State-owned railways.

The report refers to the measures taken to reduce ticketless travel and the various conveniences provided for passengers. In order to meet the competition of road transport special facilities were offered.

In the matter of personnel, increasing Indianisation in the higher grades and the appointment of minority communities to the railway services continued to be features of the Board's policy.

THE WEDGWOOD COMMITTEE

In the course of the debate in the Legislative Assembly in connection with the cut motion relating to the exclusion of Indians from the Wedgwood Committee, Sir Cowasji Jehangir bitterly remarked:

"Whatever protests came from the country from any school of thought were all a waste of energy. But the result of not listening to public opinion and even to a man like myself is seen in the results of the elections. Men like myself do not get a chance. Our opinions are never listened to by Government. It was the Government which helped the Congress. The greatest enemies of the Government were those who advised the Government that the opinion of a moderate man should be ignored."

RAILWAY PROBLEMS

Important matters concerning railwaymen's wages, facilities for travel and machinery for the settlement of disputes were discussed at the half-yearly meeting between the Railway Board and the All-India Railwaymen's Federation, which took place at New Delhi last month. The Federation was represented by Mr. Jannadas Mehta, president; Mr. Guruswamy, assistant secretary, and seven others.

FOUR ARTS ANNUAL

The second number of the Four Arts Annual (edited by Dr. A. Coomaraswami and Mr. O. C. Ganguly, Corporation Street, Calcutta: Price Rs. 4) fully maintains the expectations raised by the quality of the last volume. It is an ambitious project in Indian art criticism. The present volume, which opens with a picture and an article by Abanindranath Tagore on "Creative art", has contributions of striking interest by writers of authority and distinction. Dr. Brojendranath Seal examines the relation between literature and life. Prof. Nicholas Roerich, writing on his favourite theme of the defence of art treasures, says: "If the monuments of art and science are testimonies to the level of national dignity, then the public opinion of the entire world should stand on vigil in order that these unique treasures may not be violated."

Among other contributors to this issue are: Mr. W. E. Gladstone Solomon, Mr. O. C. Ganguly, Sri Aurobindo Ghose, Mr. Harindranath Chattopadhyaya and others. The Music Section contains an article by Shrimati Tandra Devi on "Real Music" and another by Mrs. Indira Devi Chaudhuri on "The Music of Rabindranath". The last section is concerned with drama and dance. The Annual is enriched with reproductions of numerous paintings and photographs.

WORLD'S BEST ART COLLECTION

Mr. Andrew W. Mellon, one of the richest men in the world and former U. S. Secretary, has given his entire art collection to the U. S. Government.

The collection will be housed in a national gallery of art, which Mr. Mellon will erect at a cost of about £2,000,000. He will also provide the endowment.

Mr. Mellon's hobby is the collection of art treasures. His money was made largely in oil and mines.

In August 1934, he bought from the Soviet, Raphael's Madonna of the House of Alba for £300,000. In 1932, he paid £1,200,000 to the Soviet for six pictures.

His agents scoured the world for famous old masters.

SPORT

LORD TENNYSON'S XI

Thirteen fixtures have been arranged by the Board of Cricket Control and Cricket Club for Lord Tennyson's XI, which visits India in connection with the opening ceremony of the Club's stadium in Bombay next December.

The Tennyson's XI will arrive in Bombay on November 25, 1937. They will play against Jamnagar on November 28, 29 and 30; against Western Zone at Poona on December 3, 4, and 5; against the Cricket Club of India at Bombay on December 7, 8, and 9; against India XI at Bombay on December 11, 12, 13 and 14; against India XI at Calcutta on December 31 and January 1, 2, and 3, 1938; against Southern Zone at Madras on January 8, 9 and 10; against India XI at Madras on January 14, 15 and 16; against Moinudowlah XI at Secunderabad on January 19, 20 and 21; against Northern Zone at Amritsar on January 28, 29 and 30; against the Universities of India at Lahore on February 1 and 2; against India XI at Lahore on February 4 to 7; against Rajendra Gymkhana at Patiala on February 11, 12 and 13; and against the Eastern Zone at Indore on February 16 and 18.

AUSTRALIA vs. ENGLAND

Australia won the fifth test match of the series against England and The Ashes, because, says a correspondent, at the time of the final match her team was ripe for success. "The Englishmen on the other hand were mentally sick of the whole affair. Earlier in the season the Englishmen, nursing many casualties and never at full strength, were not seen to advantage. The result was that they were underestimated. The Australians in that opening match in Brisbane took the English too cheaply. As is often the case, they themselves slumped when they found themselves up against sterner tasks in batting and bowling than they had expected."

The Australians were not at their top in either the Brisbane nor the Sydney tests. They were playing men on their reputation rather than their form."

SCIENCE

AN ITALIAN INVENTION

Professor Mancini of Milan has recently been holding "invisible" dinner parties at his home. Guests declare that none of them could see the other.

This, it is stated, was made possible by a machine invented by the Professor which is causing wide-spread interest throughout Italy. It is claimed that things and people coming in contact with its rays are rendered invisible.

Descriptions of the invention, which have been published in Milan, state that the Professor can banish from sight a stage full of people, or for that matter, any number within an enclosed space.

The machine is said to differ from X-ray appliances, in that it makes both flesh and bone invisible, though other solid objects, such as chairs occupied by invisible people remain in sight.

The inventor has taken out a patent and intends to form a company to sell the machine.

People on whom it has been tried, say that they experienced no sensation and returned to view unharmed.

EINSTEIN'S ELECTRIC EYE

Dr. Albert Einstein, whose abstruse theory of relativity has puzzled most amateur physicists and mathematicians, was revealed as the inventor of a relatively simple device which will be a boon to amateur photographers.

With Dr. G. Bucky, who developed the curative use of X-rays and borderline-rays, Einstein has patented a photo-electric eye for the camera lens, the effect of which is to make under or over exposures impossible.

INDIAN INSTITUTE OF SCIENCE

Mr. H. R. Beckett, lately of the Indian Educational Service, has been offered the post of Registrar of the Indian Institute of Science, Bangalore, and it is understood he has accepted the same.

In all probability, Mr. Beckett will join duty very early.

FILM WORLD

FILMS IN EDUCATION

In order to popularise films in education, the Educational Committee of the Motion Picture Society of India, Bombay, propose to arrange regular shows once or twice a month of educational films for the members of the Educational Committee as well as educationists.

The films will be criticised from an educational point of view and recommended to the educational institutions throughout the country through the journal of the Society. The producers or distributors of these films will be requested to make changes, if necessary, in case the Education Committee should recommend that film for exhibition.

MICKEY MOUSE

Mickey Mouse, idol of millions, came up for severe censure at a London Conference of the Cinema Christian Council and the Public Morality Council. So did all those joyous birds, animals and insects that people Walt Disney's picture.

"The silly symphony, *Who Killed Cock Robin*, was not at all the kind of film children should see, and anyway I am one who thinks that even some of the earlier Mickey Mouse films, with scantily clad dancers doing exotic numbers, were indecent," observed the Rev. D. O. Soper, one of the delegates.

The Conference finally asked for an inquiry into the advisability of showing such films to children.

INDIAN SCREEN STARS

Devika Rani, Durga Bai Khote and Jamuna have done highly meritorious work on the Indian screen during the year 1936, in the opinion of the Sayyid Sri Abdulla Quadri Medal Committee, Hyderabad, Deccan, of which Nawab Sir Amin Jung Bahadur and the Honble Justice Nawab Jiwan Yar Jung Bahadur are the President and Vice-President respectively. The Committee have, therefore, awarded medals to the above film stars. Among those who have so far received medals from the Committee are: D. K. Bose, A. L. Kumar and S. Fateh Lal.

DUTY ON PETROL

A resolution admitted in the Assembly moved by Sir Frank Noyce recommends the continuance of the duty of annas two per gallon of petrol, the proceeds of which are to be applied for the development of roads, subject to the reduction of the amount estimated to accrue from civil aviation. The latter sum is to be applied as a grant towards civil aviation. Of the sum remaining for road development, 15 per cent. shall be retained by the centre, the balance being allocated over the provinces in proportion to the estimated consumption. The resolution recommends the appointment of a Standing Committee consisting of the Member of the Government administering the Road Fund and the Chief Commissioner of Railways with elected members of the central legislatures.

NEW FORD V-8

Important improvements have been made in the new 1937 V-8 Ford, which give finer engine performance and greater comfort for the driver and the passengers.

One of the most noticeable alterations is to the radiator, prow-shaped, after the style of the Lincoln, with horizontal louvres, which give a really finished appearance. There are bigger domed wings with the headlights sunk into the wing aprons, new pressed steel wheels, and an all-steel body. There is also a slightly more sloping windscreen, V-shaped. The top of the car slopes down in graceful lines to the luggage carrier, inside which the spare wheel is carried.

TYRE MANUFACTURE IN INDIA

We learn that the Goodyear Tyre Rubber Co. (India), Ltd., are commencing production in India of their Pneumatic Tyres and Tubes. Production is now under way and it includes all popular types and sizes of tyres and tubes for passenger cars, lorries and buses, bullock carts, motor-cycles and cycles.

Before the end of the year, Goodyear hopes to be supplying the greater portion of its tyre and tube sales in India from the Indian Factory.

LANDING GROUNDS IN INDIA

As Delhi is not included in the list of probable landing stations in India, Allahabad will become a very important centre on the Empire Air Mail route. It is likely that the mails for Delhi and neighbouring places will be despatched from Allahabad. Jhansi and Gwalior are also mentioned as likely landing stations. With the inauguration of the scheme, as all letters and postcards will be carried without extra charge, there will be a considerable increase in mails and the present service of aeroplanes will not be able to cope with the increase. It is, therefore, proposed to employ seaplanes, one of which is expected to be ready in October and another in January. There will be three seaplanes and one aeroplane service weekly.

AIR PACT AND ARMAMENTS

"We have not abandoned hope of securing an air pact and a general stabilisation of air armaments," declared Sir Philip Sassoon, in introducing the air estimates in the House of Commons recently.

"We regard the realisation of the pact as of paramount importance and we are eager to seize the first opportunity to achieve it. Until such an opportunity offers, we have no choice but to proceed with our plans. We believe that a British air force, strong, ready and well equipped, is one of the best contributions the country can make to world peace."

FLOATING AERODROMES

Floating ocean aerodromes between Ireland and the United States will serve as landing stations for aircraft, a refuelling, radio and weather places, a repair depot and hotels for passengers. An Australian engineer, Mr. M. E. Heiser is working on one of the latest design of these huge floating aerodromes which will act as islands.

IMPERIAL AIRWAYS

From the beginning of March, the England-Egypt section of the Empire routes of the Imperial Airways are operated by "C" Class flying boats, flying between Southampton and Alexandria via Marseilles and Brindisi.

INDIAN SOAP-MAKERS' CONFERENCE

Presiding over the annual conference in Calcutta of the Indian Soap-Makers' Association, Sir Hari Shankar Paul made certain pertinent observations regarding the present state and prospects of the soap industry in India. Aided, no doubt, by a protective tariff of Rs. 20 per cwt. on imports, the indigenous industry has made great headway during recent years. We have no production statistics relating to India; but the fall in imports over a series of years is a good though indirect indication of the progress which the Indian industry has made.

Indian production has displaced imports to the extent to which the latter have fallen during recent years. Production in this country should, however, be greater since the use of soap among the rural population is rapidly increasing. As the standard of living of the people further improves, the habit of using soap for washing and toilet purposes is bound to become more general than at present.

NEW CEMENT FACTORIES

We understand that the Associated Cement Companies Limited have completed their plans for the erection of new factories and the reorganisation of their existing works, so as to meet the demand for cement throughout the country in the most economical manner.

Their plans comprise a Cement Factory in Central Punjab equipped with an up-to-date kiln and ancillary machinery having an output capacity of 100,000 tons a year of the highest quality Portland Cement. It is anticipated that this plant will be on full production early in 1938.

In addition, another factory will be erected in Sind to serve the requirements of that province.

CONSCRIPTION OF INDUSTRY

The following is from report of the Arms Commission on the question of conscription of industry in the event of War:

"We believe that if it were known that in the event of this country being involved in a major war, industry generally would be conscripted and that every one in the country would be required at once to put himself at the service of the State, a considerable part of the objection to the private manufacture of arms would disappear."

DISEASE AMONG COCOA PALM

Work on the research scheme into the coconut palm root disease, for which the Imperial Council of Agricultural Research has sanctioned a sum of Rs. 28,500 is to be started in Travancore immediately.

Dr. K. P. V. Menon, who has worked on the wheat rust scheme of the Imperial Council of Agricultural Research, has been appointed Plant Pathologist to carry on the work. As sanctioned by the Imperial Council of Agricultural Research, the scheme is for three years. The Travancore Mycologist will collaborate with Dr. Menon in the work.

AGRICULTURE IN INDIA

The biennial publication of *Agriculture and Animal Husbandry in India* gives a comprehensive account of agricultural activities throughout India. The Report says:

Up to the end of 1934-35, the Imperial Council of Agricultural Research had allocated nearly Rs. 83 lakhs on a number of new schemes, in addition to financing many schemes for research in the Provinces and States.

Schemes of research on rice, financed by the Imperial Council but administered by the Provincial Departments of Agriculture, have been in progress in all the important rice-growing provinces. Extensive research work on sugar-cane was undertaken and has resulted in the production of improved varieties of cane and a remarkable development in sugar manufacture in India.

ANDHRA INAMDARS' CONFERENCE

The first Andhra Desa Inamdars' Conference was held at Bapatla, on March 14, under the presidency of Mr. T. R. Venkatarama Sastri. Resolutions urging the need for repealing the Inams Act and appointing a Committee to take all necessary steps in connection with the same were passed.

WORLD DAIRY CONGRESS

The Government of India have nominated the following delegates to represent India on the 11th World Dairy Congress to be held in Berlin, Germany, in August 1937: Sirdar Datar Singh, Dairy Expert, Punjab. Mr. F. J. Gossip, Livestock Officer, Bengal. Mr. F. J. Bruen, Livestock Officer, Bombay Government. Mr. F. Ware, Director of the Muktesar Institute.

MR. R. R. BAKHALE

To represent India at the International Tripartite Textile Conference to be held at Washington shortly, Mr. R. R. Bakhale sailed from Bombay for London on March 6. The Conference, he told a *Times of India* representative, had been convened by the Geneva International Labour Organisation and would consider problems concerning the textile industry with special reference to conditions of work and service of the workers.

From Washington, Mr. Bakhale will proceed to Japan to attend the second session of the Asiatic Labour Congress to be held in Tokio in May. He will represent the National Trades Union Federation at that Congress.

KATNI CEMENT WORKS

There has appeared in the Press a report to the effect that about 3,000 workmen will be thrown out of employment as a result of the closing down of the Katni Cement and Industrial Co., Ltd. This, we are told, is entirely contrary to facts. The primary object of the Company is to make and deliver cement as cheaply as possible in order to bring its use within the reach of everybody. Another object is the improvement of the industry by the development of production in suitable localities, and this process of rationalisation which has already been put in hand, will provide increased employment in the New Works to be opened.

STANDARDISING WAGES

In the course of a lengthy award on the Ahmedabad wages dispute, Sir G. D. Madgavkar observes: "In view of the failure of the Millowners' Association to effectively carry out the Delhi Agreement, it is not open to that body to obtain a wage cut and alter the whole basis of standardisation of wages agreed to in the Delhi Agreement. I trust that the parties, particularly the Millowners' Association, will not lose time and will immediately set about and hammer out a scheme for standardisation and automatic adjustment."

GENEVA LABOUR CONFERENCE

Sir H. P. Mody and Mr. C. J. Mehta have been selected by the Government of India as employers' delegate and adviser respectively to the 23rd session of the International Labour Conference to be held at Geneva on June 3.

POSTAL RATES

The Committee of the Indian Chamber of Commerce, Calcutta, have sent a telegram to the Government of India, protesting against the proposed increase in postal and telegraphic rates between India and Burma.

The Committee state that such increases would bear heavily on the commercial community and the general public. The enhancement of the postcard rate they consider particularly exorbitant, which would impose an undue burden on the public.

The Committee urge that postal and telegraphic rates between India and Burma should be the same even after separation, as in the case of Ceylon, instead of differentiating on the basis of being separate empire countries and request the continuance of the *status quo* in postal and telegraphic rates.

ECONOMIC INTELLIGENCE BUREAU

The creation of a separate economic intelligence organisation at the headquarters of the Government of India, under the direction of an Economic Adviser to the Government of India, was one of the several important proposals approved by the Standing Finance Committee at its last meeting in Delhi.

Allied to this was a proposal to set up a central statistical organisation under the Director of Statistics, which will take over the work at present done by the statistical side of the Department of Commercial Intelligence and Statistics at Calcutta and transfer this work to Delhi.

INDIAN DELEGATES TO CORONATION

The following is the complete list of delegates representing the Indian branch of the Empire Parliamentary Association, who are proceeding to England in the middle of April to attend the Coronation:

Sir Maneckji Dadabhai and Sir Abdur Rahim, Presidents of the Council of State and the Assembly respectively, Sir Cowasji Jehangir, Rai Bahadur Ramsaran Das, Sir Leslie Hudson, and Sir Mohd. Zafrulla, who will also represent India at the Imperial Conference.

Mr. Mohd. Rafi, Secretary of the Assembly, is also proceeding to England on special invitation.

AGRICULTURAL

Uses of
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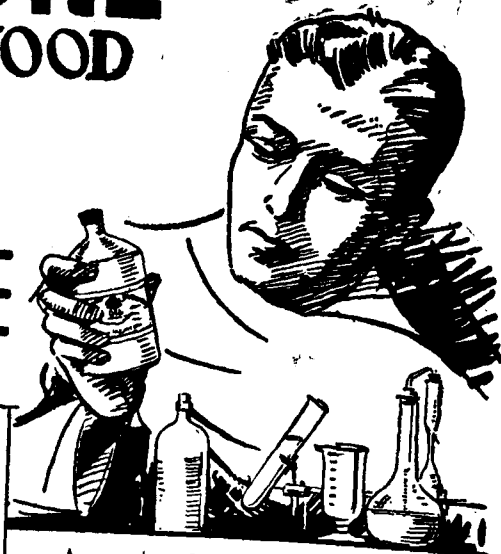
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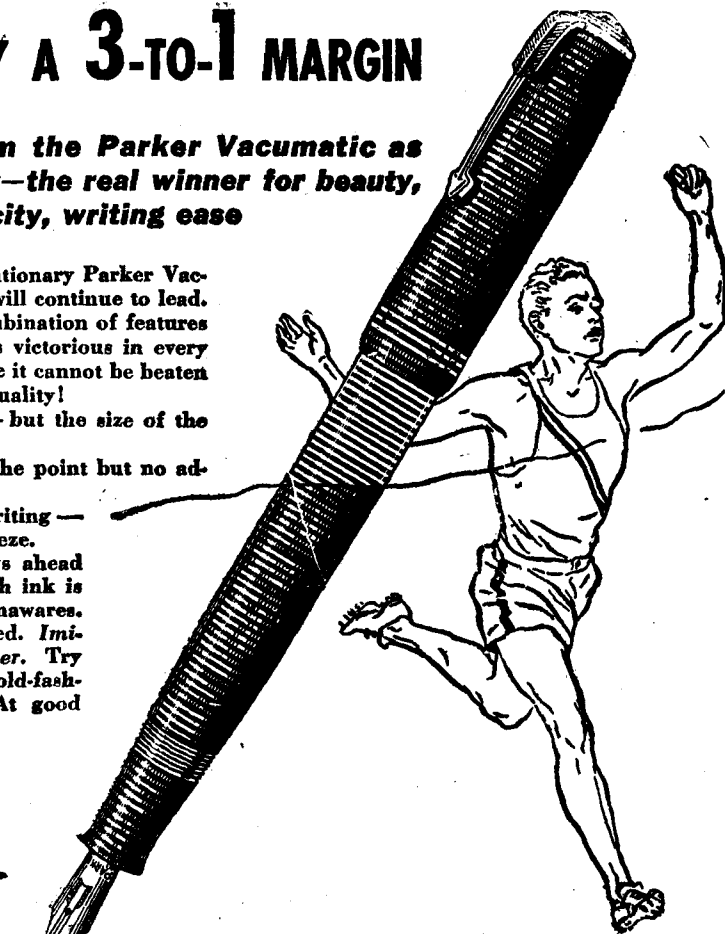
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Oldsmobile	— 1,41,391	5.7
Pontiac	— 1,23,478	5.0
Buick	— 1,08,860	4.4
Terraplane	— 57,215	2.3
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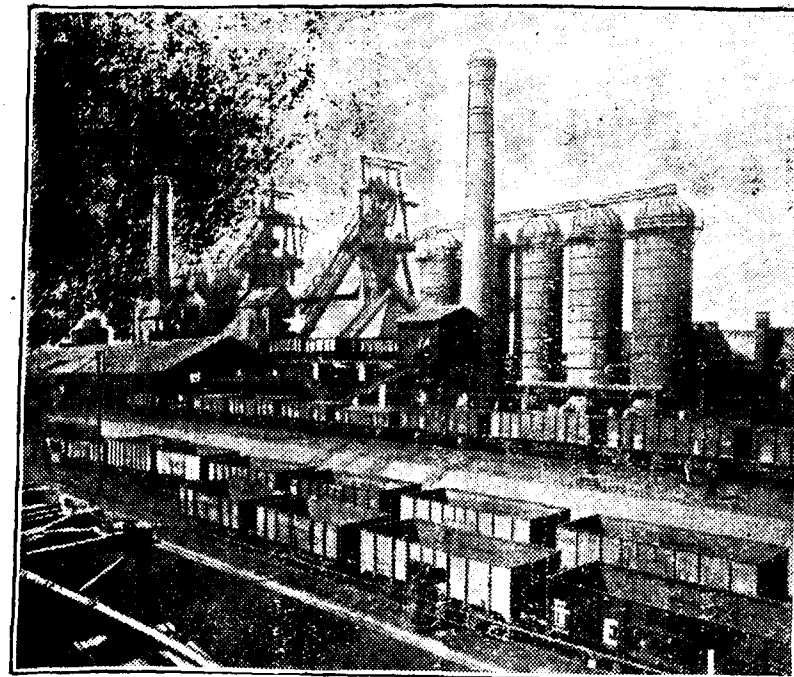
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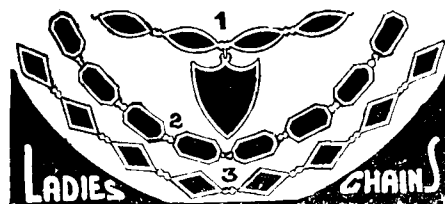


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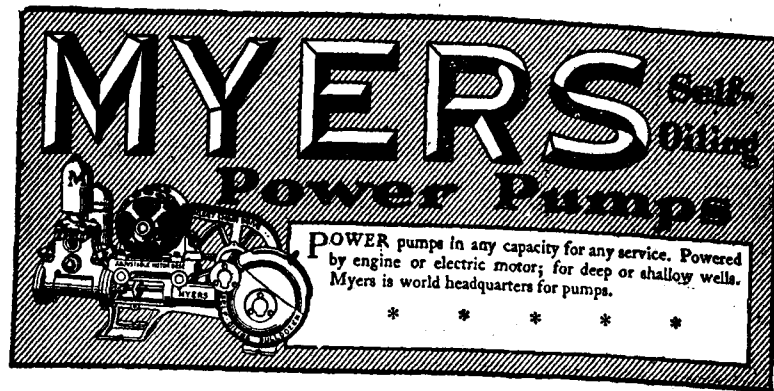
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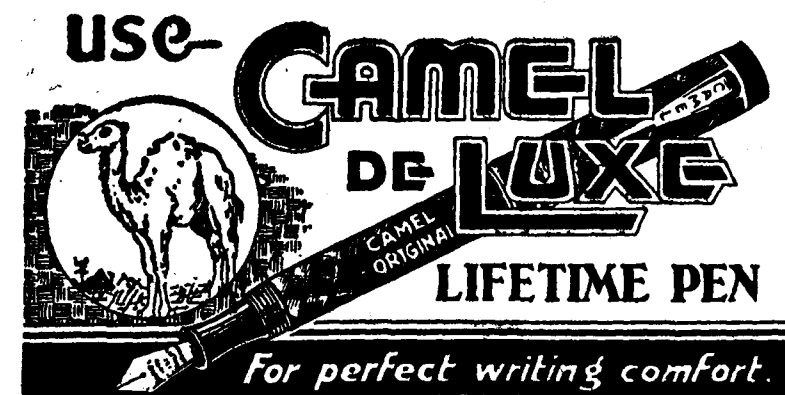
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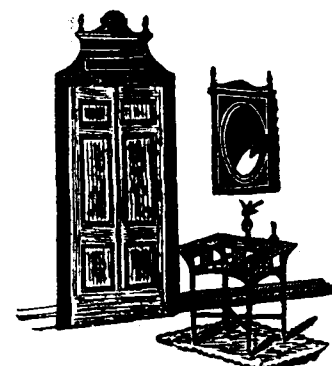
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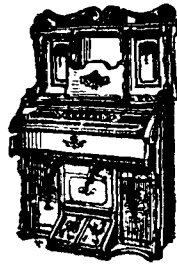
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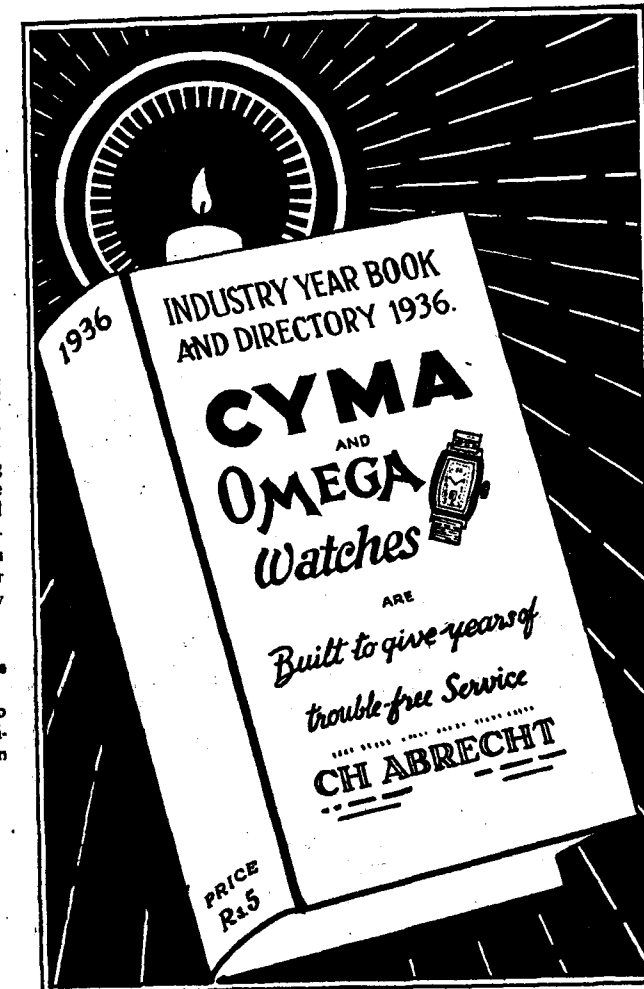
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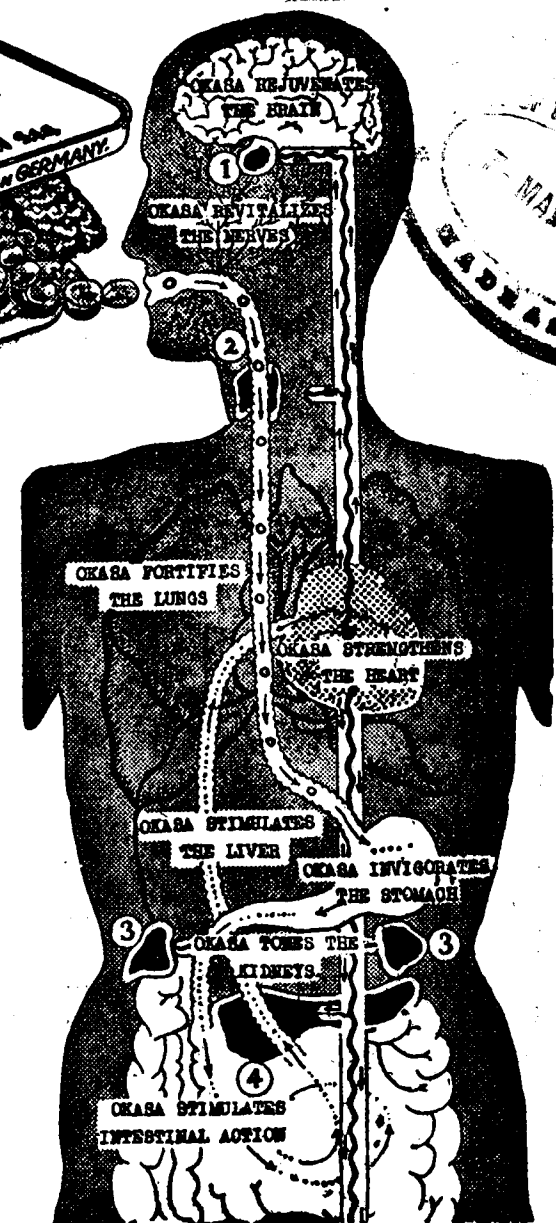
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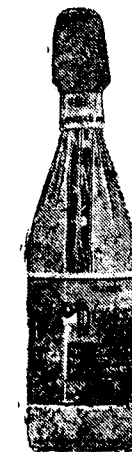
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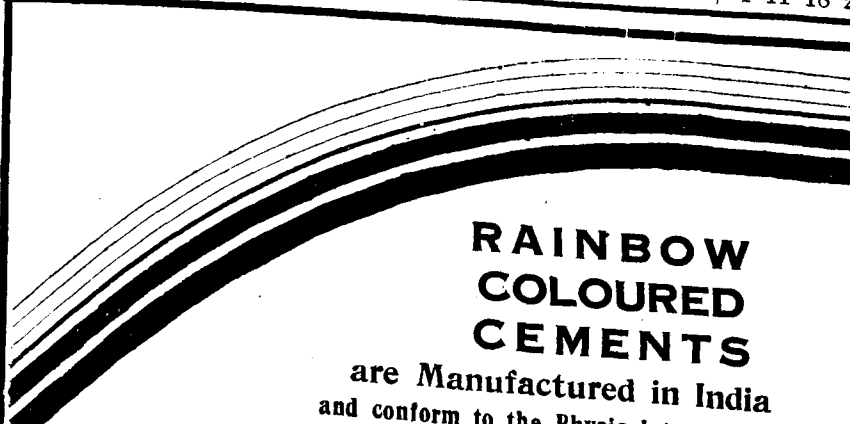
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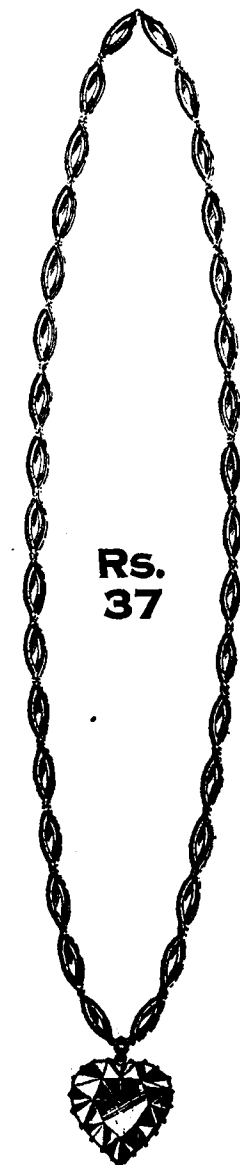


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THE WAY OUT

It is profitless at this time of the day to ask if the Congress were wise in demanding, or the Governors correct in declining, the assurance in terms of the A. I. C. C. resolution. The fact remains that the political *impasse* in six out of the eleven Provinces is now complete and there is little prospect of the country settling itself to work the new Constitution. Meanwhile, a bitter controversy is abroad touching the legality and the constitutional propriety of Interim Ministries that have been set up in place of Cabinets responsible to the electorates. It is useless to argue that the sort of assurance asked for is already implicit in the Act; and that the Governors have power to dismiss as the ministers have the option to resign. Would the heavens have fallen if the Governors had repeated that assurance? A little tact would have averted the crisis. Some one at the top has blundered, and a cloud, at first no bigger than a man's hand, is growing into a fearful thunderstorm.

Every one recognises the danger of leaving things to drift for themselves. What then is the way out of the *impasse*? Various suggestions have been made, Lord Lothian

urges personal contact between the spokesmen of the Government and the Congress. Sir Tej Bahadur Sapru suggests a constitutional conference. Mr. Gandhi would have the dispute settled by an arbitration tribunal; while a Madras manifesto would have the question referred to the Judges-designate of the Federal Court. As we write, there is a growing volume of opinion in favour of convoking the Assemblies and Councils and giving a final chance to the Congress to decide what they will do. But that will mean delay; and every day that passes will worsen the situation. "If I am a Congressman," said Lord Lothian,

I would not ask for assurances but take the powers which are ours under the Constitution, get on with our provincial programmes, challenge the Governor to interfere so long as we are prepared to take the consequences and demand a dissolution if he does.

To expect, as Lord Zetland seems to do, that the Congress would own its mistake—even it was one—is frankly beyond the pale of practical politics. Congress will do no such thing. There is in Churchill's phrase "a sterner temper in the air," in India also, as is evident from the Congress

Working Committee resolution on the deadlock. No amount of legal legerdemain will solve the issue. The problem is one for wise statesmanship. It is as Mr. Lloyd George, with the prescience of a practical statesman, truly described it "a case for negotiating a treaty and not for imposing the Constitution".

For the Act, as he says, "has conceded too little to win over the most powerful political organisation in India". In such a plight it is fortunate that Gandhiji keeps an open mind, and, in spite of all that he has said in defence of his formula, he avers, that he is anxious to bridge the gulf and bring about an honest settlement. Though he disclaims even primary membership of the Congress, his authority is still supreme in Congress ranks. And what does he say? He says that Congress will be satisfied if the Governors could give the same assurance that Sir Samuel Hoare gave. And this is what Sir Samuel Hoare said of the safeguards in his speech in the House of Commons on December 10th, 1934:

I do not wish any Hon. Member to think that the Committee or the Government contemplate that there will be constant need for their use. I believe that the very existence of these powers in reserve will make it unnecessary nine times out of ten to bring them into play at all. I believe that the Governors who will be in close contact with their Ministers, when they see the case arising in which one of these special responsibilities may be endangered, will persuade their Ministers to take the necessary action and in nine cases out of ten the Indian Ministers will be only too glad to take that advice and to take that action. It is only for the emergency cases that we contemplate there will be need for this intervention. If, however, the need does arise, there will be the powers and there will be the effective executive action behind them. So far from thinking that these safeguards will be an

obstacle in the way of the development of self-government in India, I believe that they are the necessary support without which self-government in India cannot succeed.

Now the *Statesman* rightly argues "that no Governor will or can refuse an assurance in substantially the same terms as Sir Samuel Hoare gave".

What is to prevent a Governor from telling the leader of the majority party in his province that while he cannot give him an assurance that he will never use the special powers conferred upon him by the Act, he can give him an assurance that these powers do not arise in regard to the social programme the Congress has put before the country, since the Congress itself disclaims any confiscatory intentions? We believe that this would satisfy Mr. Gandhi.

Mr. Gandhi has replied to this that it would go a long way to satisfy him. Indeed, every subsequent pronouncement of Gandhiji's has, in a measure, so narrowed down the issues that nothing but a false sense of prestige stands in the way of the Government and the Congress getting to brass-tacks to square the deal. In an illuminating letter to *Reuter*, Dr. Keith has clarified the position beyond doubt. To him the apologia for Government is "intelligible only on the theory that the Government of India Act means that the Governor is, as under the Scheme of 1919, merely to use his Ministers as advisers" and "to bear the real responsibility himself". The New Act, if anything, is supposed to have reversed the position. It is expected to vest real responsibility in the Ministers. If so, argues Dr. Keith, Mr. Gandhi "is entitled to an immediate and emphatic assent". And

the Congress and the Governors alike owe it to the people to put their welfare above prestige.

INDIAN STATES IN THE FEDERATION

BY DR. SIR P. S. SIVASWAMY AIYER, K.C.S.I., LL.D.

THIS book* embodies a course of three lectures delivered by the author under the auspices of the University of Madras. It is intended to examine the position of the Indian States in the scheme of federation adopted in the Government of India Act of 1935. Outside the Conservative Party in England, few people have been satisfied with the new constitution enacted for India. It is doubtful whether even the Conservative Party feels quite satisfied with it. In framing the new constitution, the Imperial Government tried to satisfy three important sections of opinion and reconcile three groups of divergent interests. The constitution was intended to satisfy the aspirations of British India, including the powerful minorities, to meet the wishes of the Indian Princes anxious to have a voice in legislation affecting their revenues and interests and in the administration of India as a whole, and, lastly, but not least, to safeguard British interests. It is no wonder then that the constitution has failed to give satisfaction and has been severely criticised by the Princes and People of India. The dominant motive in the minds of British Indian politicians was the achievement of full responsible government and the creation of a strong and united India. While the Princes are willing to subscribe to this ideal, their predominant motive has been the maintenance intact of their powers and position of sovereignty except to the minimum extent required as a price for obtaining a share in the administration of India as a whole. While it would be wrong to

suggest that the British Government were not interested in the growth of the prosperity and contentment of India, the criticism is not unfair that the Imperial Government was anxious that there should be no detriment in the position of British interests in India at the hands of impatient nationalism with a desire for rapid industrial development. As a counter-weight against the forces of democracy in British India, it was felt desirable to assign an influential position to the Princes to secure stability and orderly, if slow, progress. The revolutionary forces, which have appeared in the country, may lend some support to this aspect of the matter.

The author has an interesting chapter on the background of the federal constitution and refers to the forces and tendencies which have been at work in the shaping of the federal constitution enacted by the Statute of 1935. There can be no doubt that what the Princes favoured was not federalism as ordinarily understood, but rather a union from which it should be possible for them to secede if they were dissatisfied with the results of its working. Highly anomalous as the new constitution is and differing as it does so largely from the federal constitutions known to history, it is a matter for satisfaction that Sir Samuel Hoare decisively negatived the idea of a confederacy and of any right to secession by a State which has once acceded to the federal scheme.

As regards the relations between the federal government and the constituent states, the author quarrels with the definition given by Lord Sankey and prefers to follow the guidance of

* INDIAN STATES IN THE FEDERATION. By N. D. Varadachariar. Oxford University Press. Rs. 3-8.

Prof. Willoughby. Much of this discussion relates to definition. Definitions are no doubt important, not merely for the purpose of clarifying our ideas, but also on account of the influence exercised upon men's minds with regard to the incidents deducible from the type of constitution believed to have been adopted. The author has treated Lord Sankey's view with very scant respect. It may be pointed out that the position, as stated by Prof. Willoughby, involves certain assumptions as to the character of sovereignty which are not accepted by other jurists, and that the twofold classification by Prof. Willoughby of unions between States is unsound and contrary to fact. If Prof. Willoughby is right in his conception that a federal State is in reality a single sovereign national State, legally omni-competent, with a number of *subordinate* political bodies which may or may not be termed States, but which, juristically viewed, act as agents of the sovereign national State, he ignores the fundamental distinction between a unitary and a composite State. The State that he describes is not a federation at all. Mr. Varadachariar has an enviable feeling of assurance about his views which is unassailed by any doubts.

There is another interesting chapter on paramountcy and sovereignty. The claim of the British Government to paramountcy, and the manner in which it has been asserted or exercised, have given rise to much dissatisfaction on the part of the Indian States. They have contended that the claim cannot be justified by the treaties and has no legal foundation. Paramountcy defies definition. It is a unique political growth peculiar to the

relations between the British Government and the Indian States, resting essentially on might and not on any legal basis. It may not be reconcilable with legal principles or juristic theories. It is none the less a stubborn fact in the relations between the States and the Crown, and it may be safely asserted that in spite of instances of arbitrary and injudicious exercise of the power, the position of paramountcy has been on the whole, as claimed by Lord Chelmsford, used for the benefit of all-India and has helped to promote the unification of India. It has also helped to set some limits to the oppressive exercise of autocracy in the Indian States and protect their subjects against misrule when it goes beyond a certain point. The true justification of paramountcy is to be found in considerations of general expediency and the welfare of India as a whole. The effect no doubt has been, as observed by Prof. Westlake, that the constitutional relations between the Indian States and the Government of India have been imperceptibly shifted from an international to an imperial basis. The author rightly refuses to follow the views of the two German jurists consulted by the Mysore Dewan that States whose external affairs are under the sole control and direction of the paramount power but are not incorporated in British India, may still be regarded as international persons. But we cannot possibly follow him in his views on the subject of the sovereignty of the Indian States. These views are based upon his notion that the powers, functions and attributes of sovereignty can never be divided and that a State must be either a complete sovereign in internal and external affairs or not a sovereign at all. This notion is

not merely opposed to the views of eminent jurists, but is contradicted by facts and the recognition accorded by the Government of India and the British Government to the internal sovereignty of the Indian States. The fact that their internal sovereignty is subject to qualifications on the ground of paramountcy cannot be regarded as destroying the partial sovereignty enjoyed by them.

While it may be wrong to say that there was no legislation in the ancient Hindu State, it cannot be maintained that all the rules of conduct, which were observed in the State, were ultimately enforceable only by the coercive powers of the sovereign. The strongest advocate of the rights of

the sovereign was Kautilya, who holds that all rules made by other authorities and even the rules of the Dharmasastra must give way to the laws made by the king. But it is questionable whether this view obtained universal acceptance. Definitions of sovereignty must be based upon historical facts rather than theoretical speculations. The Hindu Dharmasastra cannot be regarded as furnishing a consistent or unerring guide to history. The author's views on the subject of the sovereignty of the Princes betray a strong bias against them.

Mr. Varadachariar's discussion of certain aspects of the federal constitution is not the least interesting part of his book.

THE DEAD-LOCK IN THE PROVINCES

It will be recalled that the All-India Congress Committee, which met at Delhi on the 17th and 18th March, adopted the following resolution in regard to office acceptance:—

The All-India Congress Committee authorises and permits acceptance of Ministerial offices in provinces where the Congress commands a majority in the legislature, provided that ministerships shall not be accepted unless the Leader of the Congress Party in the legislature is satisfied and is able to state publicly that the Governor will not use his special powers of interference or set aside the advice of the Ministers in regard to their constitutional activities.

The leaders of the Congress Party in the Provincial legislatures with Congress majorities were invited by the Governors of the respective Provinces to assist them in the formation of Ministries. Congress Parliamentary Leaders in Bombay, Madras, U. P., Behar, C. P. and Orissa responded to the invitation. They showed the Governors the resolution passed by the A. I. C. C. laying down the policy of the Congress in regard to the new Constitution and the condition attached to the acceptance of office. The Governors in all the six provinces, presumably from instructions obtained from higher authorities, expressed their inability to give the necessary assurance that they would not use, in regard to the

constitutional activities of their Cabinets, their special powers of interference. The leaders thereupon declined to shoulder the responsibility of forming Ministries.

The break-down in the six provinces was complete by the end of March, while the new Constitution was scheduled to be brought into force on the 1st of April.

SIRDAR VALLABHAI PATEL

This was the prelude to a series of statements by prominent men of all sections of the public. The reaction was instantaneous; while all deplored the impasse, their arguments varied according to their politics and temperaments.

Interviewed by the *Associated Press* on the refusal of the Governors to give the requisite assurances, Sirdar Patel, President of the Congress Parliamentary Sub-Committee, said:—

The repeated professions of the British statesmen have been put to test by the Congress once again and they have been as usual found to be false. The mockery of the newly-created democracy stands thoroughly exposed. Frenzied efforts will be made to form Ministries from the people who do not represent the bulk of the people. India is wide awake and I hope no man with any sense of self-respect will agree to play the role of a fool. Let the Governors carry on the administration without the help of any Indian acting as the agent of a foreign power determined to keep us down. Let them take out the chestnut they have put in the fire,

SIR SIVASWAMY AIYER

"Personally, I should have preferred the Congress Party to accept office and resign in the event of the Governor's refusal to support their policy upon a concrete issue, instead of forcing a fight upon the general and abstract issue," observed Sir P. S. Sivaswamy Aiyer in the course of a Press interview on the happenings in Madras. "In the very nature of things," Sir P. S. Sivaswamy Aiyer continued, "it was not possible for any Governor to announce beforehand that the discretion vested in him by the Statute would not be used under any circumstances."

LORD LOTHIAN

Lord Lothian, Chairman of the Indian Franchise Committee, 1932, in a broadcast speech on the situation, said:—

The correct constitutional course is for the Congress when it has a majority to assume office, formulate its programme of reform and advise Governors that it is prepared to assume the responsibility for the consequences of its policy.

Then it will be for the Governors to decide whether they will accept the responsibility for the consequences of the Congress policy. It would be most difficult for a Governor not to follow the advice of his Ministry, because to reject it might be a greater menace to peace and tranquillity than to accept it.

MAHATMA GANDHI

In a statement analysing the dead-lock, Gandhiji confessed himself as the sole author of the office acceptance clause in the Congress resolution.

My desire was not to lay down any impossible condition. On the contrary, I wanted to devise a condition that could be easily accepted by the Governors. There was no intention whatsoever to lay down a condition whose acceptance would mean even the slightest abrogation of the Constitution.

Have I not heard Sir Samuel Hoare and other Ministers saying in so many words that ordinarily the Governors would not use their admittedly large powers of interference? I claim that the Congress formula asked for nothing more.

It does, therefore, appear to me that once more the British Government has broken to the heart what it has promised to the ear. I doubt not that they can and will impose their will on the people till the latter develop enough strength from within to resist it, but that cannot be called working Provincial Autonomy.

By flouting the majority obtained through the machinery of their creation, they have, in plain

language, ended the Autonomy, which they claim the Constitution has given to the Provinces.

The rule, therefore, will now be the rule of the sword, not of the pen, nor of the indisputable majority. Anyway, that is the only interpretation, which, with all the goodwill in the world, I can put upon Government action.

For, I believe, in the cent. per cent. honesty of my formula the acceptance of which might have prevented a crisis and resulted in a natural, orderly and peaceful transference of power from the bureaucracy to the largest and fullest democracy known to the world.

THE RT. HON. SASTRI

The Rt. Hon. Srinivasa Sastri, who had declined to form the Ministry on the break-down of the Governors' talk with the leader of the Congress Party in Madras, observed in the course of a statement that he was not convinced that the Congress demand for an assurance was either necessary or prudent. But, he went on to add

it is particularly lamentable that Whitehall and Delhi should be so blind in their conservatism as not to see what is so abundantly clear that the country has made up its mind not to submit quietly to the Government of India Act and its restrictions, and that, if the growth from the present position to a larger measure of democracy is to be easy and safe, the right course for the Government is to be generous in the interpretation and operation of the enactment which, both on its merits and by provoking the circumstances in which it was brought into being, has trampled on their pledges and on the wishes of the Indian people.

History proclaims that a large electorate, roused to a sense of its power, would expect its decisions to be treated with respect and consideration. To flout them and to try to carry on the King's Government in defiance of their clear mandate, is not merely to separate them, but greatly to increase their strength and their determination to fight the constitutional struggle to a finish.

SIR K. V. REDDI'S DEFENCE

Meanwhile, Interim Ministries in the six provinces had been set up by the 1st April. Sir K. V. Reddi, the Chief Minister for Madras, defended his action in accepting the responsibility for forming the government in these words:

I have not for one moment pretended that I have a majority in the newly constituted Legislative Assembly. In accepting office it was not so much a question of obtaining a majority in the legislature which had weighed with me as the immediate need for carrying on the King's Government when Mr. Rajagopalachari had refused to accept office in the hope that he could thereby paralyse the Government and that the work of the Government could be brought to a standstill. I felt it my duty to throw my little weight with those who wish to prevent it.

HON. MR. E. RAGHAVENDRA RAO

While Sir K. V. Reddi expressed his concern that the King's Government should be carried on, Mr. Raghavendra Rao, who had undertaken a similar responsibility in C. P., explained that he had to intervene merely with a view to rescue the Government from lapsing into departmentalism.

Had Government declared a break-down the moment Congress refused office, the whole business of Government would have passed into the hands of permanent officials. This would have been most deplorable. For at least six months Indian Ministers will be at the helm of affairs, it would have done no good to India to have left departmental chairs at Secretariats vacant. Even if they can do nothing more, they can bridge over a transition with competence and even with brilliance.

SIR TEJ BAHADUR SAPRU

Two outspoken views on the Governors' refusal to give the required assurance to Congress leaders were those of Sir Tej Bahadur Sapru and Mr. Bhulabhai Desai, each typical and authoritative in its way. "I have no doubt," said Sir Tej Bahadur Sapru, that

the formula framed by Mahatma Gandhi was conceived by him in all honesty, but the question, to my mind, is not whether it was conceived honestly, but whether it was, or is, consistent with the Act. On that point, I confess that I have no doubt Governors could not follow any other course than what they have done. The fact that responsibility is great and power limited, even if true, cannot justify the refusal to assume responsibility which is the natural and logical sequence of winning the election.

In the best of circumstances, however, a minority Government is a Government on suffrage. It lacks cohesion, courage and dependable support. Perhaps it is not too late yet, he concluded, for the leaders of the Congress

coolly to think over the entire position and for those leaders and Governors and the Viceroy to come together to untie the knot.

MR. BHULABHAI DESAI

Any government by Ministries which are attempted to be formed and which can not be carried on in accordance with the provisions of the Act, said Mr. Bhulabhai, must be a blind and clear subterfuge on the part of the Government of India or the Secretary of State; for they do not wish the truth to be known that the Constitution has already broken down and to face the situation. The only way to

maintain the subterfuge is to delay the calling of meetings of the Legislative Assemblies in those Provinces—a step which is constitutionally improper if not dishonest because these puppets cannot last beyond the first proper meeting of the Legislature.

MR. LANSBURY'S APPEAL TO VICEROY

The Rt. Hon. Mr. George Lansbury's move was characteristic. Being a confirmed pacifist, he straightway cabled to the Viceroy imploring him

to arrange a meeting with the Congress leaders to discuss a way out of the dead-lock concerning the Provincial Governments.

Interviewed by *Reuter*, Mr. Lansbury said he had much hope that the Congress leaders would respond if they were invited to confer with the Viceroy.

I have read the statements made by Mr. Gandhi and Mr. V. S. Srinivasa Sastriar and for the life of me I cannot understand why the men of both sides could not have reached an agreement, each pledging the other that he would make the best of the law as it stands.

I want to implore the Viceroy and the Governors, as well as the Congress leaders, to face the situation in a realistic manner.

MR. C. RAJAGOPALACHARI

In a statement to the Press, Mr. C. Rajagopalachari, Leader of the Congress Party in Madras, explained the unconstitutionality of Ministers without responsibility.

The governance of India as analysed by British political science is run on the principle of responsibility in one part to the people of England through Parliament, and in another part to the Indian electorate through the legislatures in India. Every function of Government in India under the various reforms schemes should, according to them, be capable of being assigned either to one or the other responsibility and cannot possibly be left in the air.

The Ministers' share of government is done under responsibility to the Indian electorate. They must be persons responsible to the legislature under the Act. To whom then are the unelected Ministers responsible?

Whoever advised the calling in of Sir K. V. Reddi, the Nawab Sahib of Chhatari, Mr. Raghavendra Rao and others did so without understanding this basic principle of British Governance of India. These ministers stand responsible to none. They are obviously connected by no tie to the British Parliament nor do they stand on the foundation of confidence and responsibility in respect of the Indian legislature. They float in the air,

The Act stands torn to pieces by the Governors by this arrangement and the wonder is how British Constitutionalists could advise or permit this.

THE RAJA OF BOBBILI

"The Interim Ministers have not the support of the Justice Party and the Justice Party is not committed to extend support to the present Ministry," observed the Raja of Bobbili in a Press interview. He deplored the present impasse.

If all that the Congress wants is an assurance that they will not be interfered with in the carrying out of their programme as outlined in their manifesto, this should be made clear and I think His Majesty's Government should have no difficulty in having such an assurance given, especially as the Congress do not demand an abrogation of the Act.

SIR SYED WAZIR HASAN

The procedure adopted by the Governors was also called in question by Sir Syed Wazir Hasan, ex-Judge of the Chief Court of Lucknow and President of the last Session of the All-India Moslem League. Interviewed by the Press, he declared:—

The Governors of these six provinces know that they are not forming stable ministries in consultation with the person who "will be best in a position collectively to command the confidence of the legislature". Here one may ask whether there is any precedent in the constitutional history of any other part of the Empire to support the action of the Governors of these provinces in choosing their councils of ministers from the minority group or groups in the legislature. To my knowledge there is none.

LORD LOTHIAN

Realising that Gandhiji's statement regarding the reasons for Congress refusing office had not received the publicity it deserved in England, Lord Lothian followed up his broadcast speech on India with an appeal to Mr. Gandhi in the form of a letter to the *Times*. He wrote:

Responsible government has been the method by which the Canadian and Australian Federations and South Africa and New Zealand each attained full national self-government by constitutional means, often in the early days against the opposition both of Governors and the British Government.

In every case, the Governor or Governor-General was endowed with veto powers and other responsibilities of his own. I venture to assert that in no case has the Ministry possessed of a majority in the legislature asked, and that it certainly never received any assurance that the Governor would not use his special powers.

He asked Mr. Gandhi to adopt a similar course of steady advance to full Dominion Status.

DR. BERRIEDALE KEITH

It was at this time that Dr. Keith, the well known authority on constitutional law, threw in his weight on the side of the Congress. In a letter to the *Scotsman*, he declared that responsible Government "is wholly incompatible with executive safeguards". The India Act, he pointed out,

has suffered from the outset from the grave defect that it made Responsibility unreal by placing special responsibilities on Governors. To say, as Lord Erskine and Lord Brabourne have said, that they would give Ministers all help, sympathy and co-operation is meaningless; for the Act itself gives powers and imposes duties on Governors which reduce Ministerial Responsibility to a farce. It is regrettable that the Governors were not authorised to give much more definite pledges.

Responsible Government could no doubt have been introduced, says Dr. Keith, but only on the lines suggested by the Rt. Hon. V. S. Srinivasa Sastri—the adoption of a constitutional understanding that the special responsibilities of the Governors would be restricted in operation to matters of the gravest character.

Dr. Keith declared that the formation of Minority Ministries is a negation of Responsible Government and said that the sooner the Governors took charge of the Government, the better. "For," he added, "the forms of Responsible Government should not be used to conceal a break-down."

THE MARQUESS OF ZETLAND

Amidst this tangle of endless controversy over the legal and constitutional issues involved in the Congress refusal to take office without a gentleman's understanding, all eyes were turned to the momentous debate in the House of Lords on April 8. The debate arose out of a question by Lord Lothian in regard to the political impasse in India.

Lord Zetland, the Secretary of State for India, welcomed the opportunity to make a statement on the question. He reviewed in brief the negotiations and the ultimate position in India and stated definitely that the Governors could not give, within the framework of the Constitution, the assurance that was asked for (by the Indian National Congress) and

Mr. Gandhi was in error in asserting that they could. But, even if the Constitution admitted a pledge of this kind being given, the giving of it would have involved a grave breach of faith with the minorities and others in India, who were promised the measure of protection against arbitrary rule of the majority afforded by the special responsibilities of the Governors and the powers conferred on them of making the safe-guards effective.

Referring to the Minority Ministries, Lord Zetland said "there was nothing in the Government of India Act which rendered their action, or that of the Governor, either unconstitutional or illegal". Regarding the suggestion that the Viceroy should send for Mr. Gandhi, Lord Zetland said that

he found it difficult to see what purpose would be served by such action. It was the Congressmen who had declined the offer and, unless they wished to modify the attitude which they had taken up, there was obviously for the present no more to be said.

The speech was unsympathetic, unhelpful and thoroughly disappointing, and Lord Snell (Labour) rightly said:

He was disappointed at the fact that Lord Zetland offered so little encouragement on the positive side of the question. . . . He did not ask the Viceroy publicly to invite Mr. Gandhi to come and see him—things were not done that way—but the Viceroy could remove misapprehension and clear unnecessary fears. He could, perhaps, give some kind of general assurance and that would all be helpful.

MAHATMA GANDHI'S REJOINER

The reaction to Lord Zetland's speech was instantaneous. Gandhiji at once sent the following statement in reply to Lord Lothian's letter in the *Times* and Lord Zetland's speeches in Parliament:—

I have read Lord Lothian's appeal to me with the respect it deserves. I have a vivid recollection of the talks with him, among other friends. The Provincial Autonomy then pictured was the real stuff, unlike, what the present constitution is supposed to give.

Lord Zetland's elaborate statement confirms my view and hardens the universal suspicion of British statesmen's intentions. So long as they wish to bolster up Imperialistic designs, India, which the Congress represents, will never reconcile itself to them. I believe in friendship with Britain, not with Imperialistic exploitation.

Commenting further on the Secretary of State's speech, Gandhiji observed:—

I regard the British statesmen's interpretation (of the Act) as non-judicial, arbitrary and interested. At the same time I recognise that other lawyers gave an interpretation favourable to the British Government.

And then he went on to make a constructive proposal, leaving the door open for further negotiations with a view to ultimate settlement.

Therefore, I invite them to appoint an arbitration tribunal of three Judges, of whom one will be appointed by the Congress, and another by the British Government, with power to the two to appoint a third, to decide whether it is competent for the Governors to give the assurance required by me.

And since the legality of the present Ministries has been questioned, I would refer that question also to the proposed tribunal. There is a precedent for such a course. If they would accept my proposal, I would advise the Congress to do likewise.

LORD LOTHIAN ON GANDHIJI'S PROPOSAL

Commenting on Gandhiji's suggestion for an arbitration tribunal, Lord Lothian made a statement in which he put his finger unerringly on the crux of the problem. He said:—

I am inclined to think the real key to the solution lies in recognition of the fact that under the system of responsible government, the ultimate decision against the abuse of power rests with the electorate The discretion which the Governor has to exercise is whether his special responsibility will be better discharged by accepting or rejecting the advice of his Ministry when attempts at reaching an agreement have failed.

Lord Lothian described Mr. Gandhi's proposal as a "helpful suggestion" but inquired "would the arbitrators also be asked to decide what constitutional activities of Ministers were?"

PANDIT JAWAHARLAL NEHRU

Pandit Nehru's comment on the Secretary of State's statement was characteristic:—

We should be grateful to the Secretary of State for India for his statement clarifying the attitude of the Government. It is the old, patronising and hectoring attitude to which we have been long accustomed. We are told to take the Act or leave it.

It is time that the British Government realised that we don't take this Act, we reject it with all the strength that is in us. That is our consistent policy and that is the mandate which we have received from the millions of people of India. If there is any force in democracy, we must be true to our mandate from the electorate.

SIR TEJ BAHADUR SAPRU

Interviewed on his impressions on the Lords' debate, Sir Tej Bahadur Sapru regretted that "both sides should have banged the door". He added:—

In my opinion it is not too late yet to seek fresh avenues for the removal of misapprehensions. It may yet be that personal contacts may succeed where arguments from a distance have failed and may lead to the verdict of the electorate being vindicated by the formation of Cabinets by the majority party.

If all this is impossible, I think that Assemblies should be summoned at an early date and the constitutional position which may then emerge should be faced, instead of allowing the situation to deteriorate and political feeling being allowed to grow on the lines on which it is developing.

MAHATMA GANDHI

So far as he was concerned, said Gandhiji in a further statement to the *Times*, there was no question of prestige and added:

The Calcutta *Statesman's* suggestion as to the Governors inviting the Congress to go ahead with the programme outlined in the Congress manifesto would go a long way to satisfy me, if the manifesto is regarded as merely illustrative.

Referring to Lord Lothian's suggestion to refer the disputes to the electorates, he said:—

It is sound if it can be proved to be workable and not prohibitively expensive.

The precedent I had in mind of arbitration was that of the reference by the Transvaal and the British Governments of the grievance of British Indians in terms of the Transvaal Law III of 1885 to the Chief Justice of the then Orange Free State as sole arbitrator.

MR. T. R. VENKATARAMA SASTRI

In a statement issued to the Press, Mr. T. R. Venkatarama Sastri, C.I.E., Liberal Leader, welcomed Dr. Sapru's suggestion of a Constitutional Conference, but he added:—

Neither the statement of the Secretary of State nor the reaction to it among Congressmen encourages one to hope that anything so wise or helpful is now feasible. . . . The only proper course is to convoke the Assembly and the Council without delay and give the Congress an opportunity of finally deciding what they will do.

GANDHIJI'S MESSAGE TO AMERICA

Gandhiji explained to the American Press that he was not even a primary member

of the Congress and that any influence he possessed was purely moral. And he went on to add:—

For me, the present issue is not political but moral. It is a fight between truth and untruth, non-violence and violence and right and might, for I hold that Lord Zetland could not have uttered the speech he did unless he was conscious of the might of the sword behind him. It seems as if British statesmen are repenting of even the limited electorate they have created in India. If they were not, they ought to have bowed to the will of the majority as represented by their elected leaders.

Surely, it is violence to impose nominated ministries on the electorate of their own creation.

The crisis is of their own making. It is presumption on their part to interpret acts of their Parliament. Their jurisprudence has taught us that no man can take the law into his own hands, not even the King. Evidently the maxim does not apply to the British Ministers.

The proof of the pudding is in the eating. I have offered an honourable way out. Let a judicial tribunal of joint creation give the interpretation. It will be time for them to plead incompetence when the Tribunal finds in favour of their interpretation.

Till then the Congress demand for assurance must be held valid. I must repeat that the latest gesture is one of the sword, not of goodwill, certainly not democratic obedience to the will of a democratic majority.

PRESS SUPPORT

The *Times of India*, like the *Statesman*, put in a vigorous plea for a common sense view of the situation. In a leading article endorsing Lord Lothian's plea for the exercise of common sense and personal contact to clear up the difficulty, the Paper added that

Indians, and particularly the Congress, approach the new constitution with suspicion and mistrust engendered by past experience. Because of Lord Zetland's blunt tactless speech, there is no cause to apprehend that the door is banged. . . . Doors are still open; what sensible people have to do is to find a way through it. Mr. Gandhi's original qualification was that Governors should promise not to use their powers ordinarily. India will echo the Rt. Hon'ble Sastri's question: Is it possible to revive Mr. Gandhi's original qualification? If it is possible to revive the qualification, the problem is solved. Most of the Governors have already declared publicly that they will not use their special power except in cases of grave emergency. In other words, they will not ordinarily use those powers.

If that is all that Mr. Gandhi and the Congress demand the Paper asked "What on earth is all the hubbub about?"

The *Statesman*, in a leading article on the subject, went a step further and observed:—

If the Act is really such that there is the slightest difficulty in the Governors telling the Congress leaders that there is nothing to prevent their going ahead with the programme outlined in the Election Manifesto, then we have to admit that we, too, have been mistaken about the Act. We, too, would recognise that it should soon be replaced by another.

Dr. Berriedale Keith, in a second letter to the *Scotchman*, emphasised his conviction that Congressmen were correct in their understanding of responsible government. So well do they understand the position that they have framed the Delhi resolution with such adroitness as to induce Lord Zetland to give singularly unhelpful instructions to his Governors. The demand made by Congress was on the face of it not improper.

PANDIT JAWAHARLAL NEHRU

The President of the Congress, Pandit Jawaharlal Nehru, criticising the attitude of the Government, put the case for the Congress in the following statement to the *News Chronicle*:—

Without such an assurance, responsibility would be farcical and divorced from all power. Such an assurance could have been given if the British Government's professions are sincere. . . .

Lord Zetland's recent speech is an invitation to the Indian people to get rid of the incubus, that is, British Imperialism which, whatever its professions, acts in the old autocratic domineering way. Some people live in the hope of divisions in Congress ranks weakening Indian opposition to British Imperialism. They hope in vain. The Congress will face the future struggles as it has faced those of the past with confidence and unity, always remembering that its mission is to achieve the independence of the Indian people.

A MADRAS MANIFESTO

An influentially signed Madras manifesto of all Party men including Sir P. S. Sivaswami Iyer, Sir Mohamed Usman, Mr. K. Srinivasan (Editor of the *Hindu*), Mr. Jamal Mahomed, Mr. Venkatarama Sastri, Mr. G. A. Natesan and Mr. A. A. Hayles (Editor of the *Madras Mail*), the Rt. Hon. Sastri and others appealed to the Government and the Indian National Congress to take steps to end the present impasse.

The signatories stated that by assenting to an assurance in the terms of Sir Samuel Hoare's statement, the Government would not sacrifice their powers in any real case of emergency.

We can see no reason why the Government should hesitate to give such an assurance. It may be unnecessary in view of the tremendous powers placed in the hands of the Congress Ministry by the overwhelming majorities in the electorate who have voted for them. But if they want in addition an assurance in the terms of Gandhiji's communication, nothing is lost by giving such an assurance.

WHAT GANDHIJI WANTS

"Under the assurance that I have contemplated, I have not envisaged reduction of those rights which are guaranteed by the Act itself whilst the Act remains in force. I want an absolutely honourable understanding which is incapable of double interpretation by honourable parties," said Gandhiji, replying to several questions of Foreign Press correspondents, clarifying the Congress standpoint. Gandhiji added:—

What I want before Congressmen accept office is an assurance which I still hold is within the power of the Governors. The assurance contemplates non-interference and not non-dismissal (of Cabinet). . . . But if Governors are responsible, Ministers who worth their salt are surely still more responsible for peace and tranquillity. There is one thing, however, if I were a Congress Minister I could not be willingly responsible for. . . . I mean the rights of the Services. By that one guarantee in my opinion the framers of the Act have reduced autonomy to a farce.

"If the assurance was given," concluded Gandhiji,

Ministers even acting within constitution can compel the repeal of the Act and hasten the day of the meeting of Constituent Assembly, whose Act will be accepted by the British people unless they want to govern India by the naked sword.

Commenting on this latest statement of Gandhiji's the *Times* rightly thought the gap between the Congress and the Government over the assurances had been considerably narrowed down and no considerations of prestige should be allowed to prevent either side from arriving at a settlement. The *Manchester Guardian* likewise stressed the need for satisfying the Congress.

Interviewed regarding the editorial comments of the *Times* and *Manchester Guardian* on his Poona statement, Gandhiji said:

So far as I am concerned, any bridging the gulf has to come from the Government side. I have made my position absolutely clear. It is for the Government to decide whether they have meant Provincial Autonomy by the

Constitution they have framed or they have meant something the reverse of autonomy. But to the man in the street who knows nothing of legal quibbles or even of the Constitution that is the only question.

"The aim of the Congress is not to create dead-locks, its aim undoubtedly is to make the Congress position so irresistible as to replace the present Act, which nobody likes, by an Act which will represent the will of the masses," said Gandhiji, in reply to a question put to him by the *Times of India's* Correspondent at Nagpur.

MR. BUTLER'S STATEMENT

The proposal for an arbitration tribunal has been considered by the Government. But, said Mr. R. A. Butler, Under-Secretary of State for India, in reply to a question in the Commons:—

They were unable to accept the suggestion that such a tribunal should decide whether the Governor could or could not, consistent with the Government of India Act and his Instrument of Instructions, divest himself of the duties imposed upon him in specific terms by Parliament through those documents.

Mr. Butler, however, went on to add—

Let me make it plain that the Government have no intention of countenancing the use of special powers for other than the purposes whereof Parliament intended them. It is certainly not the intention that the Governors by a narrow or legalistic interpretation of their own responsibilities should trench upon the wide powers, which it was the purpose of Parliament to place in the hands of the Ministers and which it is our desire that they should use in furtherance of the programmes they have advocated.

MR. WINSTON CHURCHILL

It is interesting to note that even Mr. Winston Churchill is not pleased with what he contemptuously calls Departmental Ministerships. In a signed article to the *Evening Standard*, Mr. Churchill states:—

As soon as the Assemblies meet, we shall see the beginning, in every province, of the same kind of constitutional conflict which scared the history of England in the seventeenth and eighteenth centuries.

On every side, Governors, armed with the prerogatives of ancient kings, will be confronted with the agitation of modern Parliaments.

The stop-gap Ministries will be humiliated, chased from power and reduced to impotence or servility.

VIOLATING THE CONSTITUTION

"If a Minister does not believe that his taking office is improper and if he delays meeting the Assembly, he is violating the Constitution deliberately and inexcusably," declared Dr. Berriedale Keith in the course of a letter to *Reuters*. Dr. Keith concludes "that the Congress and the Governors alike owe it to the people to put their welfare above prestige".

MR. LLOYD GEORGE

Writing in the *Sunday Express*, Mr. Lloyd George declared that the

success of the new regime from the imperial standpoint will largely depend on measures that will be taken to reconcile to the Empire the whole of India from Himalayas to Travancore. It can be done but not by half measures.

He rightly pointed out:

that the Indian Act has conceded too little to win over the most powerful political organisation in India. On the other hand, it has endowed the disaffected with too much power for mischief, while they remained hostile. It was a case for negotiating a treaty and not for imposing the Constitution.

CONGRESS WORKING COMMITTEE RESOLUTION

As we go to Press, the Working Committee of the Congress, which met at Allahabad, announces the adoption of the following resolution, which expresses Congress reaction to the official pronouncements on the Constitutional deadlock:—

The pronouncements on the policy of the British Government made by Lord Zetland and Mr. Butler are utterly inadequate to meet the requirements of the Congress, are misleading and misinterpret the Congress attitude.

Further, the manner and the setting in which such pronouncements have been made, are discourteous to the Congress.

The past record of the British Government as well as its present attitude show that, without the specific assurances as required by the Congress, popular Ministries will be unable to function properly and without irritating interference. The assurances demanded by the Congress do not contemplate the abrogation of the right of the Governor to dismiss the Ministry or dissolve the Provincial Assembly when serious differences of opinion arise between the Governor and his Ministers,

30th April, 1937.

THE SPIRIT OF INDIAN EDUCATION

BY

PRINCIPAL P. SESHADRI, M.A.

(Government College, Ajmer)

It is doubtful if efforts at educational reform in this country often get to the essence of the matter and aim at improving the spirit of it instead of merely touching the externals. Changes in superficial form, readjustments of school lengths and similar matters touch

of self-reliance in those who are being educated, as they are treated like children, subjected to abject dependence on the teacher, the consequences being pernicious even in spheres other than the intellectual. We do not seem to be ashamed of "spoon-feeding" and the consequent want of manliness on the part of our victims. Explanations are possible for this sad state of affairs, but the facts are there. Several universities still control the intermediate classes which constitute really schoolwork and have to concern themselves with the teaching of young minds who cannot be expected to find out ideas and facts for themselves. Again, the resources of Indian colleges are so poor that it is easier to adopt the system of mass-lectures and notes-dictation than to endeavour to make students work for themselves in libraries under tutorial guidance. Lord Haldane said in his famous Report on the London University that the student who enters the portals of a college is no longer a passive recipient of truths conveyed in lectures, but an active investigator himself, his professor only having had an earlier start on the long road of knowledge. Are we working up towards this ideal?

This leads to the perpetuation of a defect which has been a prominent feature of Indian education for centuries and to which attention was drawn in recent years by Lord Curzon in his famous resolution on Indian Educational Policy. It is the undue insistence on the faculty of memory. It would be futile to underrate the value of memory, but there are obviously numerous other intellectual qualities like understanding, selection, criticism, speculation and retrospect which deserve attention. Time there was when printing did not exist and books were not easily available and Pandits had, therefore, to carry "a load of learning lumbering in their heads". The need for it has now disappeared, but we all seem to proceed on the assumption that



PRINCIPAL P. SESHADRI, M.A.

only the fringe of the problem, while true educational reform should aim at deep insight into the spirit. Some attempt seems worth while at understanding the intellectual and emotional deficiencies of the Indian student and planning far ahead towards their eradication.

Confining ourselves to university education for the present, one of the most serious limitations seems to be the want

come back to South Africa to work for their daily bread again. The wealthier Malays take pride in sending their sons to Mecca to study for a number of years. Although a few of the priests have been trained locally, most have been to Eastern religious centres, and there are a few Cape Malays who have studied at the famous Azhar University in Cairo, which has the distinction of being the oldest university in Africa.

Polygamy is allowed among the Moham-medans. The marriages are celebrated by the Malays with great *eclat* and ceremony. A few days before the *Nikah* (wedding), the future bride drives out in a carriage with a relative and invites all her friends to the marriage ceremony. She engages her bridesmaids (*bedieners*, servants) and decorators. On the wedding day, the bridegroom goes to the mosque while the bride remains at home. There he offers the bride a *Maskawi*, a gift of not less than ten shillings for her hand. The groom's attendant takes this money to the bride and returns with words of acceptance. Thereafter a reception is held at the bride's home where the husband presides over a congregation of men, while the young wife, robed in satin and crowned with a madora, sits at the head of the table surrounded by the womenfolk. The segregations of the sexes is adhered to at all Malay gatherings.

Islam has taught the Moslems to accept death with stoic resignation. They sing: "Imma lillahi wa imma ilayhi rajioum." (We are of God and to God we return). Great respect is shown for the departed, and the funeral is generally numerously attended. There is no coffin. The body is washed, wrapped in a winding sheet and laid on a bier covered with beautiful shawls. The priests attired in their flowing robes, ornamented girdles and turbans, precede the cortege. The body is laid on its side with its face turned towards Mecca; it awaits the call of resurrection.

Faith in themselves and in Islam keeps the Malays strong and happy. They are a virile people of middle stature and light but sinewy frame. Their eyes are small and sparkling; their black hair silky and their features are slightly compressed but expressive. Their complexion varies from a light brown to a deep

olive. The women have neat petite figures and their features are not devoid of comeliness.

Their dress is a contradiction of super-modesty and a love of display. The priests and those who have achieved a pilgrimage to Mecca affect an oriental dress. They wear cashmere shawls, turbans, and long robes of wool or silk. The women have showy, brightly coloured silk skirts and wear plenty of jewellery but they wear their gowns very long, and in accordance with the religious injunctions of Islam, cover their heads with a *zydoek* (a stiff silk handkerchief) and even veil their faces. On festive occasions, they put aside their *Kaparangs* or wooden slippers and wear white satin shoes. The *Hadjies*, back from the pilgrimage and imbued with the spirit of the East, drape themselves from head to foot in voluminous malaya. The men wear with pride the *Stanboul Fez*, a small red cap which is the symbol of Islam. The Cape Malays are proud of their ancestral inheritance and cling devotedly to the teachings of the Koran.

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Nov. '37.

MID-WAY WITH ROOSEVELT

By DR. PASUPULETI GOPALA KRISHNAYYA

(New York, U. S. A.)

IN a vote more representative of the whole people than has been cast in any election in recent years, the U. S. A. has given an unparalleled endorsement to



PRESIDENT ROOSEVELT

President Roosevelt. Heretofore the New Deal has been improvised, imposed, reviewed by the Supreme Court and accepted or rejected by the citizens of the nation according to their condition and the temper of their minds. Now for the first time it has been voted on and elected. To this extent the overwhelming choice of the President to succeed himself marks a real turning-point in the evolution of America.

The one thing common to all, the Presidents of the United States who till now have held two terms, is that they had trouble with Congress in the second term. Either the Executive lost control of his own party, because the leaders knew he could not be the nominee again or the mid-term elections gave the Congressional majority to the opposing party. Mr. Roosevelt is likely to break this precedent as he has broken all others. The

size and sweep of this plebiscite gives him a personal leadership enjoyed by few men in our history. It will confirm his faith that he is the head not of a party but of a great popular movement. For the sense of emergency that in his first term impelled a frightened Legislature to abdicate in his favor, there is now substituted a national support so remarkable that it may easily have the same effect on the new Congress.

But that is only part of the answer to the universal question. Even more depends on events and forces over which the Chief Magistrate of the United States has little control. Strongly entrenched as Mr. Roosevelt is at home, influential as he is abroad, his course must be affected by what happens beyond his own jurisdiction. An international war would disturb and modify not only foreign policy but domestic plans.

It is, therefore, not inconceivable that a man with the President's dramatic sense, imagination and fundamental optimism may be tempted to take some spectacular initiative in world affairs.

Elected for the second time to lead a people whose progress toward recovery and whose internal and external security present an ever-sharpening contrast to other nations, Mr. Roosevelt looms today the most potential and most powerfully supported ruler on earth. Undoubtedly, he will be pressed on grounds of humanity and peace to "take a lead" in a distracted world.

He is acutely conscious of his key position. Given his temperament, he cannot but feel the goad of responsibility for international order. One remembers with what enthusiasm he worked up the World Economic Conference in the first days of his administration. Now he rejoices that the attempt failed and the London Conference was torpedoed. It was premature; to have stabilized currencies and prices under the conditions existing in 1933 would have obstructed American recovery in his view and rendered impossible the common effort toward stabilization being made today.

it is the only quality to be tested in examinations.

This reminds one of the pathetic dependence of our universities on examinations and the way in which some authorities swear by them attaching undue importance to precedence in them. A high division and rank may justify a better start, but the place obtained in an examination is not the be-all and end-all of life and a guarantee of scholarship and intellectual achievement till the end. The number of books which even the cleverest of students can master during the years of his university course represents only an infinitesimal part of the total amount of literature available in the subject and it, therefore, seems absurd that undue importance should be attached to the precise place in examinations.

It is true that no better methods have yet been devised than examinations for testing knowledge and intellectual ability, but the results of the recent investigations conducted by Sir Michael Sadler and his colleagues into the value of examinations under the auspices of the Carnegie Foundation must make a difference regarding the way in which they should be conducted in our universities. Revelations have been made regarding the abnormal variations in the judgment of examiners and the injustice of a few hours' test with all its scope for luck and accident, assessing the intellectual work of years. But the Pandits of the university world in India seem to be callous to this report and not show any reaction to its findings. It is worth while investigating whether some method cannot be devised by means of which the daily work done in class may receive some recognition and the procedure of examinations cannot be revised so as to reduce to a minimum the prospects of error, though it is impossible to eliminate it altogether in view of the baffling variations of human personality.

Without professing to be a psychologist, I can, perhaps, be allowed to venture upon the proposition that the Indian mind is too devastatingly analytical and it cannot often see the wood for the

trees. It seems to be deficient in catching the essence of a problem, in tearing the core out of a matter and in taking a comprehensive view of things. It is a pleasure to see the keen forensic ability of the Indian, at least in some of the more advanced provinces, expressing itself in ruthless cross-examinations, but that is not the end of all intellectual greatness, nor does it always lead to a good grasp of the fundamental principles of right and wrong, or a robust outlook on the affairs of the world in a spirit of fair play and justice. It colours most of the intellectual activities of the Indian and is responsible for making him miss some of the great joys of culture.

When Dr. Arnold was appointed head master of Rugby and he entered upon his epoch-making period of office, the first aim he set before himself was to educate his pupils in the truest Christian atmosphere, but the utter absence of any spiritual aim in Indian education seems very distressing indeed. There is the sad spectacle of a large number of the products of our universities showing a thorough lack of character in any sense, men who do not seem to scruple at anything and showing a lamentable want of fair play and uprightness in many matters.

Formal religious instructions is, perhaps, no remedy in view of the fact that the foundation of religious faith is getting loosened all over the world, but hardly any attention seems to be paid to the need for even effective personal example to influence the younger generation. It is futile to expect any benefit from the teachings of an alien religion, as the necessary faith is conspicuous by its absence and there is not adequate advantage in the personal example of men of other nationalities who seem to be, at least to the young mind, the products of a different system of things altogether. But we are actually standing on the crater of a volcano whose eruption may lead to a tragic revolution. Educational reform is thus not much good, unless it shows deep insight into the mind and character and does not stop with mere attention to external form.

THE MALAYS OF CAPE TOWN

BY HELENA LIEBERMAN

THERE are about ten thousand Malays in the sub-Continent, and they form part of the mixed races in Cape Town. They came to the colony at the time of the first settlement under the Dutch East India Company. Many were introduced as slaves from the Malay Archipelago and Bengal, and others came as political prisoners and as private servants to Dutch officials.

There was a steady influx of these immigrants during the 17th century, and Malays from various parts of the East made their way to the Cape until 1749 when the Council of Polity prohibited the settlement of any more free Malays. But during the last two centuries, the link between East and West has not been broken. The Malay community of Cape Town maintains the traditions of the fathers very devotedly, and though they play their part in the life of the country where they have settled, they remain distinct as a peculiar people with their national characteristics and religious observances. In this respect they are not incomparable with the Jews.

Most of the Cape Malays belong to the Shafi division of the Mohammedans. Very few of them are children of Java-born parents, and many of them are of Malay Dutch descent, although Arabian Malays are also quite numerous. Foreign blood and Islam contact with white civilization have combined to produce the present Malays. They speak Afrikaans with their own peculiar accent and have introduced many Arabic words into the vernacular. For religious purposes most of them learn Arabic, and there are several schools where the reading of Al Koran in the original is taught.

After the emancipation of slaves, one section rapidly showed their worth. These Malays disappeared from domestic service and they became independent labourers and even hirers of labour. They began to earn their living as shop-keepers, tailors, masons, and carpenters, and they proved themselves most dexterous in the management of horses. A characteristic of the town still in vogue is the large number of hansom cabs in the streets. Most of

these are driven by Malays. The Malay fish-hawker with his high-pitched trumpet call from a small cart is also a familiar sight in Cape Town. The Malays have been largely responsible for the development of Cape Fisheries, and a good proportion of that trade is still in their hands. Compared with the coloured people of the Cape, the Malays are industrious, and there is scarcely a trade or calling with which they are not familiar.

An extensive area in the old section of the city has become known as the Malay quarters. Here are found narrow streets with dilapidated old Dutch houses that are mostly occupied by Malays. High stoeps, door-ways with arched fan-lights and windows with tiny frames are common. The outside appearance of a Malay home is drab-looking, but the interior is most colourful. The oriental love of colour and decoration is extravagantly displayed.

In the house of a priest or learned man, a special room is set aside as a form of sanctuary. Here the furnishings are extremely simple, and light carpets cover the floor. To enter this room one must observe the Eastern custom of leaving the shoes on the threshold.

There are some twenty mosques in the Cape Peninsula. Most of these are quite large and substantial, but plain and unminaretted edifices. The finest mosque is of Moorish architecture and is situated in one of the busiest thoroughfares of the city. It is of special interest; for it stands side by side with a factory, thus demonstrating to the town how closely East and West may stand together. On Thursday evening, after the aromatic joss-stick is lit in every Malay house, there is an assembly of men at the mosque, and a midday service is held on Friday.

According to the law of Ishmael, every man must go on a holy pilgrimage to Mecca at least once in his lifetime. If, however, he cannot manage to save the necessary money through honest work, he is exempted from this obligation. Most Malays do their utmost to collect the sum of £150 or £170, and with this accomplishment, they return to the East where they spend a few months and then

If there is any change in his course, it will not be a swing right. Except in the Chicago speech holding out the olive branch to business, nothing in Mr. Roosevelt's campaign indicated that he did not intend to go forward, and to him going forward doesn't mean going conservative. The premise that he had just begun to fight was not a rhetorical phrase. The trips through the country and, of course, the election itself vindicated his belief that the country moves with him. In his New York speech he gave notice that he means to press for all the reforms envisaged in his first term. Beyond that, he foresees problems ahead not yet thought of; foresees also, with fluent confidence, that he can work them out.

Of himself, the President says that his objectives remain the same, but that the methods of attaining them will be different, depending on circumstances. In general terms, the objectives as he describes them are, first, to simplify and humanize government and, second, to raise the level of life, at least in the lowest valleys.

If the first seems nullified by the number of new functions and agencies whereby the New Deal has complicated government, it must be remembered that Mr. Roosevelt's idea of simplification is to centralize responsibility. Unquestionably he believes that the Federal Government performs many services better than local authorities. There is scant prospect of a halt in the process of centralization.

Concretely, it is pretty certain that in his second term, Mr. Roosevelt intends to try to accomplish by other means and in another form the ends embodied in the NRA. He is the first to admit that the Blue Eagle had too much sweep and swoop. Too keen a reader of signs not to know the vulnerable spots in his administrations, he told a newspaper man at the end of the campaign that he could have made a much more effective case against himself than the Republicans made. But he has strong predilections, and when he speaks of simpler government and a higher living level, he means that the simplest, perhaps the only way of attaining what he wants—a fair norm for

wages, hours and working conditions—is through the enforcement of minimum standards by a central authority.

Does such control tend towards fascism? Mr. Roosevelt's answer to that question is No—a very emphatic NO. On the contrary, he is of the opinion that the danger lies in failing to integrate and vitalize the processes of democratic government by gearing it to contemporary speeds and strains. He doesn't admit that the New Deal makes the citizen more dependent on government, but only that the New Deal recognizes the conditions of modern life that increase individual dependence. Even yet he is not clear about it; his objectives are more definite than his program; nevertheless he senses what is vaguely sensed by all Americans that the survival of the democratic system depends on finding the synthesis between the force of the one-minded government and the freedom of the many-minded.

The second administration will be marked by changes: the balancing of the budget, which the President expects sooner than people anticipate; shifts in the Cabinet involving three or four departments; a transfer of emphasis from temporary operations to permanent functions of government—all minor mutations compared to the complete re-shuffle that takes place in Washington when one party supersedes another. There will be a change in the attitude of the country as it settles down to four more years of Roosevelt, first reflected, the President believes in the mentality of organized business.

In Mr. Roosevelt himself there will probably be little change. There is very small chance of "the new Roosevelt" both friends and enemies forecast. Though undoubtedly he renews his lease on the White House confirmed and exalted in the inner conviction that he is the chosen leader of the people, a man with a mandate and a mission, his exaltation is tempered by a political shrewdness amounting to genius. With the temper of the reformer, not of the revolutionist, he feels the tug of his tradition even when he gives himself a long rope. Even more he feels the tug of tradition in a nation which, through all vicissitudes, digressions and crazes, is still jealous of that tradition.

MRS. KOLISKO AND HER WORK:

THE RIFT BETWEEN RELIGION AND SCIENCE

BY MARCIA DODWELL

"I long to be able to believe in Astrology and all these things," said an Indian Christian Professor to me the other day. "With all my heart I want to believe in the connection between the planets and the earth, between the moon and plants and animals, but my head tells me that it is all nonsense. So I cannot believe it. But what am I to say that students when they talk to me about these things? We have no reasonable basis for our belief. We have no real knowledge, only an instinctive feeling that it must be so. But because science has nothing to say about the whole subject, we have to dismiss it as superstition."

This dilemma is one in which many Hindus as well as Christians find themselves today. Natural science, with its wealth of new knowledge and exact technique, has crowded out the old wisdom that used to be found in both the East and the West and is still conserved in a few places by the Red Indians. But the materialist methods of natural science have led away from the spirit until today there is a complete rift between science and religion. But in the last twenty years, a woman investigator has done a number of interesting experiments investigating these problems by means of the technique of modern natural science. Her approach was rather unusual. In the opening of his book "The Outline of Occult Science", Rudolf Steiner shows how man himself can become the instrument of knowledge. He describes how any one, looking casually down a microscope would see only a blurred image or nothing at all. But after moving first the coarse adjustment and then the fine, he can get a clearer and clearer image and most accurate knowledge. In the same way, man himself by self-discipline, self-knowledge, meditation, concentration and contemplation can develop himself so that he has new and heightened qualities of spiritual perception. Elsewhere Rudolf Steiner says:

I denote a scientific investigation of the spiritual world which, while cognisant of the limitations of mere physical science and ordinary mysticism, and before attempting to penetrate

into the spiritual world, first develops in the soul faculties not yet evident in ordinary consciousness and science. The development of these faculties renders the advance possible.

This method is well known in Hinduism and such knowledge is gradually coming back to Christianity. It was never wholly lost and was very carefully conserved in the Celtic Mysteries and in the later forms of esoteric Christianity such as the Rosicrucian. The main path of Destiny in the West, however, and this includes practically all of the organised Western Churches, led people more and more to forget the old spiritual wisdom and to develop the technique of modern natural science. So perfect has the latter now become that it is capable of being the handmaid of spiritual knowledge.

This is what Mrs. Kolisko has accomplished in her work. She has been working steadily and quietly for nearly twenty years to establish some of the spiritual knowledge that is common to East and West on a purely scientific basis. Speaking of Rudolf Steiner in 1921 in her book "Jupiter and Tin", Mrs. Kolisko says:

At that time he drew the attention of certain scientists who sought his advice to the fact that so long as substances are in a solid state, so long are they subject to earthly laws, but as soon as a substance is dissolved and is in a fluid state, it comes under the influences of the planets. The whole world of the stars can work in the element of water. Thus, when gold is dissolved, the Sun can work in the gold solution; when we make a solution of silver, the Moon can work pre-eminently and Jupiter can work in the solution of tin. Obviously all the planets are effective, but especially so that planet to whose influences in long past ages of earthly evolution the origin of the particular metal is to be attributed.

From this start, Mrs. Kolisko devised several means of showing how the planets work in earthly substances. The most successful is as follows: a piece of filter paper (i.e., paper of a similar consistency to blotting paper) square in shape, is folded into a cylinder and held in place by small clips. It is stood in a solution of a certain salt or in a mixture of salts. The liquid is allowed to rise up the filter paper and dry. Mrs. Kolisko has studied the different types of paper available, the many different soluble salts of the metals

and all those conditions of day and night, weather, etc., which might affect the results. Time is sometimes a factor, and in these cases the experiments are watched with a stop-watch.

Mrs. Kolisko has discovered that silver nitrate, a salt in which one might expect the Moon forces to work strongly, rises up the paper more quickly by night than by day and that the increase is more than can be accounted for by a fall in temperature and increased humidity of the atmosphere. Then, each salt as it rises on the filter paper dries and leaves a pattern. It has been found that the patterns vary with the metals used and with the positions of Sun, Moon and Planets in the heavens. Mrs. Kolisko has done a vast number of experiments in this technique and finds that there are typical patterns for the various metals. For instance, there is a pattern that is typical for tin and silver. In August 1929, Jupiter and the Moon were in opposition. Mrs. Kolisko conducted the following experiments: Silver nitrate was first allowed to make its picture on the filter paper during the day. Then, during the night tin chloride solution was allowed to work on the picture of the silver nitrate. As the tin solution rises through the silver picture, it moulds and changes it both in form and colour. This experiment had been done every day for seven years. The pictures were never identical but they were so similar as to be easily recognisable by any one well acquainted with the work as typical of silver and tin. But during the opposition of the Moon and Jupiter, their forces were unable to work and a rather formless pattern was the result. The next day gave a quite typical Moon and Jupiter picture. Similar results were obtained with a number of conjunctions and oppositions and especially exciting were the experiments carried out at several recent eclipses of the Sun. They all show the silver, the metal specially activated by the Moon, rising higher and higher over the gold line on the successive papers as the Moon covers more and more of the face of the Sun, and then receding as the Moon recedes.

One cannot examine this work without feeling that here is incontrovertible

evidence of the fact that there is a connection between the planets and earthly substances. Mrs. Kolisko has investigated many other problems besides the one described here. Her work on the Moon and plant growth has opened up new possibilities in agriculture and horticulture by showing that there is far more certainty of crops if the planting is done with knowledge of the forces of the Moon working in plant growth. She has also investigated several medical problems and other workers have taken up her methods and furthered advances in medicine and agriculture as well as in pure science.

This research work points to the position which Christianity may well take among the other religions in the future. Equipped with the technique of modern natural science and illumined by the researches of modern spiritual science, such workers as Mrs. Kolisko have the possibility of proving for the satisfaction of man's intellect what so many in their heart of hearts are yearning to believe, that the Earth is really one with the Cosmos. In other words, the task of the Christianity of the future is to heal the rift between religion and science by means of a true understanding of both, and of their relationship to each other.

In the Vedas and other spiritual writings, India has a rich heritage from the past and one that deserves to be investigated from this new point of view. Mere scientific investigation is not enough. The investigator must needs have a grounding in spiritual science as well as in natural science to be able to understand the real purport of the Vedas.

The East has conserved the knowledge, the West has developed the technique for proving its truth and using it in ways in which it has never been used before. Now, at the time when both outer conditions make it possible and the work of people like Mrs. Kolisko shows the way, when the gifts of both the East and the West are capable of uniting, we are on the threshold of great advances for the well-being of human kind.

INDIA'S AGRICULTURAL INCOMES

BY MR. V. G. RAMAKRISHNA AIYER, M.A.

THE world is still passing through the greatest economic catastrophe that has ever occurred and the rather roseate and optimistic statements on 'recovery' should not blind us to the real facts. The real facts are that we still have a vast amount of unemployment, destitution and misery, and that these evils exist in a greater degree over most of the agricultural countries.

In view of the recent discussions regarding the great fall in India's agricultural incomes and the consequent reduction in the purchasing capacity of the cultivator, it is of interest to consider the statistics compiled by the Department of Commercial Intelligence, India showing the precise extent of the fall in incomes and of the resulting depression measured in money prices. The value of the main crops in the different provinces of India have been taken for the agricultural years 1928-29, i.e., the year just before the depression began, and then in 1933-34, the latest agricultural year for which statistics are available.

The total value of all the crops for the whole of India amounted in 1928-29 to Rs. 1,084 lakhs but declined to Rs. 478 lakhs in 1933-34. In other words, the fall for the whole of India amounted to over 53 per cent. In this connection, it may be pointed out that the major crops in Madras are rice and ground-nut; in Bombay rice, cotton and jowari; in Bengal rice and jute; in the United Provinces wheat and cotton; in Bihar and Orissa rice and wheat; in Central Provinces rice and cotton. It is because of the difference in the major kinds of crops that the agricultural incomes in the different Provinces have been differently affected. The following Table shows how different Provinces were differently affected:

PROVINCE	1928-29 (VALUE IN LAKHS OF RUPEES)	1933-34	PERCENTAGE OF DECREASE
Madras	180	83	54 per cent.
Bombay	120	60	49 "
Bengal	232	95	59 "
U. P.	140	85	39 "
Punjab	76	40	47 "
Burma	63	23	63 "
Bihar and Orissa	135	55	60 "
Central Provinces	68	30	55 "

Taking these eight Provinces together, the fall in the agricultural incomes thus amounts to a little over 53 per cent., and even allowing for the fact that the cultivator may be able to obtain his own food requirements more cheaply, he has none the less to meet fixed payments from proceeds reduced by slightly more than one-half.

It must be remembered, of course, that the data in most cases are only of a very rough accuracy and that the calculations include only the value of the main crops. No allowance has been made for the effect of seasonal conditions on the production of individual years.

The Department of Commercial Intelligence points out that in interpreting these figures, one important point should not be forgotten. It is that so far as food crops are concerned, the cultivator consumes or exchanges in kind for services rendered a large portion of the crops he grows and to that extent the fall in the prices of food-stuffs has not affected him.

The statistics show that far from there being an improvement in agricultural prices in the year 1933-34, the depression actually aggravated them as compared with the situation in the previous year, as the fall increased from 47 per cent. to 53 per cent. for the whole of India.

It is clear that the prices of agricultural commodities have fallen in a much greater degree than those of manufactured goods, from which it is an easy deduction that the capacity of the cultivator in India to purchase manufactured goods has been very substantially curtailed.

According to the approximate estimates given in the Report of the Central Banking Enquiry Committee, taking the basis of the 1928 price levels, the average income of an agriculturist in British India does not work out at a higher figure than about Rs. 42 or a little over £3 a year. The total land revenue for British India is about Rs. 36 crores of rupees (or about £27,000,000).

The Progress of Religious Consciousness

BY PROF. BENOY KUMAR SARKAR

THE most astounding fact of the present day is to be found in the remarkable progress of mankind in the religious consciousness. Even half a century ago, say, about the time that the Parliament of Religions was convened at Chicago, 1893, the Christian was exclusively a Christian and hardly anything else. During those days, the Moslem was likewise merely Moslem and Moslem only. It was difficult, nay, impossible for him to be at the same time something other than Moslem. The psychological attitudes of the Hindu were similar. The Hindu was nothing but Hindu.

But in the course of the last fifty years, the religious ideologies and orientations of men and women in the East and the West have undergone a considerable transformation. Today the Christian Bible is quoted in season and out of season by the Buddhists, the Zoroastrians, the Moslems and the Hindus. The Chinese *Tao-te-ching* and the Indian *Gita*, on the other hand, constitute the daily food of hundreds of thousands of Germans, French, Italians, Englishmen and Americans. And the Hindus are likewise inclined to cite verses from the *Koran* in the interest of their day-to-day moral life. The appreciation of other people's faiths, sacred books and inspiring messages constitutes the most abiding fact in the psycho-social milieu of the last generation or so. Without formal conversion or even consciousness as to the fact of the change, the silent absorption of other faiths by men and women in the different corners of the globe is a stupendous reality of the modern religions.

The second great reality is to be observed in the methods by which this tremendous transformation—this mutual conversion on an international scale—has been consummated. The Christian has deliberately and self-consciously chosen to translate and assimilate the non-Christian texts for his own moral and spiritual expansion. The attempts of the Hindu to imbibe life-building forces from the non-Hindu world are no less deliberate and purposive.

The process seems to be confined formally to the literary, æsthetic, nay, archaeological, philological and anthropological fields. But the impact of these innocent intellectual and scientific interests on the religious and deeply spiritual foundations of the investigators, researchers and scientists and on large groups of their countrymen has been revolutionary. The Christian has been trying in a conscious manner to change his tradition, modify his society and transform his past and add something new to his inheritances. In the Hindu world also the efforts to improve upon the past, the society and the tradition and to recreate the moral and social surroundings are equally patent.

During all these years, mankind has been functioning both in the East and the West as the recreator of its heritage. It is the purposive, goalful and self-determined initiative of individual men and women endowed as they are with creative intelligence and will that has been prominent in the psycho-social remakings of recent years. Man has been rising to the full stature of his spiritual being by refusing to allow the society and the tradition, embodying as they do the past, to shape the destiny of the present generation. On the other hand, man has been trying to demolish the tradition, the society and the past and shatter them to pieces or rather enrich them with the new creations of his self-conscious personality. The region, the climate, the race, the historic legacy, the custom and the traditions have, therefore, been retiring more and more into the background of religious institutions and conduct and are being replaced by the experiments, assimilations, absorptions, discoveries and inventions of today. It is the enormous expansion of man's individuality and creativeness that is responsible for the transformation of the society and the tradition in Christendom as much in Hindustan, China, and the rest of the world. And in the interest of further progress in matters religious, we should have to build on these demonstrable realities of the expansion in liberalism and toleration consummated up till now.

Men's Minds and Women's Minds

BY MARGUERITE MODAK

ARTICLES are appearing now-a-days written by men about the shocking condition the world will be in when Indian women have emancipated themselves and flock to the legislatures and into money-earning situations. These men, and there are many who do not write for publication but express themselves vehemently in conversation, are picturing a world in which no fires burn in the kitchen in which there is a dwindling population, what children there are are running about with a mother's love substituted by a weary father's ministrations and many other dire results of the education and liberation of the women of India.

Women with experience of what has happened in the West, have no fears of this kind for the future of civilization. We do not believe that women will ever desert their homes for long; they may take short excursions but weary with travel they will return home gladly.

The war-generation of Western women twenty years ago brought an era's struggle for freedom from masculine domination to a climax. They cut their hair like men's, restricted their diet until they acquired boyish figures, wore straight garments devoid of ornamentation which terminated above the knees giving them manly freedom of locomotion. They smoked and didn't hesitate to swear mildly. They took men's places in mills, factories and offices as fast as the men went to the war. They received the same wages for the same jobs, and when the war was over they hesitated to relinquish their jobs to the previous incumbents. Their own money in their own pockets gave a delicious sense of independence and, perhaps, they liked to pay the bills. We have a saying in English: "He who pays the fiddler calls the tune." It is the money earner who is head of the Western house, contrary to the Indian custom wherein family relationships give the status.

But there were certain satisfactions which these women lost and coveted goals which they did not reach. They lost their former powers of attracting the male sex. The men came home from the war

wanting feminine women. They had been in men's company and looked upon plain uniforms for four years. Sick to death of it they wanted dainty lovely beauty. Their egos deflated by the mess of the world of the 1920's they wanted women who would cling to them, adore them, honour them, thus gradually reinflating their collapsed self-confidence. The women they found at home when they returned didn't do this—how could they—they were but sad transcripts of themselves.

And the women? Although they had acquired freedom and equality they still wanted men's admiration. They had said in their pride that they did not want it. Perhaps they misjudged themselves. Without either men's admiration or adoration they found themselves unhappy and unsatisfied. Women's essential nature is not sex unclothed as is men's but sex glorified, adorned with Beauty and Nobility. "Beauty" and "Nobility" sound sentimental and we still are shy of sentimentality—a left-over from the 1920's. But the craving for sentiment is an undeniable fact.

Forthwith, Western women changed their clothes and their manners. Now during the social hours of the day they wear garments of grace and delicacy. They are eating normally to develop their figures and become feminine again. Hair, in the current Western fashion, strives to be lovely rather than suitable for business-life. Cigarette smoking may still be current in the cinema and among certain classes of women, but it is distinctly out of fashion in America at least.

Thus the Western woman has sought to recapture the world of allurements and charm which she despised for a time.

Meanwhile she discovered that there were certain coveted goals in man's world which she did not achieve and which, perhaps, she is slowly learning are not destined for her. I refer to executive positions in high places and to professional fields. Few women have become great architects, college professors of exceptional scholarship, composers or artists, eminent jurists or political leaders. Outstanding

preachers and doctors are rarely women. Managers of industry and commerce are not women but men. The names of internationally known women are few.

There are two probable causes evident to even a superficial consideration of the matter. The first of these is women's lack of experience in public life and the mind-set of society toward girls. A boy grown up expecting to succeed in a profession; a Western girl grows up expecting to work for a few years until she meets the man she wants to marry. All of her childhood she is surrounded by this expectation. Perhaps, then, in high school she discovers a taste for intellectual pursuits and decides upon a professional career; or, perhaps, she gradually realises as she approaches thirty years of age that she will not marry and at that late age settles down to a business pursuit.

In the latter case it is too late to begin to rise to the top; she becomes not a creator but a faithful worker of intelligence and some imagination. The girl who discovered a fondness for art or other professional skills during high school frequently faces many difficulties. Her studious tastes are not supplemented by mixing with the public as are her brother's. She learns to excel her sisters rather than to co-operate with them, while her brother is learning co-operation with his fellows. In his play he is learning team-work, learning the give-and-take of the business and professional world. In this lies one of the reasons women do not succeed in the higher forms of business and in the professions; they do not know how to deal with people, they are ignorant of life as it is.

Whether women have a different mind-set, a different outlook as part of their nature which prevents them from seeing the world as a man sees it cannot be definitely answered. However it is serious enough a supposition to unsettle faith—and calm men's fears—that women as a class can compete for the high places in man's world. Women see problems from a restricted point of view, their own. It may be noble but it is restricted.

Women teachers conduct excellent schools but usually fail to understand

their pupil's home-life and the world into which they are going. Nor is there a great amount of creative work being done by women. It appears that women's intellectual and spiritual functions follow their physical functions; they are the preservers, not the creators. Woman is the recipient of that which she protects and develops. The Western wife is more often a guide and director and a passive unconscious inspiration for the creative career of her husband than the conscious inspiration for a goal. Often she cannot understand the goal. She is more able to point out the dangers than see the possibilities unless her husband makes them clear to her. Women's view is restricted, men's view is expansive. Women make excellent private secretaries and good executives but poor legislators and creators.

Men's minds and women's minds: there appears to be a functional difference which subscribes women's activities. Men have a world which women will not be able to enter until their nature has been modified by training and experience.

This modification takes place occasionally in the West and East and there are no limits except women's volition and men's acquiescence to the extent it may go. Now it takes place particularly in families where the daughter has been a constant companion of her father or brothers or where she has been left early in life with the burden of the support of brothers and sisters upon her and has been forced into the business world early.

The opposite modification readily occurs in men's lives. There are plenty of men in the world doing "women's" work—the plodders, we call them in colloquial English. They are the mediocre men, not the creators.

Men, do not fear that educated Indian women will leave you bereft of home-makers; they may free you from routine work so that you can become creators. Few women will challenge you in high places. Many women, the great mass of women will work at ordinary jobs in a skilful way until they are married or when they are widowed, thus relieving you of the burden of financing unmarried and widowed daughters and sisters.

There is danger in it! Danger! Certainly there is danger. Girls must mingle more freely with men if they work. The modern world is a dangerous world. It is youth's world; youth goes out to meet danger. It does not retreat from it. Animals develop a protective apparatus with a change of their environment. Women will develop a sense for self-protection. Men will develop a new attitude toward women. Women will learn not to tempt men beyond their endurance. They will learn to restrict the display of their attractiveness to eligible men only, as women have learned to do in the West. Men will learn to regard women with the same attitude as they now regard their mothers and sisters as Western men do. Both men and women, society in general, will build up codes of behaviour which make chaste living simpler. These codes have been developing in the West for centuries. India has not needed them, for she separated men and women. She will do well now to set up codes for herself.

Education and wage-earning will postpone marriage, naturally reducing India's mounting birth-rate. A girl and boy who marry at twenty years cut off five or six years from the present length of the child-producing period.

Will employment take away women's charm? It did for a time in America but those women have rediscovered the value of charm. Mr. K. Natarajan stated after his return from his American tour that he was delighted with the comradeship and joy in each other which he saw displayed in the American families whom he visited. In middle class families, husband and wife prepared the meal together, washed the dishes together afterward and then sat down to discuss their mutual problems in the evening. In India, it is hardly so. Daily I meet Indian men, who do not hesitate to voice their wish that their wives were educated. Often I call in a home where the man of the house and I sit in the drawing-room and eat *pan* as we talk about the matter in hand. His wife has brought it silently and placed it before us. She and I have exchanged a *namaskar* and she has withdrawn. "My wife is a good

house-keeper but she never goes out and is very shy with strangers," is the husband's comment. There is always a decidedly wistful note in his voice.

Modern life requires that Indian schools give instruction in social graces as part of their curriculum until such customs become part of the fibre of the country. Indian mothers can teach their children how to live separately from members of the opposite sex but not how to mingle with them. Schools are not facing this problem. I and my husband pass often through a school-compound on our way from one street to another. Although the girls have seen my husband a thousand times and although he never fails to salute them, they still only hide their faces in their pudders in response.

Again allow me to address the men who fear the inroads of women upon their world. The best places in your world are safe for you. Women will free you of routine to give you opportunities to widen your world. Do not fear the new age.

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Fruit Growing in South India

By MR. T. V. G. MENON, B.A., B.Sc., Ag.

THE general fruit-consuming public is ignorant of the cultural habits of fruit trees, and it is the purpose of this article to give in popular language a few hints on the growing of the more important fruit trees found in the South. The citrus and banana varieties found in this Presidency, particularly in the Circars and Malabar respectively, are the best known so far and are considered indispensable in the fruit diet, though imported fruits are largely available in the markets. The mango is another major fruit of this province and is gaining great favour, as is evident from the increased exports of these fruits every year. The papaya, sapota and the custard are highly priced, but are only little known except in the few localities where they are grown.

THE ORANGE

The Orange is best grown in a rich black loamy soil with good drainage. The vigour of growth and the earliness of fruiting depend mainly on the amount and quality of nutrient given at the start and not on the method used for raising the plant. Cuttings are best raised during rains and are planted in a culture of pure sand and charcoal. Pure sand is obtained by boiling sand in a clean vessel, washing it several times and drying. The mixture is made up of 11 parts of sand to one of charcoal. Shoots about six to eight inches long are selected and about a dozen of them are planted into a 4-inch pot. The rooted cuttings are planted out separately in small pots and, finally, planted on the ground in holes 6 ft. wide and 4 ft. deep. After planting, holes are filled up with a mixture of 2 parts silt, one part sand and one part leaf mould. Planting may be done from the commencement of the rain to the end of January, but are best done during rain. The trees grow best when the soil is sandy and is mixed with either red or black ferruginous earth and lime.

If grown from seeds, these are sown in fine seed-beds and transplanted after about a month when the plants are 4 in. high. Here they are allowed to remain till the 3rd or 4th year when they are

4 ft. high. They are then planted out finally in the garden. No hoeing, harrowing or irrigation are required.

If budded, plants when sufficiently grown are transplanted in lines 15 ft. apart, with the same distance between lines. Trees begin to bear in the 5th year and are in their full bearing in the 10th year. Budded plants have to be watered regularly till March. The weeds should be kept down and soil stirred frequently. The question of shelter is most important in India, and this I am afraid is not properly attended to. May and June are particularly hot in India, and fruit trees, especially in their young stage, need shelter. The citrus trees carry young fruits during this season and, therefore, require special care. Pruning is important in citrus. As flowers of citrus are produced from the small twigs of the previous year, these should not be pruned off. Strong crane-like branches rarely bare fruit and should be cut off.

MANGO

The best soil suitable for Mango is a red loam fairly deep with a substratum of loose gravel. In clay soils, it puts on heavy foliage but bears little fruit. Rich lands are for the same reason undesirable. In sandy soils it grows well but the fruit is inferior.

Mango can be propagated by seed, but to insure early bearing, productiveness and uniformity of fruit, vegetative propagation is necessary. Inarching, budding and grafting are the methods successfully used. In India, planting is best done at the beginning of the monsoon. Holes 2 to 3 ft. broad and deep are dug 30-35 ft. each way and 20 pounds of fresh bone placed in the bottom of each hole. Stable manure is good in early stages but is unsuitable for bearing mangoes. Budded or grafted trees, with stems $\frac{1}{2}$ in. thick, are planted. Inarched trees are weak. Young growing trees are given both water and fertiliser liberally, but for the mature tree both are withheld to encourage flowering and fruiting. Cultural requirements of mango are little known and horticulturists in India have yet to study this aspect fully,

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Exposing the roots for a couple of weeks or so during winter is a general practice. Manuring may be done at the time earth is filled in. The flowers that appear during the first four to five seasons are ripped off to promote growth. Weeds are kept clear by constant ploughing. Other catch crops or legumes can be grown with profit during this period. Thomas Firminger, a former great horticulturist in India, thinks that the bearing of mango is closely connected with nutrition. The nutritional problem of mango is very little known and will repay further study by students of mango culture. The best varieties for table use are: Jahangir, Banganapalli, Hamilton, Andrews or Mulgova, Himayuddin, Bangalora, Nilam and Suvarnarekha.

Of the several groups of mango into which these are classified, the Mulgova and Alphonso stand supreme. They are very juicy, free from fibre, and of rich piquant flavour. The somewhat acid flavour makes the Sandersha group more suitable for culinary than dessert purposes. The Canbadiana group lacks the richness of some of the Indian varieties.

THE PAPAYA

The Papaya delights in a warm climate and rich loamy, well drained soil. The plants are set not less than 10 ft. apart. When the plants attain a height of about 3-4 in. they are transplanted. The seedlings are watered copiously before removal and three-fourths the leaf blades trimmed off to reduce evaporation. In transplanting, care must be taken to cut off as few roots as possible. Until established, they should be protected from the sun. The young plants are watered daily till they establish when watering is less frequent. Mature plants do well under irrigation and are gross feeders. They do well if stable manure and fertilizers are supplied liberally. Organic manure which supply nitrogen is specially good. The Papaya is usually propagated from seeds sown in boxes and transplanted after a month in pots. They remain in pots for another month and are planted out in the field. Papaya is normally dioecious, with male and female flowers on different plants. Cross-pollination is necessary to develop the pistillate flowers into fruits,

BANANAS

Bananas require rich soils, with plenty of moisture, well drained. It is usually grown in rotation with paddy as a wet land crop and grows for 3-4 years. Tannery refuse is largely used in the south as manure, as also bulky organic manure. In the West Coast, single sucker planting is done 6-8 ft. apart, the narrow leaved suckers being selected for planting. Before the parent plant flowers, several suckers appear and all except one or two are removed. Whether the earlier or later sucker should be renewed depends on the time when the harvest is required. Irrigation and good drainage are both important. Trenches 5-6 ft. deep and 12 to 15 ft. apart are dug with proper slope. Water is allowed to stand in these trenches for a full day and is drained off. The Nendran and Poovan of Malabar, the Chakrakeli of Rajamundry, the Pacha Vazai of Madras and Trichinopoly are some of the outstanding varieties of *Musa paradisiaca* L. found in the South.

SAPOTA

Sapota (*Calocarpum mammosum* Pierre) is a delicious and nourishing food and is getting very popular in the south. In the hot and humid places, it grows to a large tree, often 65 ft. high. It grows up to a sea-level of 3,000 ft. It thrives on heavy soils as clay and clay-loams. It does not seem to like a soil rich in lime. The seeds, which cannot be kept long, germinate more readily if the thick husk is removed before sowing. They should be placed in sand or light soil, laid on their sides, and scarcely covered. When they grow 6-8 in. high they are transferred to pots. The best one should be propagated by some vegetative means.

THE CUSTARD APPLE

The Custard Apple or Sugar Apple (*Anona Squamosa*, L.) is pre-eminently a dessert fruit and is indigenous to the South. It is rarely grown under systematic cultivation and, therefore, its cultural requirements are little known. It seems to do well in a deep, very stony soil with good drainage. F. S. Earle in Cuba has found that it responds to liberal manuring and recommends a fertilizer containing 3 per cent. nitrogen, 10 per cent. phosphoric acid and 10 per cent. potash. Shield budding has given the best results,

HOW TO ACHIEVE DISARMAMENT

BY MR. DAVID P. BERENBERG

(Of the New History Society)

WHEN new political ideas cropped up in the wake of the great industrial changes that began in Europe in the thirteenth century, when men began to reject the rule of monarchs and aristocrats and asserted that true governmental power rests in the consent of the governed, they believed that the inauguration of their democratic ideals would be paralleled by the establishment of universal peace. Is not war, they argued, the occupation, even the pre-occupation, of the feudal classes? And when these feudal classes are driven from their seats of power, will not their wars go with them? For what should the democratic masses fight? With the victory of "Liberty, Fraternity, and Equality", war, too, will vanish with the other survivals of barbarism.

It was the old dream. It failed as did the hopes of the religious leaders. The slogan of "peace on earth", motivated by human love and fellowship, proved a mirage. The hope of peace based on "democratic" institutions failed too. It had not taken into account the persistence of national rivalries based on economic inequalities. Where the old feudal aristocrats had fought for land, the new masters of capital went to war for oil and coal and for financial power. Dynastic wars gave way to wars for economic empire. Democracy was degraded into the service of imperialist aggression. In their relations with the "backward" peoples, the "democratic" powers of Western Europe and of America behaved with the same cool arrogance that had characterized their feudal predecessors.

War then is still with us. And the hope of peace is still a vision. How shall we give it reality?

Before the collapse of civilization in the Great War of 1914, there were some men and women who believed that the very cost of war would be the greatest deterrent to further wars. History proved them wrong. Predatory man will shrink from no cost in men or money. He will always deceive himself with the belief that he can make his victim pay.

H. G. Wells seems to assert that if the horrors of war can be painted with sufficient vividness, men will be frightened away from the abyss and will refrain from the next war which, he says, with much truth may lead to the collapse of the West. Yet, significantly, Wells paints his picture in grey and hopeless tones. He does not really believe that men can be frightened away from their own destruction. In his fantasies, he is driven to the belief that man can be saved only by the intervention of a few truly intelligent leaders—the elite, the scientific thinkers. This, I am afraid, will prove to be as empty a hope as the old faith in aristocrats to which it is closely akin. This view is the product of a pessimism that looks only upon the surface. What lies below?

When the democracies of the eighteenth and nineteenth centuries held out the hope of peace, they based that hope on human equality. But so long as they permitted private property in the great economic resources to continue; so long as it was profitable for the masters of industry and finance to exploit the masses at home and abroad for their own profit equality was not possible. Democracy is not a mere name for a political form.

Remove the right of one man to own another man. Remove his right to exploit oil and coal and steel for private profit. Make it unprofitable to manufacture munitions of war. So internationalize economic life that all nations, no matter how badly endowed by Nature with the things they need, may obtain them without selling themselves into slavery. Will there be wars then? If there is really nothing to fight about, who will fight?

That, it seems to me, is the kernel of the nut. Wars are caused by fierce and predatory men, who want to grab things before they are grabbed by their neighbours. But suppose there is nothing to grab! Then war will go the way of other outworn methods by which men have sought to survive. War will go the way of the armored dinosaurs and of the sabre-toothed tiger.

SIR FRANK NOYCE

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SIR FRANK NOYCE, who laid down his office as Member of the Viceroy's Executive Council the other day and left for England, has retired after serving India in various capacities for five and thirty years. In a remarkably long and varied career, Sir Frank has endeared himself to all classes and communities in the country; and the chorus of tributes paid to his services and his character at the recent meetings of the Assembly and the Council of State gives us a measure of his great popularity and the undoubted esteem in which he is held. It was, indeed, a remarkably varied and representative body of speakers who bore testimony to his tact and courtesy and his genuine desire to do all he could for the good of India. That he should have sponsored more labour legislation than any other Councillor within a similar period is proof, indeed, of his steadfast interest in the welfare of the people of this country.

It is common knowledge that in recent years, Government Benches and the Opposition have come in sharp conflict, not infrequently, in our legislatures. In all the bitter and vehement controversies of the Assembly, we could not recall any one utterance of his which could, in any way, be construed as unbecoming his dignity or urbanity. There is no trace in him of the brusque, imperious manner of the "superior person", none of that petulant and irritative self-importance which mars the usefulness of otherwise competent men in high office. Others may excel him in eloquence or ability. But Sir Frank excels all in that most indispensable quality of statesmanship—tact in the management of men. His equanimity under circumstances of excitement is unperturbable. He keeps his head cool and his temper unruffled. His wide knowledge of men and affairs easily sustains him in difficult situations, while his suavity and courtesy in debate command respect. His easy-going manner wins, while the hectoring methods of others are apt to fail. It was this trait

of Sir Frank's that the leader of the Opposition, Mr. Bhulabhai Desai, had in mind when he spoke of his sweet reasonableness and added—

that it had been stated of another English friend of his in Bombay that it was impossible to accuse him of malice. It was difficult to pay a higher tribute than that and this tribute could be applied equally to Sir Frank Noyce.

The Editor of this *Review* can claim Sir Frank as an old and valued friend and a distinguished contributor to these pages. That friendship began, now more than three decades ago, when Sir Frank was in the service of the Government of Madras—a friendship that has happily continued uninterrupted during all these intervening years. It will be within the recollection of readers of this *Review* that even during the arduous period of his membership of the Viceroy's Council, he found time to review a new volume of that most literary of historians—Trevelyan. Literature is to Sir Frank the solace of his leisure hours, and his writings—though often the despair of the composing department—are marked by a distinction and charm natural to one in familiar contact with the classics. Sir Frank's correspondence is another source of interest to those privileged with this mark of his friendship. No dictation and no typed impersonal memoranda for him. Written with his own hand, the letters are full of entertaining titbits—of men and things—of the doings in the city or the hills—and crammed with details of personal and intimate interest. Nor is it necessary to label the correspondence "confidential"; for none but the addressee could make out anything of that string of hieroglyphics. But the friend so favoured will be rewarded with a rich store of allusive intimations as he deciphers with difficulty the more intractable passages in the correspondence. That is Sir Frank.

In wishing Lady Noyce and Sir Frank all the felicities of well-earned rest, we have, no doubt, they will continue to take an abiding interest in the country they have loved so well.

TRADE MARKS IN INDIA

BY MR. R. N. AINGAR, BAR.-AT-LAW.

IN regard to Trade Marks, one of the most important branches of commercial activity, the position in India to-day is exactly what it was in England prior to 1875. The Hon'ble Sir Courtney Terrel, Chief Justice of the Patna High Court, trenchantly observes in his Preface to the book*: "In common with Abyssinia, the Solomon Islands, Monaco, St. Helena, Sarawak and a few other countries of similar commercial standing, the Great Empire of India has no Trade Mark legislation." The need for such legislation has long been felt. The mercantile community, through their accredited associations, have been insistently asking, for over 60 years past, for adequate provisions to safeguard the interests of manufacturers and traders all over the country. The new Government of India Act includes Trade Marks as a Federal subject. The time appears to be opportune for clear legislation on the lines of the English Trade Marks Act.

There being yet no Trade Marks Act in India, cases depend on the ordinary rights of every trader to protect his property and to prevent attempts by other traders to avail themselves of his reputation and pass off their goods as his own. At present a person aggrieved by the infringement of his Trade Mark may either (1) take civil proceedings for injunction, delivering up and damages or account, in what are commonly called "passing off" actions, or (2) may institute criminal proceedings against the infringer under the summary and merely penal provisions of the Indian Merchandise Marks Act. It has been frequently pointed out in Courts of Law and outside, that these existing remedies are totally inadequate; that the civil action available, depending as it does on evidence of exclusive prior use of the Trade Mark in each case as it arises, is dilatory, cumbersome, expensive and may, indeed, be even conflicting in

different jurisdictions. It is said that in England, prior to the Act, one case—*Roger v. Nowill*—lasted five years and cost as much as £2,211 and, even then, the decision would not have been conclusive of the Plaintiff's title in all places. The Indian Registration Act provides for registration of documents only and not of Trade Marks. Registration with various Chambers of Commerce is of uncertain effect when matters go to Courts. Publication in Newspapers is no better in this respect. The remedy for this most unsatisfactory state of affairs is obvious. What is required and, urgently, is a Trade Mark Register for India, registration in which would confer a *prima facie* title of ownership in the proprietor, dispensing with the necessity for letting in evidence of prior user in every case. The practical advantage of such a permanent record of Trade Mark is indispensable. Any suit then would be for infringement of Trade Mark, a speedy and comparatively far less expensive remedy, depending merely on the production of a certificate of registration. When, in addition to all this, it is clearly demonstrated that a Trade Marks Office would be self-supporting and involve no additional expenditure or burden on the taxpayer, the case for immediate Trade Mark legislation in the interests of traders and purchasers alike would appear to be complete and unassailable.

The learned Author, though himself not a professional lawyer, has yet produced a legal book of which any trained lawyer, however eminent, may well be proud. His treatment of the entire subject, a difficult and complicated branch of law, is lucid, accurate and comprehensive. The neat printing and get-up of the book, and the judicious use of different types, makes the reading a pleasure. This is a book which lawyers, legislators and merchants will all welcome as a most valuable and timely publication. It ought to be in the hands of every one who wishes to fight what has been so graphically described as a species of "commercial cannibalism",

INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

The Federal Court

THERE is no doubt that Sir Maurice Gwyer, the Chief Justice of the new Federal Court, will have two very able colleagues in Sir Shah Mahomed Sulaiman and Mr. M. R. Jayakar. These appointments have been welcomed as a fitting recognition of their undoubted ability.

The Federal part of the new Constitution is no doubt reactionary, but even as it is, the Federal Court will be one of the most pivotal institutions under the new order. It is, therefore, all the more necessary that the personnel of that Court should be such as to command public confidence.

Sir Sulaiman has sat on the Bench of the Allahabad High Court for 17 years and has been Chief Justice for some five years. His high legal attainments, and the great part he has played in the administration of justice in India, are well within the knowledge of the public. It is common knowledge, too, that Sir Shah Mahomed has made his mark as a scholar and educationist of no mean distinction.

Mr. Jayakar's eminence as a lawyer and jurist has only been equalled by his passion for public service. It may be regretted that his services will no more be available on occasions of political crisis. His distinctive contribution to public life in India has been that of a peace-maker in company with the distinguished Sir Tej Bahadur Sapru. But as a scholar and jurist, Mr. Jayakar will find the judicial sphere more congenial to his instincts.

As has already been observed in these pages, the appointment of Sir B. L. Mitter as Advocate-General of the Federation

has been widely welcomed in this country as a fitting recognition of his great legal talents. Sir Brojendra has served with distinction in more than one high office under the Crown, and the new office to which he has now been called will, doubtless, offer him wider opportunities of service befitting his great legal attainments and varied experience.

Mr. Kelkar's Retirement

After 40 years of public work, Mr. N. C. Kelkar has announced his retirement. It is a great record for a politician and journalist, but he will prefer to be remembered as the indefatigable lieutenant of Bal Gangadhar Tilak. Indeed, since the passing of his great leader, Mr. Kelkar has led the political movement in Maharashtra.

As the architect of the *Mahratta* and the *Kesari*, Mr. Kelkar's name is writ large in the history of Indian journalism. Courage and pugnacity have ever been his strong points, and he wielded his pen with all the fervour of a crusader. He gave and received countless knocks in the ring. But it was all a part of the game and he neither carries nor leaves any malice behind. It was his lot to fight many a battle in the cause of civic, political, social and literary activities and he proved a formidable champion of any cause he undertook to espouse. In a farewell article in the *Kesari*, Mr. Kelkar says he is severing connections with more than 500 institutions. Indeed, it is said of him that "he is not an individual but an institution". There is no doubt that both the press and the public life of the country will be the poorer for the retirement of so vital a force in these hectic times.

* THE LAW OF TRADE AND MERCHANDISE MARKS IN INDIA. By S. Venkateswaran, D.Sc., Examiner of Patents, Patent Office, Calcutta. Published by the Madras Law Journal Office, Madras. Price Rs. 20.

The Late Raja Sir Rampal Singh

One of the most respected and enlightened taluqdars of Oudh has passed away in the death of Raja Sir Rampal Singh. The Raja was one of the early Congressmen and had moved the resolution on volunteering in the second session of the Congress at Calcutta in 1886.

He took an active interest in social and educational reform and was a pronounced Liberal in all his views. Addressing the Lucknow Session of the Liberal Federation, he observed:

Now I am convinced more than ever that the country's future can only be secured by the employment of liberal methods, whether through the present Liberal Party, or whether through any other or similar organisation.

He exhorted the landholders to join the Liberal Party as, among other things, this would have the effect of liberalising their parochial views and widening their political horizon and turning their thoughts to higher ideals instead of limiting them to their petty self-interest. Would that all taluqdars are inspired by the same lofty spirit of patriotism!

Corruption in the Services

Much is made of what is called bribery and corruption in India, especially among the low-paid clerks and servants in our public offices. As a matter of fact, differences in rank or wealth do not seem to affect this species, which is certainly not confined to India. Here is what the Lord Chief Justice of England said in connection with a case that came up before him. An Inspector of the London Transport Board was charged with having accepted certain sums of money from a representative of a firm of timber merchants for favours shown. The Defence argued that these payments were all loans

and that they in no way influenced the giving of contracts to the firm in question. Nevertheless both the giver and receiver were sentenced to terms of imprisonment, and the Lord Chief Justice, in delivering judgment, observed:

These offences committed in relation to the commercial transactions of a public authority are examples of a malignant disease which has spread widely throughout this country. It is not often that the facts can be precisely ascertained but when they are ascertained as in this case, it is necessary that they should be dealt with impartially. The state of public opinion with regard to this class of offence is not always what it should be, and, indeed, it is an offence sometimes condoned and sometimes belittled in rather unexpected quarters.

His Lordship deplored that corruption of this sort is "a malignant disease which has spread widely throughout this country". The only remedy for this—whether in England or India—is that public conscience should be stirred sufficiently to deal with it.

University For Kerala

There are already a score of universities in India and proposals for the establishment of three more universities—one in Sind, one in Orissa, and one in Assam—are on the tapis. Kerala, too, has started an agitation for a separate University. Presiding over the sixth annual conference of the Malabar District Teachers' Guild, Mr. C. Matthai, retired Director of Public Instruction, Cochin, expressed himself strongly in favour of the establishment of the Kerala University. Kerala, he observed, had a common historical and cultural background and had common educational needs and problems to tackle. If the three units of Kerala could combine and pool their resources for the formation of a common university, it would serve as a further bond of union, and would have great potentialities in promoting the material and cultural development of the province.

The Asiatic Bills

The Union Government have after all decided to drop the obnoxious White Women's Employment Restriction Bill. The Bill has been opposed persistently by the whole Indian community over there, whose prompt efforts to get rid of it have been powerfully supported both by the Agent-General and the Government of India. Nor can we fail to appreciate the good offices of leaders like Mr. Hofmeyer and Mr. Derbyshire and a few discerning members of the European community in South Africa, whose uncompromising opposition to it has led to its withdrawal. In his evidence before the Select Committee, Sir Raza Ali, the Agent-General, rightly pointed out—

The danger of improper relations is much greater in the case of Indian, Malay and coloured girls being employed by European males than the employment of European females by Indians, because a European master is in a position of authority and has a much greater influence which he can bring to bear on an Indian, Malay or coloured girl than an Indian employer can exercise on a European female employee.

Apart from this, the circumstance that the Bill exempts certain coloured people like the Japanese adds insult to injury and clearly brings in relief its thoroughly vicious anti-Indian character. We are glad that better counsels have prevailed and the Bill withdrawn for the moment, because the Indian Congress in South Africa has given a moral undertaking that the Indian community will not employ South African white women. This compromise is by no means welcomed by all; for a pledge of this kind is as serious as a check imposed by legislation. Sir Purushotamdas, for instance, has expressed his concern at a compromise of this character. For the moment, however, the Gentlemen's agreement has tided over a crisis. But ultimately, as Gadhiji says, there can be no rest for Indians in South Africa or for us here till the legal status has been secured by Indian settlers throughout the provinces of the Union.

The New Burma

On April 1, Burma became a separate province. The *Leader* of Allahabad reminds those who tell us that Indians have opposed the separation that the Indian National Congress had been opposed to the annexation of Burma.

What Indian public opinion has been demanding is that the question of separation should be left to the decision of the Burmans, and that if the latter vote for separation, Indians should have the same rights of citizenship and other privileges as other sections of the population. What the authorities did was to ignore the verdict of the people of Burma who did not vote for separation. And not content with that they have in the new constitution ignored the demand of the Indian community for equality of status.

But, however that may be, now that Burma has been separated and the new constitution has come into force, it is to be hoped that the two countries will maintain the cordial relations that have subsisted between them so long.

The Council of India

The India Council in Whitehall ceased to exist from the 1st April and has been replaced by a body of advisers to the Secretary of State.

The personnel is not greatly changed, and the three Indian Members of the Council have been appointed advisers. The functions of these advisers are more limited than those of the Council and relate particularly to Service matters.

Hindi Convocation

The All-India Sahitya Parishad was held at Madras in the last week of March, when Mahatma Gandhi made a strong plea for a common language and a common script for India. He presided over the Convocation of the Dakshina Bharat Hindi Prachar Sabha at the Sabha buildings and granted diplomas to successful candidates.

FOREIGN AFFAIRS

By "CHRONICLER"

The New Soviet Constitution

STALIN claims that the New Soviet Constitution is free from the reservations that vitiate the so-called democratic constitutions of other countries.

All citizens are equal in their rights under it. Not property position, not national origin; not sex, not the position one officially holds, but the personal capacities and the personal work of each citizen determines his position in society.

The fact is, political equality in theory is not always realisable in practice owing to economic and social inequality among the citizens. This, the Soviet scheme attempts to tackle. Chapter 10 of the new constitution deals with the basic rights and obligations of the citizens; and if what all is guaranteed under it is secured for the Soviet citizen, he could hardly ask for more. Here are some distinguishing features of the scheme:

- The right to work with payment.
- The right to rest.
- The right to material security in old age as well as in the event of sickness.
- The right to education free and compulsory.

Equal rights for women in all fields, economic, cultural, social and political life. Equality of rights irrespective of race or nationality. Freedom of conscience—separation of Church from State.

These certainly are coveted amenities in any civilised society and are secured to the Soviet citizen by Articles 118 to 124.

We have heard so much of the arbitrary ways of the executive in Soviet Russia as, indeed, in all dictator-ridden countries of the world that it is with no little surprise that we read of the provisions guaranteeing

- (a) freedom of Speech
- (b) freedom of the press
- (c) freedom of assembly and meetings and
- (d) freedom of processions and demonstrations.

Thus we have an alluring account of a constitution of which Stalin says: "That it does not simply proclaim democratic liberties but it ensures it legislatively by certain material means."

The British Budget

Mr. Neville Chamberlain, Chancellor of the Exchequer, presented his sixth and last Budget in the House of Commons on April 20.

In the course of his speech, Mr. Chamberlain revealed that the realised Budget deficit was £5,597,000; but for defence expenditure, there would have been a surplus of £2,250,000; Inland Revenue, Customs and Excise had realised expectations, the latter yielding £14,500,000 over the estimate; income-tax, surtax and death duties were £5,500,000 under the estimate.

He stated that £25,000,000 has been spent on Roads last year and that the expenditure for the current year would be £28,500,000 *plus* £10,000,000 for the Civil Supplementary Estimates.

The estimated deficit on the present basis of taxation was £14,898,000 and the surplus estimated by the Chancellor at the end of this year is £250,000. By increasing the income-tax by 8d. in the £, Mr. Chamberlain expects to raise a further £13,000,000 and by the imposition of a new Growth of Profits Tax—a resuscitation of the former Excess Profits Tax—he hopes to raise a further £2,000,000 this year, and from £20,000,000 to £25,000,000 in a full year.

Mr. Baldwin's Retirement

Mr. Stanley Baldwin stated definitely that he had decided to retire on May 22. He said he had chosen that date because it would be the anniversary of his assumption of Premiership in 1923 in succession to Mr. Bonar Law.

At a secret conference held between Mr. Neville Chamberlain and Sir John Simon, *News Review* learns an agreement was signed for the Government to continue in its National form.

MAY 1937]

FOREIGN AFFAIRS

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British Cabinet Salaries

In the House of Commons, Mr. Stanley Baldwin presented the Ministers of the Crown Bill, designed to regulate the salaries of the Prime Minister and members of the Cabinet, and also providing a pension for former Prime Ministers.

The Bill seeks to increase the Premier's salary to £10,000 per annum and fix a flat rate of £5,000 for all other members of the Cabinet, except the Lord Chancellor. Provision is also made for a pension of £2,000 for the Premier.

At present not more than half the members of the Cabinet receive £5,000 a year, while the salaries of the remainder vary between £2,000 and £4,500.

The variation has caused a difficult situation for Prime Ministers, who have occasionally been unable to offer a particular post to a person most suitable for it owing to the loss in salary which would be necessitated by the change.

The Abyssinian Massacres

Italian atrocities in Addis Ababa formed the subject of an indignant protest in the House of Commons. Mr. Arthur Henderson told the tragic tale of the fate of the 700 refugees who sought shelter in the American legation.

After the American representative had received an assurance from the Italians that lives of these Abyssinians would be spared, they left the compound, whereupon every single one was butchered like cattle.

The debate furnished an occasion for one of those thunderous philippics from the old Nestor of the Commons—Mr. Lloyd George. In a speech of withering contempt for those in authority in England, he asked what action the Government had taken to deal with this

most horrible massacre in the last 50 years.

The massacre of Ras Desta was without comparison in modern history. He fights for his country and is shot like a dog for doing so without a word of protest from the leading countries and the League of Nations.

Where are the voices that rang with the denunciation of the Armenian massacres! What pitiful successors to Palmerston and Gladstone we have today! The ex-Premier recalled the shooting of General Scheepers, a citizen of Cape Colony, for treason, which created such a strong feeling that Lord Kitchener was compelled to over-ride the decision of the court-martial to shoot another General.

The Italians were most angry with the British, but I would rather have Italian anger than Italian contempt, and I hope that a time would come when we would talk to the Italians in a straightforward and fearless manner.

DONGRE'S BALAMRIT



is
the
Ideal
Tonic

for
RICKETY
Children

April '38.

DIARY OF THE MONTH

Mar. 24. Massacre of Ethiopians in Addis Ababa is reported.

Mar. 25. The Government of India orders an enquiry into the allegations made by the B. N. R. Labour Union against the administration.

Mar. 26. Mahatma Gandhi delivers the Convocation Address at the Hindi Sahitya Sammelan at Madras.

Mar. 27. Sir Shah Muhammad Sulaiman and Mr. M. R. Jayakar are appointed Judges of the Federal Court.

Mar. 28. Congress leaders decline to form Ministries without assurance of non-interference by Governors.

Mar. 29. Japan and India conclude a Trade Agreement.

Mar. 30. Mr. Lawrence Roger Lumley is appointed Governor of Bombay.

Mar. 31. Interim Ministries are formed in six Provinces.

April 1. India observes *hartal* as a protest against the new constitution.

April 2. World Textile Conference meets in Geneva.

April 3. Sir James Taylor is appointed Managing-Governor of the Reserve Bank.

April 4. The Maharaja of Jeypore opens the Gandiyamath Temple in Madras.

April 5. Mr. Ramsay MacDonald opens the International Sugar Conference in London.

April 6. Babu Rajendra Prasad appeals to Moslems to join the Congress.

April 7. The Punjab Government forfeits Sardar Sardul Singh Caveeshar's jagirs.

April 8. The report of the Motor Insurance Committee is published.

April 9. Lord Zetland makes a statement in Parliament on the Indian impasse.

April 10. Sir Frank Noyce sails for England.

April 11. Prince Nicholas, heir-presumptive, renounces all his titles and claims to the Rumanian throne.

April 12. The South Indian Christian Federation meets in Madras.

April 13. Nahas Pasha is elected President of the Conference on Egyptian capitulations.

April 14. The Union Government of South Africa drops the anti-Asiatic Bills.

April 15. World Textile Conference adopts U. S. Government's resolution for the establishment of an International Commission to consider the production and prices of textiles.

April 16. Mahatma Gandhi issues a statement urging the appointment of a tribunal.

April 17. The third Gandhi Seva Sangh Conference meets at Hubli.

April 18. Sir Firoz Khan Noon is appointed the Standard-Bearer of the Empire of India at the Coronation.

April 19. The U. P. Ahrars' Conference meets at Lucknow under the presidency of Mr. Mazhar Ali Azhar.

April 20. Mr. Neville Chamberlain introduces his sixth Budget in the Commons.

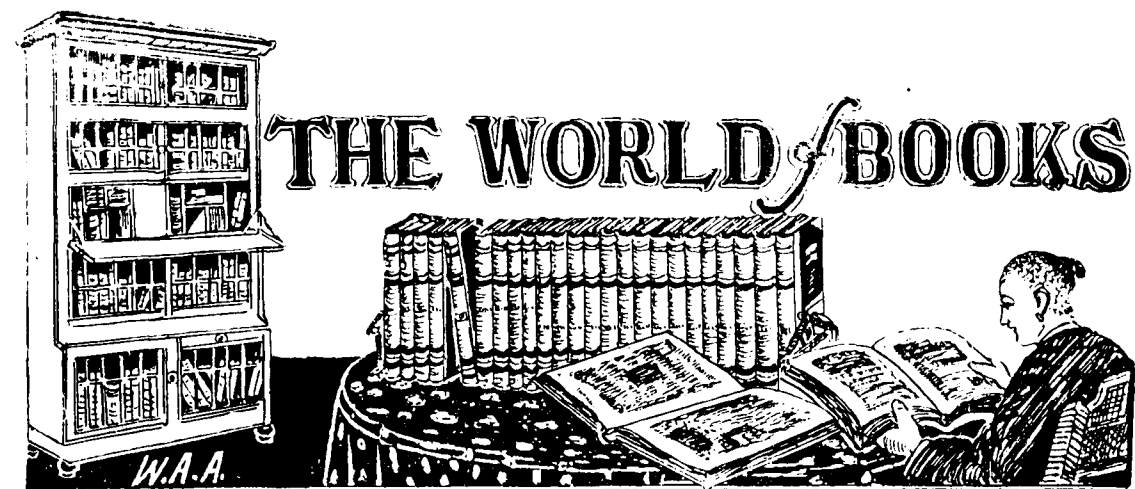
April 21. The personnel of the Indian Delegation to the Biennial Congress of the International Chamber of Commerce is announced.

April 22. Pt. Nehru issues an appeal to the public for funds to help the Calcutta Jute workers now on strike.

April 23. Sir Tej Bahadur Sapru leaves for England.



SIR FRANK NOYCE
who has left for England,



SOUTHERN INDIA: ITS POLITICAL AND ECONOMIC PROBLEMS. By Dr. Gilbert Slater. George Allen and Unwin Ltd., London. (Available of G. A. Natesan & Co., Madras. Rs. 11-4.)

Dr. Slater is an old and valued contributor to this *Review*, and the chapters comprising this book bear evidence of the grasp and thoroughness with which he handles his themes. He came to India in 1915 as Professor of Indian Economics in the University of Madras and was for a time in charge of the Madras Publicity Department. As one intimately associated with the student world and the world of affairs, he had exceptional opportunities of getting an insight into Indian problems from many points of view. The results of his studies and researches, his opinions and impressions, are now gathered together in this volume of vivid recollections of years spent in this country. The volume supplies, almost in the form of a diary, a most interesting account of social, economic, and political happenings in this country during a most interesting period in our history and also throws light on the life of the artisans and workers in cities and towns, such as only a first-hand knowledge of facts and things, coupled with a capacity to discern

the essentials, can supply. Dr. Slater brings to his task not only a voracious appetite for facts but keen observation and natural sympathy. Armed with these, he is able to present a vivid picture of the life and events of an interesting period in the history of South India. Dr. Slater has decided opinions of his own on questions of politics, and he makes no pretence to accept or controvert the views of others, but as Lord Willingdon says in his brief but appreciative Foreword his volume "gives the impression of one who lived and worked for twenty years in India and was full of sympathy with the feelings and aspirations of the people". Facts and figures and opinions jostle one another in sprightly array and the author's reminiscent way of writing adds to the charm and piquancy of a narrative that never lacks interest. Apart from its fund of information—economic, social, and political that may be of interest to the historian of the future—Dr. Slater's is an admirable guide book to the tourists and others who wish to learn something of Southern India which, in many ways, is historically and traditionally the most interesting past of this great country.

COLLECTED POEMS AND PLAYS OF RABINDRANATH TAGORE. Macmillan & Co., Ltd.

Tagore's "Gitanjali" and "Gardener", his poems and plays and other fugitive pieces have had the widest popularity of any work of literature in the East. Each of these has been sold in many thousands and it is time that an omnibus edition of these poems and plays, which could be conveniently got within the covers of a single volume, should be published. Twelve of these pieces, which were sold originally in separate volumes, are now collected together and presented to the public in the stately, well-bound volumes familiar to us as Macmillan's publications. We have no doubt there will be a large demand for this library edition.

THE BACHELOR OF ARTS. By R. K. Narayan. Thomas Nelson & Sons Ltd., London. Price 7s. 6d.

It is described as a Novel; it is really a beautiful poem; it is a simple story charmingly told of the ordinary every-day incidents in the placid life of a Hindu household in South India. Venkatachela Iyer, the retired District Judge at Malgudi, with his quiet dignity and fondness for gardening, may be any Hindu father. Chandran, his only son, with good health and a University education but unemployed, may be any modern young man. Chandran's mother is like all Hindu mothers intent on marrying her son to the most desirable young girl with the best dowry, and Susila satisfied all the tests. Chandran's last year at College, and the first year of comparative freedom thereafter, form the setting for this intimate domestic sketch and the living characters are

vividly portrayed. Chandran is almost sorry he passed his B. A. For then his problems appear—plans for the future, multitude of counsels, lack of opportunities. Malathi flits across his enraptured vision and unbalances his mind to the extent of converting him into a wandering *sanyasi* for a time. But he soon discovers that an idle mind is the Devil's workshop, gives up even his ideas of going to England and settles down to hard steady work as the Local Agent of the "Daily Messenger" and the loving husband of Susila. A book to be read by everybody who desires to get a true insight into Hindu mind, manners and customs.

CURRY AND RICE. By E. T. Brown. Published by the Fortune Press, London.

This is a traveller's book by an Australian lawyer, giving his impressions of India. It is an altogether delectable dish of savoury substances with enough rice-basis and plenty of curry-stimulation by way of caustic criticism of men and manners. The pompous Customs official, the philosopher, zamindar, the self-exiled Tamilian, are all sketched with humour and sympathy. His descriptions of ancient Benares and modern Delhi will amply repay a reading.

THRUST IN THE SICKLE. By Walter Clemow Lanyon. Published by L. N. Fowler & Co., London.

The author, an international lecturer and prolific writer, here presents a series of very thoughtful sermons, mainly devoted to a realisation of God within one's own consciousness; that one is within oneself a temple of the living God. Despite a pardonable exuberance of language, the book is inspiring in its message of seeking and finding God in everything.

MODERN MYSORE in two Volumes. By Raja-karyaprasakta Rao Bahadur M. Shama Rao, M.A. Higginbothams, Bangalore. Vol. I—From the Beginning to 1868. Vol. II—From 1868 to the present time.

The book traces the events in the history of Mysore in detail from the restoration of the Hindu dynasty in 1799 after the fall of Tipu Sultan, giving a brief preliminary retrospect of the foundation and subsequent growth of the Hindu State of Seringapatam and of the Muhammadan interregnum. The author, a retired Member of the Mysore Civil Service, is well equipped for the task, not only by his learning and researches on the subject but by his masterly grasp of facts and his sound judgment of essentials. Amidst a mass of miscellaneous details, the main story is brought in relief with true historical insight and perspective. In this preliminary survey which fills over 250 pages of the 1st Volume, we have a collection of letters of Tipu illustrating his day-to-day administration, taken from Colonel Kirkpatrick's English translation of them made in 1811. Then comes an account of the rule of Mummadi Krishnaraja Woodeyar till the establishment of the British Commission in 1881. Detailed attention is devoted to the economic and social condition of the people, and we read that in the beginning of the 19th century, only one-thirtieth of the total population were possessed of property worth mention at all. General Wellesley's poor opinion of Purnaiya is interesting to read. The establishment of the British Commission is regarded by the author as "a blessing in disguise inasmuch as it prevented the fragmentation of the State and helped to preserve its integrity". The rule of the Commission is detailed, particular attention being of

course paid to Cubbon's activity and to the Maharaja's continuous effort to have the rendition of the State back to him effected. Mr. Shama Rao says boldly that the interpretation of the subsidiary treaty, in a manner prejudicial to the interests of the Maharaja, was "clearly an after-thought to find support for the desire for annexation".

The second Volume carries on the narrative from the installation of Chamaraja Woodeyar to his investiture with ruling powers and thence on through his reign and that of his glorious son, the present Maharaja. Administrative and economic reform occupies a great deal of attention in this Volume, and the treatment is extended to a comprehension of the part that Mysore may be destined to play in the future Indian Federation. The narrative is free and easy though incorporating a lot of personal and courtly detail. It is accurate as well as impartial.

VALUE AND ETHICAL OBJECTIVITY. By Gordon S. Juy. With a Foreword by Wilburn M. Urban. George Allen and Unwin Ltd., London.

HANDBOOK OF INDIAN LEGISLATURES. By R. R. Saksena. Universal Literature Company, Nazirabad, Lucknow.

AVASTATRAYA. By Y. Subramania Sarma. Adyatma-prakasa Karyalaya, New Tarugupet, Bangalore City.

INDIA TODAY AND TOMORROW. By Margarata Baras, George Allen and Unwin Ltd., London.

ART AND MEDITATION. By Anagarika Govinda. The Allahabad Block Works, Allahabad.

THE COBRAS OF DHERMASHERI. By S. K. Chettur. Higginbothams Ltd. Madras.

CHERA KINGS OF THE SANGAM PERIOD. By K. G. Sessa Aiyar. Luzac & Co.

THE INDIAN WHO'S WHO: 1937-38. Edited by Waman P. Kabadi, Yeshanand & Co., Bombay.

NANARTHA-DIPIKAL. A Tamil Lexicon of Homonyms of Kaviraja Muttuswami Pillai of Tinnevely. Edited with Notes by S. Anavartavinayakam Pillai, M.A., L.T. University of Madras.

THE BACKGROUND OF SPIRITUAL HEALING. By A. Graham Ikin. Allen and Unwin, London.

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Nepal**NEPAL SILVER JUBILEE**

The kingdom of Nepal has just celebrated an event said to be unique in its history. With imposing ceremonial officers of State, nobles and people gathered in rejoicing over the Silver Jubilee of the reign of their King His Majesty Tribhubhan Vir Vikram Sah Deva.

In his speech at the Jubilee celebrations, His Highness the Maharaja Prime Minister described how Nepal has gone forward in every direction. The country is benefited by the development of land for colonisation and the improvement of industries, mining, agriculture and forestry. New colleges, schools, waterworks, canals, hospitals, a sanatorium, an electrical institution, a ropeway and roads, bridges and railways, the expansion of postal facilities and telephones—all these speak of much achieved and a go ahead frame of mind that will not be content with what has been done.

Bhopal**DRY ICE FACTORY IN BHOPAL**

His Highness the Nawab of Bhopal laid the foundation-stone for the first dry ice factory in the State before a distinguished gathering.

This is the third of three new industrial undertakings in the State, the others being the construction of a sugar factory and a textile factory, the foundation-stones of which were also laid by His Highness during the month.

Sir Joseph Bhore, Economic Adviser to the State, said that the object of the new company was to give to consumers a finished product at a price which would take it out of the category of luxuries and place it within the reach of every one.

General**MADRAS STATES**

The office of the Agent to the Governor-General, Madras States, has ceased to exist from April 1, with the coming into force of the Government of India Act, and new office of Resident, Madras States, is created. This arises from the constitutional position that under the New Constitution, dealings of Indian States will be with the Crown Representative.

EASTERN STATES AGENCY

Ministers and representatives of about 20 States, belonging to the Eastern States Agency, met in conference at Calcutta last month to discuss the Federal scheme. It appears they favour that the States should accede to the Federation on the basis of the conditions formulated by the Constitutional Committee.

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INDIANS OVERSEAS**South Africa****WITHDRAWAL OF ASIATIC BILLS**

General Hertzog has announced the following report of the Select Committee on the subject of the Asiatic Bills:

1. That no further opportunity be given by the Government for discussion of or for legislation in connection with the Select Committee's report on the above-mentioned Bill.

2. That the Government has taken cognisance of the fact that the South African Indian Congress has given the assurance that in order to avoid application of legislative compulsion, it is willing to secure by voluntary action cessation of all employment of the kind to which exception has been specially taken and the Government proposes to accept that offer with the request to the Indian community to ensure that effect be given to this understanding.

3. Meanwhile, the Government unconditionally accepts the assurance given by the Indian Congress as an honourable undertaking to which, it is expected, effect will be given.

SIR SYED RAZA ALI'S STATEMENT

The following statement has been issued by Sir Syed Raza Ali:

Once more General Hertzog has acted as a far-sighted statesman. By his courageous action which has prevented disturbance in the relationship between young South Africa and India, he has followed the noble example set by him in 1926. Mr. Hofmeyr, Minister at present in charge of the Interior, is a really big man. He is a spiritual disciple of Gladstone and hates all injustice. But between him and Gladstonian Liberals, there is a marked difference. The hardships of the latter in connection with Irish question pale into insignificance as compared with the ridicule and scorn to which enlightened and just Whites are subjected by their own people in this country for their befriending the coloured communities. As for the Press, South Africa can justly be proud of it. To its honour, it should be said that it has always placed justice and fair play before expediency.

INDIANS IN THE COLONIES

The disabilities of Indians in the Colonies and the Protectorates of the Empire formed the subject matter of a short notice question by Mr. F. E. James (Madras European) in the Legislative Assembly.

Mr. James asked: "Will the Government be pleased to state whether they will consider the advisability of

(a) authorising their representative at the forthcoming Imperial Conference to enter into direct communication with the Colonial Office of His Majesty's Government regarding the disabilities of Indians in the Colonies and the Protectorates within the British Empire.

(b) Strengthening their representation in Ceylon and Malaya by appointing more senior officers; and

(c) appointing a representative of high standing of the Government of India in Burma after its separation from the Indian Empire?

Sir Girja Shankar Bajpai, Secretary Education, Health and Lands Department, replied to all the three questions in the affirmative.

East Africa**NAIROBI ISMAILIANS**

The leading followers of His Highness the Aga Khan have recommended sweeping reforms in the Ismailian community.

The proposals include the appointment of women to the Supreme Council, compulsory free education, Western dress for men, simplification of women's dress and ornaments and the establishment of a co-operative bank and an insurance company.

Hyderabad

HYDERABAD CABINET

H. E. H. the Nizam has issued a *firman* appointing Nawab Mirza Yar Jung, Chief Justice of the Nizam's High Court, as Judicial Member in the vacancy caused by the death of Nawab Lutfud Dowla Bahadur. The appointment is temporary till the end of 1937 by which time permanent arrangements are expected to be made.

The senior most Judge of the High Court, Nawab Jivan Yar Jung, will act as Chief Justice *vice* Nawab Mirza Yar Jung.

OSMANIA UNIVERSITY IDEALS

Replying to the welcome accorded to him on behalf of the students and staff of the University by Nawab Mehdi Yar Jung Bahadur, Vice-Chancellor, at the University premises, the Rt. Hon. Sir Akbar Hydari said:

I only want that this University, with which the name of perhaps the greatest of the Asafjah Dynasty has been associated, will enable these great dominions to be ruled successfully and in a way which will be a shining example to all other countries around us. I want this institution to produce people and governors who will govern wisely, well and sympathetically a large population, whether ryots in the field, artisans in their petty workshop or capitalists engaging a large number of factory labourers, in a way that will make them feel that capitalism is not synonymous with exploitation.

ROAD TRANSPORT IN HYDERABAD

The policy of Hyderabad State in the matter of road transport is based on two main public requirements: The provision of a network of co-ordinated services throughout the Nizam's Dominions running to time-table and backed by efficient garage organisation and an adequate contribution by taxation towards the maintenance of the roads, which are now improved on more expensive standards to meet the growing needs of motor traffic.

Baroda

BARODA YOUTH CONFERENCE

At the first Baroda State Youth Conference held at Visanagar under the presidentship of Mr. Dinker Mehta of Ahmedabad, the following resolutions were passed:

1. The Conference should work for the social, economic and political uplift of the people.
2. The interests of Indian States, people and of British Indian subjects were identical.
3. Youths should establish their own leagues in every taluka for Khadi Prachar, Swadeshi propaganda, adult education, etc.
4. The Labour should organise for ventilating its grievances; and
5. To work amongst rural masses for improving their conditions.

The next session of the Conference will be held in Baroda.

SCOUT MOVEMENT IN BARODA

Every schoolboy above the age of 12, and every boy scout in the Baroda State is to be trained in fire-extinguishing operations. It is obligatory on every Municipality in the State and on every Panchayat which can afford it to have a fire-engine, and every headmaster is expected to provide to students and scouts training in fire-extinguishing operations.

THE BARODA STATES

It is understood that the Cantonment area of Baroda State, except the portion of the Residency, will be handed to the State shortly.

It is further understood that a scheme of amalgamation of the smaller states around Baroda is being evolved.

Mysore

MYSORE PAPER MILLS

The foundation-stone of the Mysore Paper Mills at Bhadravati was laid by H. H. the Maharajah on April 2.

Bhadravati has already developed as a place of manufacture of iron and steel and is very shortly to commence the manufacture of cement also. "And to-day," said the Maharajah, "I am laying the foundation-stone of a new industry."

I am very glad that this enterprise should be added to the other commercial enterprises which have been developed in the State in the last few years and I sincerely hope that Mysore paper will soon have as high a repute as Mysore steel, Mysore soap and Mysore silk have made for themselves.

MYSORE IRRIGATION PROBLEMS

In a recent radio talk on the development of irrigation projects in Mysore, Dewan Bahadur N. N. Ayyangar, the Chief Engineer, said that the total irrigation revenue in the State was about Rs. 40,00,000 or 27 per cent. of the land revenue.

This revenue was contributed by different sources—major tanks contributed Rs. 16,00,000; minor tanks Rs. 12,00,000; channels Rs. 8,00,000; wells and spring channels Rs. 4,00,000.

All this showed the extreme importance of tanks and channels to the State; they were the very life-blood of the people, the magnificent heritage that had come down to us from our ancestors.

If to-day people set out to build tanks and channels of similar dimensions, the estimated cost would exceed Rs. 30,00,00,000. Mysore had almost reached the limit of irrigation through tanks and their duty in respect of these was mainly to maintain them in efficient condition and improve their capacity wherever possible.

Travancore

UNIVERSITY FOR TRAVANCORE

A Trivandrum University was not a luxury, ornament or frill but a matter of paramount necessity. Practicalisation of education was urgently necessary and they could not afford to wait, said the Dewan Sir C. P. Ramaswami Iyer in the course of his address, opening the educational conference held in connection with the Silver Jubilee of the Maharaja's College for training teachers. Sir C. P. Ramaswami Aiyer added that if the idea that a University for Travancore was necessary was gaining ground, it was not because they in Travancore were of narrow outlook or disdained help or were not painfully conscious that education, especially scientific technical education, was also a matter of finance but because of practical consideration. The problem was already serious enough and they could not afford to wait.

ART TRADITION IN TRAVANCORE

The discovery of relics of certain mural paintings by the Travancore Archaeological Department in the Tiruvambadi shrine of the Sri Padmanabhaswami Temple in Trivandrum, it is stated, more or less establishes the continuity of artistic tradition in Travancore from the 9th century A.D. These relics of mural paintings are considered to belong to the reign of the Travancore King Aditya Varma Sarvanganatha, who was a great fourteenth century patron of art and letters.

THE MAHARAJAH'S TOUR

H. H. the Maharajah of Travancore, Maharani Setu Parvati Bai, and the Elaya Raja, it is understood, will proceed on a four to six weeks' holiday tour in Penang and Singapore and Java, Bali and other islands of the Dutch East Indies.

Fiji

FRANCHISE IN FIJI

The Foreign Department of the All-India Congress Committee has released to the Press the following interim statement of Rev. C. F. Andrews on "Indians in Fiji":

I regard the Colonial Office decision, which is a compromise between election and nomination as unsatisfactory.

The earlier Constitution was:

Europeans, 6 elected.

Indians, 3 elected.

Fijians, 3 chiefs chosen from a panel.

Officials, 13.

The new Constitution will be:

Europeans, 5 (3 elected and 2 nominated).

Indians, 5 (3 elected and 2 nominated).

Fijians, 5 (Chiefs chosen from a panel).

Officials 16.

The danger is obvious that the Indian community may become divided.

Two new rights ought to be obtained for which a precedent may be brought forward.

(1) An Indian Member of the Executive.

(2) The opening of the higher grades of the Civil Service to the Indians.

It should be stipulated that the Indian Executive Member should be chosen out of those elected to the Legislature rather than those nominated.

Abyssinia

INDIAN FIRMS IN ABYSSINIA

Great resentment has been felt in India at the closing down of the Mahomed Ali chain of shops in Abyssinia and the expulsion of the Indian employees. The Mahomed Ali stores were famous throughout the territory of the former emperor of Abyssinia. With headquarters in Addis Ababa, they extended to out of the way places and under Indian manage-

ment did useful business. The Italian excuse for closing them, says the *Times of India*, is the alleged tie between the British policy of penetration and the Indian organisation of these stores. This is described in official quarters in London as ridiculous. The Mahomed Ali stores were a purely business organisation and it is ludicrous to describe them as agents of British penetration. What sort of penetration is meant and what good can British penetration of any kind now do in Abyssinia? In some cases, it is alleged, branch managers were British Consular Agents. We do not know whether this is true, but if it is, where lies the offence? The heads of foreign business firms in India sometimes act as Consular Agents, yet no one regards them as a dangerous source of foreign penetration. The truth seems to be that the Italians are determined to clear everybody, of whom they do not approve, out of the country.

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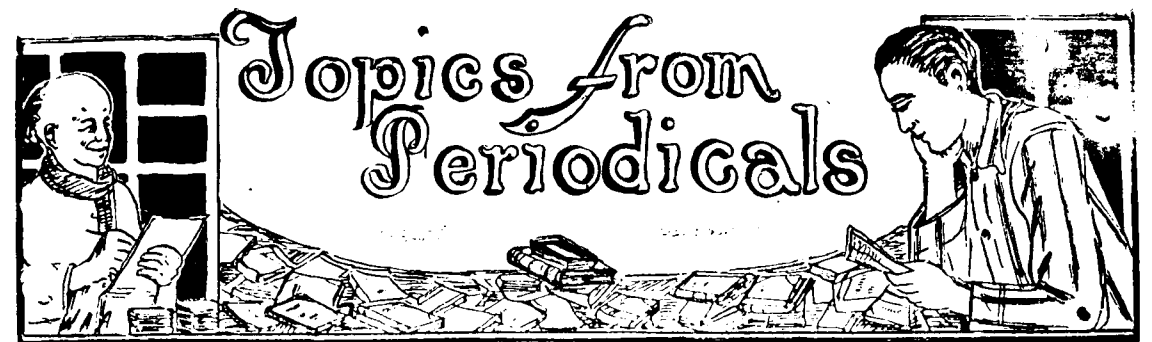
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THE CHURCH AND STATE

Dr. Harold J. Laski has some pertinent observations on the future relations between Church and State in England. Writing in a recent number of *Time and Tide*, he points out that on many urgent questions of the day the ethos of the two bodies has become too desperate to be capable of genuine reconciliation. King Edward's abdication and the Archbishop of Canterbury's incredible broadcast have convinced him that the time has come for the revision of the present status.

The Church is the main barrier against a decent divorce law in this country. It is the declared enemy of a really adequate system of national education. It stands in the way of a proper system of birth-control clinics. In all these realms, the beating of the ecclesiastical drum always leads the Cabinet either to make a meagre compromise with the vested interests of the Church or, perhaps more often, to decide that it is better not to legislate at all. The result is that in realms which profoundly affect social happiness, the connection between Church and State is a hindrance to those policies which most intelligent men and women know to be urgent. In any ultimate way, the Church has ceased as an organisation to be a serious social force in the community. Among the masses, its spiritual influence counts for little. On businessmen it has no influence except as a weekly badge of formal respectability. Among the intellectuals it has not, I suggest, been taken seriously for something like a generation and since the war, its power over all classes has diminished rapidly. But like all stagnant institutions, its power for evil remains long after its power for good has disappeared. Its authority now is an unreal authority. It is simply the department of traditional morals in the State. For, the tone and temper of its leaders is one always of diplomatic adjustment of manoeuvre to dominant opinion. In a fighting sense it has no real opinions of its own.

The Church gives no clear lead on vital questions like peace, unemployment, Fascism or Imperialism. Its leaders make

polite gestures and they never appear as a body of thoroughly angry men determined to do battle for a conception of right upon which they are agreed. Most leading Churchmen are really indistinguishable from a body of Civil Servants. Is not the State connection largely responsible for this? The political appointments have made them echoes of the party in power. Witness, he says, the indefensible conduct of the great Archbishops on the question of the King's marriage:

It was not only that they were so patently a violation of most decent men's instinct to refrain from recrimination against a man in misfortune. It was even more the lack of courage they displayed. The time for these reflections, if they had to be made, was before Mrs. Simpson's divorce. Then at least one could have said of the Archbishops that they had the courage of their convictions. But to indulge in a mass of empty platitudes when all was over seems to me a pretty cheap way of making the best of both worlds. It is the way of the court functionary rather than of the great ecclesiastic. It is the symptom not of leadership but of cowardice.

That is what happened to the original Church after its adoption by the Empire. That is what is bound to happen to any Church that seems somehow to reconcile its standards with those of the society around it. On the other hand,

a Church that was independent of the support of civil society could afford to act as its critic. A Church that seeks State support, above all a Church that takes its political opinions from the State, is bound to become simply a branch of the Civil Service. And the Church has its classes just like civil society—an aristocracy, a middle-class, a proletariat. It is always adapting itself to the colour of its protector. It cannot afford—as the Prayer Book controversy showed—the luxury of self-assertion so long as it receives State protection. There is no middle term here or anywhere else between independence and slavery. Self-respect goes only with self-government.

CHANDRAGUPTA MAURYA

Prof. H. C. Seth, of the Amraoti College, offers some interesting speculations on the origin of the Mauryan dynasty in the pages of the *Annals of the Bhandarkar Institute*. He tries to identify Chandragupta with Sasigupta, and if his views are accepted it will need reconstruction of the history of the country during the period. He first makes sure that Chandragupta originally belonged to North-Western India and goes on to argue:

If it be true as Appian suggests that Chandragupta was originally the ruler of the Indus region, is not he the same person as Sasigupta? Chandragupta and Sasigupta are synonyms. It is not an unknown practice in India to substitute synonyms even in names. Sasigupta (or Sisikottos as the Greeks called him) was a remarkable personality west of the Indus, and he played an important part even during Alexander's campaign in India. He was the ruler of some State east of the Hindukush. He went with his forces to Bactria to help the Persians against Alexander. After the Persians were defeated in this last stand of theirs, Sasigupta went over to Alexander. In the region lying between the Hindukush and the Indus Alexander received terrible resistance from the Kshatriya tribe called Assakenois (Asvakas) by the Greeks. They made a last stand at Aornos, an exceptionally strong rock-citadel which commanded the passage to the plains of India from the North-West. Alexander, after he captured this highly strategic position, put it under Sasigupta and then crossed the Indus. Arrian calls Sasigupta as the 'satrap of Assakenois'.

If we take into account the practice that Alexander generally followed of putting in charge of the areas which he conquered the vanquished ruler himself or some one equally influential, we find no difficulty in assuming that Sasigupta either belonged to the ruling dynasty of the area of which Massaga and Aornos were the chief centres or to some other influential ruling family west of the Indus. Obviously this was the only way in which Alexander could get the support of the entirely alien people. He did the same in case of Poros and the King of Takshashilla during his further progress in India. If Chandragupta is identical with Sasigupta, then Chandragupta was left by Alexander in a very advantageous position west of the Indus, whence he started his further conquest of India soon after Alexander's retirement. The neighbouring powers of the Punjab and Sindh were, perhaps, Chandragupta's allies in this venture as suggested by the drama *Mudraraksasa*.

If Chandragupta is identical with Sasigupta, then Chandragupta belonged to the Kshatriya tribe of Asvakas, whose influence

extended from the Hindukush to the eastern Punjab at the time of Alexander. With the Mauryan conquest of other parts of India, Asvakas or Asmakas settled in other parts of India also.

The fact that Chandragupta belonged to the Indus region may help us to give more satisfactory explanation of the origin of the name Maurya, which the dynasty founded by him bore.

In the heart of the country lying between the Hindukush and the Indus, once ruled by the Asvakas, stands even today 'the three-peaked hill called the Koh-i-(mountain) Mor' the Meros of the Greek classics, and perhaps also the Meru of Sanskrit. As Chandragupta belonged to this region, the dynasty founded by him was called Maurya. It may be noted that according to "the rules of Sanskrit grammar the descendants of Mura should be called Maureya and not Maurya", which name is given to them in all old Sanskrit books.

THE NEW SOCIALISM IN INDIA

The New Constitution for India may or may not succeed, says the *Manchester Guardian*, but all can see the old order has passed away. "A compromise Constitution can only endure if it facilitates the gradual withdrawal of British control.

The nationalists have taught the masses to dream of securing unlimited blessings by the vote. Some think the Indian peasant must always be poor, but others like Pandit Jawaharlal Nehru see that a thorough social and economic revolution is needed.

Young India will try what the new wine of Socialism can do. It will burst many old bottles and the flavour may not be agreeable to the peasant, but desperate evils call for drastic remedies.

One hopes the Governors will not obstruct experiments in Socialism if the Congress finds it possible to let its representatives take office."

SELF-ASSERTION OF THE MASSES

The elections of February 1937 erect a definite landmark in the social history of India, says Mr. K. P. Jayaswal in the April number of the *Modern Review*. The old regime is closed and a new one has dawned. This he proves with the data collected from his experiences in Bihar, a province which he takes as a safe index number in calculating Indian politics. Bihar is in the interior, far away from the intellectuality of cities like Calcutta or Bombay or Madras, and steeped in conservatism. Yet this is the slogan of the masses as they marched to the polling booths:

The landlord says, 'elect me,
I rendered services to you.'
Services forsooth.

Has not his income risen from 22 lakhs to 35?
Whose blood does he suck? Of the cultivator.
From whose labour does he derive wealth?
From ours.

We have no full meals; he rolls in wealth—the
wealth drawn from our misery.

We live in huts, he lives in palace—the palace
built out of our hunger.

For the slightest offence, we are maltreated.
We are not allowed to step at his door.
The landlord is worse than foreign rulers.
Brothers, hell to those who help the landlord.

'Vote, vote for the Congress,' says mother, 'if
thou, O voter, justifiest thy mother's milk—' so
says this mother thine.

'Vote I will for the Congress, my dear mother,
true to your milk.'

'Vote, vote for the Congress,' says your wife,
'if you as husband do respect the red vermilion
in the parting of my hair.'

'Vote I will for the Congress to honour the
vermilion' [wedlock vow].

'Vote I will for the Congress, for the Congress
shall remove the burden of rent which crushes
me and my family.'

Did not he the landlord attempt to kill the
Sadhu [Sahajananda] through hired ruffians—the
Sadhu who espoused the cause of the cultivator?

Down, down with the landlord and tyranny.

This is the substance of various songs
sung by the mass of people in their native

dialects. They voted devoutly for the Congress and saluted the Congress box with the prayer—*Reduce my rent*.

The Congress has captured the seven hundred thousand villages. But what is the inner meaning of their vote? Mr. Jayaswal declares:

The inner meaning of the fact so overwhelmingly demonstrated is that the Indian landlord is no more wanted.

While the Congress leaders have been vacillating in their decision—many of them are themselves landlords and most of them do not wish to abolish the old-age institution of the agrarian middleman, their principals have decided their duty for them in the meantime. The situation is this: that while the Congress will wait for the day of Swaraj to remove the misery of the real Indian the cultivator, the cultivator says: *No, do it at once; do it now*.

The party which will retain the confidence of the masses must be the party which undertakes to remove the capitalist from the land, effectively in spirit if not in form. The Congress or any other party which strives to possess the allegiance of the voter will have to create peasant proprietors in India in the near future. If the Congress fails in this, Socialists will come in.

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WHAT IS TRUTH?

Mr. G. H. Martyn asks the old, old question, what is truth and shows the inadequacy of all answers. Writing in the *Hindustan Review* for March, he says:

While science has failed to find a short cut to all knowledge and universal truth which will stand the test of experiment, the theologian who had no exact experimental test to conform to, has had no difficulty in discovering absolute truth. The statement "God created and controlled all things" cannot be refuted. "God works in a mysterious way. His wonders to perform" explains all the apparent inconsistencies of actual life as created by a beneficent deity. The explanation of every event is "such is the will of God".

Unfortunately, this all-embracing truth is a complete stultification of human intelligence and can only be accepted in its entirety by the feeble-minded.

Modern science has clearly shown that there can be no single all-embracing truth. Every new instrument of research has only served to reveal still greater complexity in Nature.

Even the apparently simplifying discovery that all matter is made of electricity has vastly added to our knowledge of the complexity of the atom. Instead of an universe made of less than a hundred kinds of balls, we now have to contemplate hundreds of kinds of systems resembling but more complicated than our own solar system.

After analysing the extreme complexity of truth as exemplified in Nature, he concludes with a reference to human problems. Let us imagine, he says, a conversation dealing with four individuals, A, B, C and D.

A says B made a certain statement, C says the statement was a falsehood and D is asked, what is the truth. We must imagine D to be an intellectual superman with an intimate knowledge of A, B, and C. Now D knows that B being an ordinary mortal does not look up in a dictionary the exact meaning of the words he uses in daily life but applies to his words a meaning coloured by his previous experiences and associations of ideas. Further, he does not pay sufficient attention to the suitability of the words he uses to express exactly what is in his mind even with the meaning he attaches to the words.

A applying his own meanings to the words he hears gets a definitely different impression from what was in B's mind. Further in filing away, the memory modifies it slightly and on recalling it for this conversation again modifies it and in addition A does not express his recalled memory exactly.

C in turn puts his own construction on the words A quotes as coming from B, and compares it with the words he remembers B to have said. It will be seen that there is ample room in these various processes for him to think there is a falsehood somewhere, although none was intended.

Unfortunately, if D pointed all this out with sufficient precision long before he had finished his exposition, he would have lost the attention of his hearers.

In short, says the writer, truth is for the technical expert and is to the average person intolerably boring.

INDIA AND THE LEAGUE

India is one of the original members of the League of Nations. She joined the League with 19 others as early as January 1920. Her contribution to the finances of the League exceeds the total of the contributions paid by Australia, New Zealand and South Africa. What has India gained by her membership of the League? Mr. Jatindra Mohan Datta compares her gains with those of the other British Dominions and says in the course of an article in the *Twentieth Century* for March:

At the time of the distribution or allotment of mandates, the Irish Free State was not born and was not a member. Of the other British Dominions, South Africa got mandate over the German South-West Africa an area of over 326,000 sq. miles; New Zealand got mandate over Western Samoa an area of about 115 sq. miles; Australia got a direct mandate over New Guinea an area of 94,000 sq. miles; and a British Empire mandate over the Nauru Islands. All these are "C" class mandates, and as such the mandated territories are administered as the integral part of the mandatory States. India did not get any mandate even over a few square miles to satisfy her national vanity.

Mr. Datta then goes on to say how India has been ignored in regard to the high officers in the different departments of its activities in the League Council and in the permanent Court at the Hague.

The question whether India's association with the League of Nations is profitable to her should thus be critically examined by her publicists. Otherwise India's sacrifices should be in vain.

THREE GREAT MASTERS

Swami Yogananda, writing in his magazine *Inner Culture*, gives an account of three great saints of India. As children are like parents, he says, so disciples tend to resemble their gurus.

My own Master, Sri Yukteswarji, was one of the greatest wise men of India of his time, if not of all times before him. He had such acute intellectual perception as well as intuitive insight that he surpassed every one in being able to detect interpolated errors in the great scriptures of the world.

I saw many Christ-like miracles performed by my Master. Unlike charlatans who claim to have miraculous powers but possess none, Sri Yukteswarji was very conservative and avoided display in anything.

His greatest miracle was accomplished in his resurrection and reappearance to me. Two years ago, he appeared in a vision which I had in America, saying: "I have waited for you 15 years now. Unless you come at once, I will give up my body." So after 15 years, I hurried to India where after a few months, Guru Sri Yukteswarji kept his tryst with immortality. He passed on in Maha Samadhi at Puri on March 9th, 1936.

Lahiri Mahasaya, the Guru-preceptor of Sri Yukteswarji, was a superman. We are told that he was the Yogavatar of India.

No prophet preceding him had accomplished, as he did, the simplification of the entire Yoga system of Patanjali, the greatest exponent of Yoga and of Krishna's teachings in the Bhagavad Gita into a number of the most uncomplicated and greatest self-realisation-producing techniques.

Lahiri Mahasaya was such a perfected resurrected incarnation of God as all true sons of God are. He was in the world married with the responsibility of three children; yet he was a Christ in every way.

And then we have an account of the preceptor of Lahiri Mahasaya himself—the great Babaji. Very little is known of this saint. We hear that he is several hundred years old and looks almost exactly like Lahiri Mahasaya, only much younger in appearance.

Swami Keshabananda of Brindaban, disciple of Lahiri Mahasaya, speaks of meeting Babaji in Badri Narayan Himalayas, India. Swami Keshabananda hinted a message from Babaji to me when I visited Keshabanandaji's hermitage in Brindaban, India. Swami Keshabananda specially urged: "Yogananda, sometime you must see Badri Narayan Himalayas, for there I met Babaji."

THE NOBEL PRIZES

Under the heading "the Betrayal of Nobel", the magazine *Digest* for March gives a condensed version of an article in the French magazine *Le Mois*. Alfred Nobel, the Swedish engineer chemist, amassed a colossal fortune by supplying men with the means of destroying each other. It, therefore, occurred to him that he should do something for humanity with his enormous wealth. Hence his will directing the award of the prizes named after him:

In his will, dated November 27, 1895, Alfred Nobel instituted a fund, the interest of which was to be distributed annually in five equal portions among those who, during the course of the past year, had rendered the greatest service to humanity. The shares were to be distributed in the following manner: "In the domain of physical science, to the one who shall have made the greatest discovery or invention; in the domain of chemical science, to the person who shall have made the greatest discovery or improvement; in the domain of physiology or medicine, to the one who shall have made the most important discovery; in the domain of literature, to the one who shall have produced the most remarkable work of idealistic trend; lastly, the final portion to the person who shall have done the most for the brotherhood of peoples by promoting peace. The Swedish Academy was appointed to award the prizes.

It must be conceded that the Swedish academy has taken great pains over its task.

Five sections under the direction of specialists classify and analyse the work of writers of the entire world in every known language; every three months they make a report to the Swedish academicians, so that the latter's decisions may be based on very wide, very minute and very exact information.

Yet the judgment of the academy is open to question. "Idealism", "beneficial service to humanity" are terms too vague to help practical decision. For a brilliant man of letters need not necessarily be a man who effectively serves humanity. And then

in a little known clause of his will, Alfred Nobel indicated that he wished to bring to light youthful talent and enable it to develop freely by relieving the owner from pecuniary restrictions. This aim has never been attained. The Nobel Prizes have become dedicated to being a sort of supreme award to illustrious men at the end of their careers.

ECONOMIC REALISM

Commenting on the work before the Congress Ministry in the Provinces, assuming that they accept office, the *Mysore Economic Journal* writes:

They (the people in the Provinces) are tired of the halting policy of the previous Ministries and they desire a change which may mean a forward policy. The question of office has two sides: the first is the political and the second, economic. Here in this instance the political will mean the economic, and the economic thus automatically becomes the political. The fight as it is called may go on, but it cannot be gainsaid that it requires aid from the economic side. The need for an active economic development policy is thus supreme today in the provinces of India. If the Congress Provinces lead the way and develop an economic policy which is both popular and sound, then the communalistic provinces cannot lag behind. They are bound to suffer by comparison. Their people are bound to cry out and develop a mentality which is bound to render their governments weak and bring about the resignations of the Ministries concerned. Thus even in the communalistic provinces, the Congress forward economic policy would lead the way and help to obtain for the masses the advantages of a sounder economic system. The need for grasping this important aspect of acceptance of office is thus great.

A forward economic policy may not mean anything more than the evolving of a policy which might help the amelioration of conditions for the masses, the rural masses, the labouring masses in the industrial areas and the urban unemployed.

A policy that might mean some hope for those different classes who are crying for relief should be evolved without delay if the present discontent is to be allayed from each of these quarters. What might help in the solution of this problem is a well-considered policy of economic planning. This phrase need not turn away people from all thought of it. Some feel afraid of it altogether with visions of Soviet Russian horrors of communism and terrors of absolutism. There are plans and plans, and a plan suited to India and her genius is quite possible. There is no reason why such a plan should not be evolved by competent Indians and given effect to in the best interests of the country. There is no turning away from such planning to-day as nationalism means first self-sufficiency and self-respect. If the Congress Provinces take to planning, the communalistic provinces will before long have to follow suit. This would pave the way for inter-provincial action with great benefit to the country.

Thus the Congress if it should accept office should be guided, says the writer, by the requirements of the situation.

Realism should guide its policy if it is to retain even its fighting spirit.

A good policy is bound to make it even more popular and help to maintain its firm hold on the masses and the classes. Such a policy, too, would justify its success and help to its future as well. There may be conditions attached to its action in the strictly political field, but there can be no gainsaying that it will be doing the right thing in setting a high example in political sphere, if in accepting office it made economic development its first plank in any policy of action it might chalk out for itself. That would help the Congress to kill communalism and place patriotism where it ought to be.

LAND TAX IN INDIA

In an exhaustive survey of land taxation in India, Mr. Maneklal Vakil writes in the *Modern Review*:

"Under the India Act of 1935, Provincial Autonomy involves the control of land taxation by a local Legislature and it remains to be seen how the new Provincial Legislatures with Upper and Lower Chambers are going to work the whole question of land revenue in the light of the experiences of the last 100 years or more which have left the peasantry in an utterly impoverished and helpless condition.

The phenomenal fall of world prices since 1929 accentuating the earlier steady fall of agricultural produce since 1920 have made it a very strong case for reduction in land taxation and still the Executive Government of the Provinces chooses to carry on the existing policy of and assessment, leaving it to the Central Government to adopt the remedies of currency and inflation and tariff protection to stop the agrarian discontent from reaching the climax. The juggleries of modern finance have upset all calculations based upon theories and rules of the orthodox economists of the 19th century, and even so the Provincial Finance Member simply tries to carry on without going into the root of the problems of land taxation in India."

THE FUTURE OF RELIGION

Religion has played a very important part in the evolution of human society and human civilisation. But in this age of great intellectual awakening, religion is daily losing its hold on the hearts of the people. There has been of late a great struggle between the human intellect and human faith, and this struggle has been the ruling force in shaping human destiny, observes Mr. Motilal Das in the course of an article in the March number of the *Calcutta Review*. We may retain the old name, but the religion of the future will be fundamentally different from what it is to-day.

This religion, first, will not be a religion of ritualism. Modern man has surely outgrown the spirit of magic awe and wonder from which religious rites and ceremonies evolved. Myths and rituals were things of human childhood and there is hardly any likelihood of their revival. With the growth of philosophy, mankind has discarded idolatry which in its broad sense covers worship of both limited and unlimited deity.

Secondly, there will be no belief in revealed truths. Modern man respects the prophet and the founders of the various religions as great benefactors of mankind, but they are alive to the fact that religion is a product of time and evolution and is not a God-given thing. There are many fundamental differences between the revelations of the different seers and this conclusively proves that revelation cannot be the infallible word of God.

The writer further thinks that the future religion will bid good-bye to all beliefs in supernatural visions and super-rational revelations, nor does he think that the belief in previous or after life will continue. The future religion, according to him, will be a religion of progress.

The future religion will thus be a religion of progress. The ideal of life would be to make the most of this life, forgetting all fond delusions about attainment of God and happiness in after life. But it will not, therefore, be a life of hedonism, but on the other hand a life of strenuous devotion and service. Free from all false fear, free from worry about after life, man will find ample time and energy for serving mankind and dedicating himself for the cause of human progress.

JAPAN FOR A HOLIDAY

A writer in the *India* magazine gives a bewitching account of a holiday tour to Japan.

The sea voyage alone with its fascinating ports of call is interesting and delightful experience unless, of course, you are unfortunate enough to be a bad sailor.

One feels a thrill of adventure as one steams out of Bombay harbour and down the Malabar Coast.

And then the strange, fascinating scenes open before you—Colombo with its tropical luxuriance and lovely coastal scenery, Penang with its first introduction to Chinese and Malayan life and its beautiful hills, Singapore the Clapham junction of the East—then China, Hong Kong, that little gem set in a sapphire sea, and Shanghai—sophisticated, a delight to shoppers—queer mixture of East and West.

And then nineteen hours of sailing through the beautiful inland sea of Japan with its hundreds of islands with picturesque villages on their shore and junks and sampans round their coasts.

And so to Kobe, or if you prefer it, you stay on the ship and disembark at Yokohama.

The scenery of Japan is beyond description—lakes and hills, and coast and rivers and falls are wonderful, and the little artificial landscape gardens are so artistic.

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GERMAN PRISONERS

The *New Republic* gives an amazing list of rules and regulations of the Nazi concentration camps, infringement of which entail severe punishment. According to these rules, prisoners are classified into three categories.

The first group will be released after three months if they have never violated any of the camp regulations or been placed under arrest, have changed their attitude in favor of national socialism, renounced Marxism and made a written list of the names of the leaders of their political group who have not yet been captured. The second group are those who are on a three-month probation to be transferred to the first group. They were previously in the third, which includes all other prisoners but demonstrated by their demeanor and attitude that their protective arrest has brought about the desired results. There is no other way to get out of the third group, and any prisoner who is punished with arrest in the camp is automatically put back into it. He is not, however, told his rating. Of course, this means simply that prisoners can be kept in the camp for ever without any appeal. It is specified that prisoners sentenced to solitary confinement at any time may never expect to be released.

A prisoner is given a number of days of arrest for such offences as sitting on his bed without permission of his company commander, hanging linen in barrack windows, going on sick leave without reason (the doctor being the sole judge as to whether he is sick) or bawling, crying, or behaving in an unseemly manner (eight days for the last). Arrest means confinement in a cell, sleeping on hard boards and eating bread and water with warm food only once in four days. Other disciplinary measures, which are apparently used at random, are listed as penal drill, corporal punishment, deprivation of mail privileges (two letters a month), deprivation of food, lashings, solitary confinement and tying to a post.

Death penalty is given to an amazing list of offences.

Any prisoner who harangues his fellow-prisoners or delivers inciting speeches to them in the barracks, spreads true or false stories pertaining to the life in the concentration camp, receives or communicates to others such information, induces others to flee or commit any similar crime, refuses to be obedient, or calls upon others to act in a like manner, willfully causes a fire or other damage, . . . is shot or hanged.

PARTIES AND PERSONALITIES

Mr. Patrick Lacey, who was evidently present in the Assembly during its session in September last, has given the result of his study and observation in an article in the March number of the *Nineteenth Century*. Says the writer:

"The Congress Party as a whole retains a cohesion and discipline only rivalled by the official machines opposite it"
". . . . Mr. Jinnah's Independent Party so true to its name that resignations from it are nearly as frequent as its decisions between the ayes and noes."

"He (Mr. M. S. Aney) looks like an unordered bundle of fair linen with a red crown, but he is an astute debater and can speak pungently with great good humour."

"The Government as a team makes a very poor show Strictly speaking it remains a minority Government and is more worried by that fact."

INDIA IN PERIODICALS

THE CRADLE OF THE ARYANS. By Rev. H. Heras. [The New Review, April 1937.]

THE SOCIAL BACKGROUND OF MARATHI HISTORY. By G. S. Sardesai, B.A. [The Hindustan Review, March 1937.]

THE INSTITUTIONS OF THE TUGHLUQ SULTANS OF DELHI. By Ishwari Prasad. [The Twentieth Century, March 1937.]

THE EUGENIC BACKGROUND IN INDIA. By Cedric Dover. [The Calcutta Review, March 1937.]

WHAT INDIA CAN TEACH THE WORLD. By Robert C. Rankin [Message of the East, Spring Issue.]

THE DIVINE WISDOM OF INDIA. By E. H. Brewster. [The Aryan Path, April 1937.]

ASHRAM IDEALS IN ORDINARY LIFE. By G. V. Job. [The Ashram Review, April 1937.]

HINDU ARCHITECTURE AND ART IN ANGKOR. By C. Jinarajadasa. [Triveni, April 1937.]

MULTUM IN PARVO

NEWS

+

DEPARTMENTAL

+

NOTES

Questions of Importance

THE TEMPLE ENTRY QUESTION

The Travancore Temple Entry Proclamation of November last has had a surprising repercussion in the neighbouring state of Cochin. According to a Cochin Order, dated April 17—

Nambudiris who had performed Thanthric rites in the Travancore temples after they were thrown open to Avarnas or who are supposed to have participated in such rites, thereby co-operating with the pro-reform party are forbidden from entering the Kudal Manikkam temple or bathing in the adjoining temple tanks.

The Order has been issued by the Dewan of Cochin in consonance with the wishes of His Highness the Maharaja.

As a sequel to this declaration, the Government of Travancore have issued an Order stating

that no one who is not prepared to act in accordance with the Maharaja of Travancore's temple entry proclamation, and to dissociate himself with the idea underlying the Cochin Government's orders in question, will be deemed to be entitled to any payment or dignity in Travancore State temples.

In this connection, Mr. C. P. Skrine, I.C.S., the Resident, who is the controlling authority over the temple, had an interview with His Highness the Maharajah of Cochin. His Highness explained that the Temple is a trust property, that the Kaimal is in the position of a trustee and that no trustee has the right to deviate from the time-honoured usages of the temple in the performance of *poojas* and other rituals.

His Highness added that nothing was farther from his mind than to do anything that would even remotely cause any tension or strained relations between the two Royal Houses,

ADEN AND INDIA

A new British Colony came into existence on the 1st of April when Aden ceased to be a portion of British India. The new Governor and Commander-in-Chief, Sir Bernard Reilly, performed the inauguration ceremony and read the following Royal message:

On the inauguration of the Colony of Aden, I desire to express to my people of Aden my sincere interest in their welfare.

Aden has been an integral part of the British-Indian Administration for nearly 100 years. That political association with my Indian Empire will now be broken and Aden will take its place in my Colonial Empire, but the ties of commerce and personal association with India will remain and I look forward confidently to Aden continuing to enjoy in future as a colony the prosperity which it has enjoyed in the past.

MUSLIM LEAGUE POLICY

"I must condemn the deliberate attacks made by opponents to misrepresent the policy of the All-India Muslim League," says Mr. M. A. Jinnah, President of the All-India Muslim League, in the course of a statement to the Press. "It is absolutely untrue," continues Mr. Jinnah,

to suggest that the Muslim League does not stand for the fight for the freedom of the country. If any one cares to read honestly the policy and programme laid down by the League and broadcast repeatedly, he will find that the Muslim League stands for full national self-government for the people of India; but at the same time it considers that there cannot be and will not be any real national government established in this country until the rights and interests of the minorities are protected and safeguarded by honourable settlement. This alone will create a sense of security in them and will win their trust and confidence in the majority rule. The League has stood since the Lucknow Pact of 1916 and stands today for this basic principle.

SUBAS BOSE ON INDIA'S NEED

Replying to a public address presented to him on April 6 at Calcutta, Mr. Subas Chandra Bose said:

Whatever be our solution of any particular Indian problem, there are certain ideas which should be common ground between ourselves. In the first place, we should all realise that the world today is an unified whole and that the fate of India is linked up with that of the rest of the modern world. The strategy and tactics of the Indian movement should, therefore, be determined after a full comprehension of the world situation of today and tomorrow.

Secondly, Imperialism in whichever form it may appear is a menace to liberty of other people and to the peace of the modern world. It may appear in the cloak of democracy as in Western Europe, or in the garb of Fascist Dictatorship as in Central Europe.

But as lovers of freedom and peace, we have to resolutely set our face against it. Thirdly, as against the outside world, India is one unit and the different provinces and the different communities of India should line up under one banner and one policy if we are to bring about the speedy emancipation of our people. Fissiparous tendencies whether of a provincial or communal character should be regarded as the greatest curse for a subject race, and all lovers of freedom should take their stand on a broad socio-economic programme for the emancipation of the masses, which will cut across the provincial and communal divisions.

Fourthly, our strategy should be directed towards laying down and strengthening the basis of a broad anti-imperialist front of workers, peasants and middle class. All anti-imperialist forces in the country under the aegis of the Indian National Congress for effecting the political and economic liberation of our hungry and enslaved millions is the supreme need of the hour.

Last but not least, the method of our struggle should be confined to the limits of non-violent non-co-operation.

MR. NORMAN ANGELL ON COLONIES

"Territorial readjustment or the giving of colonies would not, in fact, meet the difficulty," said Sir Norman Angell in a recent speech. Colonies are not a solution.

I am in favour of Britain giving away her colonies if she gives them to the right people and the right people are those who live there. The only solution to this problem lies in a better organisation of international trade.

DR. TAGORE ON CHINESE CULTURE

Speaking at the opening of the new Chinese Hall at Shantiniketan, Sir Rabindranath Tagore asked:

Can anything be more worthy of being cherished than the beautiful spirit of the Chinese culture that has made the people love material things without the strain of greed, that has made them love the things of this earth and clothed them with tender grace without turning them materialistic? They have instinctively grasped the secret of the rhythm of things—not the secret of power that is in science but the secret of expression. This is a great gift; for God alone knows this secret. I envy them this gift and wish our people could desire it with them.

SARAT BOSE'S APPEAL

Presiding over the recent Session of the Political Prisoners' Relief Conference at Delhi, Mr. Sarat Chandra Bose said:

I will ask you to remember hundreds and thousands of our young countrymen who have suffered during the last three decades and sacrificed their all in the cause which is as much ours as it was theirs. I ask you to remember every day and every moment of your life that there are thousands still who are suffering silently in brave endurance in British jails and detention camps. If you have really any respect for the cause which the Congress has taken up on your behalf, you cannot but have respect for those who are the stoutest pillars in support of that cause. Remember if those who have been suffering for years perish, the cause of India's freedom will perish with them.

C. R. ON THE FUTURE

Addressing a largely attended meeting at Madras on the recent political developments in the country, Sjt. C. Rajagopalachari, Leader of the Congress Party in Madras, said:

Things cannot go on in this fashion. Sooner or later, responsibility must devolve on the people's men for running the administration of the province. Let Congressmen and their supporters prepare themselves for that task. If Congressmen should shoulder that task adequately and efficiently, they should maintain mutual trust and the Congress organisations should be strengthened more and more.

THE NEW ACT

The following is His Majesty the King-Emperor's message to India published on 1st April, 1937:

To-day the first part of those constitutional reforms upon which Indians and British alike have bestowed so much thought and work comes into operation. I cannot let the day pass without assuring my Indian subjects that my thoughts and good wishes are with them on this occasion.

A new chapter is thus opening and it is my fervent hope and prayer that the opportunities now available to them will be used wisely and generously for the lasting benefit of all my Indian people.

NEW PORTFOLIO

A *communiqué* announces the redistribution of portfolios in the Government of India. The main features of redistribution are as follows:

The portfolio of Communications, which it is intended to assign to Sir Thomas Stewart, will include railways, post and telegraphs, aviation, roads, broadcasting, and ports and cognate subjects.

The Industries and Labour portfolio comprising the majority of subjects dealt with in the Industries and Labour Department with practically all subjects other than ports now coming under the Commerce Department, will be designated the portfolio of Commerce and Labour and will be assigned to Sir Muhammad Zafrulla Khan.

SECRETARY OF STATE'S ADVISERS

The Secretary of State for India has decided to appoint the following to be his advisers under Section 278 of the Government of India Act:

Sir Denys Bray, Sir Henry Strakosch, Sir Reginald Glancy, Sir Abdul Qadir, Sir Alan Parsons, Mr. Mohan Singh, Sir A. Ramaswami Mudaliar, Sir Horace Williamson and Sir J. M. Clay.

Of the above, Sir Denys Bray will, it is understood, hold office until 1st August, and Sir Joseph Clay's appointment will take effect from that date.

THE FLAG INCIDENT

Feelings ran high in the Legislative Assembly when the adjournment motion of Mr. Asaf Ali to discuss a matter of urgent public importance, namely, "the rough handling of a respectable Congress woman by two European policemen and deliberately insulting the National Flag on the anti-Constitution Day was taken up. There was a heated debate in the course of which Messrs. Asaf Ali, Aney, Amarendra Chatterjee, Bhulabhai Desai, Shaukat Ali and others condemned the acts of the Police. Sir Cowasji Jehangir said that he could not escape the weight of the evidence produced by Mr. Asaf Ali that in the presence of the Superintendent of Police, the Flag was trampled down and if for no other reason that such incidents should be avoided in the interests of Indo-British co-operation, he wanted the Government to take the officer to task.

Sardar Sant Singh, by way of interruption, informed the House that the officer concerned was Mr. Scott, who was connected with the attack on Lala Lajpat Rai and who was present in the officers' box. The motion was carried by 61 votes to 40.

THE SEPARATION OF BURMA

The separation of Burma has been followed up in London with the appointment of Mr. D. T. Monteith, Assistant Secretary, India Office, as Assistant Under-Secretary of State for Burma. It is also announced that the office of the Secretary of State for Burma will be accommodated in the same building as the India Office. Lord Zetland will combine the offices of Secretary of State for India and Secretary of State for Burma.

FEDERAL UNIVERSITY SCHEME

Referring to the scheme for the development of the Delhi University into one of a federal type, Rai Bahadur Ram Kishore, Vice-Chancellor, in his address at the 15th Convocation of the Delhi University, said that it had not yet taken its final shape as they had been waiting for the decision of the Government of India on the extent of the financial assistance which may be available to the University and the affiliated Colleges for carrying out the plans.

Speaking at the same Convocation, the Hon. Kunwar Sir Jagdish Prasad gave the assurance that the Government would examine with great care the report on the financial implications of the removal of the University and the Colleges affiliated to it to the new site. More than this he could not say; for the Government had to-day its own embarrassments.

RELIEF OF EDUCATED UNEMPLOYED

The scheme for the training of selected students in different branches of trade, industry and commerce, proposed to be initiated by the University of Calcutta in co-operation with the business houses of the city, was approved by the University Senate.

The Senate authorised the Syndicate to take necessary action in the matter of the establishment of an Appointment Board, as outlined in the scheme, and sanctioned an expenditure of Rs. 36,000 out of the reserve fund for the purpose.

SETH JAMNALAL'S DONATION

Seth Jamnalal Bajaj has donated Rs. 16,000 to the Jamia Millia National Muslim University of Delhi.

DR. URQUHART

The numerous farewells that have been accorded to Dr. and Mrs. Urquhart are a sign of the honoured place they have occupied in the public life of Calcutta. Dr. Urquhart, observes "Ditcher" in *Capital*, "is in fact in the hierarchy of great educationalists who have helped to make modern Bengal, and he has worthily carried on the traditions of men like Duff and Hare, who first brought Western learning to this part of India. His thirty-five years' work at the Scottish Church College will endure and he leaves behind him literally thousands of grateful pupils from middle-aged men of affairs down to young first year students, who will remember with pride their contacts with this kindly scholar."

THE ANDHRA UNIVERSITY

The Maharaja of Jeypore was installed as Pro-Chancellor of the Andhra University in succession to the Raja of Bobbili at a convocation of the University recently.

The Vice-Chancellor said that next to the Government, the Maharaja had been the greatest patron of the University.

DR. G. R. PRADHAN

Mr. G. R. Pradhan, of the Servants of India Society, has been awarded the Ph. D. degree by the Bombay University for his thesis on "Untouchables in Bombay".

BIHAR RAJA'S MUNIFICENCE

Raja Devakinandan Prasad Singh of Monghyr has given a donation of Rs. 10,000 to the Tej Narayan Jubilee College, Bhagalpur.

HIGH COURT JUDGES ORDER

The Government of India High Court Judges Order provides for the maximum number of Judges, expenses for equipment and voyage, salaries, leave, passages, pensions, travelling allowance, etc.

The number of Judges fixed in the various High Courts is as follows:

Madras 15; Bombay 13; Calcutta 19; Allahabad 12; Lahore 15; Patna 11; Nagpur 7, and Oudh 5; Court of the Judicial Commissioner of Sind, 5; and North-West Frontier Province, two Assistant Judicial Commissioners.

The salaries per annum of Judges have been fixed as follows:

The Chief Justice of the Calcutta High Court, Rs. 72,000.

The Chief Justices of the Madras, Bombay, Allahabad, Patna and Lahore High Courts, Rs. 60,000.

The Chief Justice of the Nagpur High Court, Rs. 50,000.

Judges of the Calcutta, Madras, Bombay, Allahabad, Patna and Lahore High Courts and the Chief Judge of the Chief Court of Oudh, Rs. 48,000.

Judges of the Chief Court of Oudh and the Judicial Commissioner, Sind, Rs. 42,000.

Judges of the Nagpur High Court, Rs. 40,000.

Judicial Commissioner, Frontier Province, Rs. 39,000.

Assistant Judicial Commissioner, Sind, or North-West Frontier Province Rs. 36,000.

The Letters Patent constituting the office of the Crown Representative states that he will exercise such functions, powers and duties in relation to Indian States as exercised by the Governor-General. The person who is for the time being the Governor-General, shall be also the Crown Representative.

BOMBAY HIGH COURT'S ORDER

A full Bench of the High Court consisting of the Chief Justice and Justices Blackwell and Wassoodev at the High Court allowed the appeal of *Janmabhumi*, a Gujarati evening paper of Bombay, against the order of the Government, dated November 27, 1936, requiring two securities of Rs. 3,000 each from Shantilal Lalchand Joshi as keeper of the Press and printer and publisher of the paper. The order was under Section 3 (3) of the Indian Press (Emergency) Act in respect of an article written in the paper in its issue, dated November 12, criticising the inaction of Government in connection with the communal riots then prevailing in the city. Their Lordships held that though the article was strongly worded, it did not tend to excite disaffection, hatred or contempt towards the Government. The Court, therefore, allowed the appeal and directed the Rs. 6,000 deposited by the paper to be refunded.

MR. JUSTICE MITTER

A full court assembled in the court-room of the Chief Justice of the Calcutta High Court, when the Bar Association presented Mr. Justice D. N. Mitter with a farewell address.

Mr. N. K. Basu, President of the Bar Association, read the address which was enclosed in a silver casket.

The Chief Justice, Sir Harold Derbyshire, addressing Mr. Justice Mitter, said that to his high office he had brought ripe experience, great learning and a pleasant disposition which endeared him to his colleagues on the Bench and to the Members of the Bar. The Chief Justice wished Mr. Justice Mitter many years of full life and great happiness.

INDIAN INSURANCE

Among the various forms of Insurance, writes Mr. D. C. Das in the *Insurance Herald*, Life Assurance business alone at present has made progress to an appreciable extent. "In this country, it was not until 1906 that many Indian Life Assurance Companies were established and from that year onwards the Life branch of Insurance business has recorded a rapid march rather at a breakneck rate. But with a few solitary exceptions, the Indian Companies up till now have so far failed to discharge one of their most important functions of administering their funds towards industrial advancement.

In all other departments of Insurance business, Indian Companies have made no headway. Amongst those offices which are doing Fire, Marine and other Casualty Insurance business in India, it is interesting to note that not more than 15 are Indian, and not less than 115 are under the management of non-Indians. Excepting Fire and Marine, other forms of Insurance, viz., Motor, Accident, Fidelity and various other kinds have also come in the business field, of which the foreign offices are the pioneers. All these facts as well as other figures make it clear that quite a substantial amount of India's money goes outside the country simply by way of Insurance premiums. It is as much to the interests of the indigenous companies as that of the outlandish ones to look to the improvement of the economical condition of the country, which can only be fostered by administering their funds to the building up of new industries and helping the deserving industrial undertakings by their financial support, which is congenial to national welfare."

THE ALLIANZ SCHOLARSHIP

The scholarship annually placed by the Allianz and Stuttgarter Life Insurance Bank Limited at the disposal of India Institute of the Deutsche Akademie, Munich, in connection with the Deutsche Akademische Austauschdienst, Berlin, will be awarded to an Indian post-graduate student for the academic year of 1937-38, who wants to proceed to Germany for higher studies in economics. The scholarship consists of 500 marks payable in ten monthly instalments of 50 marks each tenable for one academic year.

SUN LIFE COMPANY

The 1936 statement of the Sun Life Assurance Company of Canada shows an increase in assets for the year of over £14,000,000. The total assurances in force show an increase over 1935 and new business for the year was well maintained at over £45,000,000.

A RECORD CAREER

Forty years' connection with one company is a proud record. In acknowledgment of such service, Mr. E. F. Allum of the Empire of India Life Assurance Co., Ltd., was felicitated by Mr. J. M. Cooper, organising Inspector of the Company, on behalf of himself and the branch secretaries recently at a function held in Bombay.

THE ORIENTAL

It is announced that the amount of New Life Assurance business written by the Oriental last year was: 56,296 Policies Assuring Rs. 10,26,30,496 as compared with 48,858 Policies Assuring Rs. 8,89,89,149 in 1935—an increase of 7,438 Policies Assuring Rs. 1,36,41,347.

MR. KHAITAN ON INDUSTRIALISATION

Presiding over a meeting of the Federation of Indian Chambers of Commerce and Industry at New Delhi, Mr. D. P. Khaitan condemned the reactionary policy of the Government in regard to industrialisation of the country and the primary concern of the Finance Member as revealed in the Budget Speech for the encouragement of imports.

Mr. Khaitan said that the emphasis sought to be put by the Government on agricultural development and the artificial antithesis between agricultural and industrial interests was inspired not so much by an anxiety to assist agricultural development as to restrict industrial progress. Mr. Khaitan pleaded for a vigorous policy of industrialisation and a closer parallelism between the expansion of agricultural produce on the one hand and the development of means for its consumption on the other.

The Federation passed resolutions relating to the Indo-British trade negotiations, the Income-Tax Inquiry Committee's report and coastal shipping.

In regard to the Indo-British trade treaty, the Federation *inter alia* stated that the pact would not be acceptable to the country, unless it offered substantially better terms to India for the development of its export trade. Further it was urged that the treaty should secure definite markets in the United Kingdom for important materials and products of India. As regards the Income-tax Inquiry Committee's report, the Conference described it as being conceived with the narrow outlook of obtaining as much revenue as possible without any regard to the welfare of trade and industry.

TRADE PACT WITH JAPAN

Mr. Kasturbhai Lalbhai, who acted as leader of the non-official delegation invited by the Government at Simla last autumn, interviewed regarding the Indo-Japanese Trade Agreement, said that the terms were materially different from the unanimous recommendations made by the non-official advisers.

He conceded that the Government had tried to meet non-official view to some extent by raising the duties on artificial silk piece-goods, but the main point at issue was not so much assistance to a particular industry as the psychological effect the agreement would create. It would render any further agreement far more difficult. There were, he said, certain factors which should have helped the Government in securing what the non-official advisers had advocated as the minimum requirements of the situation. These were, first, that short staple cotton which was at a considerable discount in 1933 was practically at par with Broach cotton; imports from Japan had advanced by 50 per cent. without India gaining any advantage, the favourable balance of trade of Rs. 7 crores which India used to enjoy up to 1933 had now disappeared.

THE SUGAR CONFERENCE

Representatives of 22 sugar-producing countries attended the International Sugar Conference, which opened in London last month, Mr. Ramsay MacDonald presiding. Italy declined the invitation to attend.

Mr. MacDonald, in his inaugural address, suggested that the Conference should seek to secure an international agreement for the maintenance of a reasonable balance between supply and demand.

ALL-INDIA WOMEN'S CONFERENCE

Presiding at a meeting of the All-India Women's Conference at Delhi, Mrs. Sarojini Naidu replied to the criticism that the Conference was a non-political organisation: Mrs. Naidu explained it had been constituted so in order to enable woman relations of Government servants and other social workers to join it. She was, however, confident that with the efflux of time, the sphere of activities of the Conference would widen.

Proceeding, she said that if they had no political programme before them, it did not mean that they were keeping themselves detached from other important problems facing the country. She pointed out that when the question of women franchise was being discussed, the Conference sent a deputation to the Round Table Conference to fight their cause. She felt particularly gratified that their organisation was above communalism or class prejudices.

Mrs. Naidu then eulogised the services rendered by Mrs. Asaf Ali in the cause of Indian womanhood and concluded by saying that the prosperity of the country depended largely upon the status of women.

THE DUCHESS OF BEDFORD

The Duchess of Bedford, whose death at the age of 71, while on a solo flight is now presumed, was chiefly known to the public as an airwoman who had taken two record flights as a passenger, but she was also an expert radiographer and made a hobby of surgical work. Her other great interest was natural history, especially ornithology. She was a skilful angler and an excellent game shot.

WOMEN IN MINES

The following Circular has been issued to all Mine managers by the Department of India through the Inspector of Mines, Dhanbad:

1. On or after July 1, 1937, no woman shall be permitted to enter for purposes of employment, or be employed, in the underground workings of any mine. Underground working means any part of a mine situated beneath the superjacent ground and includes vertical shafts provided for access to, or for ventilation of such part, but does not include tunnels made and used only for convenience in disposing of spoil.

2. Regulation I. shall not apply to women employed in health and welfare services.

3. No woman shall be permitted to enter or remain in the underground workings of any mine unless she is in possession of a pass granted by the manager of the mine.

4. Before a woman enters a mine with a pass granted under Regulation III, her name, address and occupation shall be entered in a register maintained for the purpose at the surface of the mine, and her exit from the mine shall also be recorded in that register.

Provided that in any mine to which Sub-Section (4) of Section 28 of the Indian Mines Act 1923 (IV of 1923) has been declared to be applicable, the entries required by this Regulation may be made in the register prescribed by the Sub-Section.

WOMEN'S CONFERENCE IN MADRAS

Presiding at a Women's Conference held under the auspices of the All-India Hindi Sahitya Sammelan, Mrs. Kasturibai Gandhi stated that Hindi was the only language which could convey a message of unity to the Indian masses.

Mrs. Lilavathi Munshi said that if both men and women would make a determination to wipe out illiteracy once for all, the problem could be easily solved within 10 years.

Miss INDIRA NEHRU

Mr. Jawaharlal Nehru's daughter, Miss Indira Nehru, recently appeared for the Entrance Examination of the Summerville College, Oxford, and is likely to join the Oxford University in October next.

LITERARY

THE LATE DR. WINTERNITZ

The death of Dr. Moriz Winternitz, the well known Indologist of the Prague University, is a distinct loss to Oriental studies. Winternitz, by his learning and researches, easily took his place among the savants of Europe. A student of the celebrated Dr. Buehler, he was the author of many important works dealing with various phases of Sanskrit texts, of which his "History of Indian literature" ranks among the great constructive achievements of recent Indologists. Dr. Winternitz also helped Prof. Max Muller in preparing his great work on the *Rig Veda*. Alike in his love of this country and his great admiration for the culture and civilisation of the Orient, he takes rank with the illustrious Max Muller.

"THE TAMIL NESAN"

After 17 years of pioneering work in Vernacular and English journalism in F. M. S., Mr. Narasimha Iyengar has just succeeded in bringing out a daily edition of his paper the "Tamil Nesan" together with its weekly and other special editions containing several news features and telegraphic services. His Tamil newspaper is the only daily paper and also the oldest among the few published Indian papers in F. M. S. This will doubtless bring the F. M. S. with the Mother Country in closer contact and we wish him every success in his enterprise.

HINDI HINDUSTANI

The following resolution moved by Mr. C. Rajagopalachari was adopted by the All-India Sahitya Sammelan at its meeting in Madras in the closing week of March last.

This Sammelan recommends to the Working Committee of the Congress to lay down that proceedings of the Congress should be conducted only in Hindi Hindustani, but that where a person cannot make himself understood in Hindi Hindustani, he should be permitted by the President to use English. It may, of course, be open to that member to speak in his own mother-tongue and have it explained in English.

PHILOSOPHY OF RAMAKRISHNA

In the All-India Burma Ceylon thesis competition touching the Ramakrishna centenary celebrations, Mr. N. R. Kedari Rao, of the Presidency College, Madras, has been awarded one of the five prizes for his essay on "The philosophy of Ramakrishna Paramahansa".

RAJA RAMPAL SINGH

There is wide-spread regret at the death of Raja Rampal Singh at Lucknow at the ripe old age of 70.

The Raja was a prominent politician, educationist and businessman. He began his political career as the first non-official Chairman of the Rae Bareilly District Board. He was a member of the U. P. Governor's Council in 1909-1916, member of the Viceroy's Council 1916-1920 and was a member of the Council of State from 1920-1935, when he resigned owing to illness. He was also on the Royal Commission on Agriculture.

Raja Rampal Singh twice presided over the Hindu Mahasabha and had the rare distinction of being four times President of the British Indian Association. He was Chairman of the Reception Committee of the last All-India Liberal Federation held at Lucknow.

LATE SIR J. KOTHARI'S BEQUESTS

Sir Jehangir Kothari, who died at Trieste in 1934, left personal estate in England valued at £33,000. He bequeathed Rs. 25,000 to the executors as a fund for feeding and clothing destitute Parsis of Karachi; Rs. 5,000 to the Hiranand Leper Assylum and, subject to a few personal bequests, the residue of his property, including his fortune in India, for the benefit of orphans and orphanages.

MR. STANLEY BALDWIN

Mr. Stanley Baldwin, the British Premier, has decided to retire on May 22nd. It is understood that the Government will continue in its 'National' form. Mr. Baldwin will be succeeded by Mr. Neville Chamberlain "the boy apprentice".

SIR SULTAN AHMED

Sir Muhammad Zafrullah Khan, Member of the Viceroy's Executive Council, has been placed on special duty under the Government of India from the 10th April. Sir Sayid Sultan Ahmed has been appointed to fill the vacancy temporarily.

MR. L. R. LUMLEY

His Majesty the King has been graciously pleased to approve the appointment of Mr. Lawrence Roger Lumley, at present member of Parliament for York, to succeed Lord Brabourne as Governor of Bombay.

ASPIRIN AND HEART DISEASE

The steady increase in deaths from heart disease since 1900 may in part be due to the free use of drugs derived from coal tar, is the opinion of Dr. H. C. Temple, writing in the *Ohio State Medical Journal*. He lays special stress on acetylsalicylic acid, which has an enormous sale under the trade name of aspirin. It may be obtained not only in drug stores but at news stands and stationery shops. People use it as a remedy for headaches and pains of all sorts. It belongs to the same group of coal-tar derivatives as acetanilid, antipyrin, acetophenetidin and other well known heart depressants.

The physiologic action of any of this general class of drugs is to reduce arterial tension and weaken the contractility or elasticity of the muscular fibres of the heart. By the continuous use of aspirin, the heart muscles become soft and flabby, the heart valves relax and lose their power to perform their normal function properly and by degrees the blood begins to regurgitate with each heart pulsation back into the blood vessels, thus gradually resulting in a valvular heart lesion. Once this is established, it is never cured but continues to grow worse and worse until death results.

MALARIA HAVOC IN BENGAL

Nearly 400,000 people die annually from malaria in Bengal, said Lt.-Col. A. C. Chatterjee, I.M.S., Director of Public Health, Bengal, and Basanta Lecturer, Calcutta University, addressing a meeting in the Darbhanga Library Hall at which Sir Nilratan Sircar presided.

Lt.-Col. Chatterjee remarked that if sufficient reliable data were available, it would probably reveal that there were 30 to 40 million cases of malaria a year.

Malaria, he said, was spreading alarmingly in the formerly healthy eastern and southern parts of Bengal, and the seriousness of the tremendous drain upon national wealth due to sickness was not properly appreciated. Economically, deaths did not represent so great a loss as the immense drain represented by a large number of people incapacitated for long periods year after year.

CURE FOR SENILITY

Old age can be postponed from ten to fifteen years by eating a diet containing larger calcium, correct amounts of protein, vitamin A and vitamin G. This claim was made by Dr. Henry C. Shermann, Professor of Chemistry, Columbia University, in a report made to the Carnegie Institution of Washington.

His conclusions were based on experiments made with rats. The studies were conducted on rats because the chemistry of rat nutrition is so much like that of human nutrition that the data obtained does not need to be discounted when applied to human beings.

Interpreted in terms of human life, Dr. Shermann said that the gain the rats made was equivalent to extending the span of human life from 70 to 77 years. The period known as the 'prime of life' was extended even more in proportion. Signs of senility that would appear in normal individuals on an adequate diet at 65 years of age would be postponed by the optimum diet to 75 or 80 years.

THE WORSHIP OF HEALTH

"If the vital movement which we call rural reconstruction is ever to become a living force in this land, it must have behind it just that motive, that impelling power which finds its physical expression in the modern athlete—the worship of health," declared His Excellency Sir Hyde Gowan at the opening of the Lala Baijnath Memorial Child Welfare Centre at Betul last month.

To his mind, continued the Governor, the impulse which lay behind the child welfare movement had to be looked upon as an initial and essential part of a far wider movement.

RECREATION FOR PRISONERS

The U. P. Government have sanctioned a proposal of the Inspector-General of Prisons that recreation in the form of football, basket-ball, volley-ball, tug-of-war and *kabaddi* should be introduced as an experimental measure in a selected central jail. If the experiment succeeds, it can be extended.

IMPROVEMENT IN REVENUES

An improvement of approximately Rs. 50,00,000 over the revised estimates is shown by the returns of actual revenue under the main heads of Customs and Excise for the fiscal year ending March, 1937.

The figures for the final month of March separately now available show that the improvement is not confined to particular items but is spread over all the items in the Customs list.

After allowing for the transfer of half the jute duty, it seems probable that the Budget deficit for 1936-37 will be less than anticipated by between Rs. 80 and 40 lakhs.

The optimism with which the year closed has been strengthened by the fact that the March figures confirm the progressive upward trend in the returns, which first became apparent in December after successive declines month after month during the first eight months of 1936-37.

Money in circulation continues about 25 per cent. higher than during the corresponding period of last year, including approximately Rs. 7 crores increase in silver circulation during the past six months.

PROFITS OF SOME BANKS

The Imperial Bank of India reports a profit of Rs. 72,87,331 for the year 1936 against Rs. 80,42,584 in 1935 and Rs. 85,28,265 in 1934. The Central Bank of India has earned profits for 1936 of Rs. 22,01,802 against Rs. 19,83,918 in 1935 and Rs. 23,84,692 in 1934, and the Bank of India Rs. 20,63,182 in 1936 against Rs. 18,62,016 in 1935 and Rs. 17,64,660 in 1934. The Punjab National Bank reports lower profits for the year 1936 than those of the previous year.

A glance at the few balance sheets published show that banking conditions have improved generally. In spite of the fact that there have been numerous capital issues, deposits have improved.

THE RESERVE BANK

At a meeting of the Directors of the Reserve Bank of India held at New Delhi on April 3, Sir James Taylor was appointed Managing-Governor of the Reserve Bank.

AN UNDERGROUND RAILWAY PROBLEM

The noise problem on London's underground railways has baffled the experts for many years and until recently any improvements effected were comparatively small. Now, however, by various methods it has been found possible to eliminate as much as 80 per cent. of the noise in the tunnels, and it is hoped to improve on this still further in the near future.

From time to time, says a writer in *Capital*, various kinds of mattresses have been fixed inside the tunnels in such a manner as to absorb noise from the trains as they pass. One of the earliest types was a mattress of sea grass, which was fixed by wire in such a manner as to form a continuous strip some 6 ft. wide along each side of the tunnel.

It was found that a considerable amount of noise was caused by the train wheels passing over the innumerable small gaps between the sections of rail, and attention was therefore turned in this direction. The maximum length of rail which it was found convenient to handle in the tunnels was 42 ft., but when this length was extended to 90 ft., the noise was very markedly reduced.

The next step then was to employ rails in 90 ft. lengths and weld them together in position by means of portable plant. Special apparatus for removing dents from the rails and leaving them smooth was devised, so that at this stage some 60 per cent. of the noise in the tunnel had been eliminated.

NIZAM'S RAILWAYS

The Hyderabad Railway Board have sanctioned Rs. 2,30,00,000 for the construction of a new broad gauge railway line connecting Purli, Bir and Aurangabad and the changing of the existing metre gauge line between Aurangabad and Manmad into broad gauge. The object of the change is to have direct broad gauge connexion via Manmad with Northern India stations.

It is also understood that a new metre gauge line between Nander and Adilabad will be constructed with the materials removed from the Aurangabad-Manmad section of the present metre gauge line.

MOTOR INSURANCE

Important recommendations are made in the Report of the Motor Vehicles Insurance Committee which, among other things, brings to light the fact that India has the highest accident rate for motor vehicles in the world. Among the recommendations made by the Committee are:

Compulsory third party insurance.

Motor insurance to be separated from other accident insurance in returns of companies and to require a separate deposit.

All accidents to be reported.

More rigorous punishment for negligent driving.

As a result of the comprehensive inquiries made by the Committee in all quarters of India, it was found that the rate of deaths per motor vehicle in India was at least 93 per 10,000 compared with 59.4 (the next highest figure) in Italy and 7.4 (the lowest) in New Zealand.

TIPS FOR THE CAR OWNER

It is a temptation for some people to remove the dust from their cars with a dry duster, says a writer in *Capital*. This usually scratches the cellulose surface. Use water.

Tests of petrol consumption are apt to be very misleading unless carried out over a really big mileage. Road conditions, average speeds and the weather all affect results. If accurate figures are required, reliance cannot be placed upon petrol-gauge readings, and even petrol pumps are not always infallible. Consequently, the fuel should preferably be measured into the tank from accurate containers.

MOTOR DRIVERS

It is reliably understood that the demand for Royal Indian Army Service Corps (mechanical transport) Reservists for civil employ as motor car drivers has exceeded the supply and no more drivers are at present available. No further applications should, therefore, be made to the officer-in-charge, Royal Indian Army Service Corps Records, until another notice is issued.

AERONAUTICS COURSE

It is understood that the University of Allahabad has included aeronautics as a subject for the B. Sc. Honours course; effect will be given to this decision of the University with the beginning of the next session in July. It is estimated that a course of 12 lectures on the subject will be sufficient and the first examination in the subject will be held in 1940.

The aeronautics course was prepared in consultation with Mr. S. M. Aly, aerodrome officer. He had offered to deliver the lectures but as he has been transferred to Karachi, it is understood that the University authorities will move to place Mr. Aly's services at their disposal for delivering the course of lectures during the session.

The Calcutta University, it may not be generally known, introduced last August aeronautics as an alternative subject for its degrees in Engineering. The subject will be studied in first and second year courses, in lectures, laboratory and drawing office.

A ZEPPELIN SERVICE TO INDIA

A Zeppelin service between Europe and India is to be established according to Captain Lahmann, the distinguished Zeppelin pilot and engineer of Berlin. Further additions to the existing service between Europe and North and South America are also contemplated.

By 1939, it is expected that a fleet of four Zeppelins will be in operation.

A JAPANESE LANDMARK

A new landmark was established in the history of aviation by Japanese airmen who, in 94 hours 18 minutes, covered the 9,800 miles from Tokio to London in their aeroplane the Divine Wind. The occasion was availed of by the British Press to claim that the event was calculated further to strengthen Anglo-Japanese friendship.

MR. BIRLA'S APPEAL TO EMPLOYERS

Presiding at the annual session of the All-India Organisation of Industrial Employers at New Delhi on April 8, Mr. G. D. Birla urged that both Capitalism and Socialism should grow and flow along healthy channels meeting at some stage.

Mr. Birla deplored the tendency of Socialists to run down the Capitalists personally and to call him a blood-sucker and exploiter and other names.

"We capitalists," said Mr. Birla, "are no more saints or devils than ordinary Socialists. In intelligence we are, perhaps, a little dull verging on stupidity, in vision a little short-sighted, but in heart quite sound."

Continuing, Mr. Birla offered a word of advice to the capitalists and said:

We should not rest content with the mere criticism of the Socialist. Our first and foremost task is to relieve the burden on the soil by the establishment of large industries and thus create further wealth and employment for the children of the soil. We need not be scared by the cry of Socialism, because if in the past we have proved to have rendered service and thus deserved compliments, in future, too, we may live up to our reputation. But the greatest danger to the system of Capitalism is not so much from Socialism or Communism as from our own selves. After all, those who preach Socialism are not enemies of the society. They talk with zeal because they think that this is the only way for the betterment of the masses. Perhaps, we can show them by introducing a spirit of service in our own activities that ours is the better way. Let us, therefore, think of our shortcomings and defects and correct them. Then alone can we protect the system of Capitalism.

MAHALAXMI MILL

The foundation-stone of the spinning department of the Mahalaxmi Cotton Mills Ltd, Palta, was laid by Lady Pratima Mitter. The Hon. Sir B. L. Mitter presided over the function which was attended by a large gathering.

SIR C. V. RAMAN'S CHALLENGE

"If I were given Rs. 10 lakhs a year, within ten years I will solve all the problems connected with India's scientific and industrial development," said Sir C. V. Raman in an address to the Mysore Chamber of Commerce.

AGRICULTURE IN INDIA

Sir John Russell, the British Agricultural Expert, speaking at the Ravenshaw College, Cuttack, on "Science and Indian Agriculture" on March 11, said that the chief characteristics of Indian agriculture were fragmentation of land and small holdings, features that obtained in mediaeval England. Ninety per cent. of the population of the country depended for their livelihood on cultivation, and unless they were happy, India, of course, could not be said to be happy. Tracing next the development of agriculture in northern Europe, he showed how the cultivator was everywhere conservative by instinct and would not take unnecessary risks with the food of his family. Initial improvement for him lay in growing good second crops and later in growing fodder for his cattle.

Good work, said Sir John, had been done by research farms in India. Speaking particularly of paddy and mangoes, he said that a large variety of both existed in the country and by the process of hybridisation, very good results could be obtained. But now the general cultivator was producing, according to his methods, only half of what was produced under similar conditions on Government farms. One difficulty was that of finance. If, however, co-operative principles were adopted as well as collectivist organisation as was done in Denmark long ago, much better results were bound to follow. In Orissa, he said, there appeared to be great prospects for fruit-growing.

AGRICULTURAL USES OF CEMENT

A large number of type designs of concrete products indicating uses and advantages to the agriculturists is brought to our attention by the Associated Cement Company. The manufacture of concrete products is an interesting and fascinating study as well as a profitable occupation. Concrete can be used in countless ways by the agriculturists. Whatever he wants to build, he will find that in choosing concrete for his material, he will be making the most perfect economical choice. Besides making it easy to keep the building clean, the durability of concrete would save the agriculturist from all future costs of repair,

CAPT. GLADSTONE SOLOMON

On the eve of his retirement, Capt. Gladstone Solomon, Director of the Sir J. J. School of Art, Bombay, was entertained at a great farewell gathering. Valedictory speeches were made extolling his services and emphasising the love his pupils bore towards him. Capt. Gladstone Solomon made a felicitous speech. "I shall never forget the Bombay School of Art. I am," he concluded, "proud of you. I have never doubted your capacities, not even when the School was clouded by sinister forces." All that they needed was organised cohesion, the freedom and facilities for every tried method, Eastern and Western, of tuition in art and the maximum of opportunity for employment of Indian artists. The School of Art was only their means, not their end. They were not to worry what others said about styles, schools, old or new, modern or ancient. They were to adopt and perfect whatever method suited their temperament, their social purpose.

Kumari Mistry presented on behalf of the students a beautifully carved silver casket to Capt. Gladstone Solomon.

BUST OF MAHARAJA TAGORE

A bronze bust of Maharaja Bahadur Sir Jatindra Mohan Tagore presented by his grandson, Mr. Jaladhi Mukerjee, to the University of Calcutta, was unveiled by Mr. Shyama Prosad Mookerjee, Vice-Chancellor, in the east hall of the Senate House.

The Vice-Chancellor said that the Maharaja had lived in Bengal during a generation which was now long past, but his memory still lived among his grateful countrymen. He had been a member of the Senate and President of the Faculty of Arts, also a great patron of learning and culture, and Bengali literature owed a great debt to the patronage it had received at his hands.

MR. UDAY SHANKAR

Uday Shankar is going to abandon his world tour after his last visit to America next season and establish in Benares an All-India Centre of Indian Arts. This was revealed by the great Indian dancer just before he gave his farewell performance at New York.

SWIMMING RECORD

Ragnhild Hveger at Copenhagen, on March 5, beat the women's world swimming record for the 300 metres free-style, held by Miss Denouden of Holland with 3 minutes 50 4-10 seconds, doing it in 3 min. 50 1-10 sec. And two days later at the same place Martha Genenger of Germany established a new world record by doing the 400 metres breast stroke in 6 minutes 19 2-10 seconds thus beating the previous record held by Hidiko Mayehata, of 6 minutes 24 8-10 seconds established on October 1, 1933.

INTER-VERSITY BOAT RACE

Oxford has won the Inter-iversity boat race by about two lengths.

Cambridge won the toss and chose Surrey-side, and after one false start, the crews were off at 11-32. An even struggle ensued, wherein neither crew allowed the other to gain any serious lead. It was only 300 yards from the finish that Oxford forged ahead to win by three lengths in 22 minutes, 39 seconds.

CRICKET CLUB OF INDIA

The Committee of Cricket Club of India have decided to limit membership to 2,000. There are already 1,600 members in the books of the Club, and the balance will be made up of 100 life-members and 300 ordinary members after which no further applications will be entertained unless vacancies occur.

BRITISH WOMEN'S HOCKEY TEAM

An All-British women's hockey team will, it is understood, visit Australia this year to compete in the Brisbane hockey carnival—an important event in the southern hemisphere.

HIGH JUMP RECORD

Miss Una Lyons, a 15-year-old Karachi school girl, established an All-India Women's high jump record by clearing 4 feet 9½ inches at the annual meet of the Karachi Grammar School recently.

SCIENTIFIC RESEARCH

The Indian Association for the Cultivation of Science, Calcutta, made an award of the Joy Kissen Mukerjee Medal to Sir John Russell, who later addressed the Association on methods in scientific research.

After differentiating between science and art and referring to the distinction between pure science and applied science, Sir John Russell said that the great contribution of the 20th century had been the improvement of observations and detailed study of errors. Scientific instruments had been improved out of recognition. The wonderful instruments designed by Sir J. C. Bose would have been quite impossible 60 years ago. The fine work done by Sir C. V. Raman would have been equally impossible then.

X-RAY AND FRUITS

An X-Ray machine built to see into the heart of an orange is being tested by the California Fruit Growers' Exchange.

At the rate of 22,500 oranges an hour—one-quarter of a car-load—the machine carries the fruit on travelling belts before two fluoroscopes, where operators examine the core of the fruit. A touch of a lever discards imperfect oranges while the others are carried on to boxes.

The machine, it is said, will make unnecessary the present practice in some packing plants of throwing out entire lots of oranges when a few samples are found to be faulty.

THE FAR OFF STAR

Dr. Albert Einstein has again presented a new puzzle to scientists by his mathematical jugglery.

By an abstruse formula, he has shown that if an observer views two stars, one much further away than the other but both in the same line of sight, the bending of light around the near star makes the far star appear as a luminous ring.

Actually no telescope now in use is powerful enough to bring out this halo, and the phenomena, if ever observed at all, will appear simply as an increase in the brightness of the far star.

TELEVISION CINEMA

The first big public demonstration of television on a big screen was given in London before an audience of 3,000 at the Dominion Theatre recently. The television programme was given during the ordinary film shows on a screen measuring about eight feet to six feet. After the fade-out of the last film, the head and shoulders of a man appeared on the television screen. It was explained that the broadcast was being given from a studio in another part of the building. The reproduction was effected by land line on to the screen. A second later, Mr. George Lansbury's head and shoulders appeared on the screen. Mr. Lansbury expressed the hope that the new science would never be used for the purpose of warfare. A comic act followed, and then Mr. J. L. Baird himself, inventor of the system in use, appeared on the screen. The performance was quite impressive and the great possibilities of television as an entertainment were clearly shown.

CORONATION FILMS

The Archbishop of Canterbury and the Earl Marshal (the Duke of Norfolk) are to act as censors for the Coronation films, which are to be taken in Westminster Abbey during the ceremony.

On the afternoon of Coronation Day, the Archbishop and the Earl Marshal will go to one of the West End news-reel theatres and at a private showing, will carefully view all the Coronation films.

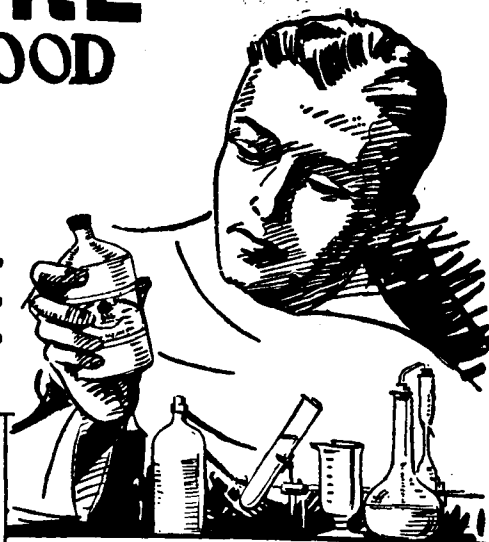
Before permission was granted to the companies to make a permanent record of the Coronation, the proviso of a censorship was clearly established.

WORLD FILM EXHIBITION

The Motion Picture Society of India, Bombay, has received a communication from the organisers of the International Exhibition of the Cinematographic Art, with a request to participate in the forthcoming exhibition to be held in August. The Society appeals to all film producers in the country to co-operate with it in the successful participation of this country in the International Exhibition.

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JAPANESE EMIGRANTS

"Japanese emigration is distinguished primarily by the close control or intervention of the State in all the phases of its operations," writes Toru Ogishima in the *International Labour Review*.

The recruiting of the emigrants—a task not carried out directly by the State but by the emigration agents—is very much facilitated by the activities of the staff of different Ministers; much of the cost of transport of the emigrants is borne by the State, which pays substantial subsidies to the shipping company concerned.

GENEVA LABOUR CONFERENCE

The following will be the personnel of India's Delegation to the International Labour Conference, which opens at Geneva early in June.

The Government of India Delegates: (1) Sir Feroze Khan Noon and (2) Sir Frank Noyce.

The Employers' Delegate: (1) Sir Homi Mody and (2) Mr. G. L. Mehta (Adviser).

The Workers' Delegate: (1) Mr. Satish Sen and (2) W. V. R. Naidu of Jamshedpur (Adviser).

TRADE UNION CONGRESS

A meeting of the Trade Union Congress was held at Delhi on March 21, with Mr. Shivnath Banerjee in the chair. It was decided that a plan should be chalked out to work outside and inside the legislatures, and it was also decided that in the Councils and Assemblies attention should be given to the following matters: unemployment, recognition of trade unions, minimum labour wages and repeal of repressive laws.

40-HOUR WEEK

The delegates of Belgium, Poland and Canada supported the proposal for a forty-hour week for the textile industry at the World Textile Conference at Washington, but the spokesman of Japanese employers and the Japanese Government urged that it was more important to lower textile prices and thus aid in the raising of the purchasing power of the low-income group of workers.

GENERAL

THE ALL-INDIA JAMBOREE

The visit of the Chief Scout, Lord Baden-Powell, to India has coincided with the meeting of the All-India Jamboree—the first of its kind that met at Delhi last month. In his opening speech, the Nawab of Chhatari laid stress on the international character of the Boy Scout Movement. Yet it is not inappropriate that the Chief Scout should have emphasised the great potential service of the movement in building up a united nation in India. "If India is going to take her place among other nations," said Lord Baden-Powell, "she has got to be a united nation."

THE VICEROY'S ALLOWANCES

In reply to a question asked in the Assembly recently, the information was officially given that in addition to his salary, the Governor-General of India receives the following allowances:

Sumptuary allowance	Rs.	40,000
Contract Allowance	"	1,41,800
State Conveyance and Motors	"	43,000
Presents and Charities	"	10,000
Customs duty on imported stores	"	8,000
Purchase of glass, crockery and linen	"	16,000
Tour expenses	"	4,70,000
Total	...	72,88,000

HARIJAN QUARTERS

The Calcutta Corporation has recommended to its Budget Committee to provide Rs. 1,50,000 in next year's budget for the construction of quarters for Municipal Harijans of Tiljala.

CONGRESS IN THE LOWER HOUSES

PROVINCE	TOTAL SEATS	CONGRESS STRENGTH
Madras	215	159
C. P.	112	71
Bihar	152	98
Orissa	60	36
U. P.	228	133
Bombay	175	88
N. W. F.	50	19
Sind	60	7
Bengal	250	43
Assam	108	40
Punjab	175	17
Total	1,585	711

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"Viceroy of India"§	20,000	15- 5-37	"Mooltan"†	21,000	19- 6-37
"Narkunda"†	17,000	22- 5-37	"Corfu"*	15,000	26- 6-37
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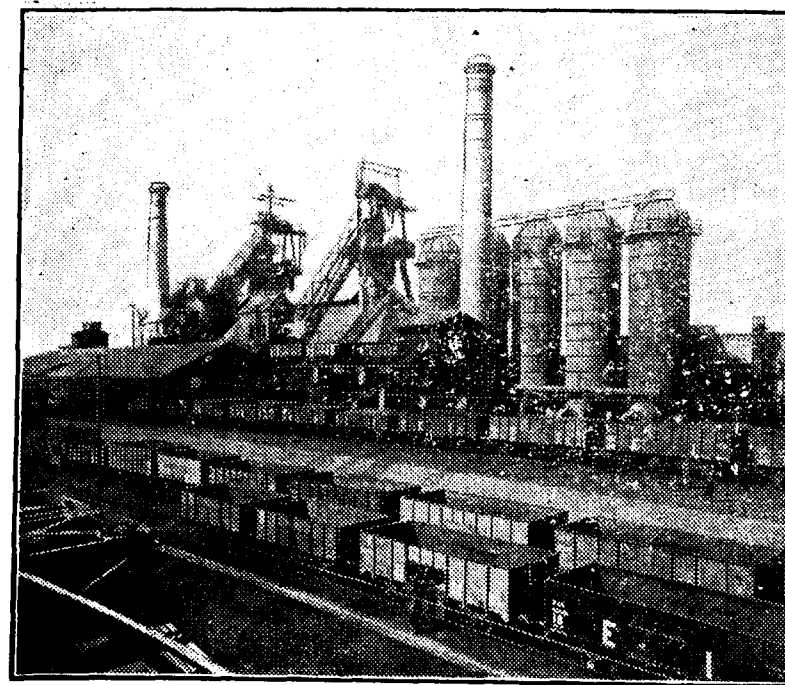
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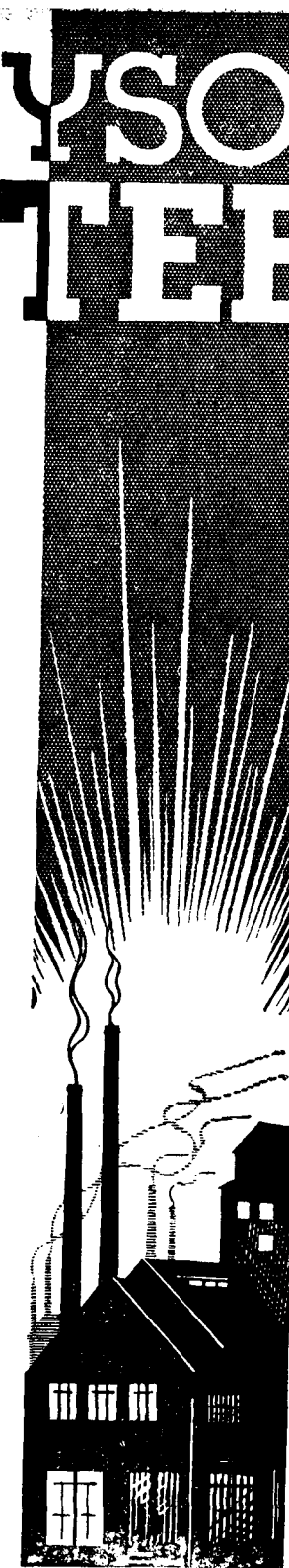
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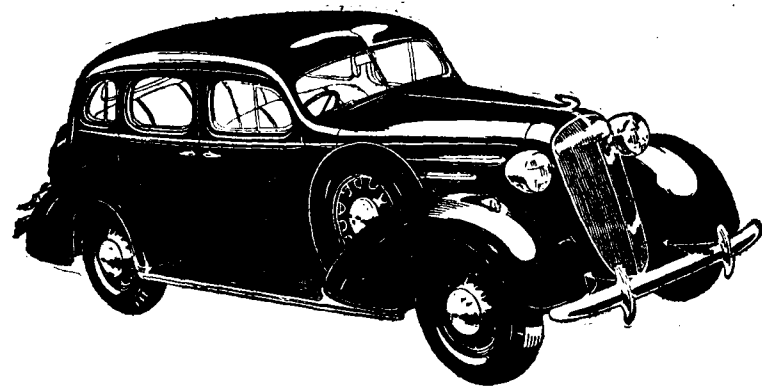


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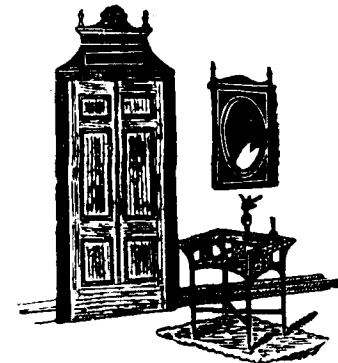
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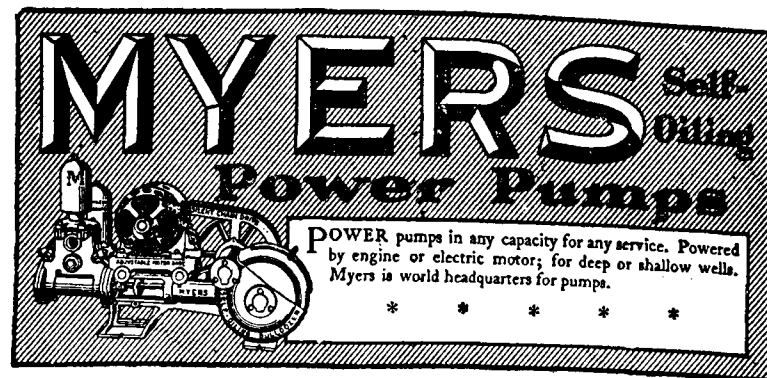
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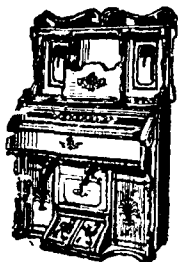
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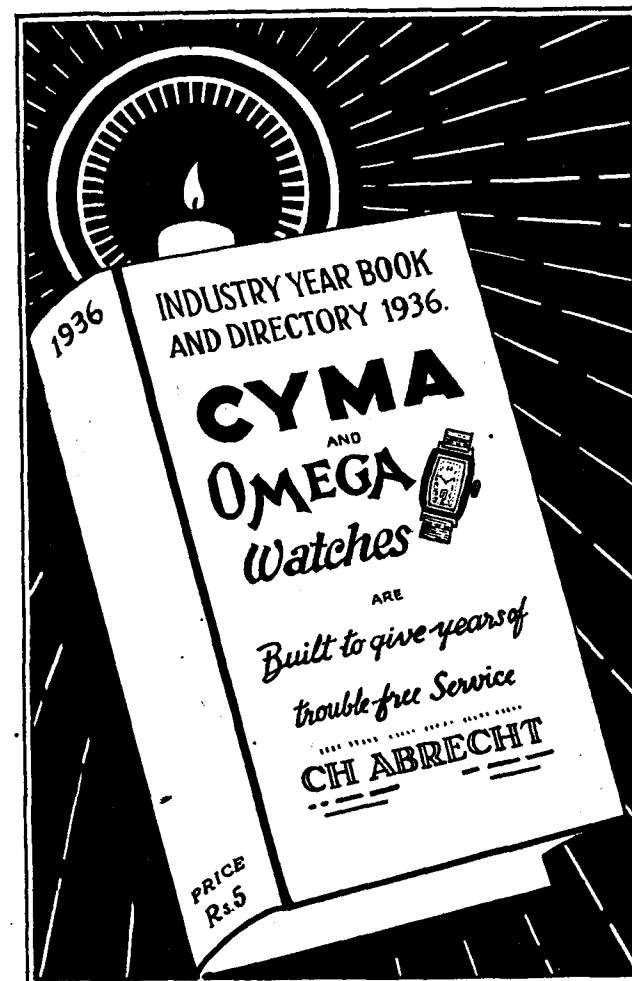
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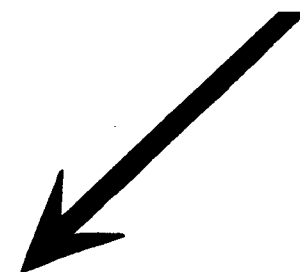
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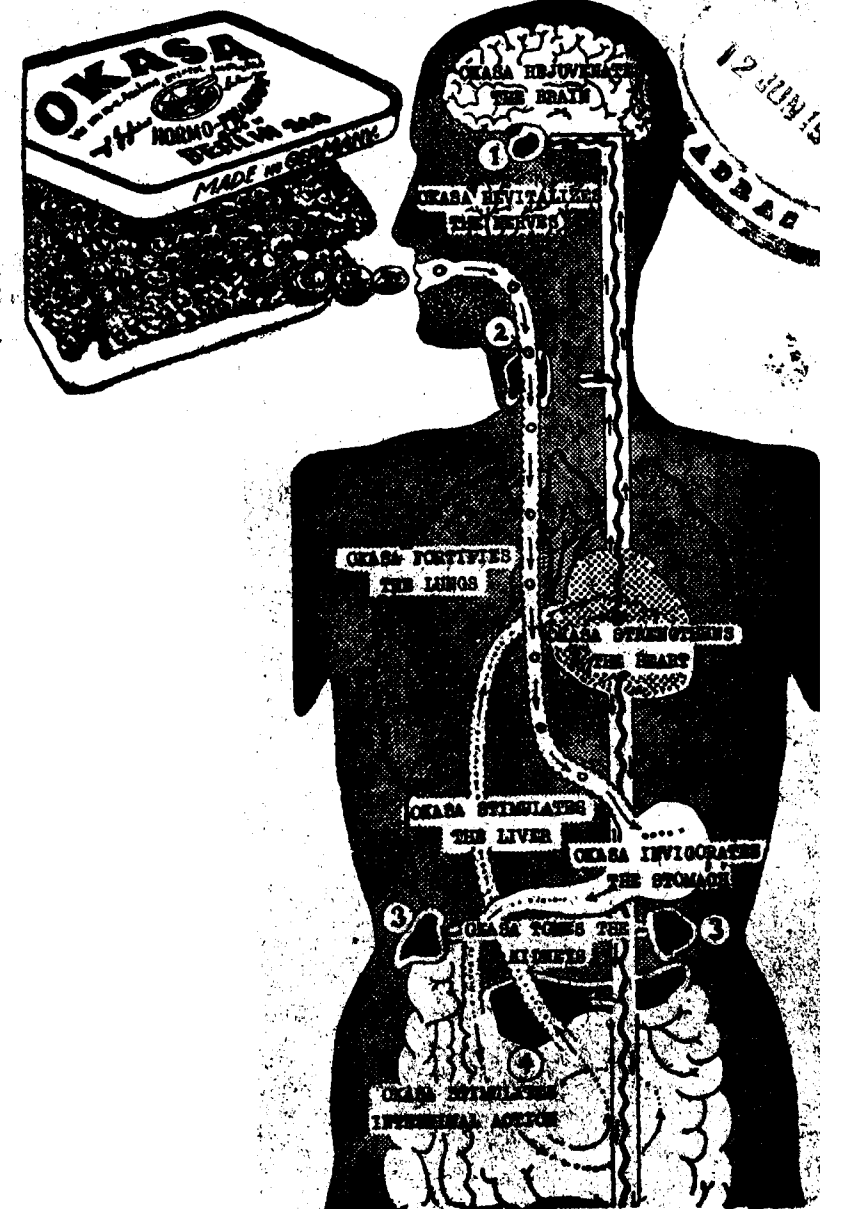
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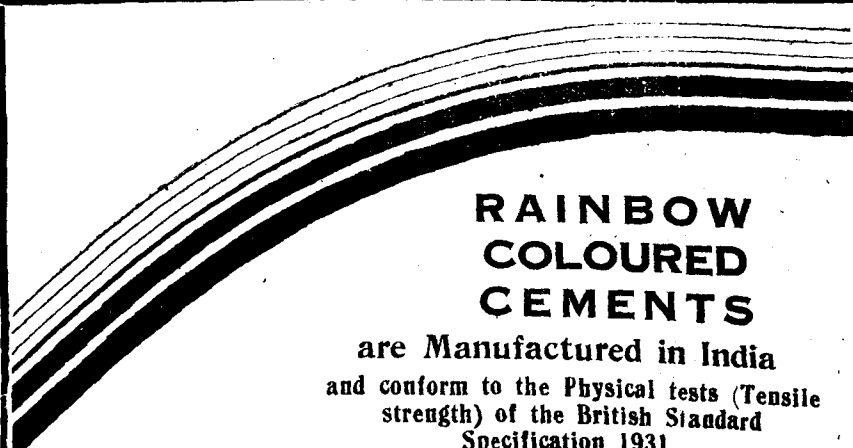
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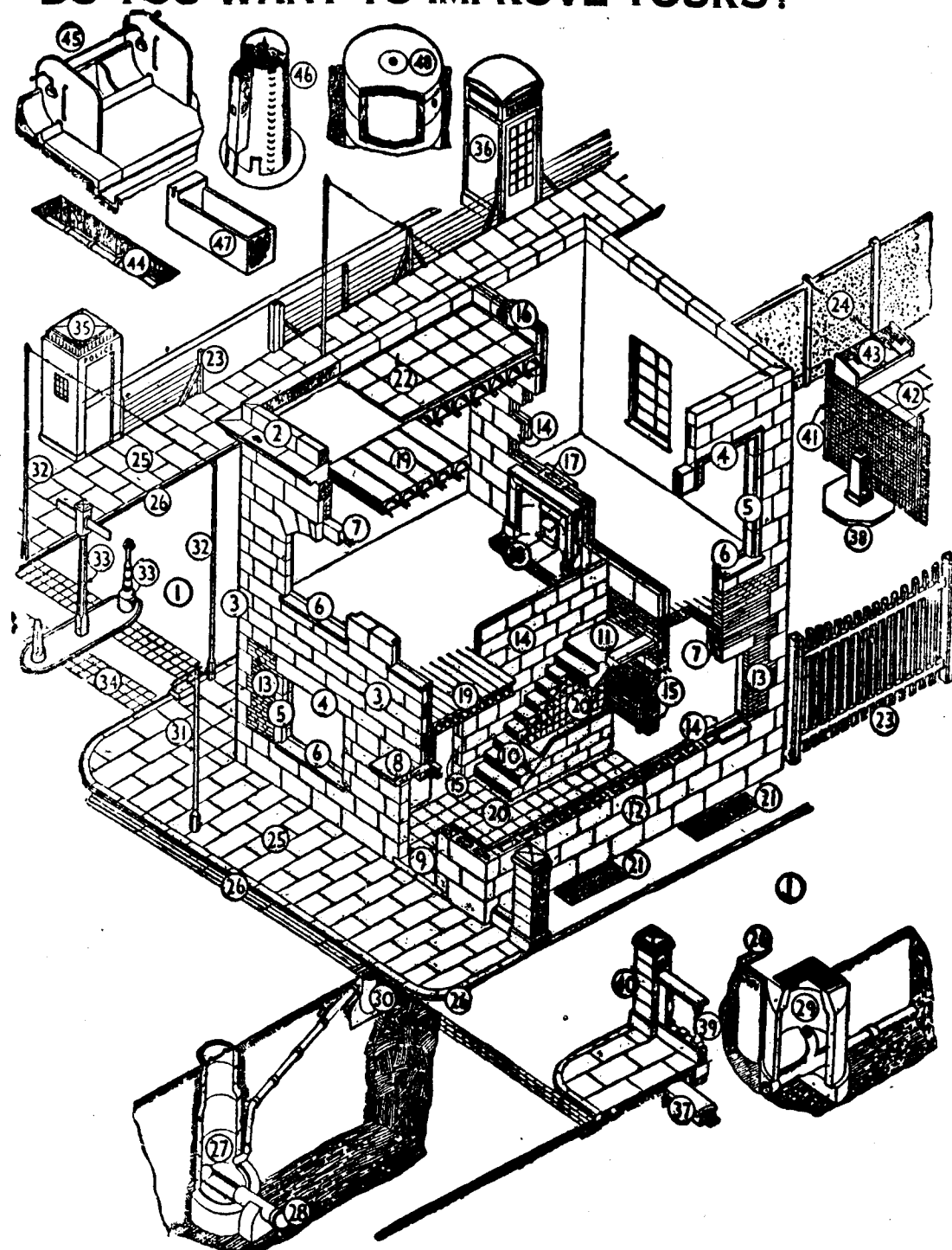
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JUNE 1937

[No. 6.]

QUO VADIS

BY SIR MANUBHAI N. MEHTA

TO the tourist who delights in visiting the glories of ancient Rome and unearthing the archaeological treasures of that eternal city, no more inspiring picture is, perhaps, available than that presented by the Temple of Quo Vadis on the outskirts of the city towards the Via Appia and the Baths of Caracalla. On the walls of the Temple one sees St. Peter flying from the oppression of the pagan Emperors, but arrested in surprise by the vision of Jesus returning to the succour of the believers who were being pitilessly massacred within the walls of the city "Quo Vadis"; "Whither goest thou my Lord," asks the Apostle. Thus accosted, the Saviour shows him his way back to the town and beacons him to follow him to put heart into the soul of his faithful followers who were being so relentlessly butchered behind. Reminded of his lapse, the Apostle rushed back to the faithful and was offered up to the devouring lions to be torn up, limb from limb, in the arena within the sight of his devoted followers. Chaos reigned supreme; the whole world seemed to be out of joint; and things moved without any settled plan and in blissful ignorance of where they were drifting.

Something of a similar uncertainty appears to have descended on the political outlook of the whole world at the present

hour. In Europe, the Jews, for no fault of theirs except being non-Aryan by race, are being ruthlessly hunted out of Nazi Germany, unmindful of the fact that this wholesale exodus of a talented race has been only enriching the genius of England and other foreign climes by such brilliant men that the Nation loses like Einstein. The Fuehrer sits enthroned on the hearts of the people whom he grapples to his bosom with fingers steeped in the blood of comrades shot on the spot in hundreds without any trial for no fault except that they could not see eye to eye with Herr Hitler. The same Nazi conspirators shoot the talented Chancellor Dollfuss at Vienna and allow his blood to drip out drop by drop till death supervenes without summoning any surgical aid even in the name of humanity. The Iron Duce in Italy aping the heroic exploits of Caesar, swallows up a whole country of the luckless Ethiopians because he wants more elbow room for his own people for whom Italy does not provide sufficient breathing space; and yet to provide more fodder for the guns and more colonists to cultivate the land seized from the dark races, he places on the Statue-book laws that remind one of the Lex Julia at Papia Poppia, placing a premium upon each new born babe and welcoming each baby as a liquidator of

taxation. What a strange argument in a circle and yet fit for the Black Shirts to swallow. More land is needed in the colonies for the expanding population of the Fatherland and more population is to be begotten by promoting marriage and child births in the country in order to populate the colonies. This gross outrage perpetrated on Ethiopia is being watched in silence by the wondering League of Nations that seemed with gaping mouths to take more delight in solving juristic theories about civil sanctions which could not even by accident develop into military intervention. Lastly, now poor Spain is torn up by the demon of Civil War and the invasion of the Fascist insurgents with support from Italy and Germany, and women and children are butchered and bombed every day to the eternal shame of civilisation. The old glories of the Alhambra have been covered up under the debris of the mighty Empire shaken to its very foundations.

The political situation in India has also been seized by the same rot, and the intentions of the Government are as much a matter of speculation as the plans of the Congress leaders who have verily secured a thumping victory at the polls. The political outlook is aimless; a hopeless drift like a ship without a rudder battling against treacherous shoals in an uncharted sea. The Ministries in six Provinces have been seized by "interim" creations that are tottering and against whom interlocutory injunctions from Civil Courts have been prayed for to prevent their functioning. The remaining five Provinces where the Congress has not been in majority have already launched their career as autonomous states, bent on consolidating their power and fortifying

their provincial independence. In place of the Central Government at the apex sits a "power in transition"—an embryo that is being hatched and fostered under the heat of an Incubator. The shell, however, has to be broken some day and the baby unsheathed out of the placenta that cannot be allowed to stick on for a long time lest it poisoned the babe. Transitions must sooner or later lead on to the next step—progress spells life; stagnation only leads to death and decay.

Such a step to end the transition can, however, only be secured if the Princes federate and the Federation functions. Are the Princes prepared to accede? The British Indian publicists do not at all welcome this butting in of the Princes. They aspire after a full-fledged democratic government, responsible to the people; and they do not relish their democratic dose being diluted by the pouring in of irresponsible autocrats among their midst. The representatives of the Princes will not be elected representatives out of the states' people; they will be only creatures of nomination, more likely to take the place of the official block now displaced and be only Yes, Yes men, henchmen of the official benches. Federation is not more popular even with the Princes themselves. They feel they are being asked to take a leap in the dark and hurl themselves into an abyss of eternal darkness—a bourne from which no traveller can return or retrace his step. Are these apprehensions well founded? Is there real ground for such dismal misgivings? These are the questions that responsible ministers and patriotic statesmen ought to take upon themselves to solve. The three experts who toured over the country as special emissaries of

the Viceroy did excellent work in clearing up the air; but the question is so difficult and the constitution now imposed upon the country so complex that these efforts at "illumination" require to be ceaselessly pressed and prolonged till a spirit of hope and confidence replaces the present spirit of suspicion and despair.

To facilitate the achievement of that goal as well as to ease the situation, the people in British India have to be a little more patient and also sympathetically tolerant. It has not been long since the Princes have awakened to the change in the spirit of the times. It is even yet a little doubtful if all of them or even a majority of their order have really been able to feel the pulse of their people. India has been known to be a land of loyalty, and subjects in Indian states look up to their Ruler with affection and devotion. According to the Hindu ideal, a Ruler or a Bhoopa is one who protects his people and the land they live in. As long as the Ruler is able to give shelter and protection to his subjects, he is looked upon with reverence as the Father of his people. But once that function is allowed to recede into the background and the watch-dog ceases to shepherd the sheep in the fold, loyalty is apt to fizzle out. Owing to the "pax Britannica" that has now long blessed the country, the Ruler has been apt to neglect his vocation. Protected himself by Paramountcy, he has ceased to draw his sword to shield his people from danger, and his people have been content to turn their swords into ploughshares and are devoted to arts of peace. The Ruler is often known to have been "lulled by the languor of the land of the lotus" and

to have lapsed into a life of leisure, where the thoughts of young men lightly turn to love. Of the two demi-gods of the Hindu Olympus, Rama appeals more to the public imagination than Krishna; and the Indian Ruler is losing his hold over the hearts of his people in proportion as he ceases to be a benevolent and pious protector of his children. Bearing this far-reaching change in mind, our Rulers have also to cast their eyes on what is taking place around them over the rest of the world. Monarchy happens to be left untouched in England alone out of all the larger states in Europe; and the King in England sits secure on his throne only because his sceptred sway is limited by the Constitution. All the other Monarchies have now been objects of archaeological interest of the past—exhibits in a Museum. The Indian Ruler has to realise this change if he has to survive. People even in India have started asserting the claim that the *vox populi is the vox dei* and if the Rulers once enjoyed a sort of Divine right under which they were ordained as kings, the people claiming to have transplanted the Divinity itself, now assert their "divine right even to do the wrong". This spirit, when it has started seizing the soul of British India, cannot be prevented by the yellow lines on the map of India from penetrating into the heart of the Indian states. Geographical boundaries and boundary field-marks can never stem the tide of thought or the invasion of ideas.

Our Princes may well be asked: what in Federation appears to them to be a sacrifice of their sovereignty? Their land revenues are not going to be touched nor their revenue administration or their land settlements. They will exercise the same

control over their Police and their Magistracy and they would continue to be responsible for Law and Order in their states. They will be masters of their own Judiciary, and even the Federal Court will lay down in cases of Constitutional disputes their decisions in terms of a declaratory decree alone and that too on a case started by their own State Courts. Their systems of taxation, land-tax, income-tax or excise will not be interfered with except where following the Federal precedent they have agreed to levy an excise duty on the local manufacture of an article that is protected by a high tariff wall against foreign competition. The orbit of Federation will extend only over those spheres of common concern regarding which even now they are never being consulted but have silently to accept the decrees of the Central Legislature as applicable to their own subjects. If Railway fares are increased, or postal rates doubled, if the duty on salt is enhanced or the tariff rate is taken up to the topmost pitch, are the Rulers or their subjects consulted even now? The control of the Federal Government would mostly be confined to these subjects of joint concern regarding which the Princes have been asking for the last seventeen years a voice or participation in the shaping of common policies. Where then does the shoe pinch? Discussing the comparative advantages and the disadvantages of an Indian State entering the Federation, a Ruler is reported to have asked if the Federal Government, in the exercise of its own powers, could subject a non-acceding state to the disabilities of a foreign state and pass discriminatory legislation imposing discriminatory taxation on that non-federating

state. The Viceroy's special representative gave a reply that was characteristic and ought to be an eye-opener to all Princes disposed to hesitation. He expressed his inability to guarantee the protection sought and said he could not foretell what the future Federal Government would do. The Representative of the Crown might be asked by the non-acceding state to move, in the exercise of his paramountcy, the Governor-General to prevent such unfair discrimination. Obviously, however, the Governor-General could not interfere to protect a state against any action which could be justified as taken by the Federation to protect its own interests; and possibly the Excise or Customs policy of the Federation might injuriously affect a non-federated state.

It would be unreasonable to suppose that the Federation would not look after the interests of its own people rather than the interests of those outside its pale. An English journal of great eminence only lately remarked that the real question before the Indian Princes, therefore, is not whether their position as Members of the Federation would be better or worse than their present position; but whether in the kaleidoscopic changes in the political and economic life of the country, they would be better off in future inside than outside the Federal wings. The broad measure of unification which the British connection has imposed on the conflicting elements in India has been supplemented in recent years by the expansion of political ideas in British India. These have not been restricted by the boundaries of British Indian Provinces. The Princes in consequence recognise that their political and economic relations with British India must be altered and harmonised, and the wiser among them realise that it is futile for them to think that by remaining out of the Federation they could at all consolidate their position.

Those Princes who believe that by remaining outside Federation they are entitled for ever to be sheltered by the protection of the Paramount Power, are overlooking facts of political evolution in Britain. The British Parliament to-day is

a democratic institution buttressing the safest throne in the world.

Changes are inevitably due in Indian States; they may be effected by constitutional processes such as are inherent in the Federal project; or the states may crash from within, overpowered by the same forces that might otherwise uphold them. It is clear in any case that without giving the states any occasion to invoke Paramountcy for their protection against any unjustifiable disregard of their rights, the Federation can, and presumably will, look after the interests of its units to the possible detriment of those outside it. In this regard the survival of the states will be better assured within the Federation than as isolated units outside it.

A view has been mooted by some Princes that it would be wiser to bide their time before entering Federation, chiefly to see from their safe perch on the fence, how British India fares when its eleven Provinces are established as autonomous states; and how their sister states that federate react under the shock of the union. "Political realists," however, contend that such a policy of "wait and see" holds dangers for the states. The Federation is like a mosaic, to which all the component parts contribute in design, coherence and strength. Gaps in a mosaic may for a time be left vacant; but they will have to be filled in later by the pressure of events and the logic of the facts then subsisting. The later additions may fit less easily into the gaps of the structure which may have expanded or contracted under the stress of the weather. Conventions and practices may then have been established by those who acceded promptly; and they may not have left elbow room to accommodate the late comer on the same conditions and facilities of terms.

Moreover, it is of prime importance to the Princes, much more so to the Rulers of Hindu States, that they should

obtain a voice in the Legislature and on the Executive Ministry of the new Government. The existing irresponsible centre, *in transitu* if allowed to subsist in the new order, will constitute a veritable weak joint in the structure which would injuriously affect the States more than the Provinces. The Princes cannot afford to view with equanimity a position in which all central matters will be dealt with by a spurious legislature that does not represent the country and an orphaned Ministry that has no popular voice behind to sponsor it. That Ministry would be drawn from British India alone. Even the desire of the Viceroy to discharge his special responsibility for the protection of the interests of Indian States would be frustrated by pressure from the Provinces and lack of support from a one-sided Government at the centre, some of whose elements may be positively unfriendly to the states. The Constitution Act was framed for one integral whole involving an association between the States and the Provinces, and Central Responsibility was only conceded on that basis. In proportion as the transition was prolonged, the Provinces with large Muslim majorities would consolidate their autonomy so as to be able to flout the authority of the Central Government when that was made Federal late in the season.

Sagacious Rulers have long aspired to secure this Central Responsibility and their own participation in the governance of their country from several sublime motives which, perhaps, the ordinary individual may fail to perceive. Princes have approached this question from four different sides. The Federal problem has been regarded by the wise Rulers to have four dimensions. Scientists and

Mathematicians are yet, perhaps, groping their way to the fourth dimension. Federation, however, to the Princes has ever been a square deal. The first angle of approach, as may be expected from their ties of loyalty to the Crown under their Treaties of Alliance, friendship and unity of interest with the British Crown, has been through their desire to guard the British connection. They are proud to own they are allies of the mighty Empire on which the Sun sets not and which sits safe sceptred on the Seven Seas; with the fate of China and recently of the luckless Helvetic peninsula before them, they do not wish their own Fatherland to be torn up by internecine feuds and furious fights between warring factions which must ensure as soon as the safety-valve provided by the British connection is closed up. They have elected to participate in the governance of the country if, by so doing, they could only add an element of stability at the centre. Secondly, they have felt the urge of patriotism for the uplift of their own motherland. They have realised that the way to Dominion Status can only be opened for the country if they also applied their shoulder to lifting up one wheel of the sacred car out of the mire into which it seems to have stuck, along with their brethren from British India who were taking out the other wheel. If responsibility at the centre could only be conferred in the Constitution, if the Indian States co-operated in the Federal Legislature as well as in the Federal Cabinet, if it was thought they could add equipoise and conduce to a more stable form of government, they felt they would be only serving their motherland if by their participation they could advance her progress to the goal of absolute

equality as a Member of the Great British Commonwealth. The Princes were told they held the golden key to Dominion Status in their hand and they can best serve the interests of their country by coming into Federation and closing the stop-gap of transition as soon as possible. The third side of the Quadrilateral approached nearer their own home. The subjects of the Indian States have been contributing large amounts of money in the shape of maritime customs duties, salt duties and exchange rates without getting any direct benefit in return. They were no doubt getting peace and tranquillity in the country and the benefits of law and order and safety of person and property. But to this protection from external aggression and internal upheaval, they had become entitled by the Treaties of their Rulers and for which the Rulers had paid for by the surrender of their external sovereignty to the Paramount Power. The obligation of Defence had been purchased for them by their Treaties and that cannot be justly regarded as a *quid pro quo* for the large monetary contribution paid by the subjects of the States to the Federal fisc. By joining in the Federation, the Princes feel and expect that some benefit in return would be secured for their own subjects from the Federal Funds. Lastly, the fourth dimension was filled up by self-interest. The Princes have always felt that they have not obtained justice in the past from the Political Department or the Government of India whenever their interests happened to conflict with the financial interests of British India. They have always demurred to the Government of India themselves deciding a dispute to which they themselves were one party.

It went against the very fundamental maxim of jurisprudence that a man cannot well be a judge in his own cause; that a judge cannot also be a party in the suit brought before his tribunal. Federation offered the possibility of a Federal Court which could sit as an arbiter between the two hostile claims, and the Princes clinched that encouraging prospect of a judicial determination of their differences with the Government. It is true that the Federal Court may not after all prove to be that panacea of all the ills that Paramountcy has been heir to; the Federal Court may itself prove to be that devouring Divinity that eats up not only the oblation offered but also the votary who devoutly offers the sacrifice. It is, however, felt that the judicial paramountcy that may hereafter be

set up would, perhaps, be mere law-abiding than the political paramountcy; which in order always to remain paramount has often to brush aside what it chooses to regard as cobwebs of ancient treaties and age-long hoary traditions. These were the four dimensions of the Federal Problem. The ardent admirer of the Federal Deity has now, therefore, good grounds to ask with all earnestness *Quo Vadis*, whither goest thou my motherland! There are rocks ahead and glades of Simmerian darkness in your way. You are at the parting of the ways. Choose wisely and choose well and take the path that would lead you up to the top of the eminence as an equal member of the family of nations flourishing under the flag of the Commonwealth of Britain.

TO BE OR NOT TO BE DEPORTED?

BY MR. HARRY S. MIRANDO

"My men have white skins but black hearts; but you (Ceylonese) have black skins and white hearts."—M. A. L. Bracegirdle.

CEYLON is the proverbial tea-cup; and storms now and again burst out in it; and the ants that had been drawn to it by the sweetness within it are the eight thousand odd Europeans. Drink, they do of its sweetness, and when not drinking the ants trail round and round the rim of the tea-cup in a sort of endeavour to protect the great sweetness within; and in fact they employ all their callidity to hinder others from invading their great sweetness! It was the putting into execution of a selfish thought such as this that brought about the Bracegirdle scandal.

Mr. M. A. L. Bracegirdle is a pure-born, pure-bred Englishman, who had settled in

Australia, the shores of which country he quitted and came in quest of a "better luck" to Ceylon not more than a couple of years ago. An English estate company employed his services as a tea-planter in a tea garden in Madulkelle, a village about one hundred miles from Colombo. As time wore away, he began to think remorsefully of the Indian Tamil tea-plucking, weeding and other male and female coolies whose services are exploited for the manufacture of this commodity; and their depressed existence appears to have struck as an abhorrence to him; and while the planters at the head of affairs were enjoying a *posh* life, Mr. Bracegirdle appears to have regretted that the useful toilers should be treated as mere vermin. The result was that he gave up his

planting appointment to preach a socialistic doctrine to the very human vermin whom he had been superintending over. He was out to better their lot and to educate them in the way of obtaining far more improved living conditions. Consequent to this step, the rest of the European community in the Island turned inimical to his plans and intentions; and acting under an one-sided version put forward to His Excellency the Governor Sir Reginald Stubbs by a deputation of European tea-planters, His Excellency ordered the deportation of Mr. Bracegirdle from Ceylon. Next morning all his well-wishers were at the jetty to wave him good-bye, and following the Governor's orders, the Ceylon Government had been kind enough to book his passage to Australia; but Mr. Bracegirdle never turned up, and it was doubtless that he was meaning to flout His Excellency's order and was in hiding in some remote part of the Island. A week after when the Police were hounding him with less zest, he appeared on the Colombo sea-beach and addressed a Ceylonese public, only to be arrested almost at once. Again, the Ceylon Government was kind enough to book passage for him.

A Socialist Party then came forward and intervened and prayed for a just hearing from the Supreme Court against the order of the Governor. A Court of three Judges sat, namely, Chief Justice Sir Sydney Abrahams, Mr. Justice Soertsz and Mr. Justice Maartensz, and the Ceylonese luminaries of the Island's Bar volunteered "appearance" for the cause of Mr. Bracegirdle.

The Court delivered judgment finding that the Governor's order was invalid and Mr. Bracegirdle was released. The Chief Justice states: "We are entitled, and

indeed we have a duty, to inquire as to whether the conditions which must be satisfied before power granted to an Executive Officer can be exercised have been fulfilled. There can be no doubt that in British territory, there is the fundamental principle or law enshrined in Magna Carta that no person can be deprived of his liberty except by judicial process." The Court also opined that there was no "emergency" to deport Mr. Bracegirdle, and accepted as example of a state of emergency, the 1914 Buddhist-Muslim riots.

Indeed, this is the only instance in the Island where such an order issued by His Excellency has been declared invalid, and furthermore, it is also one of the very few cases in the whole of the British Empire where a deportation order has been set aside by a judicial tribunal.

DONGRE'S BALAMRIT



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the
Ideal
Tonic
for
RICKETY
Children

April '38.

A PHASE OF DOMINION DIPLOMACY

BY MR. D. C. GUPTA, M.A., B.L., BARRISTER-AT-LAW

THE question of the status of the Dominions has puzzled many a jurist. The Statute of Westminster 1931, while formally freeing the Dominions from the fetters of restricted autonomy, is silent about some of the important topics that vitally affect the constitutional and international status of the Dominions, namely, treaty-making power, diplomacy and international sovereignty. The reason is, that the relations between different parts of the British Commonwealth of Nations are primarily governed by conventions which, with some rare exceptions, have not found place in any Statute-Book and it is this elasticity or adaptability of the conventions which have greatly contributed to the development of the conception of "Dominion Status" in the self-governing Dominions.

The Report of the Inter-Imperial Relations Committee presided over by Earl Balfour and adopted by the Imperial Conference of 1926 defines Great Britain and the Dominions as "autonomous communities within the British Empire, equal in status, in no way subordinate one to another in any respect of their domestic or external affairs, though united by a common allegiance to the Crown and freely associated as members of the British Commonwealth of Nations". The Balfour formula thus purports to give the Dominions freedom in contracting treaties, inter-imperial and international. But the above declaration has an important rider added to it: "But the principles of equality and similarity appropriate to status do not universally extend to function. Here we require something more than immutable dogma." No doubt the formula is weakened by the rider and a sharp distinction has been drawn between status and function, and the implication of this distinction is evident when we see that in the most important matters of "external affairs",*

* It is submitted that the Dominions, even after the Statute of Westminster 1931, can have no "foreign" relations. A Dominion can only have "external" relations and the British Empire as a whole may have "foreign" affairs to deal with.—J. H. Morgan, K.C., in "Dominion Status" (Rhodes Lecture 1929).

e.g., war and peace, in spite of the above Balfour declaration, His Majesty's Government has, by convention, the controlling authority.

The practice of the Dominions to enter into treaties has its origin in the acquiescence of the Imperial Government. The usual practice in the middle of the 19th century was that the treaties proposed or initiated by a Dominion Government with a Foreign State was negotiated and signed by the Ambassador or diplomatic representative of the Crown in the foreign capital, aided or instructed by the representative of the Dominion concerned. The treaty contracted between the U. S. A. and the Dominion of Canada in 1871 was all throughout the negotiations conducted by the Canadian Prime Minister and the terms of the treaty represented the view of the Dominion. But the treaty had to be signed by the British Ambassador at Washington (and not by the Canadian Prime Minister or any other representative of the Dominion) as required by the canons of international sovereignty and of consequent responsibility. What actually stands in the way of a Dominion being signatory to a political treaty between a foreign state and a British dominion is, that the former may deny that the latter has full international capacity to undertake the burden of treaty obligations. Moreover, behind the treaty-making power of the Dominions on their own authority and responsibility lies the danger, rather the apprehension of disruption of the Empire, an eventuality desired neither by the Dominions nor by the mother-country.

Treaties are of two kinds: commercial agreements and treaties proper which are substantially political in nature. As regards the first class, with the growth of responsible government in the Dominions, the right of the Imperial Government to bind the whole Empire as one unit, yielded before greater convenience and mutual understanding, that no Dominion would be bound by a treaty entered into by the British Government with a foreign state until and unless the former expressed herself to be so bound. From

the point of view of the British Government, this arrangement resulted in greater efficacy and more fruitful operations of the trade agreements with the foreign Governments than before. But one direct result of this understanding was, that it provided for wide scope of freedom of action on the part of the Dominions, as was evident from the contracting of numerous commercial treaties by the Dominions in the post-war period. The efforts in 1893 of Sir C. Tupper, High Commissioner of Canada in London, to negotiate a commercial treaty with France, independently of the British Ambassador in Paris, had important repercussions on the policy of the British Government with regard to the treaties entered into by the Dominions with foreign powers. The question involved was not the importance of the agreement, but the principle with regard to the procedure adopted. The Imperial Government, while disapproving the action of the Canadian High Commissioner, laid down that negotiations of a treaty between a Dominion and a Foreign Government must be carried by the British Minister at the foreign court and not by the Dominion representative as was done in the Washington Treaty of 1871 and advised, if necessary, by a representative of the Dominion concerned. For the time being, this enunciation of policy turned back the hands of the clock of freedom of action of the Dominions in this sphere.

At the same time, it was declared by the Imperial Government that an agreement entered into by a Dominion, which purports to give preference to a foreign country against other parts of the Empire, apart from financial loss to the Dominions, acts against the basic principle of the unity of the Empire.

The working of responsible government in the self-governing colonies—for they were legally colonies up to the passing of the Statute of Westminster 1931—not only connoted that the Government should be carried on according to the will of the majority of the members of the Dominion Parliaments, but they should enjoy greater degree of autonomy in the working of their constitutions than the Crown Colonies. As regards treaties of commercial nature,

the Imperial Government did not question the power of the responsible governments of the Dominions to contract such treaties with foreign states, provided the conditions explained above are adhered to. But difficulties arise when trade agreements *prima facie* regulating commercial arrangements between two countries have in them something besides purely commercial implication. The import of the abortive agreement of 1911 between Canada and the U. S. A. has often been misunderstood. It was not a treaty with any political significance, far less a political treaty, but an informal commercial agreement which, instead of being signed by the representatives of the Imperial Government (on behalf of Canada) and the U. S. A., as the usual practice in such cases, was intended to take effect by being incorporated in the statutes to be passed by the U. S. A. Congress and the Canadian Parliament. This departure from the usual practice was looked upon with suspicion both by the Liberals and the Conservatives of Canada as a clever move by U. S. A. to alienate the Dominion from the mother-country and raised a storm of adverse criticism in and without the Dominion Parliament with the result that on the dissolution of the Parliament, the Government was defeated at the election mainly on this issue and the agreement fell through.

But a distinct advance was made in the Radio-Telegraphic Convention of 1912. A new device was adopted as regards the Dominion representation in the deliberations of the Conference. "Full Powers" were issued to the Dominion representatives, who took seats side by side with the British representatives, "the only difference being that the 'full powers' to the former were qualified by the words 'on behalf of Canada or Australia', as the case may be." This novel device had far-reaching significance. For, as Professor Keith points out, the essence of this new system "was the formal splitting of the Crown for international purposes and the possibility of dissent between the different parts of the Empire".

The Halibut Fisheries Treaty of 1923 has been described by many jurists as a landmark in the development of inter-imperial

relations. It was a treaty between Canada and U. S. A., regulating the Industry of Halibut Fishery in the North Pacific. The peculiar characteristic of this Treaty was, that it was not only signed by the Canadian Minister of Marine and Fisheries, but was signed by him alone and not exclusively or conjointly by the British Ambassador at Washington. Of course, "the full powers" to sign the Treaty were granted to him by His Majesty and this fact set at rest any doubt that might have arisen as to the validity of the Treaty. Indeed, from a strict legal point of view there cannot be any objection to this procedure. The Crown is one and indivisible throughout the Empire, and this dictum is complement to that other legal maxim of equal importance: "The king is everywhere present in his Dominions". The king is not the King of Canada or of Australia, but is the king in Canada or in Australia.* He has ministers not only in London, but also at Ottawa and Canberra, whom he may authorise to do what he can authorise one of his Secretaries of State in Whitehall to do. Moreover, if Dominion autonomy is a reality and not a phantom, matters which concern a Dominion alone should be settled and acted upon by her exclusively. The Government of Canada acted in accordance with its conventional and legal powers. For, when the U. S. A. wanted to add a rider to make the Treaty applicable to all British subjects, it was sharply pointed out by Canada that any attempt to give such all-embracing effect would make the Treaty *ultra vires* and that such effect could only be given if the British Ambassador at Washington would accept the terms and put his signature in the Treaty.

Only one criticism may be offered on this Treaty. The "Full Powers" issued to the Canadian Minister of Marine and Fisheries did not specify that the Canadian Minister was signing the Treaty for and on behalf of Canada only. Professor Keith describes the Treaty as "a complete treaty engagement binding the Imperial Crown and the whole of the Empire,

though operation is local" and Professor Harrison Moore points out the same defect.*

From the point of view of the treaty-making power of the Dominions, nothing is more important than the resolutions of the successive Imperial Conferences. The resolutions of the Imperial Conferences are not law; some of them formally declare the conventions as to inter-imperial relations; others state the political understandings arrived at between the representatives of the United Kingdom and the Dominions. The copious resolutions of the Imperial Conference of 1923 not only formally declared a course of conduct for a particular phase of diplomacy, but also reflected the true spirit which binds together the units of the British Commonwealth of Nations. Thus it was declared:

It is desirable that no treaty should be negotiated by any of the Governments of the Empire without due consideration of its possible effect on the other parts of the Empire, or if circumstances so demand, on the Empire as a whole.

The next part of the resolution said that in negotiations of a treaty, step should be taken to facilitate the "fullest possible exchange of views" between the different parts of the Empire likely to be interested in the proposed treaty. It was recommended that when a general international treaty binding on the whole of the British Empire is to be contracted, the precedent of the Treaty of Versailles 1919 is to be followed. As regards ratification, the Dominion Governments have been given free hand; it has been left to each Dominion to decide whether she would have the approval of her Parliament before ratification of a Treaty. Professor Keith points out that one defect of the treaty resolutions of the Imperial Conference was that, while the resolutions formally approved the principle of separate negotiation of a treaty by a Dominion,—a point not hitherto conceded by the Imperial Government,—it left to the negotiating Dominion to decide if and how far any other part of the Empire

* Harrison Moore in *Journal of Comparative Legislation*, 1926: Keith *ibid* 1923 V, and *ibid* 1924 VI: Lewis in the *British Year Book of International Law*, 1923-24.

* J. H. Morgan in "Dominion Status" (Rhodes Lecture, 1929).

might be interested in the matter. This defect was remedied by the Imperial Conference of 1926. It was declared by this Conference that information about a proposed treaty should be sent to all parts of the Empire to elicit their opinions about the treaty. No Dominion will be bound by the terms of a treaty unless the same have been communicated to the Dominions, and the Dominions have had an opportunity to express her opinion about the treaty. It was also recommended by the Imperial Conference of 1926 that the "full powers" should be issued in each case on the advice of the Dominion concerned, thus formally acknowledging the right of the Dominion Governments to advise His Majesty's Government in the matter. As regards the International Treaties, it was recommended by the Conference that all such treaties should be signed in the name of the King. As already stated, the King is one and indivisible. There cannot be a treaty between the king in Australia and the king in Canada. So if a treaty is made in the name of the king, obviously, it cannot be applied between the members of the British Commonwealth of Nations in relations *inter se*. If the members of the British Commonwealth should like to apply *inter se* some of the provisions of these treaties, "the forms of the treaty between the heads of the States should be avoided". Under this formula, the Anglo-Irish treaty of 1921 cannot be termed as an international treaty notwithstanding its registration under Article 20 of the Covenant of the League of Nations. Whereas the Halibut Fisheries Treaty proves that the Dominions have separate powers of contracting treaties affecting them, the Anglo-American Liquor Treaty of 1924 shows that the Imperial Government can, in a proper case, bind the whole British Empire by a treaty contracted by it without the collaboration of the latter. This treaty was contracted by the parties with the intention of enabling the U. S. A. to stop liquor-smuggling into the States by foreign ships. By this treaty "Great Britain undertook to raise no objection to the boarding and search of British vessels suspected of endeavouring to import into the United States alcoholic

beverages in violation of its laws "within a zone capable of being traversed within one hour". There could not be any legal objection on behalf of the Dominions, for legally "there is no such thing as a Dominion ship" and a Canadian vessel is as much subject to the restrictions under the terms of the treaty as an English vessel. There was no provision for separate adherence and withdrawal by the Dominions. Two results follow from this Treaty: (a) The Dominions are still bound by a treaty negotiated and signed solely by Great Britain; (b) a Dominion vessel may be subject to the laws of a foreign state imposed upon the Dominion without its consent.

II

TREATY-MAKING POWER OF DOMINIONS

In England, it is only in the matter of the more important treaties that approval is sought from the Parliament. Such ratification is also required in connection with treaties altering the law of the land (Walker *vs.* Baird 1892 A.C. 191) and where the Parliamentary approval is specially stipulated in the treaty, *e.g.*, the Heligoland Treaty of 1890.

Of the Dominions, the Parliament of Canada is very jealous of her rights of ratification. Two reasons have been assigned for it. Firstly, the example of her powerful neighbour the U. S. A. where the Senate plays an important part when a new treaty is contracted has inspired the Canadian Parliament to be very watchful when a new agreement is entered into. Secondly, the Post-War economic conditions and labour problems have prompted the Dominion Government to submit all its financial commitments for the approval of the Parliament of the Dominion, thereby putting all the responsibilities in the matters on the latter.

The treaty-making power of the Dominion of Canada requires a special treatment, as in no other Dominion have there been so many conflicts as to the scope of this power. Section 132 of the British North America Act 1867 deals with the powers of the Parliament and the Government of the Dominion necessary for the performing of the obligations of Canada or of any Province arising out of treaties between

the British Empire and the foreign countries. It is evident from Section 132, that the powers of the Dominion and of the Provinces to discharge the obligations under the treaties refer only to international treaties and not to inter-Imperial agreements. "An Act passed by the Canadian Parliament as consequential to an agreement between Canada and Australia or any other unit of the Empire would not be valid unless justified under the residuary and general powers of the Central Government."

The question of giving effect to the Imperial treaties in Canada was raised in the case of Brooks-Bidlake and Whittall Ltd. *vs.* Attorney-General for British Columbia (1923) A.C. 451. In this case, the Plaintiff contended *inter alia* that an Act of British Columbia, which prohibited the employment of the Japanese and the Chinese labour, was *ultra vires* as the Anglo-Japanese Treaty of 1911 extended to the Dominion by its own Parliament in 1913, purported to offer absolute equality of treatment of the Japanese subjects with the British subjects in the pursuit of "industries, callings, professions and educational studies". The Judicial Committee of the Privy Council held that the subject-matter of the Treaty relates to public lands within the Province and falls essentially within the power of the Provincial Legislature. On the question whether the Act in question infringes the terms of the Anglo-Japanese Treaty, the Privy Council did not pass any definite opinion.

In Attorney-General of British Columbia *vs.* Attorney-General of Canada (1924) A.C. 203, the facts were similar, except that the prohibition contemplated by the Provincial Act in question with regard to the employment of the Japanese and Chinese labour was not confined to the Provincial Crown lands but to certain kinds of land in general. The Privy Council held that as far as the Japanese were concerned, that Act was invalid as infringing the terms of the Anglo-Japanese Treaty. But the Privy Council did not pass any opinion as to the effect of the impugned Act, if it only affected the Chinese.

In the recent re: Regulation and Control of Radio Communication in Canada

(1932) A.C., the Judicial Committee adopted what may be termed a progressive method of interpretation. Canada, like all other parts of the British Empire, had entered into separate conventions with foreign Governments regarding the control of radio and thus these agreements were not entered by the British Government on behalf of the whole Empire, as contemplated by Section 132 of the B. N. A. Act 1867. Viscount Dunedin, in delivering judgment in this case, on behalf of the Board, held that "it amounts to the same thing", thus implying that the Dominion has power to enter into separate agreements with foreign powers. This judgment is of supreme importance as it judicially acknowledged the treaty-making power of the Self-governing Dominions with foreign states, a change approved by practice and is in conformity with the spirit of autonomy of the Dominions.*

Owing to frequent conflicts between the Dominion Parliament and the Provincial Legislatures in Canada, many of the treaties sponsored by International Labour Organisation, the primary object of which is to ameliorate the conditions of labour throughout the world, failed to be operative in Canada.† It has been suggested, as a solution of this tangle that as these treaties are of international character and as the labour question has direct bearing upon "peace, order and government" of the country at large, the responsibility for ratification of these engagements should rest upon the Federal Legislature under Section 132 of the B. N. A. Act and not upon the Provinces.

Unlike the Canadian constitution, in the constitution of the Commonwealth of Australia, there is no express mention of the treaty-making or treaty-ratifying power. The Federal Parliament can insist

*The said Treaty was also declared valid by the Judicial Committee as falling within the powers of the Dominion Parliament as opposed to the Provincial Legislature, on the ground that "Telegraph" is a Dominion subject-matter, which includes radio-broadcasting.

†The harmful effect of this tangle between the Federal and Provincial Legislatures may be illustrated by the fact that whereas up to 1932 countries like Belgium ratified 23 and India 13 conventions of the I. L. O., Canada ratified only 2. Jenks in J.C.L. 1934.

on adherence to any treaty stipulation regarding a subject-matter on which it possesses paramount authority to legislate under Section 51 of the Constitution Act. It is also held that the Federal Parliament has power to effectuate a treaty under Section 51 (XXIX) which deals with the "incidental powers" of the Federal Legislature.

In the constitution of South Africa, there is no such difficulty or conflict between the Federal and Provincial Legislatures, as the constitution of the Union of South Africa is unitary.

III

DOMINIONS AND INTERNATIONAL TREATIES

Though the Dominions have acquired full control of their domestic matters, convention demands that in external or foreign affairs they should follow Great Britain. The Balfour declaration in 1926 signified that the United Kingdom and Dominions have equal status. But equality of status does not mean equality of function, and the sole power of Great Britain to regulate the foreign affairs of the British Empire points out the difference of functions between Great Britain and Dominions in the sphere of international affairs.

When the Great War ended, the Dominions claimed, in view of the great sacrifices made by the Dominions and India, separate representations at the Peace Conference in 1919. However, a British delegation was formed consisting of the British ministers and representatives of the Dominions, who signed the Treaty of Versailles. But it is noticeable that the Dominion representatives, though forming one delegation with representatives of His Majesty's Government in the United Kingdom, signed the Peace Treaties "for the Dominion of Canada" or "for the Commonwealth of Australia" as the case may be.*

Moreover, with the signature of the Peace Treaties, the Dominions (except Newfoundland) became original members of the League of Nations.

From a survey of history of the Dominion diplomacy, it appears that the powers that

the Dominions used from time to time in making treaties with foreign states did not really give them international status; for the Dominions "simply exercised for the matters in question the treaty-making power of the mother-country which had been to that extent delegated to them".

In the Franco-British Defence Treaty of June 1919, there was a clause that the Treaty bound only Great Britain and did not bind the Dominions unless and until it was approved by the Dominions. The treaty fell through but the same condition again appears in the much maligned Locarno Treaty. Section 9 of the Locarno Treaty says that the Treaty "shall impose no obligation upon any of the British Dominions or upon India unless the Government of such Dominion or of India signifies its acceptance thereof". These two provisions show that Great Britain when contracting an international treaty acceded to the principle of freedom of action being accorded to the Dominions. But it must be noted that the basis of this freedom of adherence is the acquiescence of the British Government, rather than legal right, according to the principles of International Law. Thus, when Canada refused at first to sign the Treaty of Lausanne in 1923, ending a state of war between Great Britain and Turkey, it was pointed out to her that her refusal to sign the Treaty did not fail to make the Treaty legally binding on her, as Great Britain had signed it. Commenting on the Treaty of Lausanne, Professor Keith rightly observes that "the Treaty of Lausanne by the British signature and ratification bound Canada. But one point is clear. It did not bind Canada to adhere to its terms, that is, Canada is not under any constitutional obligation to send troops to vindicate its terms".

But the Irish Free State, unlike Great Britain and other Dominions, signed the Optional Clause for compulsory arbitration without any reservation. The Government of the Union of South Africa, too, took a different line from the mother-country when she refused to sign the General Act for the Pacific Settlement of International Dispute of 1928. These instances show that, apart from declarations of war and peace, the Dominions can refuse

to bind themselves by the terms of an international treaty entered by the British Government. Nay, the Dominions can even act, if necessary, as pointed out by Professor Keith, counter to the imperial authority, to a certain extent, though, of course, the validity of such an action may be questioned by the latter.

But whatever may be the claim of the Dominions in making international agreements in the actual signature of the treaties, the collaboration of the Imperial Government is essential; for treaties signed by the Dominions are signed under "the full powers" given under the Great Seal of the Lord Chancellor. It is to obviate this necessity of collaboration of the British Government, that two of the Dominions, *viz.*, the Irish Free State and Union of South Africa have made statutory provisions for their own seals. It is contended by some that the responsibility for affixing the Great Seal on a treaty is on a Secretary of State and Lord Chancellor. If so, then it is the duty of the Lord Chancellor and the Secretary of State to see, when affixing the Great Seal on a Dominion Treaty, that it does not infringe the principles of the British Constitution or the terms of a treaty entered into by the British Government. But the critics of this view hold that, in all cases, the Seal should be affixed by the Lord Chancellor on the advice of the Dominion Governments concerned, the responsibility for offering such advice lying on the Dominions themselves. It is submitted that the latter view is in conformity with the established convention, that the British Government should act in the matters concerning the Dominions according to the advice of the latter.

Before we close the discussion on this subject, it may be interesting to discuss here the latest legislative manoeuvre of one of the Dominions, namely, the Union of South Africa. General Hertzog, Premier of South Africa, has long been an enthusiast of that peculiar doctrine "Sovereign Independence" of the Dominions. In 1934, the Union Parliament passed an Act called the Status of Union Act 1934. Section 4 of the Act provides that "the Executive Government of the Union in regard to

any aspect of its domestic or external affairs is vested in the King, acting on the advice of his Ministers of State for the Union and may be administered by His Majesty in person or by a Governor-General as his representative". The full import of this provision can be understood if we study the history and circumstances that led to the passage of the Status of Union Act 1934. General Hertzog visualises the divisibility of the Crown so far as South Africa is concerned. He asserts the right of South Africa to declare neutrality if she thinks proper, in the event of Great Britain going to war. The implication of Section 4 of the above Act is, that in "external affairs" (as well as in domestic matters) the Governor-General is to act according to advice of the South African ministers and not according to advice of the British ministers. Now, suppose a treaty of neutrality is contracted by South Africa with France. What will be the effect of this treaty in the event of a declaration of war between Great Britain and France? From the terms of the Status of Union Act, it appears that, in strict law there seems to be no difficulty in the issuing of a proclamation by the Governor-General—who is bound to act according to the advice tendered—declaring such neutrality. The Statute of Westminster 1931,—which is regarded by many as the Magna Carta of the Dominions—while giving the Dominions power to pass Acts in conflict with imperial statutes, did not reserve the powers of declaring war, neutrality and peace in favour of the Imperial Government. This position of South Africa *vis-a-vis* the Imperial Government is no doubt illogical and untenable in International Law. But it is difficult to pass any definite opinion as to the validity of such a neutrality treaty from the point of view of Constitutional Law. In fine, we may say that the solution of this intricate problem lies in the attitude of France, the other belligerent and of neutral foreign powers towards the Union of South Africa, if England declares war against France.

* Oppenheim, International Law. Vol. I (Peace).

Essentials of Hinduism

BY MR. C. RAJAGOPALACHARIAR

HINDUS who have had the advantage of modern knowledge should study and understand the religion of their fathers. There is no justification for the general isolation that prevails in India between religion and modern knowledge. Hinduism and Hindu society suffer because of this artificial and pernicious partition. It is not so bad among people following other faiths. Hinduism is not mere doctrine, but discipline and life, of Hindu society as well as of the individuals. To save the individuals as well as to reform our society, it is necessary that those who have benefited by schools and colleges should also study and become the best authorities on the Hindu scriptures. To-day, the Pandits are untouched by modern thought, and those who serve modern thought are wholly ignorant of Hinduism, though they profess that religion for political and civic wrangles. This state of things necessarily result in stagnation and injury on both sides.

After this introduction by way of apology for the subject, I shall attempt in this brief article to explain the two essential principles of our great religion—the theory of Karma and the relativity of qualities.

No explanation or theory in regard to the Ultimate cause can be free from difficulty from the rationalist point of view. The human mind and its functioning are conditioned by experience. A limit is soon reached beyond which it cannot go. Even in the physical sciences, this limit is reached and mere generalisation and simplification are given the name of explanation. We must learn to be content with a converging tendency as something that leads to the Truth that lies at infinite distance!

The part cannot hold the whole. The symbol of the serpent with the tail in its mouth as if trying to swallow itself illustrates the limitation of the human mind in its efforts to grasp the All. All knowledge like motion is relative, and for Reason to try to reach the Ultimate is to try to jump off the inevitable relativity of knowledge.

Far more important for getting a glimpse of the Infinite, is self-restraint and discipline of life, than mere intellectual effort and ratiocination.

As the Kathopanishad says:

नायमात्मा प्रवचनेन लभ्यो

न मेधया न बहुना श्रुतेन ॥

यमेवैष वृणुते तेन लभ्यस्तस्वैष

आत्मा विवृणुते तन् स्वाम् ॥

ना विरतो दुश्चरिताश्चान्तो ना समाहितः ॥

ना शान्तमानसो वापि प्रज्ञानेनैवमाप्नुयात् ॥

(The Self cannot be reached by the Vedas, nor by intellect nor by much learning. It can be obtained by earnest desire. The Self reveals its own truth. But he who has not turned away from his wickedness, who is not tranquil and subdued or whose mind is not at peace, can never reach it by mere knowledge.)

The Hindu conception of the Soul and the theory of Karma are the highest points which the search of Truth in an absolutely scientific spirit has ever reached in the region of Religion. Karma corresponds in the moral sphere to the law of conservation of energy which governs the physical plane. Cause and effect are equivalent. All our acts (and acts include thoughts; thoughts are, indeed, the essence of all acts) are the results of previous acts and themselves produce resultants in the plane of the soul. These results cannot be lost by failure of memory or lapse of time, even as physicists have laid down that physical energy cannot be destroyed or lost.

Apart from reward or punishment by an outside authority, every thought or act has at once an effect on oneself. Reward and punishment are innate in the nature of the act itself. Every movement of the mind deals a stroke with chisel and mallet on one's own evolution. If I think well or ill to-day, I think it more easily and persistently to-morrow and I get myself to be made that way. At death, whatever

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character has been hammered out by thoughts, deeds and repentance of the life that is closed continues as the initial start of character for the next journey.

Karma is not fatalism, for evolution is completely in one's own hands, and even death does not interfere with progress through self-restraint and effort. Man evolves himself exactly according to his own actions, and the process is not broken by death, but passes on to the next life.

The other great principle of Hinduism is no less important than the theory of cause and effect. It is that which obliterates the difference between pleasure and pain. The aim of Hindu discipline is to enable oneself to see the oneness of all existence, and God's immanence in all that is seen. Thereby, the difference between what we individually feel as pleasure and pain or joy and grief, melts away and disappears.

To transcend the pairs of opposites that hold us in bondage is the aim of Hindu discipline and Hindu philosophy. Light

and Shade, up and down, heat and cold, are inseparable twins. So also joy and grief, or pleasure and pain.

One purpose runs through all that exists and all that happens. We are strands in the web universal. There is no room for pride or passion, where the individual must disappear like the river into the ocean. Such suffering or privation as comes to one is part of the functioning of the whole, and no more can we measure good and evil by individual feeling than may we judge of the functioning of an organic body, by what happens to the ever-changing cells that go to make it.

यस्मिन्सर्वाणि भूतान्यात्मैवाभुद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥

Isavasyopanishad, 7.

If we comprehend these two principles of Hinduism and shape our conduct even to some extent every day in conformity with them, we are good Hindus and worthy sons of our fathers.

'Alpha of the Plough' as an Essayist

BY PROF. D. S. VIRDI, M.A.

DR. JOHNSON once remarked about the essay being "a loose sally of the mind". If we accept this part-definition with certain other additions and qualifications, we shall find that most of the essays of Alpha of the Plough (Mr. A. G. Gardiner) answer to that description in a very remarkable way.

The first thing which strikes even a cursory reader of his essays is that they are in the nature of *literary excursions into the familiar world of every-day life*. They are neither sublime nor ridiculous, but they are the frank expression of a careful observer of life who, while not ignoring life's little ironies, is also aware of its ugliness as well as its beauty, its wisdom as well as its absurdity. He observes life's course in its many-sided aspects, dwells upon some of them in a fresh and original way, and tries to invest even commonplace themes like

umbrellas, hats, dogs, pigs and gardens with the glamour of beauty. He is like a magician whose magic wand weaves romantic fancies around the familiar things of daily life and they seem to pass before us like a glorious pageant which is throbbing with a new reality and a new meaning. Like his seaweed, they "set us tingling with remembrance" and seem to "give life its colour and poetry" which in all probability we had missed before.

In the second place, what astonishes an average reader of his essays is the *ease and smoothness* with which he goes on unfolding his ideas from the rich and varied store of his experience. As he himself says: "We are like bees foraging in the garden of the world and hoarding the honey in the hive of memory." Not only are Alpha's themes simple and familiar, but they are represented to the

reader in an easy and familiar tone which is reminiscent of Montaigne or Charles Lamb. There is no restraint or remoteness about him; he at once takes the reader into his confidence and then opens out his heart to him. In fact, he comes so near to us that he soon becomes one of us; and as one reads him along, one finds that the barrier between the author and the reader has imperceptibly disappeared.

Thirdly, his essays deal with a great *variety* of subjects. Alpha has diverse interests and a wide range. He is as interested in "Mowing" as in "Seeing London"; he can appreciate the magic of words and also comment upon "the Rule of the Road". No subject is mean or ignoble to him and whatever he touches, he adorns and transmutes into 'a thing of beauty which is joy for ever'. Even such commonplace subjects as "Catching the Train" or "Walking" acquire a new meaning and significance under the clever and quick-witted observations of the author.

Fourthly, although Alpha is city-bred and a townsman, as some of his essays and notably "On Seeing London" go to show, still he is fully alive to the *love of Nature and a passionate delight for the countryside*. He loves natural scenery and enjoys a walk in the midst of mountains and valleys. He has a great fondness for gardens, flowers, birds and animals. He is sometimes quite fed up with the "enormous perversion of life" which obtains in the big cities and the so-called civilised centres and pins his faith in the "humanising influence of the garden" and the "tranquillity of soul" that is found there.

Fifthly, Alpha is not a mere superficial observer of persons and things around him, but he has an *intimate acquaintance with the literary masters of all ages and countries* and the distinguished men and women of his own time. He has more than a smattering knowledge of the best that has been thought and written in the English language. He combines scholarship with culture and it is the happy combination of these two qualities that gives a distinguishing flavour to most of his writings.

Lastly, his essays reveal a *genial and loveable personality*. His common sense

and keen observation make even ordinary things appear to us in a new and strange light. His bright and seasoned humour sparkles through nearly every page and acts as a stimulant for work and enjoyment. His sympathy, his breadth of outlook and even his whimsicality lend a charm and freshness to all his writings, while a subdued but unmistakable undercurrent of moral and spiritual comprehension raise him in our estimation as a man.

But, to conclude, it must be said in all fairness that in the last resort we judge and award the meed of fame to a writer by the depth and intensity of his thought and by the moral earnestness and spiritual exaltation which he brings to bear upon his themes. We go to a writer for instruction as well as for pleasure, for æsthetic delight as well as for intellectual satisfaction. Judged by these high standards, it has to be frankly admitted that Alpha fails to rise to those great heights, which were not attained by the master-minds of old by sudden flights of fancy or imagination. He sees and studies life at the surface only; he does not very much care to penetrate beyond the surface-crust and watch the struggle and anguish of the human soul. He is a bit too busy in the comedy of life to turn round and observe the grim tragedy which too frequently lurks behind the curtain. However, without being unjust to him, it may be added here that in all probability, Alpha knows all this and he deliberately adopts an attitude of light-hearted gaiety and philosophic indifference simply to divert his (and ours, too!) attention from the stern realities of life. Alpha is a thorough-going Bohemian and his point of view is both wholesome and interesting. Why should he remind us of the thorns and weeds when, with the same amount of trouble, he can show us beautiful flowers blooming in the great garden of the universe? Is not life black enough and harsh enough to make it blacker or harsher still? Perhaps it is. And in this discovery (if it be a discovery at all!) lies the secret of Alpha's influence as well as charm.

The Spanish Revolt

BY

MR. N. R. BHUVARAHAN, B.A. (Hons.)

—:O:—

ON the morning of July 19th, 1936, rebellion was unleashed in Barcelona in Spain, to the echoes of roaring cannon and exploding bombs, of continuous volleys of rifle fire, of clattering hoofs and bugle-calls, of men shouting and others screaming in anguish and frenzy, as bullets whistled among them. General Narvaez, one of the many Spanish dictators in the nineteenth century, was asked on his death-bed by the priest: "Does Your Excellency forgive your enemies? And the dying man replied in a firm voice: "I have no enemies; I have shot them all." This might well serve as a clue to what is happening in Spain to-day and is full of teaching to the outside world.

To interpret the Spanish outbreak in terms of class war and social revolution, it is necessary to explore the background of the revolt and its relation to the European complex. Spanish history during the past hundred years is strewn with revolutionary outbreaks, insurrection of peasants, anti-monarchical and anti-clerical uprisings, mass strikes and protracted rebellions. The monarchical regime under Alfonso gave place to a Dictatorship under Primo de Rivera. It came to an end on January 28th, 1930, when a Provisional Republican Government was set up with Niceto Alcalá Zamora, the white-haired Andalusian lawyer, as President. It consisted of Republicans and Socialists and was a "Democratic Republic of workers of all classes". The anarchist leader, Mikhail Bakunin, exerted a great influence among the Spanish workers and their class-consciousness was bitterly felt by the Monarchy in strikes and rebellions from 1909, increasing in intensity and number. The inception of the Republic was marked by the development of many Fascist organisations. Fascism assumed real shape and colour under the ægis of Jose Maria Gil Robles, born on November 27th, 1898, at Salamanca. The son of a university professor, a distinguished academician, he became

professor of political law and, in 1923 joined the clerical organ *El Debate*. The Spanish civil war was the natural product of the Sanjurjo coup of August 10, 1932, when he seized control of Seville. A sporadic outbreak of the workers in October, 1934, signified their revulsion to a Fascist dictatorship, but it was crushed with inquisitorial methods.

The victory of the People's Front on February 16th, 1936, led to the formation of a Republic under the presidency of Manuel Azana, the thick-set intellectual. He declared: "There is no danger of waking up one morning and finding communism ruling our country. There is a great need for social justice in Spain, and my purpose is to prevent the accumulation of great wealth by a few individuals while many suffer from hunger and poverty." The assassination of Calvo Sotelo, Spain's leading monarchist and fascist, precipitated the revolt. General Franco distinguished himself as commander of the foreign legion in Morocco. In the revolt of the Asturian Workers in 1934, he earned the title of "The Butcher" and became the head of the rebels.

When Irun was reduced to ashes, Francisco Largo Caballero, socialist idol of Spain's proletariat, assumed premiership at the head of a People's Front Government. A plasterer by trade blue-eyed Caballero, frequently called the "Spanish Lenin", was born on October 18th, 1869. The Spanish socialist party was given a new shape and turn by his persuasive direction. He said: "We will continue on our path until we achieve social renovation. Capitalism is in its last phase." The Spanish labour movement has overcome many defects and obstacles with remarkable resourcefulness; for it was steered in years of dictatorship and terror. The churches in Spain became centres of fascist organisations, providing a sanctuary to the Fascists who murdered the workers. Naturally the wrath of the masses was directed

against the churches—but not against the Catholics—which sided with reaction and fascism. The rebel troops consisted of the regular army, the foreign legion, the Carlists and the Moorish mercenaries. Red revolutionists, anarcho-syndicalists, socialists, republicans and various brands of Marxists have made common cause with the Government to save Spain from Fascism. Fascism *versus* popular rule has become the sharply defined issue.

A parasitic church which is the landlord, industrialist and banker, a decadent monarchy subsisting on foreign capital, the grandes constituting a disciplined and powerful vested interest, and an inefficient and ineffective army which became a social cancer, are some of the high lights of Spanish capitalism, still in an undeveloped stage. The hunger and horror of the discontented and the landless manifested in strikes and sporadic outbreaks. They became articulate and homogeneous to break the fetters of feudalism.

As war progressed, atrocities multiplied on both sides. The bloodiest slaughters on the rebel side seem to have been committed after the capture of Badajoz and Irun by Moroccan troops. The cities are patrolled by the citizens of the anti-fascist militia and the streets and highways bristle with barricades. Churches, monasteries and convents have been reduced to ashes. Priests and nuns have been scattered to the four winds and a sickening number of them have been killed. The rebels are treating without pity their innumerable victims—peasants, workers, socialists, and republicans of all shades of opinion. The land is drenched in blood and the end is far from sight.

The danger of the Spanish conflict developing into a European war became obvious when competent correspondents like the late Sir Percival Phillips of the *Daily Telegraph* definitely announced that Italian planes were carrying Moorish troops into southern Spain and that the rebel cause was being aided by both German and Italian bombers and pilots. The control of the Mediterranean has become the chief object of their help to the rebels. These benevolent and embarrassing Fascist vultures

are anxious for a share in the spoils of a rebel victory. Britain, France and Russia are adhering to the non-intervention pact. An international brigade of volunteers from all countries and many Russians are assisting the Spanish Government.

Meanwhile, the war drags on with savage and intense ferocity, and beleaguered Madrid lifts its eyes to the proletariat and peoples of the world after heavy rebel bombardments. Few will doubt the legality of the Spanish Government, and that General Franco's coup is a rebellion against a constitutionally elected body. The privileged classes, the army, and the church to salvage their own material interests, has deliberately unloosed a reign of terror, opening the path to the revolution of infuriated masses bent upon wiping out Fascism and establishing a democratic rule.

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Was Alexander Routed in India?

By PROF. H. C. SETH, M.A., Ph.D. (London)

THE early European historians had made a great hero of Alexander, and this tradition is kept up by most of the modern European historians. There is no doubt that he overran Persia and shattered into pieces the once mighty Persian empire which, in the previous centuries, always took the offensive against Greece. But it has also been tacitly assumed that he was equally successful in India. Unfortunately there is no Indian account whatever from which the one-sided statements of the early Greek and Roman historians could be corrected. But if we carefully read even in between the lines of the accounts left by the early European writers like Arrian, Curtius, Diodoros, Plutarch, and Justin, we do not feel so certain of Alexander's returning victorious from India. In this article we want to discuss briefly the grounds on which we think that Alexander's forces were routed and driven out of the country with tremendous losses amounting to complete discomfiture.

Alexander's Indian campaign began in the region between the Hindukush and the Indus, which was then occupied by the Kshatriya tribes known as Acvakas (Greeks called them as Assakenois). The Acvakas offered a terrible resistance to Alexander. He had to fight every inch of the ground, and it took him nearly nine months to subdue the people of this region. Alexander committed gross atrocities in this region. Like Tyre and Persopolis in Persia, he burned many flourishing cities here too. At many places many inhabitants, including women and children, were put to the sword. These Hunic barbarities of Alexander must have completely alienated the sympathies of the people here. The Acvakas could not concentrate on any single place, as they had to defend every post against the avalanche let loose by Alexander, so destructive of life and property. They made a last stand at Aornos, a very strong and strategic fortress near the Indus. After a few days' siege, Alexander took Aornos, as the Acvakas retired into the interior of the mountains. Curtius observes: "It was the position rather the enemy Alexander had conquered." Alexander

placed Aornos under the Indian Cacigupta.* Obviously, Cacigupta belonged to some ruling family in this region. It was a general practice of Alexander that he put in charge of the areas he conquered either the vanquished ruler or some other equally influential person belonging to that area. He did the same in case of Poros and the king of Takshcilla. This was the only way in which he could get the support of the otherwise absolutely alien people for his further advance. Arrian calls Cacigupta as the satrap of Acvakas. Cacigupta appears to be a very enterprising person and a great opportunist. He had gone to Bactria to help the Persians in their fight against Alexander. After the Persians were defeated in this last stand of theirs, Cacigupta went over to Alexander, and now Alexander left him in charge of strategically the most important place west of the Indus, as Aornos commanded the passage back to Persia through the Punjab. In any subsequent developments in the area lying between the Hindukush and the Indus, we have to account for three persons: (1) Cacigupta, (2) Tyriespes, Persian satrap at the foot of the Hidukush, (3) Nicanor, one of his own Generals whom Alexander left here.

Alexander's passage east of the Indus was facilitated because of the alliance he had already formed with Ambhi, king of Takshcilla. The cause for this highly unpatriotic conduct on the part of Ambhi seems to be his jealousy of Poros who, even before Alexander came to India, had started in alliance with the king of Abhisar on a career of conquest. It appears that Abhisar was also in alliance with his neighbours Acvakas. He had sent them help against Alexander and also received fugitives from the west of the Indus. Though he sent some presents to Alexander, yet he kept back the envoy sent by Alexander and was getting ready to join Poros. Alexander got to know about the double game Abhisar was playing, and before the latter could take his forces to

* See "Did Chandra Gupta Maurya belong to North-Western India?"—*Annals of the Bhandarkar Oriental Research Institute*, Vol. XVIII, Part II, 1937.

join that of Poros, Alexander and Ambhi moved hurriedly and confronted Poros on the bank of the Jhelum.

Poros gave a tough fight to Alexander. The Greek army was thoroughly shaken and alarmed. As Plutarch remarks: "The combat with Poros abated the spirit of the Macedonians. It was with difficulty that they had defeated an enemy who brought only 20,000 foot and 2,000 horses in the field." Alexander's forces several times outnumbered the forces of Poros. As Plutarch tells us, Alexander entered into India with no less than 120,000 foot and 15,000 horses. These figures are not surprising, as we know that he had at his disposal the resources of the whole of the big Persian Empire.

There is no Indian account of the battle of Jhelum. But even from the Greek and Roman accounts, it seems that the battle did not end so decisively in favour of Alexander. Curtius gives the following account of the terror caused in the ranks of the Greek army by the elephants.

These animals inspired great terror and their strange dissonant cries frightened not only the horses which shy at everything but the men also and disordered the ranks, so that those who just before were victorious began now to look round them for a place to which they could flee. Alexander thereupon despatched against the elephants the lightly armed Agrianians and the Thracians. They assailed the elephants and their drivers with a furious storm of missiles, and the phalanx, on seeing the resulting terror and confusion, steadily pressed forward.

Some, however, by pursuing too eagerly, so irritated the animals with wounds that they turned their rage upon them and they were in consequence trampled to death under their feet, thus warning others to attack them with greater caution. The most dismal of all sights was when the elephants would, with their trunks, grasp the men, arms and all, and hoisting them above their heads, deliver them over into the hands of their drivers. Thus the battle was doubtful, the Macedonians sometimes pursuing and sometimes fleeing from the elephants, so that the struggle was prolonged till the day was far spent.

The subsequent events also do not suggest that the battle of Jhelum ended in Alexander's favour. Poros was recognised as an independent monarch. It is more likely that henceforward Poros used Alexander as a tool for his further conquest eastwards, just as Ambhi tried to use him to crush Poros. In any case,

Poros succeeded in extending his domains up to the Beas.

After the battle of Jhelum, we do not hear much of Ambhi, king of Takshcilla. Perhaps, the very reason which made him ally with Alexander now drew him away. Alexander was leaving Poros too powerful. As regards Abhisar, Alexander demanded his personal presence and threatened to invade his kingdom in case of non-compliance. But Abhisar never turned up. We shall presently account for this bold attitude on the part of Abhisar.

In between the Jhelum and the Ravi there was no fighting. Both the rivers, the Chenab and the Ravi, were crossed without any opposition, which shows that the influence of Poros and, perhaps, his domains already extended up to the Ravi. Between the Ravi and the Beas, there was terrible fighting again with the Kshatriyas. As we have already mentioned, the territory between the Ravi and the Beas was also annexed by Poros as a result of his campaigns along with Alexander. But at the bank of the Beas, Alexander's army suddenly threw down its arms and refused to go any further. All the threats and entreaties of Alexander were of no avail and he was forced to order retreat. The explanation given by the old Greek and Roman historians is that Alexander's soldiers and even his generals got tired and home-sick. This does not adequately explain the conduct of an army which had been shown so far uniformly successful.

We raise another important question. Why was it that instead of retiring with his tired and home-sick forces through the north-west the way he came and where lay the territories he had conquered, Alexander chose to take them through Sindha and Makran? He knew that as soon as he had got beyond Poros' territory (which seems to extend in the south as far as the confluence of the Ravi and the Chenab) there would be terrible fighting again. The old Greek and Roman historians want us to believe that it was lust for new conquest which made Alexander take that disastrous course. The army which mutinied at the banks of the Beas and successfully dictated terms for retreat could as well have insisted on retiring through the

conquered territories. It would then have been the march back of a victorious army. The truth seems to be that the passage back to Persia through the north-west was blocked for Alexander and his army, and they were forced to retire by way of Sindh and Makran. To understand it properly, we have to go back and see what was happening in the region between the Hindukush and the Indus, where Alexander's atrocities had left such burning wounds.

At the time when Alexander was camping near the Ravi, Acvahas rose in rebellion against him west of the Indus. They killed the satrap Nicanor. It is suggested that the revolt was suppressed by the Persian Tyriespes and some Greek forces from Takshcilla. This does not appear to be true. In the first place, perhaps, Tyriespes was a party to the revolt. We learn that Alexander subsequently replaced him by another Persian satrap who, it seems, never took up that position. Secondly, it cannot be believed that it was so easy to suppress a people whom Alexander himself with a large part of his army failed to subdue even during his nine months' campaign.

As regards Cagigupta, opportunist as he was, he perhaps assumed the leadership of this revolt.* The magnitude of this revolt must have been very great. Acvahas had now time to gather up. Evidently Abhisar had joined them, it was why he could flout Alexander's order for personal presence. King of Takshcilla had also, perhaps, joined them. It was thus for the first time that, perhaps, a force equal in numbers to that of Alexander had got up behind his back. After the shaking he had at the battle of Jhelum against Poros, could he risk a battle with this tremendous force which had gathered behind him like a cloud and which threatened complete destruction in case of the slightest failure. We now understand why the Greek forces took sudden fright at the banks of Beas and tried to hurriedly retire the way of Sindh and Makran.

* For certain very strong reasons, our surmise is that Cagigupta and Chandragupta Maurya were identical. But this question cannot be raised here, as this article would become too long.

The morale of the Greek army was completely broken in this retreat of theirs. Before the fighting started with Mallois, Greek army once again was about to revolt and Alexander had to risk his life more than once to keep it together. In one of the battles with the Mallois, Alexander was almost hacked to pieces. One wonders how he outlived the wounds and the blows he received there. Plutarch gives the following account of the incident: "He was very near being cut in pieces by the Malli, who are called the most warlike people in India. He had driven some of them from the wall with his missive weapons and was the first man that ascended it. But presently he was up, the scaling ladder broke. Finding himself and his small company much galled by the darts of the barbarians from below, he leaped down into the midst of the enemy. They attacked him hand to hand and wounded him through his armour with their swords and spears. One of them standing farther off, drew an arrow with such strength that it made its way through his cuirass and entered the ribs under the breast. Its force was so great that he gave back and was brought upon his knees, and the barbarian ran up with his scimitar to despatch him. Peucestas and Limnaeus placed themselves before him, but one was wounded and the other killed." Finally, Alexander received a severe blow from a bludgeon upon his neck. He was carried senseless to his camp by his soldiers after they broke through the walls. The infuriated soldiers fell on the inhabitants of the town and put to sword all including women and children.

It will be difficult to find a parallel in human history to the atrocities committed by the Greek army throughout the whole of Sindh. Everywhere bitterest feelings prevailed against Alexander. The carnage of blood was, perhaps, necessary to get back alive from India. Alexander's design seems to have been to get out of India by sea. But escape that way was impossible because of the monsoon tides, as it was in August that he reached the Indian Ocean. Alexander left the fleet of boats in charge of Nearchus and with greater part of the army retired through the Makran desert.

The Oritae and other tribes in Baluchistan were also up against Alexander; it was with difficulty that he could subdue them and obtain some provisions. But as he advanced further towards the desert, they killed the satrap Apollophanes. Thus the possibility of getting regular supply of provision was cut away. Strabo had given the following account of the march through the Makran desert:

Alexander suffered sorely all throughout his march, as his road lay through a miserable barren country. He was equally unfortunate in the matter of provisions, which were not only brought from a distance, but brought so seldom and in such small quantities that the army suffered greatly from hunger, while the beasts of burden broke down, and the baggage abandoned both on the march and in the camp. The army was indebted for its salvation to the dates and pith of the palm trees.

In addition to the want of provisions, the scorching heat and the depth of the sand and its burning heat were hard to bear. In some places, too, there were high ridges of sand, so that besides the difficulty of lifting the legs as out of a deep hole, there were ascents and descents. It was necessary also, on account of the watering-places, to make long marches of 200, 400, and even at times 600 stadia, and generally by night. The camp was pitched at a distance from the wells, to prevent the soldiers from drinking to excess from thirst; for many of them threw themselves into the water in their armour, drank of it, and sank below the surface till life was extinct, when their bodies became swollen and corrupted the shallow waters of the cisterns. Others exhausted by thirst lay exposed to the sun in the middle of the road. Their legs and arms twitched convulsively and they died like persons seized with cold and shivering. Some turned aside from the road to indulge in sleep, overcome with drowsiness and fatigue. Being thus left behind, some of them lost their way and perished from utter destitution and the heat. A winter torrent again, which burst upon them in the night time, destroyed many lives and a great quantity of baggage, besides sweeping away a considerable portion of the royal equipage.

Many were choked by eating unripe dates. Snakes formed another source of danger; for on the sand-heaps there grew a plant under which they crept to hide themselves. Their bite was uniformly fatal. The Oritae, they said, smeared their arrows, which were made of wood and hardened in the fire with deadly poisons.

A greater part of Alexander's army was thus destroyed in this desert.

The fleet of boats under Nearchus, which was forced to take to sails during the monsoon because of the hostility of the natives had, perhaps, an equally disastrous fate. In writing the history of Alexander, European historians

have created a good deal of fiction. The boats which had started sinking even in the Punjab rivers are supposed to have successfully withstood the Indian ocean in the monsoon. But the following account of the meeting of Alexander and Nearchus, after the latter is supposed to have landed the fleet safely at the Mianb river, tells its own tale:

"Blackened by exposure and clothed in rags, Nearchus was unrecognised till he announced himself to the messenger sent to look for him. Even Alexander himself at first failed to recognise his Admiral in the extraordinary apparition that was presented to him in his camp" (p. 167, "Gates of India."—Holdich.)

Thus ended Alexander's invasion of India and with it his career, as soon after he died of broken heart, fatigue, and excesses. Plutarch makes him lament his fate in India as follows:

Among the Indians I was everywhere exposed to their blows and the violence of their rage. They wounded me in the shoulder and the Ghandridai in the leg, while among the Mallois a shaft shot from a bow lodged its iron point in my breast. A club too struck me a blow on the neck.

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A Novel of Christian Life in South India

BY MARJORIE LADDEN

MISS H. KAVERI BAI is to be congratulated on giving us an absorbing story of old-time life in Madras. Her heroine, Meenakshi (Meenakshi's Memoirs by Miss H. Kaveri Bai, B.A., L.T. G. A. Natesan & Co., Madras. Rs. 3) is the grand-daughter of a Pariah convert to Christianity. He, and his wife also, must have been persons of very strong character and of much ambition; for by dint of scrimping and saving in the very smallest details, they managed to lift that family out of the ranks of the utterly poverty-stricken into comparative affluence.

As money increased, so did also the desire of the younger generation to conceal their lowly origin. Though Miss Kaveri Bai's is more an ironic than a humorous pen, we cannot but smile at the efforts of these poor people to pose as Brahmin Converts, and to affect a gentility and refinement that was still far beyond their reach.

The plot of this volume is a sad and sordid one, but none the less one feels that it is sadly true to life. If one may offer a criticism, it is that the solution seems rather long postponed; for the reader can guess the secret of Meenakshi's guilty mother long before it is revealed. However, the main appeal of the book lies not on the plot, nor in the rather prolonged moralisings of Meenakshi, but in the very interesting and minute details of the lives of two or three generations of a converted outcaste family, and in the picture of lower middle class life among poor Indians and Eurasians in the Madras of some forty years ago.

Miss Kaveri Bai has some interesting remarks and criticisms to offer on the work of the earlier Christian Missionaries and on the accusation of ingratitude and want of the spirit of service among Christian Converts directly they have raised themselves out of their humble position. She offers a sincere tribute to Missionaries for their work in first "breaking the fetters of centuries" and in civilising and educating these great masses of down-trodden ones to whom their own fellow-countrymen offered no hope of freedom from degradation. But she also has some criticisms to level that should offer food for thought.

Altogether, this is a fine and sincere piece of work and should be eagerly read by all those who find interest in the history of the gradual uplift of the toiling masses of India into a life that is both physically and spiritually on a higher plane.

Meenakshi's Memoirs

A Novel of Christian Life in South India

By Miss H. KAVERI BAI, B.A., L.T.,

Head Mistress, Government Secondary and Training School for Women, Berhampur.

This is a story depicting the life and fortunes of an Indian Christian family with its setting in Madras and South India generally. Apart from the story, the moral of which is a powerful plea for true Christian life, there are vivid portraits of persons and places interwoven with incidents that stick to one's memory.

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INDIAN AFFAIRS

BY "AN INDIAN JOURNALIST"

Dismissal or Resignation

SINCE the Working Committee passed its resolution in Allahabad, pointing out the inadequacy of the pronouncements made by Lord Zetland and Mr. Butler to the requirements of the situation, the Secretary of State has made another statement to which political India has given considerable attention. Gandhiji, while acknowledging its conciliatory tone, is unable to concede that it is any contribution to the removal of the deadlock. Other Congressmen have echoed this sentiment and the warfare of words is now centred on a new slogan—dismissal or resignation. While both are identical in import in political parlance, Gandhiji has a preference for the former, which to many outside the ranks of the Congress is un-understandable.

Meanwhile, Conferences of Congress Legislators in U. P. and C. P. have insisted on the summoning of the Legislatures without delay. Congress legislators in Madras and Bombay have made the same demand in the shape of letters to the respective heads of Provincial Governments. And the demand for calling the legislatures is becoming more and more imperative.

While there seems no near prospect of ending the *impasse*, some Europeans of Bengal have thought fit to butt in with an uncalled-for letter to the *Statesman*, saying that "no useful purpose will be served by attempting to bridge the gap between the Governors and a party which is avowedly pledged to destroy the Act". And so goes on this endless warfare of words. It is a pity that even so great an occasion as the King's Coronation has not been utilised to end the deadlock with a generous gesture of grace and goodwill.

Mr. Baldwin and India

Mr. Stanley Baldwin made his last public speech as Prime Minister at the Empire Day Coronation Banquet in London and was greeted with a remarkable demonstration of affection.

Referring to India, the Premier said that India was an Empire within an Empire and contained Principalities to which the attributes of Sovereignty were attached. Of the many dynasties that had ruled India, none had held such universally undisputed sway as the Monarchy.

The Gaekwar of Baroda, responding, referred to the New Constitution and admitted that it was a welcome step towards India's goal of being a great autonomous unit within the British Commonwealth of Nations, "though a more rapid, extensive and progressive step would have been preferred by his countrymen".

Indeed, the greatest weakness of the Empire is that it is made up of unequal units enjoying different degrees of freedom. If the unity, of which the retiring Premier spoke with such eloquence, is to be real and lasting, there is need for a more wide-spread infusion of that element of democracy and equality of which we hear so much on festive occasions. If, as H. H. the Gaekwar shrewdly pointed out, "the happiness of the peoples was the test by which all forms of governments and all constitutions would come to be judged", the present Constitution stands condemned. For, as has been so often observed, "no people can be happy so long as they feel that the shaping of their destiny is not in their hands". And Imperial unity can hardly be attained by a forced union of disgruntled units.

JUNE 1937]

INDIAN AFFAIRS

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Congress—Muslims

The Congress President's drive to enlist Muslims in the Congress fold is steadily bearing fruit. An informal Conference of what are known as Congress-minded Muslims met at Allahabad in the third week of May, and there was a frank and free discussion on the question of Muslims and the Congress and various difficulties and impediments which Muslims are alleged to have to meet in the course of Congress work among the Muslim masses. At the end of three days' deliberation, the following resolution was adopted:

This Conference is unanimously of opinion that the only right policy and correct attitude for Muslims to act upon and adopt is to join unconditionally the Indian National Congress and participate in the struggle for the freedom of the country.

Both the Jamait Ulema and the U. P. Muslim Parliamentary Board discussed the question of co-operation with the Congress at their respective meetings in Lucknow. The former avows its identity with the Congress in so far as the attainment of freedom of the country is concerned, but urges that

it is the final duty of the majority community to satisfy the minorities and think out means of creating feelings of confidence and love in the minorities.

The latter is against joining the Congress in its policy of wrecking the Constitution and urges a common and agreed legislative programme provided

the communal award and separate representation in local self-governing bodies will be allowed to stand till an agreed settlement is arrived at.

So we are no nearer the solution now than before.

The Nehru—Jinnah Controversy

A brisk controversy has been going on between Pandit Jawaharlal, President of the Congress, and Mr. M. A. Jinnah, President of the Muslim League. Mr. Jinnah reiterates the Muslim demands while Mr. Nehru swears by the Congress programme. The latter's appeal to Muslims to join the Congress has offended the Muslim leaguers, and Mr. Jinnah and his colleagues claim that their co-religionists should be approached only through their accredited leaders, i.e., themselves. Addressing a joint meeting of Europeans and Indians in Bombay, Mr. Jinnah observed:

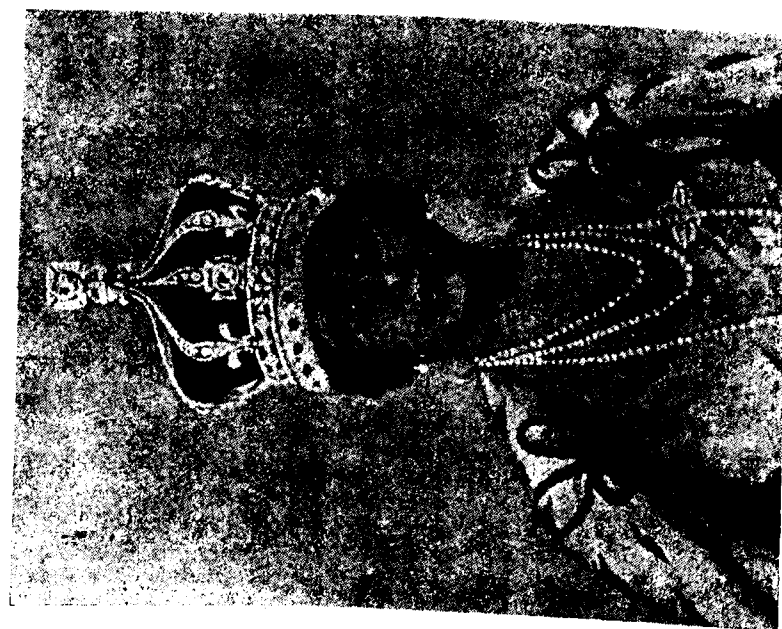
"If I were the Zaglul Pasha of India, I would have called the representatives of the minorities and granted their demands forthwith."

He emphasised that prior to the establishment of any popular Government in the country, the communal problem must be solved. Asked, at the end of the meeting, how he reconciled his desire for the freedom of the country with his objection to the Congress efforts to establish contacts with Muslim masses, Mr. Jinnah replied that he was fundamentally opposed to the policy, programme and methods of action pursued by the Congress. Pandit Jawaharlal, in a rejoinder to Mr. Jinnah's statements, invites the latter to organise a party on a political and economic basis in order to fight on the democratic plane. The Congress President refuses to admit the political entity of the League in same way as he refuses to admit that of the Hindu Mahasabha or other communal organisations.

THE CORONATION



H. M. KING GEORGE VI



H. M. QUEEN ELIZABETH
who were crowned at Westminster Abbey on May 12.

THE Coronation of King George VI and Queen Mary was celebrated with all pomp and circumstance at the historic Westminster Abbey on May 12. The ceremony itself was a purely religious function, and as the Archbishop of Canterbury truly claimed in the course of his broadcast—"the Coronation Service represents the whole course of the national history of England". In these times of revolution, restlessness and confusion, said the Primate

many nations in the civilised world must be impressed by realising that the King was being crowned in the same ceremony as his predecessors of a thousand years.

On the eve of the Coronation, the Premiers of Canada, Australia, New Zealand and South Africa and the representatives of India and the Colonies presented loyal addresses to His Majesty at the Buckingham Palace. Sir Mahomed Zafrullah Khan, on behalf of the Government and people of India, tendered loyal greetings to His Majesty and said:

The growth of responsible Government in the Dominions has served to strengthen the foundations on which the British Throne reposes, and I am convinced that the same will be the case in India.

H. H. the Maharajah Gaekwar of Baroda, speaking on behalf of the Princes, declared:

No one holds the British Crown and the Sovereign who wears it in greater reverence than we do and there is none readier to answer the call of the King-Emperor in time of need.

His Majesty's speech in acknowledging the greetings from all over the Empire was couched in moving terms. "To-day," said His Majesty,

the world is harassed by perplexity and fear. In this family of nations, linked by ties alike flexible and firm, we have inherited from our fathers the great traditions of liberty and service. I am confident that whatever life may bring to us, we will continue to work together to preserve this

noble heritage so that we may hand it unimpaired to those who come after.

The Coronation Service was carried through with the utmost solemnity, while scenes of unparalleled splendour and enthusiasm marked the historic pageantry. Seated in his room at the Palace, His Majesty gave his message through the microphone—a message of peace and kinship and security. "I felt this morning," he said,

that the whole Empire was in very truth gathered within the walls of Westminster Abbey. I rejoice that I can now speak to you all. If, in the coming years, I can show my gratitude in service to you, that is the way above all others I should choose.

Indeed, it was this sense of kinship and security in the Commonwealth that was the key-note of the occasion.

Speaking of the significance of the Coronation, General Smuts declared in his speech at Capetown that a new chapter had opened in Constitutional Government.

If these celebrations are unique, so is their character. Here for the first time we have a King of Kingdoms spread over the whole globe. The greatest constitutional advance in history was accomplished without a hitch and stood the severest test of its inherent soundness. Our Commonwealth of Nations is the largest peaceful unit which has ever existed. If we were outside this circle without its goodwill and support, our position would be far more uncertain and precarious and hazardous. What is possible for a quarter of the mankind is surely not impossible in other three quarters. The greatest peace agencies to-day are the British Commonwealth and the United States.

The Prime Minister's message was couched in similar terms. In his broadcast leading to His Majesty's speech, Mr. Stanley Baldwin declared:

Let us dedicate—afresh if need be—ourselves to the service of our fellows, service in widening circles, service to our home, to our neighbourhood, our county, our province, to our country, to the Empire and to the world. No mere service of our lips, but the service of our lives, as we know will be the service of our King and Queen. God Bless them!

FOREIGN AFFAIRS

BY "CHRONICLER"

The New Irish Constitution

AT the second reading in the Dail of the New Constitution Bill, Mr. de Valera announced that for the present the President's powers would be applied only to internal affairs but could later be extended to external affairs, if the people decided to abolish the Act passed last year in which the King of England's sovereignty in such matters was recognised. Commenting on this, the *Statesman* observes that Mr. de Valera shows statesmanship in thus keeping the door still open for consideration, whether or not the Free State is to remain within the British Commonwealth of Nations.

Staunch republican as he is, he is anxious above all to effect a union between the Free State and the six northern counties, and he must realise that were the Free State to sever all connection with the British monarchy, and therefore with the Empire, the prospects of such a union would vanish. The hope of a United Ireland is cherished by many Irishmen of differing politics and creeds and it can be fulfilled only through the cultivation of mutual understanding and the neglect of old antagonisms.

The Passing of John D. Rockefeller

The death of the veteran American "Oil King" John D. Rockefeller at the great age of 97 marks the passing of the wealthiest and the most philanthropic of Americans. Like so many other millionaires, Rockefeller started from modest beginnings, but he made his fortune as easily as he gave them away readily for causes worthy of his benefactions.

The size of the enormous fortune that he accumulated from oil, banking and other interests was never definitely known, but when he began to withdraw from active business 30 years ago, he was reputedly the richest man in the world's history. His wealth was variously estimated at from 200 to 400 million sterling.

Since then, however, he has given away considerably more than £120 million,

including £50 million for general education, £47 million for the Rockefeller Foundation, £20 million to the Laura Spelman Memorial to his dead wife.

Rockefeller was noted for his plain living, and his generosity was matched only by his enormous wealth. His life will remain an object-lesson to the rich for all time, and the Rockefeller Foundations will remain a monument alike of his generosity and discernment.

Spanish Cabinet Changes

Following the resignation by the Caballero Government of Spain, Senor Negrin on May 16 formed a new Government, which includes Senor Jose Giral (Left Republican) as Minister of Foreign Affairs and Senor Indalecto Prieto as Minister of National Defence. The new Cabinet maintains the same 'Popular Front' formation as that of Senor Caballero, but consists of 9 members instead of 15. The Cabinet includes 8 Socialists and 2 Communists.

One significant feature is the concentration of the ministries of war, air and marine in the hands of the Minister for National Defence, Senor Indalecto Prieto.

The particular task of the new Government will be to unify command of military operations as well as control of economic life, says the Government statement of policy.

The formation of the new Government in Valencia with implied swing to the Right has particularly pleased the Basques as they have three members in it. It is felt, Valencia now realises the importance of the defence of Bilbao for the whole issue of the war.

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FOREIGN AFFAIRS

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Belgian Neutrality

A joint declaration has been made by the British and French Governments releasing Belgium from all her obligations towards them under the Locarno Pact, while continuing to offer assistance to Belgium as undertaken under the Locarno and other agreements.

They have particularly taken note of the determination expressed by Belgium to defend her frontiers with all her forces against any aggression or invasion, and to prevent Belgian territory from being used for purposes of aggression against another State or as a passage or base of operations by land, sea and air; also of her determination to organise her defences in an efficient manner for this purpose.

The Governments have also noted Belgium's renewed assurances of fidelity to the Covenant of the League of Nations and the obligations it involves on League members.

The declaration adds that the release of Belgium in no way affects the existing undertakings between Britain and France.

Mussolini-Schuschnigg Talks

Perfect identity of views between Mussolini and Schuschnigg is recorded, says the *communiqué* issued after the conclusion of the Venice talks. The *communiqué* refers to the systematisation of Danube valley and declares that this cannot be usefully conceived or put into practice without the participation of Germany. The Chancellor and Mussolini fully examined the economic relations between the two countries and stressed on an important contribution to be made in the economic reconstruction of Austria by means of intensive exchange of Italo-Austrian goods.

Prince Nicholas of Rumania

Prince Nicholas, Heir-Presumptive to the Rumanian throne, renounced all his titles and prerogatives, states a *Communiqué* issued at the close of a long meeting of the Crown Council, attended by the Heads of all political parties and presided over by King Carol.

Prince Nicholas in 1931 contracted a secret morganatic marriage with the beautiful Madame Saveanu, the divorced wife of a member of the Russian diplomatic corps.

Prince Nicholas again refused to renounce this marriage in a letter, which was considered at the Council, thus occasioning the Council to deprive Prince Nicholas of all his royal rights.

It is understood that Prince Nicholas will now leave the country as a private citizen.

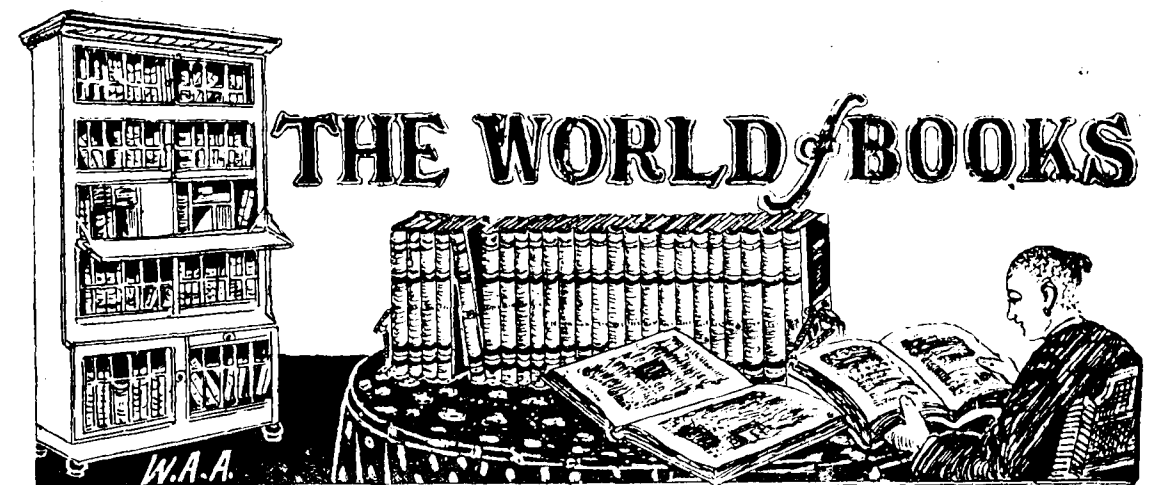
Abyssinia and the League

Ex-Emperor Haile Selassie of Abyssinia did not send any delegation to the League Assembly, which met at Geneva on May 27. He sent a message to the League stating that no useful purpose would be served by attending the Assembly. It is pathetic to think that it cost him an Empire to realise its futility. But the disillusionment is not complete. There is still a faint glimmer of hope.

"While expressing good wishes to Egypt and rejoicing at the fact that she has gained complete international independence," he says, "I reserve the hope that the League will one day obtain complete liberation of the Ethiopian occupied territory."

DIARY OF THE MONTH

- April 24. H. M. the King unveils the first memorial to his father at Windsor Castle.
- April 25. 150,000 workers in jute, paper and cotton mills in Bengal strike work.
- April 26. All-India Congress Committee meets at Allahabad to consider the political impasse.
- April 27. Pt. Nehru and Mr. Jinnah issue counter-statements on the Congress bid to capture Moslem support.
- April 28. Mr. Baldwin unveils a memorial tablet to Lord Grey of Fallodon.
- April 29. Congress Working Committee approves the action taken by Congress leaders in refusing to form the Ministries.
- April 30. Mr. S. K. Roy Chowdhury is elected Mayor of Calcutta.
- May 1. Mr. de Valera issues a scheme for a New Constitution for Ireland.
- May 2. President Roosevelt signs the Neutrality Bill.
- May 3. The All-India Sugar Conference meets in Simla.
- May 4. Pt. Jawaharlal Nehru leaves for Rangoon.
- May 5. Dr. Khan Sahib and other Mahomedan leaders appeal to Muslims to join the Congress.
- May 6. Mr. Baldwin addresses the Commons for the last time as Prime Minister.
- May 7. Airship "Hindenburg" bursts into flames while mooring at Lakehurst resulting in several deaths.
- May 8. H. M. King George pays a tribute to Parliamentary Government at the luncheon to Empire Premiers.
- May 9. Mr. N. C. Kelkar is arrested in the Poona Temple Satyagraha.
- May 10. The Justice Party meeting at Madras condemns the Interim Ministry. —Bengal jute strike is called off.
- May 11. The C. P. "Parallel Assembly" meets in Nagpur and condemns the C. P. Interim Ministry.
- May 12. Coronation of Their Majesties takes place in London.
- May 13. Spanish rebels kill about 3,000 of the Government forces at Taldeo.
- May 14. The Imperial Conference meets in London.
- May 15. Viscount Philip Snowden is dead.
- May 16. Governor-General of Netherlands gives a reception to the Maharajah of Travancore at Batavia.
- May 17. H. H. the Thakore Saheb of Lathi declares open all the temples in his State to Harijans.
- May 18. The 1st East Surrey Regiment Expedition to Himalayas reaches Naumik in Ramganga Valley.
- May 19. The 22nd International Commerce Congress meets in Paris.
- May 20. The Maharajah of Alwar is dead.
- May 21. Viceroy opens the Conference of Boy Scout Commissioners at Simla.
- May 22. The King and Queen review the British Home and Empire Fleets.
- May 23. John D. Rockefeller (Senior) is dead. —World Wireless Conference meets at Bucharest.
- May 24. Mr. Baldwin makes his farewell speech as Premier at the Empire Day Banquet.
- May 25. H. E. the Viceroy opens the Cattle Conference at Simla.
- May 26. Empire Press Union Conference meets in London.
- May 27. Egypt is admitted to membership of the League of Nations at the Extraordinary Session of the Assembly.



INTERNATIONAL LAW. By K. R. R. Sastri, Kitabistan, Allahabad.

The author must be congratulated on bringing out this book on International Law at a time when India is on the threshold of new constitutional changes.

The book is divided into three parts: Law of Peace, Law of War, and the Law of Neutrality. After a brief introduction about the nature and sources of International Law, the author traces the history of the subject and gives many references to show that the subject must have been familiar to ancient Hindu jurists. The Chapters on the Mandates System, International Water Ways, the League of Nations and its Peace machinery are exhaustive and leave nothing to be desired. In the chapter on the International Court, the author has attempted to give an idea of the development of Judicial Legislation by the Permanent Court of International Justice after the manner of Lauterpacht.

The next part of the Law of War deals with both the Laws of War on land and at sea. The author discusses under different headings the main points that arise for consideration and states the conventions of the Hague Conferences, where the first big attempt was made to humanise the conditions in which wars

were then fought. On the subject of maritime warfare also, the discussion cannot be said to be very exhaustive, but the subject of Prize Law has been dealt with elaborately. An useful chapter on Air Warfare, which is bound to play a much greater part in any future war, has also been added.

Under the heading of Neutrality, the author has taken pains to give a number of quotations from ancient Hindu Text-Books to prove that the conception of neutrality was well known in ancient India, though it may not have been so well developed. But the author does not discuss in this chapter the course of the development of the Law of Neutrality in detail as well as the special contribution of the United States of America to this branch of the subject. It would have been better if the author had discussed more fully the difficulties experienced by neutral states to maintain strict neutral obligations in any modern warfare, owing to the extended applications of the laws of contraband, continuous voyage, unnatural service, etc.

The book is, on the whole, a commendable piece of work by one who has made a serious study of the subject and is eager to persuade many more to take an interest in it.

WE ARE NOT ALONE. By James Hilton. Macmillan & Co., Ltd., London. Price 6 sh.

Mr. Hilton is already known as a writer of rare skill in the depicting of character, and in this short and poignant tale he has risen to greater heights than ever. The "Little Doctor" of this story is a fine doctor and surgeon, eternally aware of the needs or terrors of poor, suffering humanity and, therefore, loved and trusted by all who come under his unselfish care. In the ordinary affairs of life, however, he is dreaming and unworldly and, therefore, a constant source of irritation to his narrow-minded and conventional wife. They had one child, Gerald, and probably as the result of the crossing of two such unequal temperaments, the child was nervy and highly-strung almost to the point of disease. Another character comes into the story, the German girl, Leni, whom the doctor takes into his home out of pity as a governess for his child. And from the reaction of these four characters, tragedy comes so suddenly and shatteringly that the two poor victims cannot defend themselves and go uncomplaining to their terrible end.

"We are not alone" is a book to read and to remember.

ECONOMIC CONDITIONS IN MAHARASHTRA AND KARNATAK. By Y. S. Pandit, M.A. Tilak Swarajya Sangh, Poona.

This well-written, compact, and suggestive essay portrays the economic conditions of the Maharashtra and Karnatak. The scientific approach to the subject is evidenced in the chapters themselves which treat with various aspects, such as economic geography, agriculture, industries large and small scale, transport, finance and banking. Mr. Pandit has taken pains to bear an impartial outlook and his statements are well informed and cautious.

THE VOICE OF OMAR KHAYYAM: A variorum study of his Rubaiyyat. By Jamshedji E. Saklatwalla. Qayyimah Press, Bombay.

Omar's philosophy of life has evoked generous enthusiasm in some minds and it has repelled others. Significant extracts from both friendly and hostile critics, bearing on the different aspects of Omar's life and work, have been collected together in this handy volume. The author is eminently well-fitted to interpret the mind of Omar; for he loves and admires this poet. Mr. J. E. Saklatwalla shows how Omar was a master of poetic technicalities and inimitable intricacies with allegorical and mystical symbolism peculiar to all classical Persian poets and has helped to remove much of our misunderstanding of the mystical significance of the tenets and creed as held and practised by the astronomer-poet.

THE COBRAS OF DHERMASHERI. By S. K. Chettiar. Published by Messrs. Higginbothams Ltd., Madras.

This is an interesting collection of thirteen stories, the name of the book being taken from the first story. The author, in the course of his official and judicial work, has keen contacts with several types and in several provinces. He gives vivid and suggestive pen sketches—the persistence of cobra superstition through several generations; the repetition of motor smashes owing to ectoplasmic influences; rape, violation, and murder in village life. There are stories of love and humour as, for example, Ramalingam's love in a tube and lunch with Va Vasour of the carmine lips. The reader will not easily forget Hamimuddin and his lace cap and how it secured Honorary Degrees for the Hockey team. It is an enjoyable book.

ADYAR PAMPHLETS.

- i. The third object of the Theosophical Society, by C. W. Leadbeater.
- ii. Life as ceremonial by Beasant Scott.
- iii. Dr. Besant as a comrade and a Leader by Sir. C. P. Ramaswami Aiyar.
- iv. Communalism and its cure by Theosophy, by Bhagwan Das.

1. The author lays stress on the development of the latent powers in man, which he considers to be the third object of the Theosophical Society. He warns us of the dangers of rash attempts to enter into the practices of the Yogis.

2. The direction given in this book is service to humanity, which eventually is what opens before us the eternal love which we so much long for as our ideal.

3. Sir C. P. Ramaswami Aiyar describes Dr. Besant's strenuous work in India, her career through thick and thin, and the suffering she had undergone.

4. Bagwan Das explains the life-work of the Hindu reformers like Swami Dayananda Saraswati and Swami. Shrad-dhananda, and points out the way by which communal rancour and bitterness could be avoided.

THE MODEL VILLAGE. By A. H. Jaisinghani. Published by Ganesh & Co., Madras.

Amidst the multitudinous discords of modern life, it is refreshing to turn to an ideal of a model village as envisaged by a writer gifted with high ideals and clear expression; a model village with about 800 acres of cultivable land and 60 huts carefully planned to provide all amenities of life and work, aiming at economic order, social harmony, political equilibrium and religious liberty. All social workers will find the book an attractive study in constructive thinking.

INDIAN WHO'S WHO, 1937-38. Edited by Waman P. Kabadi. Yeshanand & Co., Bombay. (Available of G. A. Natesan & Co., Madras. Price Rs. 10.)

"The Indian Who's Who" has come to stay and the fact that a second edition has been called for within a year of the issue of the first, shows the extent of its popularity. The plan of the book is simple: the first section deals with high Government officials; the second with leading men and women in British India; and the third with rulers and prominent personalities in the Indian States. Altogether there are references to over 5,000 names with illustrations wherever possible.

BOOKS RECEIVED

SONG OF ETERNAL PEACE. By M. S. Nirmal. Published by Bhai Amar Singh. The Model Electric Press, Lahore. Price Rs. 2. This is a rendering into English verse of Guru Arjun's Sukhmani from the old original Punjabi. It is in twenty-four cantos with eight verses in each.

THE LIGHTS OF BHAGAWAD GITA. By B. N. Khanna. S. Chand & Co., Delhi. A feature of this edition which distinguishes it from other editions is the inclusion of parallel passages from the poets, philosophers and prophets of other countries.

KRISHNA BAI. By Ramdas. Anandashram Series No. 3. Price As. 4. The saintly life of Krishna Bai comes as a challenge against the belief that women cannot successfully be converted into saints.

MATRICULATION MATHEMATICAL TABLES. By Isaa c Mathai, M.A. Mathai's Publications, Bombay. Re. 1. This booklet will be found by all students a useful companion in the study of Mathematics.

MOVEMENT: A CLUE TO BRAIN ACTION. By Helen Coomber. Faber and Faber, 24 Russell Square, London, W.C. 1.

CZECHOSLOVAKIA AND THE INTERNATIONAL SITUATION AT THE BEGINNING OF 1937. By Kamil Krofta. Orbis Publishing Co., Prague XII, Fochora 62.

THE LITTLE WAY. BY THE REV. P. JOHANNES, S.J. Light of the East Office, Calcutta. Price As. 10.

THEY FOUND GOD. By M. L. Christlieb. George Allen and Unwin, London.

SCEPTICISM AND POETRY. By D. G. James. Allen and Unwin, London.

Hyderabad

MUNICIPAL CONFERENCE

The first Hyderabad Municipal Conference met at the City College, Hyderabad, on May 5. The Conference was organised by the Osmania Municipal Party, which is affiliated to the Osmania Graduates' Association and was opened by Nawab Mehdi Yar Jung Bahadur, Political and Education Member to H. E. H. the Nizam's Government. Mr. Premji Lalji, Chairman of the Reception Committee, welcoming the delegates said that the fact that within three years of the grant of municipal rights to the city, they had been able to gather together to confer on the vital problems of civic life was a very unique thing in itself.

STATE BANK FOR HYDERABAD

The establishment of a State Bank for Hyderabad, coincident with the establishment of Federation, was foreshadowed by the appointment by Government of a strong committee of seven presided over by Mr. S. M. Bharucha, Additional Revenue Secretary, for considering the drafts of two Bills, namely, Land Mortgage Bill and Debt Conciliation Bill.

The Committee is to report in three months.

BEGUM ASHRAFF-UN-NISSA

Begum Ashraff-un-Nissa, who has been awarded the Empire Gallantry Medal in recognition of her meritorious services during the Moti Mahal Fire accident, was congratulated recently at the meeting of the Hyderabad Municipal Corporation, when Mr. Rai Manmohan Lal was in the chair. The Corporation also decided to request Raja Shamraj Rajwant Bahadur to unveil the portraits of Nawab Mehdi Yar Jung Bahadur and Nawab Bahadur Yar Jung Bahadur.

Mysore

MODERN MYSORE

The future of the Indian States in general is now exemplified before our eyes in the present Mysore in particular. There is much in Mr. Padmanabha Iyer's book ("Modern Mysore" by A. Padmanabha Iyer, printed at the Sridhara Printing House, Trivandrum) which should be new to many although there is little that causes any surprise. The condition of Mysore to-day is but the logical, if felicitous, result of the policy pursued so long and so steadily by His Highness and by his very brilliant Dewan Sir Mirza Ismail. This policy possesses an importance which extends far beyond the scope—great as this is—of its positive achievements in the moral and material spheres within Mysore itself. It shows what can be done under enlightened leadership and competent administration by an Indian State.

It is to be hoped that Mr. Padmanabha Iyer's book, which is brightly written and attractively got-up—whilst photographic plates profusely sprinkled throughout the work add greatly to the interest of the author's narrative—will serve to introduce many persons to Mysore and will help them to share the conviction that the future alike of the Indian rulers and of the Indian states lies best and most certainly along the road which Mysore is now leading with justifiable confidence.

MATERNITY BENEFIT

His Highness the Maharajah of Mysore has given his assent to the Bill passed by the Legislative Council, regulating the employment of women in factories some time before and some time after confinement and providing for the payment of maternity benefit to them.

Baroda

POLITICAL TRENDS IN INDIA

H. H. the Maharajah Gaekwar of Baroda, as the spokesman for India at the recent Imperial Conference in London, tendered to Their Majesties respectful greetings and assurances of unswerving devotion and attachment. Nowhere, he said, did the currents of ideas and aspirations flow stronger than in India whose great cities fermented with social and industrial vigour, but much more far-reaching was the fact that the traditional life of the peasant was awakening from its long quiescence.

To what goal would the vast energy now being released lead India's millions? The Gaekwar answered: Politically towards the attainment of full stature as an autonomous unit of the British Commonwealth and socially towards freedom perfected by order and order perfected by freedom. If India had received much from the Commonwealth, she had equally much to give.

ELECTRICITY IN BARODA

Electricity is making great headway in the Baroda State. The total number of units generated in the State during 1935-36 amounted, according to the recent returns, to 26'28 lakhs K.W.H. as against 25'24 lakhs during the preceding year. The sale of energy to consumers amounted to 22'27 lakhs of units as against 20'57 lakhs during the previous year.

Besides the State Electric Works at the capital and Port Okha, there were 10 Electrical Supply Undertakings in operation as against 8 at the end of the previous year. During the year under review, 8 applications for grant of license for supplying electricity to various towns were under consideration of the Government.

Travancore

TEMPLE-ENTRY PROCLAMATION

The Travancore Government has been criticised in some quarters as having inaugurated the Temple-Entry Proclamation as a political stunt. Sir C. P. Ramaswamy Aiyer, opening the All-Kerala Inter-Religious Conference at Alwaye, took the opportunity to combat this notion and explain the fundamental ideas underlying the Proclamation: "Young in years, but old in wisdom, His Highness wanted to break down the spirit of compartmentalism and separatism, which was preventing India from rising to her full stature. His Highness was also anxious that there should not be differences in the sight of God. The remedy was to establish equality and equity and those two principles were the key-notes of the Temple-Entry Proclamation." The Dewan added:

It is not true—and I say this with a full sense of responsibility—that the Proclamation has depleted the temples of Travancore of worshippers. Contrariwise, it has purified the atmosphere in a manner which fulfils our best expectations. I have worshipped at some of our great shrines after the Proclamation and have seen the spirit of fervour wherein the members of these backward communities come to the temples to which they are now newly admitted, purifying themselves and taking greater care than many members of the so-called higher communities to make themselves fit to participate in and receive the incalculable benefit of worship. There has not been a depletion of worshippers from the higher communities, but even if there had been, this spirit of fulfilment, dedication and one-pointed devotion is more than compensation for any such depletion. The spiritual reservoir thus formed is one of our greatest assets, and flowing in fertilising torrents throughout the country it will make for a greater and nobler future for the State and India.

THE MAHARAJAH'S STATUE

Mr. D. P. Roy Chowdhury, the well-known sculptor, has been commissioned by the Temple-entry Proclamation Memorial Working Committee, Trivandrum, to execute a double life-size statue in bronze of His Highness the Maharajah of Travancore.

Bhavanagar**DEBT REDEMPTION SCHEME**

The question of agricultural indebtedness is at present engaging the attention of almost all the Provincial Governments in India. Naturally, therefore, the practical manner in which the State of Bhavanagar has tackled the problem is full of interest to the public in all other States and Provinces as well. *Roy's Weekly* of Delhi did a public service in reviewing the results of the operations in the State of Bhavanagar. In a series of articles in that paper, "N. M. S.", who is obviously a well-informed official of the department concerned, has reviewed the working of the scheme. We are glad to find the articles reprinted and presented to the public in the more handy form of a pamphlet of 30 pages (available of *Roy's Weekly*, Delhi, or the office of the Revenue Commissioner, Bhavanagar). For most of the measures of reform indicated in these pages have been either adopted or in process of adoption, and other States and Governments interested in such problems can hardly fail to profit by the example of Bhavanagar.

Gwalior**RURAL DEVELOPMENT**

At the Banquet on Coronation day at Gwalior, H. H. the Maharajah in his speech said that the Viceroy's efforts to improve the lot of the masses had evoked the response in his state. An elaborate scheme for rural development was under the consideration of his Government and would be launched at an early date. The Maharajah remarked that the greatest ambition of his life was to do all that lay in his power to make Gwalior a model State. Various important reforms to improve the efficiency of public services and the utility of various public institutions were engaging his attention.

Sonepur**THE SONEPUR RAJ**

The death of Maharajah Sir Bir Mitrodaya of Sonepur in April last marks the end of 35 years of beneficent rule in what is known as the granary of Orissa. One distinguishing feature of the late Maharajah's rule was the creation of Trust Funds amounting to some 22 lakhs, the interest on which is being devoted to education, irrigation and other objects of public interest in the State. The Maharajah was made a K. C. I. E. in 1918. Two outstanding services of his were the constitution of the High Court for the State and of the Bichar Samiti consisting of elected members to devise practical schemes for agricultural and industrial improvements.

His successor Maharajah Sri Sudhansu Sekhar Sing Deo, who has received liberal education in a Calcutta College, will, it is fervently hoped, continue the beneficent activities of his father, the late Maharajah.

Lathi**HARIJANS IN LATHI STATE**

Following the lead given by the Maharajah of Travancore and Baroda, the Thakore Sahib of Lathi of Kathiawar States declared open for all Harijans Annakshetra Temple in Lathi State.

Performing this ceremony, the Thakore Sahib stated that none of the Hindu scriptures supported the present practice of barring Harijans from temple-entry. His Highness added: "I feel by performing this ceremony to-day, I am only righting a great wrong. Harijans will enjoy the same rights as the rest of my subjects in all matters."

INDIANS OVERSEAS**South Africa****INDIAN SETTLERS IN SOUTH AFRICA**

The Colonial Born and Settlers' Indian Association sent a message of welcome and loyalty to Sir Patrick Duncan, Governor-General of South Africa and Lady Duncan. A warm reception was accorded to Their Excellencies in Capetown in which leading Indians participated.

The Governor-General, replying to the address, said: "From now on, it is my duty and my intention to know no distinction between citizens, no favour or disfavour based on political differences. In that same spirit, I shall look confidently to all South Africans, whatever their political affinities or associations may be, to accord to me that co-operation and support which are necessary to the adequate discharge of my office."

MR. HOFMEYR AND INDIA

Mr. Hofmeyr was the guest of honour at a dinner given by Sir Raza Ali at Capetown on May 1, which was attended by a distinguished gathering of people prominent in the life of South Africa.

The Agent to the Governor-General paid a tribute to Mr. Hofmeyr's sympathetic responsiveness, which had made such a great impression in India during his recent "Goodwill" tour by Union Parliamentarians.

Mr. Hofmeyr said that he could not help feeling that the solution of the difficulties in India was just around the corner.

"I am confident there is goodwill on both sides. India will progress along the path of constitutional development slowly like the Union, but she will arrive at the same happy goal of complete autonomy within the British Commonwealth of Nations, the basis of which would be very far from complete, without the contribution India can make to its value and work in the world."

INDIAN PRISONERS IN SOUTH AFRICA

The Indian Colonial Association has received from South Africa a copy of the memorandum, which has been submitted to the authorities there for inquiry.

The Memorandum does not ask for privileges or concessions but asks for human treatment. It asks that, when in jail, Indians should be kept separate from natives and those suffering from contagious diseases.

The Memorandum also deals at length with the question of recruitment of Indians to the Police Department, pleading for better status during employment.

Malaya**INDIANS IN MALAYA**

Rao Sahib K. A. Mukundan, Agent to the Government of India in Malaya States, returned to Madras recently after the end of his term of office in Malaya.

Interviewed by the *Hindu* Representative, Rao Sahib Mukundan said that many gratifying changes had taken place in the condition of Indians in Malaya by way of increased wages and better living conditions. He also stated that there was now a better understanding between the employers and the employees.

Regarding permanent settlement of Indian labourers in Malaya, Rao Sahib Mukundan said that he believed that if it were to be a success, the labourers should be told that they were not liable to be turned out and that they would be given reasonable security of tenure. He also hoped that a time would come when Malaya need not have to depend on India for labour. The Indian population there now would, he said, become domiciled and there was ample indigenous labour.

Zanzibar

ZANZIBAR BILLS

Three Bills have been published in the official *Gazette* of the Zanzibar Government. They are: (1) A Bill to provide for the Settlement of Mortgage Debts secured on lands owned by Arabs and Africans; (2) a Bill to restrict the Voluntary Permanent Alienation and Mortgaging of Lands owned by Arabs and Africans; and (3) a Bill to Regulate and Control the Purchases, Sale and Exportation of Cloves. These Bills are based on the decrees passed early this year.

Mr. Tyab Ali, Leader of the Indian Community, Zanzibar, who had come to Simla at the invitation of the Government of India in connection with the consideration of the anti-Indian legislation in Zanzibar there, interviewed at Bombay said that he was quite satisfied that the Government of India were in earnest in their endeavours to see justice done to Indians in Zanzibar.

Abyssinia

INDIAN FIRM IN ABYSSINIA

The Government of India, in consultation with His Majesty's Government, have been giving their anxious consideration to the question of the expulsion of the Indian firm of Messrs. Mohamed Ali from Abyssinia by the Italian Government.

The present position is that, as the result of the representations made in Rome by His Majesty's Government, the Italian Government have undertaken to allow complete liberty of action to the firm in carrying out liquidation. They have also agreed to grant a reasonable period in which this liquidation may be carried out, and have fixed no time limit either for liquidation or for the withdrawal from Abyssinia of those employees

of the firm who will be charged with the carrying out of the liquidation proceedings.

In view of these developments, the Government of India have decided that no useful purpose can be served by imposing measures of retaliation, which might well produce increased difficulties.

Burma

INDIA AND BURMA

"I have come here as the bearer of a message of Goodwill from India," said Pandit Jawaharlal Nehru, replying to a civic address presented to him by Dr. Alan Murray, Mayor of the Corporation of Rangoon. The function was held at the City Hall and was largely attended.

The Congress President added that Burma and India must still work together, though now geographically separated by England, and appealed for co-operation and preservation of the friendly spirit between Indians and Burmans.

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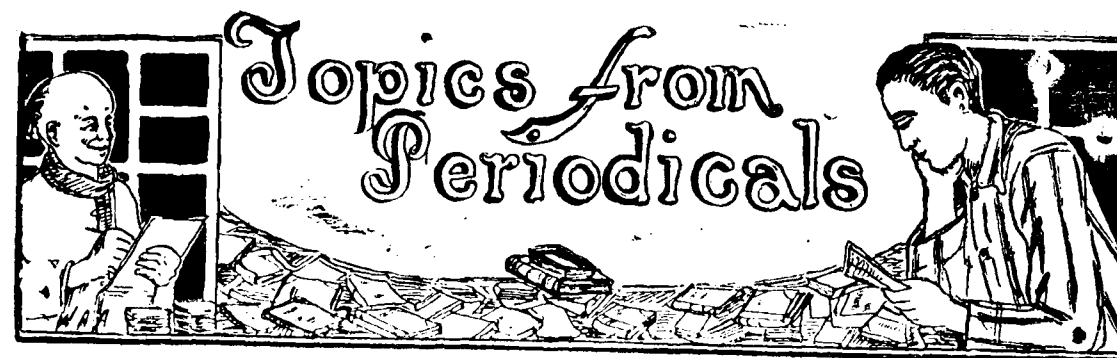
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S. GURUSWAMI PILLAI,
Secretary.

E. June '37,



THE POLITICAL CRISIS

The deadlock in the provinces is a theme for endless arguments and there is no prospect of the controversy ceasing until Government and the Congress set aside any idea of prestige and face facts squarely. Yet, observes Mr. Edward Thompson in *Time and Tide*, the tactical advantages are with Congress in the coming struggle.

The Indian Governors could not have given the assurances for which Mr. Gandhi on the plain ordinary meaning of words certainly seemed to ask. But this will weigh nothing with outside opinion which will more and more believe that all that was asked was that there should not be continual bureaucratic interference with elected parliaments and that this assurance was refused. It is a grim time for us British. Just as we were creeping back to some measure of international respectability, are the Coronation junketings to be accompanied by lathi-charges and thousands of arrests of our fellow-citizens? When our trans-Atlantic guests have left and are licking their financial wounds, are they going to hear reports which make them think that after all there is not all that basic difference between John Bull and the conquerors of Abyssinia?

The writer is of opinion that India is losing its chance by refusing to work the constitution. And yet there is point in Congress refusal.

For example, India has been given a Constitution under which she is forbidden, no matter how sound financially, to touch foreign officials' salaries.

In inserting such a disability into the Constitution, the British people sank below their own standard of self-respect and fairness and did something which you will find no one outside these islands to defend. For, India's poverty is something that appals all visitors.

The administration is indefensibly top-heavy. It is argued that to cut down top expenses is cheese-paring meanness.

The fact nevertheless puts us in the wrong, especially when India is denied the right to touch it.

The Congress is also helped, says Mr. Thompson, by the way the past is waking again. India is looking beyond its mere administration and its actual relation with England.

One quite new element in the present clash is a feeling of contempt for us. The historian will one day see in the Hoare-Laval proposals episode the turning-point of the British Empire. One of the most perplexing things that ever happened is that it should have been a Conservative Government that threw the Empire away in the interval between Ottawa and General Franco. A party to which belong nearly all our soldiers and administrators has displayed less Empire sense than the wildest socialists could have done. As one result, whereas ten years ago many Indian nationalists felt regret at the thought for passing outside the empire—felt, in fact, much as St. Paul did about the Roman Empire of which he was so proud a citizen—they now regard the Empire as something bogus about to pass swiftly from the scene.

Another factor that embarrasses England is her alliance with the Princes. They have a disproportionate pull in the constitution to which they are supposed to lend balance. But the safeguards are just the seeds of revolution and hatred. And Mr. Thompson warns:

When the American revolution came, it was not the taxation without representation that aroused hatred and determination to fight to the death. It was some psychic image, the shadow cast by things in eighteenth-century England which, when reflected in the New World, made men see red. In a similar shadow cast to-day in India, both the higher administration—which can talk so glibly, and to sympathetic hearers so convincingly, of safeguards, minorities, and the rest—and the Princes, the Higher Administration's allies, have merged into one composite ogre. And not in Congress circles only, but also among many Indians still reluctantly supporting Government as their one sure barrier against civil war, there is as strong a wish to sweep this creature away as ever men felt at Lexington or Concord.

THE CORONATION CEREMONY

The *World Digest* for May gives a condensed version of an article by F. E. Baily in the *Ladies' Journal*, giving colourful details of the Coronation Ceremony in England. The ceremonial begins with the entrance of the King and Queen into Westminster Abbey. The King, standing by his Chair, shows himself to the assembled people and the Archbishop of Canterbury, turning to all sides of the Abbey, says:

Sirs, I here present unto you King George, the undoubted King of this realm: Wherefore all you who are come this day to do your homage, are you willing to do the same?

It is then the part of the people to signify their willingness by crying out: "God save King George!" After this the trumpets sound.

Next follow the Litany and the Communion Service and a sermon by one of the bishops. The Archbishop then goes to the King and administers the Coronation Oath, first asking the King:

"Sir, is Your Majesty willing to take the oath?"

The King answers: "I am willing."

Then the Archbishop puts these questions, and the King, holding a book in his hands, answers each question as follows:

Archbishop: "Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the Dominions thereto belonging (subsequently changed to 'the peoples of Great Britain, Ireland, Canada, Australia, New Zealand and the Union of South Africa. . . and of your Empire of India) according to the statutes in Parliament agreed to, and the respective laws and customs of the same?"

King: "I solemnly promise so to do."

Archbishop: "Will you, to the utmost of your power, cause law and justice, in mercy, to be executed in all your judgments?"

King: "I will."

Archbishop: "Will you, to the utmost of your power, maintain the Laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by law? And will you maintain and preserve inviolably the Settlement of the Church of England, and the doctrine, worship, discipline, and government thereof, as by law established in England? And will you preserve upon the bishops and clergy of England, and to the Church therein committed to their charge, all such rights and privileges as by law do or shall appertain to them or any of them?"

King: "All this I promise to do."

The King then rises from his Chair assisted by the Lord Great Chamberlain.

The Sword of State is carried before him and there bear-headed and kneeling, he makes his solemn Oath:

The things which I have heretofore promised I will perform and keep. So help me God.

The King then kisses the Book and signs the Oath. Then the Anointing takes place, with His Majesty seated in King Edward's Chair. Four Knights of the Garter hold over him a rich pall of silk or cloth of gold. The Dean of Westminster, taking the Ampulla and Spoon from the Altar, pours some of the holy oil with the Spoon. The Archbishop then anoints the King in the form of a cross on the crown of the head, on the chest, and on the palms of both hands.

Then follows the presenting of the spurs and sword, and then the Archbishop receiving the King's ring from the Lord Chamberlain puts it on the fourth finger of the King's right hand saying:

Receive this Ring, the ensign of kingly dignity.

The Archbishop then puts the Sceptre into the King's right hand and says:

Receive the royal Sceptre, the ensign of kingly power and justice.

Then he puts the rod into the King's left hand and says:

Receive the rod of equity and mercy.

At last comes the actual crowning—a simple ceremony. The Archbishop stands before the Altar, takes the Crown into his hands, puts it down again and says a prayer.

Then we come to the enthronization. The choir sings the *Te Deum* and the King is conducted to his Throne, and the Archbishop says:

Stand firm, and hold fast from henceforth the seat and state of royal and imperial dignity which is this day delivered unto you in the name and by the authority of Almighty God.

Just as the peers put on their coronets at the moment when the King is crowned, so the peeresses put on theirs at the moment when the Queen is crowned.

RUSSIA'S DEFENSIVE STRENGTH

A writer in the current issue of the *Round Table* discusses the military might of Russia and in particular her strength in the air. In education, in patriotism, in military training, there is no comparison between the soldier in the Czar's and in the Soviet armies. One can safely say that in morale, the Russian armies of to-day are second to none in the world.

The size of the Russian army has recently been raised to 1,300,000. The reserves make up another 10,000,000 men, of whom 6,000,000 are said to be mobilisable for war, though the limiting factors of transport, organisation and maintenance of industry and agriculture make it doubtful whether much greater numbers than the 1,300,000 of the regular army could be actually kept in the field.

Nor is the civilian population without a part in the campaign of military preparedness. The *Osoviakhim* or Civilian Defence Society is engaged in a many-sided effort to train the country for war.

In 1935, the *Osoviakhim* trained as air pilots 3,500 youths who learnt flying in the hours they could spare from their work or their studies. In 1936, it trained 8,000 pilots. During 1934 and 1935, it trained 990,000 civilians in marksmanship, one million in anti-gas and chemical warfare, one million in map-reading, 1½ million in the care of horses, 2,000 as mechanics of aeroplane engines. The slogan now is: Our youth must become a generation of winged people, and it is doubtful if there is a country in the world in which youth is so absorbed in aviation as in Russia.

In the event of a conflict between Russia and Germany, it is evident they will be equally matched. It will, besides, be a clash of ideologies. Such a clash will make war between the two countries infinitely fiercer than it might otherwise have been. Germany, it is obvious, would fight Russia not only as a hostile or envied nation, but also as the standard-bearer of communism and, therefore, the foe of mankind. Russia most manifestly would not fight Germany merely as Germany, but as the standard-bearer of fascism and, therefore, the slaughterer of civilisation.

If the German armies should suffer serious setbacks, or if Germany should find it difficult or impossible to obtain from abroad raw materials or food, or if the Nazi forces, like those of Napoleon, should move too far from their home bases and find themselves cut off from supplies and subject to continual harassment by the native population, their morale might weaken and Russian propaganda might stir a response at least among those groups which, until the triumph of Hitler, were nurtured in a socialist tradition.

The Nazis, on the other hand, could not hope for such results. For, there is not a single group in the Russian population that has had any basis of experience in Nazi doctrine. It would, of course, be futile to prophesy the outcome of a possible war between Russia and Germany, perhaps allied with Japan.

Under the impact of defeat, Germany might go communist; that is Hitler's supreme risk. Russia's risk is different; for she cannot be nazified; but she can be thrown back to the economic chaos and penury from which she has rescued herself since the revolution and to unimaginable anarchy. The magnitude of the risks is the first of the reasons why the war between Russia and Germany may never take place.

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E. Sept. '37.

A DARING ECONOMIC EXPERIMENT

Alberta, a province of Canada about the size of the British Isles, is making a daring economic experiment. The Government distributes £5 Note every month as a free gift to every man and woman, rich or poor, in that territory. Explaining this new economic experiment, Dr. P. Sivaram says in the *Modern Student* for May:

Under the scheme every adult in the province of Alberta will be able to obtain these Notes up to the value of £5 each month from a bank or post office. He or she could then buy goods with them in the shops. But each Note could only be used once.

This amazing experiment is an attempt to solve the problem that perplexes every thinking person nowadays: "Why should people go short of necessities in a world of plenty?"

Alberta is trying to prove to the world that instead of restricting production and destroying goods, it might be more sensible if each country were to distribute to each of its inhabitants a little more cash in the form of a regular national dividend.

The leader of this new search for the promised land is the fifty-seven-year old Premier of Alberta—William Aberhart. But the real power behind this unique experiment in social credit is Major Clifford Hugh Douglas, the financial adviser to the Government. Modern money, argues the Major,

consists of two things, Cash and Credit. Of these, Credit is by far the most important and is used in all important business transactions. But its creation is controlled by a few individuals whose interests frequently conflict with those of the rest of the community and who work primarily for their own interests—the bankers.

The Douglas' plan would take away the power of creating credit from the banks and give it to the Treasury, who would create credit primarily for the consumers. This is how it would work in the case of one with a family earning £200 a year.

If he had another £100 a year, they would eat more meat, buy more clothes, perhaps a wireless set as well. Because he has not, meat is being thrown away as bad, unemployment is increased, wages

decreasing in the tailoring trade, factories that make wireless set are closing down.

"Very well," says the Douglas Treasury, "let him have his extra £100 a year in the form of Credit Notes."

The man buys more meat, new clothes and other articles and the shops are full of customers, and the factories humming with activity. What happens to the £100 worth of Credit Notes?

The retailers pass them back to the manufacturers in return for goods received. The manufacturers give them to the banks, repaying the loan advanced to them to buy raw materials, and the banks return the Notes to the Treasury.

THE FALL OF HUMANISM

Prof. Bhagat Ram Kumar contributes an article on the "Spiritual Basis of History" to the *Hindustan Review* for April. Humanism played an important part in wars, scientific discoveries and even in the spread of Christianity during the 18th and 19th centuries. During this period Europe, though she conquered many nations, has outlawed slavery and sowed the seed of Parliamentary Democracy everywhere. "As long as Europe was true to its mission of humanism, observes the writer, "it was marching from victory to victory. It conquered the whole world politically and well-nigh spiritually."

But with the opening of the 20th century, it was soon seen that she was beginning to turn traitor to her own genius. The temptations offered by control over the forces of Nature proved stronger than humanistic ideals. The latter were soon submerged in the greed of exploitation based on imperialism. Slavery was revived under a new form. . . . Europe to-day, in other words, stands on the cross-roads. There is still a great deal to achieve in the realisation of humanism but only at the sacrifice of ideals that have taken hold of Europe recently. Humanism and imperialism are contradiction in terms and Europe must be compelled to give up the latter in favour of the former.

The unity of mankind lies only in the triumph of humanism over imperialism.

Humanism and science are its two pillars. But humanism must be the mistress and the science the handmaid. Thus only can a new world culture, world civilisation grow up richer than any civilisation of the past.

INDIAN LITERATURE

Dr. Amaranath Jha has an interesting article on "A hundred years of Indian literature" in the April number of the *Twentieth Century*.

If in the year 1837 an Indian had been asked who the leading writers in Indian history were whose works deserved to be studied, the answer would inevitably have been a reference to the prominent Sanskrit men of letters. The major portion of the literate population still read Sanskrit; those connected with the State in administrative posts read Persian also. But it would not have occurred to any one to mention Sur Das or Tulsi Das or Vidyapati or Chandidas or Wali or Mir.

To-day, except among professed scholars, Sanskrit and Persian have been almost completely supplanted by the vernaculars.

Until quite recently, our universities insisted on a certain amount of knowledge of a classical language on the part of all students in the Arts Faculty. The forces of utilitarian barbarism, however, have not only made this unnecessary, but a knowledge of the classics is now a decided handicap and in every possible way their study is being discouraged. For this sad state the credit or discredit goes to two circumstances—the growth of faith in the miraculous power of scientific knowledge and the claims of the vernaculars to occupy a prominent place in every scheme of higher education.

Whereas Hindi, Urdu and Bengali were spoken and written by large numbers a hundred years ago, they were not considered to be serious rivals to Sanskrit or Persian. Vernacular poetry was written mostly for the edification and moral uplift of the illiterate masses; ancient legends, religious truth, devotional songs—these were the main themes and forms of vernacular literature. Here and there a semi-lettered person might celebrate in rude verse a famine or a battle, but for the most part the vernaculars occupied a position of insignificance and subordination.

To the study of English, to the movements for religious reform, to the growth of national consciousness and to a rising political sense must be traced the remarkable development of the vernacular literatures of India. Dr. Jha goes on to observe:

Except the rich flowering of the German literary genius during the period dominated by Goethe, I am not aware of any other phase in literary history which can compare with the wonderful progress achieved by our vernaculars during this short period. Vernacular prose in special is the product solely of this age. Vernacular fiction, too, owes its origin to this period; to this period belong also the short story, the essay, criticism, history and the other branches of literature. Much of vernacular poetry—that

portion at least which is most admired by the present generation—was also produced during this period.

The novels of Bankim Chatterji, Romesh Dutt, Rabindranath Tagore, Sarat Chatterji, the short stories of Tagore and Naresh Sen-Gupta; the poetry of Michael Madhusudan Dutt, Nabin Sen, Rabindranath, Atul Prasad Sen, Chittaranjan Das, Nazrul Islam; the dramas of D. L. Roy, Girish Ghose, Amritlal Bose, in Bengali; the poetry of Ghalib, Hali, Iqbal, Chakbast, Akbar; the novels of Ruswa and Sarshar; the essays of Azad and Shibli; the journalistic work represented by the *Oudh Punch*, the *Zamana*, the *Nigar*, and other magazines; the verse-experiments made during recent years, in Urdu; the poetry of Harischandra, Ayodhyasingh, Sumitranandan, Nirala, Maithilisan and the younger writers; the novels of Premchand and Bhagwati Charan; the short stories of Sudarshan and Kaushik; the essays of Mahabir Prasad Dwivedi; the critical writings of the Misra Brothers, Shyamsundar Das, Padmasinha Sharma—all these bear the stamp of the circumstances I have mentioned above.

Without English education and the growth of a spirit of nationalism, concludes the writer, these literatures would have been different. They might have been better or worse; they could not have been what they are.

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WARS OF IDEAS

The wars which history records in her blood-stained pages have sprung from many different causes. There have been, says Sir Herbert Samuel in the *Nineteenth Century and After*, "dynastic wars, nationalist or imperialist wars, territorial wars and economic wars".

There have been strategic wars—to forestall future wars—and there have also been wars of ideas, for example, the wars of the Reformation, or the war against France as propagandist of the principles of the Revolution, or those of the Holy Alliance for the suppression of liberty.

"Future wars are likely to be the conflict of two sets of ideas, two mentalities, two different conceptions of life," the Foreign Minister of Spain said recently at the Assembly of the League of Nations.

The opinion of the Spanish minister is shared by many people.

We see gradually shaping itself a possible alignment of the nations to the Left and to the Right. It may be that some event will suddenly cause that alignment to become actual and belligerent with disaster as the outcome.

A mixture of misery and education, says the writer, is highly explosive. A proletariat that suffers and has some measure of education, which believes it knows of some possible ways of escape, may be formidable.

The hardships suffered by millions of people in the Great War and afterwards have brought Europe into a dangerously explosive condition. Add to this a number of other factors like the steady undermining of the old religious orthodoxies by the discoveries of science, the gradual weakening of the ecclesiastical supports of the old ways of thought and so forth, and the flash-point is near.

The unrest—deep-seated and wide-spread—finds its outlet in a variety of political movements either for gradual measures of social reform or for complete new systems. So in many countries the forces of discontent have become communist, revolutionary, intolerant, anti-religious, anti-democratic and internationalist.

Counter-movements are evoked and enlist powerful support, bringing together those who from conviction or other reasons defend their respective principles and these classes find a philosophy ready prepared with the authority of great names to support it.

In the last days of antiquity, the philosophers were ready to show to their world sound ways of government. But the ruffians were stronger and would not let them. Happily to-day the defence of peace and freedom and sanity is not left to the forces always exiguous of philosophy; it enlists the support, in some countries at least, of the mass of the people. And it is clearly incumbent upon the governments and citizens of these countries not to allow the education of the coming generation and not to allow military preparation and efficiency to be the monopoly of the advocates of force, and for those who are the guardians of better ideas to be content with a high-minded unpreparedness leading to a noble-hearted defeat. If all the force in the world is to be on the side of militarism, the cause of peace would be bad.

THE IMPASSE

Writing editorially on the Indian situation, the *Manchester Guardian* says:

What he (Mr. Gandhi) asks is "an assurance of non-interference in day-to-day administration"; in exceptional cases he admits that the Governors must make use of their right to dismiss the Cabinet or to order new election, that is to say, Congress Ministries are to be allowed to function in a genuinely democratic manner, to make their own decisions and their own mistakes. And as he truly said, any Congress Ministers worth their salt would accept the special responsibilities of Governors as being their own also, which is precisely the result that ought to follow from putting power in their hands. In short, Congress wants to be assured that it is not to be in leading-strings; that it is to be treated as a political party which has won a decisive electoral victory and not as a child which is being trusted with fragile toy. It is prepared to welcome the day-to-day advice of Governors who are, after all, fallible men themselves but there must be no doubt as to which of the two powers is responsible for government. Is it impossible for Governors to give a satisfactory assurance along these lines? The general opinion in India is that it is perfectly possible.

The Congress programme of reform has been published and badly needs to be put into action. The *Guardian* asks why should not the Governors say that there is nothing in that programme which should necessitate the use of their special powers?

Mr. Gandhi has declared himself prepared to leave over for the time being consideration of the most obnoxious of the subjects covered by the reserve powers, so that the more urgent problem of poverty may be tackled. So far it is Congress which has made all the suggestions for conciliation, it is urgent that the Government should reply with theirs.

THE CRISIS IN PALESTINE

In the course of an article in the April number of the *New Review*, Mr. A. De Souza-Lawrence discusses the conflict between the Jews and Arabs in Palestine. The Jews maintain that they have entered Palestine for their own welfare and that Jewish capital must be utilised in such a way that only Jewish labour will be benefitted by it. The Jews have been very outspoken in the matter of employing Jewish labour, and this has largely contributed to their unpopularity with the Arab peasants.

This is not merely a principle put forward by individual Jews, but one that is enforced by their leaders and by the organisations that control their affairs. Some of their agreements in connection with Jewish immigration will substantiate this. Thus Article 3 (d) and (c) of the Jewish Agency says that 'in all the works or undertakings carried out or furthered by the Agency, it shall be deemed to be a matter of principle that Jewish labour shall be employed.' Article 7 of the Kerem Hayesod Agreement runs: 'If and whenever he may be obliged to hire help, he will hire Jewish workmen only.'

There must, indeed, be cases where the Jews cannot help employing the Arabs, but the general policy is to employ as much Jewish labour as possible. Also the employment of Arabs by Jews is gradually diminishing as Jewish immigration into Palestine continues.

The Jews are keen on turning Palestine with a first-rate commercial centre. They have abundant capital and can always count on receiving monetary support from their powerful and wealthy co-religionists whenever they need it to exploit the resources of Palestine and the neighbouring countries. Unfortunately, Palestine is very deficient in raw materials. Much of the soil is barren and unproductive.

It is mainly because the Jews have entered Palestine and are exploiting the country to the detriment of the Arabs, that the neighbouring countries of Palestine—like Egypt, Arabia, Iraq and Syria that are Moslem in faith and culture—are antagonistic to Jewish enterprise and commerce. Thus the markets of these countries are practically closed to Jewish exports from Palestine.

The Jewish race to-day is confronted with a colossal problem—the problem of having a home and country to themselves. They are compelled to solve this problem as soon as possible, since most of the civilised countries are showing more and more hostility to them.

Even in England, where the Jew has fared so well and on the whole made himself agreeable so that quite a large number of Jews have proved to be worthy, patriotic and esteemed ministers of the British Crown, dislike for the Jews is gradually gaining ground. Germany does not want them at all. Mussolini just tolerates them. France is rather nervous about them. In Central Europe there is a strong dislike for them. In South Africa there is already a move to limit their immigration.

Faced with these difficulties, the Jews seek to turn Palestine into a National Home. Every year there is an increasing number of Jews entering Palestine, and in a few years the economic conditions in that country will be so bad that the tide of immigration will have to run in the reverse way to relieve unemployment, congestion and misery.

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CHRISTIANITY AND IMPERIALISM

"Is Christianity imperialistic," asks Mr. Paul E. Johnson in the May number of the *Aryan Path*. The mission of Christianity, according to the writer, is to lift up the lowly and to call all races into the love of the universal family of God. Christianity, therefore, is anti-imperialistic in origin. Referring to the modern Christian imperialism, the writer says :

Christianity was originally anti-imperialistic before the reign of Constantine. Gradually followers of Jesus accepted the imperial ways of pride and greed, strife and force. Tired of being a peculiar people, impatient of the slow processes of growth, Christians have compromised with the powers of evil. Crusades to rescue holy ground and save the world have used the very weapons they condemned to win empty victories for Christ. Until the year of grace 1937, this religion is so entangled in unregenerate Western civilisation as to be inseparable from its destructive forces. What can a gentle religion of the Spirit do with the savage lusts and militant materialisms of this immoral society? The simplest way out would be to withdraw from the infectious associations of these iniquitous and stiff-necked generations. Walled up in cloistered isolation on remote islands of safety, it might appear easier to avoid the contagious sins of insidious social diseases. But such retreat would be as futile as impossible. We cannot sever our social relations and even so our ills would recur. For the kingdom of evil like the kingdom of heaven is within. The poisons of pride, greed and rivalry are the inner toxins of our own lusts. The only way to purge the Christian life is the infinitely difficult task of cleansing human nature in all its inter-relationships. This means redeeming immoral society from the core of our inner desires to the outer horizons of world culture.

Mr. Johnson pleads for ending this imperialism and asks: "Is it possible for the religion of Jesus so to redeem his followers that for joy they shall bear others' burdens?" He replies by concluding the article as follows:

The uncertain glimmer of twilight hovers about the decline of this another civilisation. And yet if we could unite to establish a beloved community coextensive with the race of man, the course of history might be changed. Needs would be translated into values, conflicts would be transformed into concords, competition would be transmuted into co-operation. And the pattern of a new society would be formed on an old planet.

THE KAISER: A KING IN EXILE

In a small, plainly furnished room, an old man sits on a saddle. In front of him is a sloping deal desk such as one may see in any commercial office. On the walls pictures of military parades, of guns and soldiers hang in prominent positions. A newspaper is open on the desk, writes a Special Correspondent to *Answers*.

The seventy-eight-year-old white-haired ex-Emperor of Germany is reading the news from the *Vaterland* and dreaming of past glories when he sat, not at an office desk, but at the head of a regiment of troops. That saddle and the pictures are the Kaiser's only link with the days when he was the supreme power in his country. The saddle which used to belong to his old charger has been made into a stool. The pictures bring back memories of happier days to the great war lord of Europe.

INDIA IN PERIODICALS

THE CHARACTER OF INDIAN ART. By Adris Banerji. [The Calcutta Review, April 1937.]

LABOUR LEGISLATION IN INDIA. By B. Shiva Rao. [The Twentieth Century, April 1937.]

HINDU ARCHITECTURE AND ART IN ANGKOR. By C. Jinarajadasa. [Triveni, April 1937.]

ARE THE INTERIM MINISTRIES UNCONSTITUTIONAL? By Dr. Nanda Lal Chatterji, M.A., Ph.D. [The Modern Review, May 1937.]

GWALIOR'S RELATIONS WITH BRITAIN. By H. L. Chatterji, M.A. [Jayaji Pratap Coronation Number.]

VIDYA BHAWAN: An educational experiment at Udaipur. By Principal R. M. Thakur. [Indian Journal of Education, May 1937.]

THE MARATHAS IN BENGAL AFTER 1751. By Mr. Kali Kinkar Datta, M.A., P.R.S. [Journal of Indian History, Vol. XV, Part 3, No. 45.]

INDUSTRIAL CO-OPERATION & INDIAN UNIVERSITIES. By Prof. M. L. Schreff. [Science and Culture, May 1937.]

INDIAN OLYMPIC TOUR. By Mr. G. D. Sondhi. [The Field-Madras, April 1937.]

MULTUM IN PARVO

NEWS + DEPARTMENTAL + NOTES

Questions of Importance

INTERIM MINISTRIES REPUDIATED

THE MADRAS MINISTRY

The following communication signed by 167 Members of the Madras Legislative Assembly, and 80 Members of the Legislative Council, has been forwarded to the Private Secretary to the Governor of Madras by Mr. C. Rajagopalachari, Leader of the Congress Party in Madras:

We, the undersigned members of the Madras Legislative Assembly and Council, do hereby repudiate and denounce the so-called Council of Ministers constituted by His Excellency the Governor of Madras in open and deliberate violation of the fundamental basis of the Act and Instrument of Instructions issued under the authority of Parliament, and we hereby declare and notify to all concerned that the said Ministers Sir K. V. Reddy and others have no claim, confidence or qualification entitling them to speak, act or advise in any matter in our name or on behalf of the people of the Province.

THE U. P. MINISTRY

One hundred and thirty-five members, of which 20 were non-Congress, attended the M. L. A.'s Conference called by the Congress Party in the U. P. Assembly, held at Lucknow on May 9. The following two resolutions were passed unanimously:

That in the opinion of this House the present ministers do not enjoy the confidence of the people and their elected representatives, and their continuance in office in direct defiance of the elected majority is subversive of all principles of democracy and repugnant to all notions of constitutional propriety.

This House regards the refusal of the Government to summon the Legislative Assembly in order to prolong the life of the present ministry as unconstitutional and contrary to the mandatory provisions of the statute and calls upon the Governor to convene the Assembly forthwith.

49

THE C. P. MINISTRY

Resolutions expressing no-confidence in the Interim Ministry, and urging the Governor to summon the Legislature forthwith, were adopted at the meeting of the members of the C. P. Legislature convened by Dr. Khare, leader of the Congress Party in the Assembly at Nagpur, on May 11, to discuss the political impasse in the Provinces arising out of the Congress leader's refusal to form a Ministry.

That in the opinion of this House, the present Ministers do not enjoy the confidence of the people and their elected representatives and that their continuance in office in direct defiance of the elected majority is subversive of all principles of democracy and repugnant to all notions of constitutional propriety.

This House regards the refusal of the Government to summon the Legislative Assembly in order to prolong the life of the present Ministry as unconstitutional and contrary to the mandatory provisions of statute and calls upon the Governor to convene the Assembly forthwith.

This House condemns the Government for its callous indifference towards the sufferings of agriculturists of the province.

THE BOMBAY MINISTRY

Mr. B. G. Kher, leader of the Congress Party in the Legislature, has forwarded a declaration to the Governor of Bombay signed by 106 members of the Bombay Legislature out of a total of 201.

The declaration expresses publicly the signatories' want of confidence in the Interim Ministry and repudiates the Ministers' right to advise, speak or act on behalf of the Legislature or on behalf of the people of the Province.

LORD ZETLAND'S SPEECH

Replying to Lord Snell, who suggested an interview between the Viceroy and Mr. Gandhi to end the present constitutional impasse, the Marquis of Zetland, Secretary of State for India, in the course of his statement in the House of Lords, on May 6, reiterated the impossibility of the Governors divesting themselves of the obligations imposed upon them by the Act. He continued:

First, let it not be supposed that the field of Government may be divided into two parts wherein the Governor and the Ministry operate separately at the risk of clashes between them.

The essence of the new Constitution is that the initiative and responsibility for the whole government of the province, though in form vesting in the Governor, passes to the Ministry as soon as it takes office.

It will be the Governor's duty to help the Ministers in their task in every way, particularly by his political experience of administrative knowledge.

The reserved powers of which so much was made by the Congress would not normally be in operation; indeed, they only come into the picture if a Governor considers that the carefully limited special responsibilities laid upon him by the Act and impressed upon him by the Instrument of Instructions are involved, but even if the question of their use does arise—here is emphasised the spirit in which it was intended that the Constitution would be worked—it would be altogether wrong to assume that the Governor would immediately set himself in open opposition to his Ministry.

That is the last thing in the world that I should either expect or desire. A Governor whose advice and support have been valuable to the Ministry in the conduct of its own affairs, will surely be able to lay his own difficulties before the Ministers the moment he sees the risk that he and his Ministers may not see eye to eye in a matter for which a special responsibility has been laid upon him by Parliament.

Just as the Ministers can count upon the assistance of the Governor in their difficulties, so could he in his turn rely upon receiving the sympathetic consideration of his Ministers for the difficulty in his own position which may be and could be met by some modification of their proposals that would not materially affect the Ministry's programme.

But if my picture of the working of the Government under the Act is true and if the relations between a Governor and his Ministry are

those of partners in a common enterprise, there can be no possible question of the Governors' interfering constantly and embarrassingly in the responsibilities and work of the Ministries.

Lord Zetland repeated the assurance given by Mr. R. A. Butler when he said:

His Majesty's Government have no intention of countenancing the use of the special power for purposes other than for which Parliament intended them. It is certainly not the intention that the Governors, by a narrow or legalistic interpretation of their own responsibilities, should trench upon the wide powers which it was the purpose of Parliament to place in the hands of the Ministries and which, it is our desire, they should use in furtherance of the programmes which they advocate in working the Constitution; for as it is at present possible to judge I find a happy confirmation of the picture as I have always seen it. Both in the provinces in which the Ministries are working with majorities in the legislatures, and those in which Minority Ministries are functioning, bold programmes have been drawn up, as far as I know, without the smallest attempt on the part of any Governor to interfere.

Is it too much to hope that those who have so far hesitated to accept the responsibilities of office from a mistaken sense of fear, lest they should be unduly hampered in the tasks, will derive reassurance and encouragement from the object-lesson provided by the actual working of the Constitution in their midst? I need hardly say I hope devoutly and in all sincerity that it may be so.

LORD BRABOURNE'S VIEW

H. E. Lord Brabourne, Governor of Bombay, replying to a joint address presented by the Belgaum Municipality and the District Local Board, said:

Experience in Bombay shows the wisdom of the present Ministry in taking office without assurances. This has been proved by the readiness of the Services to lend loyal and efficient assistance and I think I can claim by the readiness of the Governor to help and his reluctance to interfere . . .

The relationship between me as a Constitutional Governor and my Ministers and the Legislature should be based on understanding, on sympathy, and on my readiness at all times to co-operate and advise and help in every way in my power. My Ministers, whatever their political outlook, can rely not only on this understanding and sympathy but also on my doing everything in my power to avoid a situation occurring in which conflict of opinion would arise between us in the sphere of my special responsibilities. As Governor I am entirely outside party and am prepared to give all possible advice and assistance to my Ministry, however composed and whatever party it may represent in dealing with the problems which confront it.

GANDHIJI ON CONGRESS DEMAND

In reply to a telegram sent by the *Hindu* to Gandhiji that his observation on Lord Zetland's speech in the Lords, *viz.*, "I fear it is no contribution to removal of deadlock" is misunderstood in local official quarters as refusal to recognise valuable admissions by Zetland in favour of the Congress demand and requesting for the removal of the misapprehension, Gandhiji issued the following statement:

I am surprised at my remarks being misunderstood. I still maintain that whilst Lord Zetland's statement is agreeably worded, it does not remove the deadlock in the sense that it gives no specific answer to the specific Congress demand, namely that, with the method in which the Governors will use their powers of interference whenever they fear an emergency, would be that of dismissal of the Ministry rather than expecting the Ministry to resign or submit to the Governor's wishes. I hold that this is perfectly constitutional and equally honourable for both the parties. The Governors will reason with their Ministers. The Ministers would be bound courteously to listen to what they say. But if reason fails to carry conviction, the only proper course for both the parties would be for the Governors to dismiss such Ministers and dissolve the Assembly and take whatever measures may be open to them constitutionally.

PANDIT NEHRU AND MR. JINNAH

Pandit Jawaharlal Nehru has issued the following statement with reference to certain observations which Mr. M. A. Jinnah is reported to have made, attacking Pandit Nehru as a Dictator in connection with Pandit Nehru's recent move to increase the Muslim membership in the Congress:

I am sorry that anything that I have said or done should lead Mr. Jinnah to think that I want to function as a Dictator. Far from dictating to others, I cannot even dictate to myself. I am a servant and a worker of the Congress carrying out its directions. Personally, I find it difficult to think of any question on communal lines. I think on political and economic lines. But I should like to assure Mr. Jinnah and others that the Congress attaches the greatest importance to the building up of a United India and for removing the differences and suspicions which unfortunately separate sometimes the various religious groups. To that end the Congress will co-operate with all others but inevitably that unity must have enduring political basis. It cannot be unity of subjection.

CONGRESS AND THE MUSLIMS

The move to bring Muslims into the Congressfold was inaugurated at a largely attended meeting at Baghbanpura in the Punjab, on May 2, when Dr. Khan Sahib, Opposition leader in the Frontier Assembly, Mian Aftekhar-ud-Din, M.L.A., Dr. Satyapal, Mohammad Din, Panda Sant Ram, Khalifa Fazal Din and other Congress workers addressed over 5,000 villagers.

In the course of their speeches, they told the Mussalmans that the Congress was the only representative body of India which could truly represent them and serve them. The solution of their difficulties lay in the achievement of *Swaraj* for which the Congress was fighting so hard.

The leaders appealed to the Muslim masses to muster strong under the Congress banner and to take part in India's battle for freedom. They asked them not to be led away by communalist leaders.

At the close of the meeting, a Congress Committee was established at Baghbanpura. A large number of persons, majority of whom were Muslims, were enlisted as members of the Congress.

THE IMPERIAL CONFERENCE

The Imperial Conference opened at St. James's Palace, London, on May 14, after Mr. Stanley Baldwin, Prime Minister, had been elected Chairman, the Conference sent a message of loyalty to H. I. M. the King-Emperor.

King George, in reply, thanked the Conference for its message and added:

It is very fitting that the solemn ceremony of Wednesday last should be succeeded immediately by your deliberations. I shall follow them with the greatest interest in the confident hope that they will advance the happiness and prosperity of all my peoples.

Dr. Ba Maw and H. H. the Gaekwar of Baroda spoke on behalf of Burma and India respectively.

PROGRESS OF EDUCATION

The Educational Commissioner with the Government of India makes the following comment, reviewing the general progress of education in India in 1934-35:

"What is wrong with education has been pointed out time and again and the necessary steps to put it right indicated, but these steps are not taken. No Provincial Ministry since education became a transferred subject has had the courage to tackle the evils fundamentally. They could not reorganise and readjust in the higher stages of the educational system as there are too many vested interests to antagonise, while in the lower stages they are helpless to stem waste and extravagance."

EDUCATION REFORM

The Provincial Educational Conference, under the presidency of Mr. C. Rajagopalachari, discussed recently an important resolution on the reform of secondary education in the Province embodying a comprehensive scheme of reorganisation, including bifurcation of the secondary school course after the middle school stage, introduction of Vernacular as the medium of instruction and adoption of Hindustani as a compulsory language.

Mr. Rajagopalachari presided over a Provincial Pandits' Conference under the auspices of the Indian Pandits' Union.

MADRAS VICE-CHANCELLOR

Dewan Bahadur S. E. Ranganathan, former Vice-Chancellor of Annamalai University, has been appointed Vice-Chancellor of Madras University in succession to Mr. R. Littlehales.

SCHOLARSHIPS TO MALAYANS

Following the Rt. Hon. Sastri's promise to maintain for students of Malaya two scholarships at the Annamalai University, the Agent of the Government of India, Rao Sahib Mukundan, has issued an invitation for applications from students possessing Oxford or Cambridge school certificates for admission to the Intermediate classes of the University.

The University authorities have asked that Rao Sahib K. A. Mukundan, Messrs. R. Raghavan, R. Ramani and A. K. Surattee shall select six candidates, out of whom two will be selected finally by the University.

ORISSA UNIVERSITY

Preliminary discussions in connection with the establishment of a University for Orissa began last month, the three Ministers, the Principals of Colleges, the Director of Public Instruction, the Inspector of Schools, the District Educational Officer and Mr. Parija attending. The Hon. the Maharajah of Parlakimedi, Premier of Orissa, presided. The Maharajah stressed the necessity of a University for Orissa. A Committee was appointed to draft a scheme and report to the general body.

NEWSPAPERS FOR EDUCATION

Reading a newspaper is the best way of gaining a good education according to Mr. Henry Ford, the motor car manufacturer. Newspapers, he said in a recent interview, have far more value than history books. They are the best educators, he explained, because they arrive every day and are up to the minute. History, as written 20 years ago, is bunk, he added.

SOLICITOR TO GOVERNMENT OF INDIA

The appointment of Mr. Susil C. Sen as Solicitor to the Government of India at Calcutta for a period of five years, from the date he assumes charge of his duties, has been gazetted.

It is understood that the post has been newly created with a view to dealing with issues relating to the Central subjects, which are likely to arise on account of the changed relations between the Government of India and the Provinces, which have come into existence since the inauguration of the provincial part of the Government of India Act. Mr. Sen, who is in his early forties, is a Solicitor of standing in Calcutta and helped in piloting the amendment to the Indian Companies Act. It is understood his services will be requisitioned at the time of the insurance legislation at the next Simla session. Mr. Sen has been an elected Councillor of the Calcutta Corporation since 1928.

JURY CASES AND CROWN'S APPEALS

"I have always been brought up to think that it is a great mistake for the Crown to appeal against acquittal in criminal cases depending upon pure question of fact, where you allot the decision of this question of fact to the jury. It is a course which is never adopted in the United Kingdom," observed Mr. Justice Cunliffe sitting with Mr. Justice Henderson when acquitting a man and woman on a charge of murdering the latter's husband.

The matter came to Their Lordships on reference by the Sessions Judge of Rajshahi, who differed from the verdict of "not guilty" of the jury in favour of the two accused.

THE FEDERAL COURT

Sir B. L. Mitter, Advocate-General, Federal Court, has been busy arranging details about the affairs of the Federal Court, which will start functioning from October next when the Chief Justice of the Federal Court, Sir Maurice Gwyer and two other Judges will take their seats on the Bench. It is learnt that Advocates of five years' standing would be allowed to practise in the Federal Court, which is likely to work for six months in New Delhi. The Judges of the Federal Court might go on circuit during summer.

POONA SATYAGRAHIS

Fifty Satyagrahis including Messrs. N. C. Kelkar, L. P. Bhopatkar, Democratic Leader, Mr. B. M. Gupta, M.L.A., Mr. Popatlal Shah, Mr. Janorkar, Congress leader, N. G. Sawarkar, Devikar Sastri and Bishavasrao Doare, Hindu Sabha leaders, were convicted by the Additional City Magistrate for contravening the District Magistrate's order against music at the Sonya Maruti temple and were fined Rs. 25 each, or ordered to undergo a week's rigorous imprisonment in default.

RELEASE OF MR. SAVARKAR

Mr. V. D. Savarkar, who was suspected to be connected with the terrorist movement and who had been arrested in England in 1910 and since then interned in Ratnagiri, Thana District, was unconditionally released. Interviewed by the *Associated Press* immediately after his release, Mr. Savarkar said that all conditions and restriction on his liberty and public movements had been withdrawn and he had been unconditionally set free.

INDIAN INSURANCE LAW

"In a responsible business such as Life Insurance on which so many depend for the protection of their dependants, it is essential that business be built on sound foundations," says Sir Darcy Lindsay writing in the May issue of the *Insurance World*. The article is of topical interest owing to the fact that the Insurance Bill is at present with the Select Committee whose report is awaited. Sir Darcy Lindsay, presenting the European point of view, says:

"The impression I have, and I am sure it is the impression of any one who uses his eyes and sees the host of new Companies advertising their rates, etc. to the public, is that far too many Companies have come into existence, especially in recent years, with insufficient financial backing and I may add with far too little technical knowledge to assist them in their safe conduct of the many Insurance problems that must arise in the management of business that needs expert knowledge. I see the Report of the Indian Insurance Legislation Committee give the number up to 1934 as 145 Companies doing Life Insurance, being an increase of 94 since 1926 and doubtless this scale of expansion has continued.

"What has to be guarded against," concludes the writer, "is wild competition in rate cutting and commissions from concerns of mushroom existence without technical experience to guarantee sound working."

SUPPORT TO INDIAN INSURANCE

Pandit K. Santanam moved the following resolution at the Insurance Conference, which met at Calcutta:

While appreciating the support so far given by our countrymen to Indian Companies, this Conference appeals to the people of India to place their insurance business exclusively with indigenous concerns and thereby help the economic development of the nation.

The resolution was carried unanimously.

PROGRESS OF INDIAN INSURANCE

The record of insurance business in India during the last decade, said Mr. Nalini Ranjan Sarkar in his welcome address to the fourth session of the Indian Insurance Conference, which met at Calcutta on 7th March, is a proud record.

"The first few years of Indian insurance were necessarily years of trial and travail, of a great ideal soaking slowly into a nation's life, of mistakes made and expiated, of crusted traditions, of tragic fatalism melting slowly under the pressure of the urge to conserve a nation's strength. From improvident spendthrifts, the people were slowly being taught the value of thrift and foresight; and although there is still a long way to go, it may be reasonably claimed that the people have at least recognised the necessity of such a corrective in their lives. From being confined to a handful of men with progressive ideas, insurance has now caught the imagination of the people at large and development along scientific lines has given it a firm and rock-like foundation."

COMPULSORY MOTOR INSURANCE

The report submitted by the Motor Vehicles Insurance Committee appointed by the Government of India, makes out a clear case for compulsory insurance of motor vehicles against passenger and third-party risks as a means of promoting public safety and convenience. It states among other things that the volume of road accidents in India due to motor traffic, to which the low standard of care and responsibility exercised by many drivers of motor vehicles has undoubtedly contributed, and the extreme difficulty experienced by the injured party or his legal representatives in obtaining compensation proves the case for compulsory insurance.

SUGAR INDUSTRY IN INDIA

"The sugar industry in India has not infrequently been charged with extravagance and lack of efficiency. Yet the fact remains that since Tariff Board drew up the statement of typical balance-sheet, the capacity of the factories has been doubled and the costs of operation have been reduced by nearly 50 per cent," says Mr. Noel Deerr reviewing the present position of the Indian sugar industry. He traces the development of the industry since the Tariff Board's enquiry and presents statistics to show how the industry has established a record for efficiency.

The writer says: "After a short period of prosperity, there has resulted a depressed industry and one with a margin of profit so small that the most well-managed concern can hope to do is to cover depreciation and taxation and possibly to place some small and inadequate sum to reserve. Dividends to the shareholders, who responded to what may not be unfairly called the invitation of the Government to invest in an agricultural industry, are not in sight."

BENGAL STEEL CORPORATION

There has seldom been a floatation of such magnitude as the offer for sale of shares, both ordinary and preference, in the new Steel Corporation of Bengal. The Corporation proposes to raise steel works at Hiraput on a site of about 350 acres provided by the Indian Iron and Steel Co. The works, it is stated, will go into production in about 2½ years. The sum of Rs. 4 crores, according to the prospectus, will go towards capital outlay and Rs. 84 lakhs will be retained for working capital.

The Corporation has now issued at par 120,000 5 per cent. free of tax cumulative preference shares of Rs. 100 each and 2,500,000 ordinary shares of Rs. 10 each.

MR. JAYAKAR ON "INDUSTRIALISATION"

Mr. M. R. Jayakar, Federal Judge-Designate, opening the third Indian Industries Fair and Exhibition at Bombay on May 7, expressed the hope that when the Congress formed the Ministry, the industrial development of the Province would progress rapidly.

Mr. Jayakar suggested that a five-year plan should be launched and an industrial survey made of important parts of the Presidency from the point of view of the villagers. He agreed with the promoters of the All-India Village Industries Association that the village should be the unit of industrial advancement for some time. It would be profitable to find out taking the village as the unit, what was the natural outlet for its products so that in course of time the country will be made self-sufficient.

Mr. Jayakar added that the problem of industrialisation could not be solved by the people alone; the solution lay in joint co-operation of Government and people. The Government till then had taken the view for political considerations that India being an agricultural country it must be kept as such. He was not prepared to assert that that view was wrong, but he emphasised that the time had come for the gradual abandonment of that theory to be replaced by progressive industrialisation of the country, "for the economic doctrine that an agricultural country can be kept an agricultural country to be the reservoir of raw products for manufacturing countries should be abandoned".

MISS KALAWANTI BATHEJA

Miss Kalawanti Batheja, the 15 year old daughter of Principal H. R. Batheja, formerly a member of the Indian Tariff Board, has just passed the Inter-Science Examination of the Patna University in the first division, standing second in order of merit.

Miss Batheja is a Sindhi by birth and has been educated during her school career in the St. Joseph's Convents at Karachi, Cuttack, and Patna, the Ravenshaw Girls' School at Cuttack and the Queen Mary's High School at Bombay, matriculating from the last in the Bombay University in the year 1933, while her College education has been obtained at the Bombay Wilson College, the Ravenshaw College at Cuttack and the Science College at Patna. She has travelled all over India with her father in connection with his duties on the Tariff Board. She intends continuing her College studies at the Government College, Muzaffarpur, of which her father is now Principal.

WOMEN'S INTERNATIONAL LEAGUE

The Executive Committee of the Women's International League for Peace and Freedom, meeting in Bruges from April 5th-10th passed the following resolution:

"In view of the tendency of certain Governments to conclude bilateral treaties, the Women's International League for Peace and Freedom must remind its National Sections that it considers that separate treaties concluded outside the framework of the League of Nations constitute a grave danger to the peace of the world; it asks the Sections to approach their respective Governments in this sense."

MISS NILIMA MUKERJEE

Miss Nilima Mukerjee, daughter of Principal A. T. Mukerjee, has just passed the Bachelor of Science degree examination of the Patna University securing First Class Honours in Physics. She began her school studies at the Caineville School, Mussoorie, then proceeded to Europe with her father and studied for two months in a school at Paris and then as a resident pupil for two years at a Roman Catholic High School for Girls at Mulhausen (Dusseldorf) in Germany. She returned to India after extensive tours in Europe and joined the St. Joseph's Convent High School and passed examination in Instrumental Music (Piano) up to the Senior Division stage of the Trinity College of Music, London. She passed the Junior Cambridge and then the Matriculation examination of the Patna University.

MISS ROMA MUKERJEE

Miss Roma Mukerjee, daughter of Principal A. T. Mukerjee, has just passed the Intermediate examination in Science of the Patna University in the first division, standing eighth in order of merit. She began her school studies at the Caineville School, Mussoorie. She proceeded to Europe with her father and studied for two months in a school at Paris and then as a resident pupil for two years at a Roman Catholic High School for Girls at Mulhausen (Dusseldorf district) in Germany. She could speak French and specially German with great facility. She subsequently travelled extensively over Switzerland, Germany, and Italy. On her return to India in 1930, she joined the St. Joseph's Convent High School and passed the Junior Cambridge and subsequently the Matriculation examination of the Patna University.

THE CHINESE HALL

Dr. Rabindranath Tagore opened in the presence of a vast gathering the Chinese Hall at Santiniketan on April 14. The Hall is the gift of some Chinese friends of the Poet, including General Chiang-Kai-Shek, for founding at Santiniketan the Indian section of Sino-Indian Cultural Society, where research work will be carried on with the help of Chinese and Indian scholars on Sino-Indian and Buddhist studies. A big library of about 100,000 Chinese volumes on various subjects of art, literature, religion, philosophy and history presented by the Society will be housed in the Hall.

SONGS OF A WANDERER

Dedicated to Walter De La Mare, the fifty-three prose lyrics comprised in this elegant little volume ("Songs of a Wanderer" by P. R. Kaikini, published by the New Book Company Kitab Mahal, Hornby Road, Bombay, price Re. 1-8) are strongly reminiscent of Walt Whitman and the Song of Solomon. It is a notable attempt at weaving for the readers the dazzling veil of a poet's subtle fancy. Rejoicing at birth, welcoming death, the Wanderer while living would fain go out and lie dreaming on the dew-dipped moon-kissed lawn and catch the mellifluous whispers from the land of love's most lustrous dawn.

BRITISH NEWSPAPERS IN ITALY

Italy is furious with the British Press. Owing to the hostile attitude of nearly all the British Press towards Italy and the Italian armed forces, all English newspapers have been banned from Italy until further orders excepting the *Daily Mail*, the *Evening News* and the *Observer*. All correspondents of Italian newspapers in London have been recalled. Thus runs a communique issued in Rome on May 8th culminating in a free wave of anti-British feeling in the Italian Press.

NAPOLEON'S DEFINITION OF A JOURNALIST

A journalist, said Napoleon, is a grumbler, a censorer, a giver of advice, a regent of sovereigns, a tutor of nations. Four hostile newspapers are more to be feared than a thousand bayonets.

THE LATE VISCOUNT SNOWDEN

Viscount Philip Snowden, the socialist statesman and known abroad as "The Iron Chancellor", died suddenly from a heart attack at his home in Surrey on May 14th.

Lord Snowden's career in the House of Commons defies comparison, but perhaps his most memorable act was the introduction of the Bill which put Britain off the gold standard in September 1931, in an attempt to restore foreign confidence in British credit.

Throughout his career, Lord Snowden had been admired, respected and hated. He earned the title of "the most popular man in the country" as a result of his strong stand for British interests at the Hague Conference on reparations in August of 1929.

THE LATE REV. B. A. NAG

The death of Rev. B. A. Nag has removed a sincere patriot and assiduous worker from the field of social and political activities. He took to Christianity in 1891 and his devotion to and faith in the religion made him a very popular and prominent figure in the Christian society. He was made the first Indian Chairman of the Executive Committee of the London Baptist Mission and elected Vice-President in the World Baptist Congress held at Berlin in 1934. He was for long connected in the Calcutta Corporation and the Legislative Council. He was also the founder of the Students' Hall in Calcutta.

SIR WAZIR HASSAN AND MR. JINNAH

Referring to Mr. Jinnah's insistence on the protection of the rights and interests of Muslims, Sir Wazir Hassan, ex-Judge of the Oudh Chief Court, says: "Mr. Jinnah has not made clear what the rights and interests of the minorities, which he so vehemently champions, are. What the Muslims want is protection of their religion and culture, which the Congress has conceded. In the matter of electorates, Muslim opinion is again rallying round joint electorates with reserved seats for minorities. There is, therefore, no obstacle in the way of Muslims joining the Congress."

TUBERCULOSIS IN INDIA

"India's great difficulty lies in the fact that she is not yet well equipped for the campaign against tuberculosis," said Maj-Gen. Sir Cuthbert Sprawson, Director-General of the Indian Medical Service, at an Empire Conference on the care and after-care of the tuberculous in London. Large numbers of the Indian population were under-nourished or wrongly nourished—a factor which must have an improvement bearing on the incidence of tuberculosis.

He referred to the recent spread of tuberculosis among Indian villagers also and to the peculiar difficulties in India in the tuberculosis problem due to the *purdah* and early marriage systems, and stressed the need for a wide-spread and popular appeal for subscriptions to open tuberculosis institutions.

"A complete reorganisation of the whole way of dealing with tuberculosis and to plan a campaign which will reach the heart of the problems and not just touch the fringe," was urged by Dr. P. V. Benjamin of the Union Mission Tuberculosis Sanatorium at Madanapalle, who spoke of the results of the tuberculin survey carried out by the Sanatorium.

CURATIVE VALUE OF FEVERS

The first International Conference on Fever Therapy met in New York recently. Two hundred distinguished physicians representing 29 countries were present.

Fever therapy is barely seven years' old, but has become in the hands of experienced doctors a valuable aid in fighting the disease.

Essentially it consists in producing artificial fever up to about 127° F. in the patient either by short radio waves or by direct heat.

It was claimed at the Conference that one baking in the fever cabinet is sufficient to cure gonorrhœa. It is also effective in curing syphilis and relieving asthma.

There are also many other uses and though the doctors assembled agreed on the results, they were not so sure as to how the artificial fever works.

MILLED RICE

The immediate need to put down the rice mills is stressed by Dr. S. Rangaswami, District Health Officer, East Godavari, in the *Indian Medical Journal*.

Milling, he says, affects the usefulness of rice deleteriously in at least three ways.

First, it removes the bran which carries with it the aleurone layer containing minerals, fat, glycerophosphates, etc. Secondly, the rice embryo is removed in its entirety. And thirdly, it becomes more easily susceptible to the prey of fungus-like growths.

That this devitalised staple-food is responsible for the present degeneration, continues Dr. Rangaswami, is the view held out not only by scientists who are on special research in this branch of work but also by any experienced man of the older generation.

After all it is the diet that makes the man. A weakened constitution easily yields to the ravages of other diseases like hook-worm, malaria, consumption, etc. The high infantile mortality, as also the maternal mortality, are not a little due to the deterioration in the national dietary.

A SOUND DIET

The essentials of any sound diet, says the *Oriental Watchman*, are milk, fresh raw fruits and green vegetables. If these are habitually lacking, there is real danger; if they constitute an abundant part of the regular diet, they provide for safety.

What we have here suggested as essential foods, represent the normal requirements of every human being. It is a sad fact that there are many millions who from poverty, depression or other reasons are receiving only part of the foods listed. This does not alter the facts of nutritional and health requirements.

We must continue by co-operative, constructive, and educational efforts to improve the environmental conditions of mankind, until the actual necessities for life and health are made known and available to all.

ECONOMIC RECOVERY

The time has come, says the *Economist*, for the reversal of the policy of high tariffs which was adopted to counteract the effects of depression. The conditions have changed to such an extent that if this policy is persisted in, the evil consequences of an inflationary boom will become inevitable. It writes:

"When prices are rising with frightening rapidity and manufacturing industry is booming the world over—when in short the problem of the day is to protect the consumer from exploitation rather than to save the producer from ruin—the time has come for the complete reversal of all restrictive policies. They have outlived the crisis which brought them into being, and if they are long maintained, they will prejudice alike economic recovery and popular welfare."

TRAVELLERS' CHEQUES

Among the various special schemes of service to the public, the Central Bank of India has just added one more facility, viz., the issue of Rupee Travellers' cheques which we have, no doubt, will be much appreciated by its clientele. These cheques are available in denominations of Rs. 25, Rs. 50 and Rs. 100. For the present they can be cashed at any of their numerous branches and pay offices throughout the country. But, we understand, it is their intention in due course to arrange for their ready acceptance by prominent hotels and other institutions as well.

MR. C. R. SRINIVASAN

Mr. C. R. Srinivasan, President of the Madras Board of the Reserve Bank of India, it is learnt, has been nominated by the Government of India as a Director of the Central Board of the Reserve Bank in the vacancy caused by the death of Sir M. Ramachandra Rao.

GOVERNOR OF BANK OF ENGLAND

The Rt. Hon. Montagu Norman has been re-elected Governor of the Bank of England and Mr. B. G. Catterns re-elected Deputy Governor.

RAILWAY OFFICIALS' ALLOWANCES

It is understood, says an *Associated Special Service* message, that the Government of India have decided to discontinue the payment of compensatory allowances to railway officials stationed in certain port towns, for example, Bombay and Calcutta. The officials at present in receipt of this allowance will continue to draw it unless they go on leave or are transferred, but the payment will in any case be discontinued from April 1, 1938. No officer hereafter posted in port towns will receive this allowance. As a result of this decision by the Railway Board in consultation with the Finance Department, several lakhs of rupees per annum is expected to be saved by the Government of India.

A NEW DIESEL CAR

We understand that a new type of the Diesel Rail Car will shortly be introduced by the Great Western Railway in Britain on one of its branch lines. The car is based on experience gained during the last three years from the running of 17 stream-lined single-unit rail cars in use in various parts of the system. It will be capable of taking a "tail" load of passenger or goods vehicles up to 60 tons in weight and of performing light shunting. The car is driven by two 130 horsepower heavy-oil engines and has accommodation for 49 passengers in two saloons.

SUGAR-CANE FREIGHTS

On a representation by the Bihar Government, the Railway Board has sanctioned a 25 per cent. reduction of freights on all long-distance sugar-cane traffic above 70 miles, and a special reduction of 40 per cent. on traffic from rail stations on the South Bihar section to Dehri-on-Sone.

AIR CONDITIONING FOR TRAINS

These coaches are each 60 ft. in length over the body and 62 ft. 6 ins. over the vestibule, being also approximately 8 ft. 11 ins. wide over the body at the waist, with 42 ft. centre between the two bogies, while the wheels are 2 ft. 9½ ins. diameter operating on a metre gauge.

ART EXHIBITION

The exhibition organised by Mr. N. N. Bhose, General Secretary, Boy Scouts' Association, India, of the paintings, drawings, etchings, sketches, etc., of Mr. Sailoz Mookherjee, a Scouter in the Bengal Boy Scouts' Association, who intends to participate in the ensuing fifth Boy Scouts' World Jamboree in Holland, was opened at the Chowringhee Y. M. C. A. by the Hon. Sir B. L. Mitter. Lady Mitter was also present.

Sir B. L. Mitter expressed his admiration for the skill which the artist had brought to his canvas and referred to the many prizes and medals awarded him. He greatly appreciated the idea of holding an exhibition like this on the eve of the artist's departure for the Jamboree, which went to show what Scouts could do.

A FRANZ HALS' PORTRAIT

An auction sale at a country house at Cheam provided a sensation, says a *Reuter's* message, when an oil-painting which had been lying in the garret for many years realised 12,100 guineas after keen bidding.

The picture was simply catalogued "Portrait of a man in a black coat and white ruffle" and was not attributed to any particular artist. Experts, however, sized it up as a Franz Hals. A quiet opening bid of 500 guineas was the signal for a hot succession of advancing offers. The prize was eventually secured by a West End Connoisseur after a contest with another dealer.

ART FOR DETENUS

The *Associated Press* understands that an art and craft class will shortly be opened in the Berhampore detention camp.

Last year an exhibition was held in the camp and a prominent artist was sent from Calcutta to judge the exhibits. This, it is supposed, gave the detenues an interest in art and some of them having expressed a willingness to join a regular class, a teacher will shortly be appointed to hold such a class, the expenses being borne by the Government.

THE NAWAB OF PATAUDI

The Nawab of Pataudi, who has sailed for England interviewed, said:

"If I am invited by a country and if I am fit, I hope to play a few matches in July and August, but all will depend upon my health."

Asked if he was likely to play in the next Quadrangular Cricket Tournament in Bombay, the Nawab said: "If I play in England, then I am bound to play in India also. For three years I have not played any cricket and, therefore, I would like to try if I am in a fit condition and make sure that I do not risk another break-down."

Questioned if he was likely to play against Lord Tennyson's team, Pataudi said: "If I am fit, there is nothing which will give me greater pleasure than to play against them, as the team is bound to include some of my very dear friends."

THE OLYMPIC TORCH

Could not the Olympic Torch-bearer from Athens to Japan pass through India? This suggestion has been made by the Bengal Olympic Association.

The Organising Committee of the XII Olympiad, Japan, is planning a route for carrying the Olympic Torch from Athens to Japan, and as such it would be best that the Indian Olympic Association should invite the Organising Committee to prepare the plan in such a way that the Torch-bearers may pass through India. If this could be arranged, it will give a great impetus to Indian athletes and athletics.

INDIA IN TENNIS

Mr. S. Rose, Secretary of the Western India Lawn Tennis Association, interviewed at Bombay prior to his departure to England, said that India had one or two very good players and he earnestly hoped that they would continue to play the game. Talent undoubtedly was there and if it was properly trained, he had no doubt India should certainly gain international fame in tennis as she had gained international fame in hockey. His advice to Indian players was "to play the game on the court and off the court".

"THE SCIENCE OF THE SULBA"

This study in early Hindu geometry (Readership Lectures for the year 1931 by Bibhu Tibhusan Datta of Calcutta University) is an attempt to study the Vedic rites of the Agni-Cayana or the construction of the Fire-altar with special reference to the Vedic science of geometry technically called by the name of Sulba (Sulva). Our knowledge is based upon only seven Sulba-Sutras, of which that of the Baudhayana is the largest and perhaps also the oldest and upon the several commentaries whose dates, however, have not as yet been ascertained even approximately. The author says that the problem of the squaring of the circle and the theorem of the square of the hypotenuse, at least in its simplest form are as old in India as the time of the Rig Veda and perhaps even older.

THE INSTITUTE OF SCIENCE

The Sub-Committee appointed by the Governing Council of the Institute of Science to inquire into the allegations made against Sir C. V. Raman, the Director of the Institute, by some students and members of the staff has completed its report.

After emphasising the need for the Governing Council ensuring a harmonious atmosphere in the Institute and acknowledging its realisation that the Council is pledged to work out the new constitution recommended by the Quinquennial Reviewing Committee and approved by His Excellency the Visitor (the Viceroy) the Sub-Committee says: "Under this constitution, the Director will continue to have a large part to play in the conduct and development of the academic, though not administrative, activities of the Institute, particularly as Chairman of the Senate."

DR. A. L. NARAYAN

Dr. A. L. Narayan has been appointed Director of the Solar Physics Observatory in place of Dr. T. Royds who has just retired. Dr. Narayan is the first Indian to occupy this office. He was Assistant Director for the last eight years. At one time he was a Professor of Physics and Director of the Research Laboratories in the Maharaja's College, Vizianagram.

C. R. ON SOCIAL FILMS

Films should be produced to reform the masses. The film art should be turned into one of educative value to the public—thus observed Sjt. C. Rajagopalachariar presiding over the opening function of the Mayura Films Ltd., a new producing concern of Madras.

In some of the present-day social pictures, the liquor scenes are very attractively got up. "C. R." deprecated such tempting scenes. He was glad that, in *Saint Arunagiri*, the theme selected by this company for their first production there is no scope for such scenes. He wished the enterprise every success.

FILM TASTE IN HYDERABAD

The film taste of the Hyderabad public to-day is not what it was some time back with the result that crude melodrama, sentimental trash, and impracticable stunts have lost much of their former appeal. And if producers do not wish that their productions should come to grief in this "Box Office Paradise" of South India, they should bear in mind the improved taste of picture-goers and pay more attention to the artistic side of production, observes *Movieland* in its Jubilee Souvenir.

SHIRLEY TEMPLE

Shirley Temple, the child star, is the favourite of two Continents. This is the result of the poll conducted by the 'Motion Picture Herald', America's leading film trade journal in America and England, in search of the biggest money-making stars of 1936. Shirley thus retains the confidence of her public, for she was voted to the first place by an overwhelming majority in 1935 also.

Poll was taken separately among American and British theatre-owners.

WALT DISNEY

The Academy of Motion Pictures Arts and Sciences award of merit for the outstanding cartoon of 1936 has gone to Walt Disney's *Silly Symphony The Country Cousin*.

This is the fifth successive year that Disney has captured the Academy's best cartoon honour.

INDIAN MOTOR VEHICLES ACT

The decision of the Government of India not to proceed with the Bill to amend the Indian Motor Vehicles Act introduced during the last Simla session, and the placing of Mr. C. H. Reynolds on special duty in connection with pending legislation, lend colour to reports that it has at last been decided completely to overhaul the 1914 Act, which is hopelessly out of date. Attempts at piecemeal legislation have met with strong opposition, says the *Statesman* of Calcutta, particularly from motor interests which have long advocated the standardisation of motor vehicle rules throughout India. "It is five years since the Indian Roads and Transport Development Association assisted in drawing up draft rules. They have been discussed at conferences, circulated to Provincial Governments and found wide approval. But the problems with which they deal continue to grow with the steady increase of motor transport, and it is important that amendment of the 1914 Act should not be longer delayed."

MOTORS AND TELEVISION

An item of news of special interest and importance to motorists is that they and commercial vehicle owners may soon be compelled to fit wireless suppressors to the sparking plugs of their engines, to prevent interference with television transmission. The low wave-lengths used for television are particularly susceptible to interference from the long wave-radiations emitted by the electrical ignition systems of motor vehicles. The motor car engine acts as short-wave, small power aerial and every spark at the points of a sparking plug, of which there are 10,000 every minute in the average car travelling at 30 m.p.h., is radiated into the atmosphere to be picked up by any broadcast receiver within 100 feet or so. Ordinary broadcast receivers pick up this form of interference. Residents of busy traffic routes often suffer electrical interference which they can never trace, but which is, in fact, due to passing motor cars and omnibuses or lorries. This interference is far worse with television.

THE SPEED LIMIT

"Nature's unclimbable fence," in the arresting phrase of Mr. H. E. Wimperis, President of the Royal Aeronautical Society, sets the limit of speed attainable by a man carrying aeroplane at six hundred miles an hour. The fastest speed yet recorded in level flight is 441 m.p.h. and speeds in the neighbourhood of 500 miles an hour have been reached in terminal velocity dives.

In his presidential address to the Society, Mr. Wimperis set out clearly his reasons for selecting the 600 m.p.h. limit. He defined the "fence" as the natural limit to the speed with which the air is able to get out of the way of the advancing aeroplane. He continued: "The speed at which air can move when pushed is the same as the velocity of sound, and once the aeroplane speed approaches this boundary, it becomes more and more difficult to push away the air in front and there is nothing we can do to increase the velocity of sound."

"When a body moves, it compresses the air just in front of it and the resulting pressure is communicated to the air farther ahead. The communication is achieved at the velocity of sound in the medium. In air of normal sea-level pressure and temperature, this velocity is 750 m.p.h. In the stratosphere it is only 650 m.p.h."

"When the speed reaches this limit, the air ahead cannot be warned of what is coming. This leads to as many shocks and collisions as if an unlighted motor car tried to get through a crowd of deaf people on a dark night."

HINDENBURG DISASTER

The airship *Hindenburg* burst into flames as she prepared herself to moor at the end of her first trans-Atlantic flight season.

The airship had tossed her nose-lines to the ground when suddenly there was a terrific burst of flame from the stern. She was due to convey the last of America's Coronation visitors to Europe and her next visit to America had been postponed for two days, so that she could take news-reel and other films of the Coronation to the United States.

KHADI WORK IN MADRAS

Interesting particulars are revealed in the report of the Tamil Nad Branch of the All-India Spinners' Association for the year 1936. Dealing with minimum food requirements for an adult living in a village in Tamil Nad, the report states that it would cost him or her about Rs. 0-2-9. A woman has to earn at least 3 as. a day for the above in addition to Rs. 6 for her annual clothing. With a good *charka*, a woman can spin 400 yards of even and well-twisted yarn per hour. It will take her a day in the week to gin, card and to hank the yarn so that she can spin for only 6 days at 8 hours a day. The quantity spun will come to about 28 hanks of 840 yards each. She cannot eke out a livelihood unless she is paid at least Rs. 1-5-0 as wages for this yarn. An average wage of 5 as. per lb. of yarn was being paid in all areas till the end of 1935. In other words, a spinner spinning yarn of 16 cts. got Rs. 0-1-3 per day including the carding charges. She could have got this wage only if she had been able to spin 400 yards an hour and worked for 9 hours a day. The total weight of yarn produced and the average wage disbursed in Tamil Nad for the years 1934-35 in terms of pounds are: 1934: 357,109, Rs. 0-5-0; 1935: 305,996, Rs. 0-5-2.

JAMSHEDPUR STEEL COMPANY

With a view to associating the employees of the Steel Company more definitely with its prosperity in good time, the Board of Directors have now decided to introduce a regular profit-sharing scheme in the interests of the employees.

The scheme provides that when the amount to be paid to shareholders as dividend exceeds Rs. 100 lakhs, each employee shall receive half a month's pay as profit-sharing bonus for every Rs. 20 lakhs or part of it paid as shareholders' dividend in excess of Rs. 100 lakhs.

TEXTILE CONFERENCE

"The Indian textile industry would be wiped out by Japanese competition if the tariff barriers were removed," declared Sir Firoze Khan Noon, High Commissioner for India and the India Government delegate in the course of a discussion at the world textile conference,

THE INDIAN PEASANT

Dr. B. V. Narayanaswami Naidu, Professor of Economics in the Annamalai University, delivered a lecture on "An Agrarian Programme for South India" at a meeting of the Madras Rotary Club held on the 14th May. He said that even the most casual student of Indian economics could not but perceive at present a very great shift of emphasis in national attention from the problems of the city to the conditions of the country-side. This is as it should be.

The recent policy of the British Government towards agriculture, the first ten year plan Russia and some of the aspects of Roosevelt's New Deal, all bear testimony to the key position occupied by agriculture in the national economy of the countries concerned.

Before this eye of this newly awakened interest how does the Indian peasant stand? Oppressed by poverty, ignorance and hunger, toiling under the heavy hand of slow moving tradition the patient Indian peasant labours on with his primitive implements, pursuing age-old methods, binding himself to the microscopic holdings which are too small for a good living but too big to be given up in the midst of the gloom and uncertainty that surrounds him. The most optimistic of calculations put down his income at Rs. 42 per year. Groaning under a heavy load of debt, exposed to the tender mercies of the monsoon on which he depends for water (only 16 per cent. of agricultural land being irrigated artificially) with few credit or marketing facilities, he sells almost always at unfavourable times and meets a heavy tax burden. Indian agricultural conditions do not admit of corporate organisation and little wonder then that neglected and depressed in this way, agriculture in India does not attract the best brains of the land.

The lecturer said that such a state of things could not continue for long and concluded by outlining an agrarian programme for South India.

AGRICULTURAL PRICES

Addressing the annual meeting of the Madras Trades Association, Mr. A. A. Hayles sounded a note of optimism as regards the pace of recovery in Madras Presidency. "Signs are not lacking," he said, "that the tide has turned bringing the promise of better times for all cultivators, industrialists and distributors alike." "We specially welcome", he added, "the upward trend of agricultural prices, for we are fully sensible of the fact that upon the prosperity of the cultivating classes mainly depends the prosperity of every other class in this great country."

INDUSTRIAL DISPUTES

Industrial disputes in British India during 1936 were, according to statistics published by the Industries and Labour Department, just above the average for the previous six years, says a Press Note issued by the Government of India.

There were no strikes of great importance during the year except that on the Bengal-Nagpur Railway which carried over into 1937.

The total number of lock-outs during the year, including four in progress on December 31, 1935, amounted to 157 and the number of workers involved totalled 169,000. During 1935 there were 145 strikes involving 114,000 workers.

The number of working days lost totalled 2,358,000 which is about $2\frac{1}{2}$ times the exceptionally low figure recorded in 1935.

Cotton textile mill accounted for 37 per cent. of the strikes, 34.8 per cent. of the workers involved and 44.2 per cent. of working days lost.

In 67 (or 61.7 per cent.) strikes demands related to wages or bonuses. In approximately 49.3 per cent. of the total number of lock-outs for the year, workmen were successful in obtaining some concession.

BENGAL JUTE WORKERS

The Bengal jute workers' strike was called off by the Central Strike Committee on and from Monday the 10th May in response to the appeal made by the Premier of Bengal. The terms of settlement finally agreed upon include:

No victimisation of workers for participation in the strike;

Recognition of the Workers' Trade Union;

Liberal policy to be followed regarding all cases arising out of the strike;

Thorough investigation satisfactory to workers into the questions of wages and other grievances of jute workers; and

Withdrawal of the prohibitory orders under Section 144 Cr. P. C.

The Central Strike Committee issued a statement advising the strikers to resume work with effect from Monday, May 10.

The strikers accordingly resumed work from that date.

GENERAL

THE BALLADS OF NORTH MALABAR

This work (Vol. I, Madras University Malayalam Series, No. 3, edited by Mr. C. Achyuta Menon, Senior Lecturer in Malayalam, 1935, price Rs. 3) contains 12 folk songs current in Malabar among the lower classes of the population, mainly based on the collections of Mr. Percy Macqueen, I.C.S., with a foreword by Mr. Macqueen and a long Introduction in Malayalam by the editor himself. In the Introduction, the editor makes some general observations in the beginning and then gives a summary of some of the tales in the collection of songs. Then he deals with points like the matriarchal system in Malabar, methods of warfare, daily life, marriages and dress. Then the editor deals with the date of the songs and the authors of the songs. The Introduction covers nearly 150 pages. Then the twelve songs follow which cover about 175 pages. Both Mr. Macqueen and the Editor assign the songs to about the thirteenth century. This date requires further proof before it can be accepted finally. The songs deal with the adventures of some early heroes in Malabar; the language is simple and corresponds to the language spoken by the illiterate people. The authors take considerable liberty with metre; the alliteration on the second syllable so characteristic of Dravidian poetry is not observed at all. These songs represent a very important field in the region of Malayalam poetry, and the editor has done a distinct service not only to Malayalam literature but also to students of anthropology by bringing out this edition.

MR. BALDWIN ON LORD GREY

A tribute to the late Lord Grey was paid by the Prime Minister, Mr. Stanley Baldwin, in unveiling a memorial tablet outside the Ambassador's entrance of the Foreign Office before a distinguished company of statesmen and diplomats.

Mr. Baldwin said "that Lord Grey was a great man—a man who was a source of inspiration and strength to all those with whom he worked, a man who will be an example for future generations and statesmen and a type in my mind essential to the preservation of sane and wholesome public life in a democratic system".

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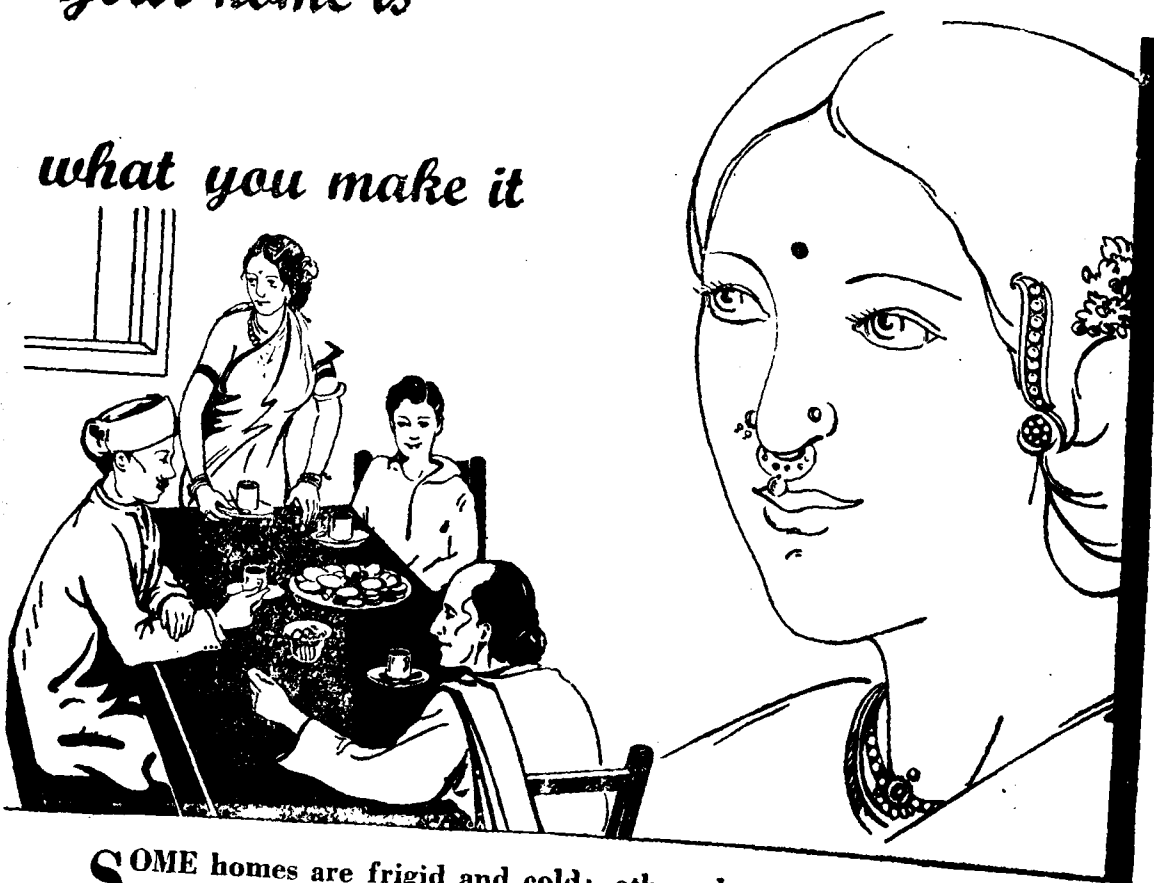
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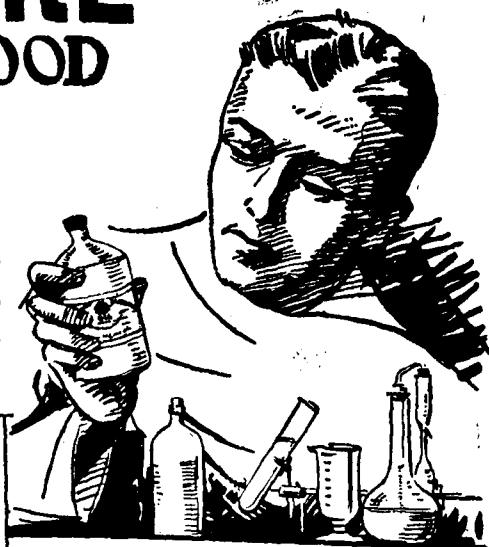
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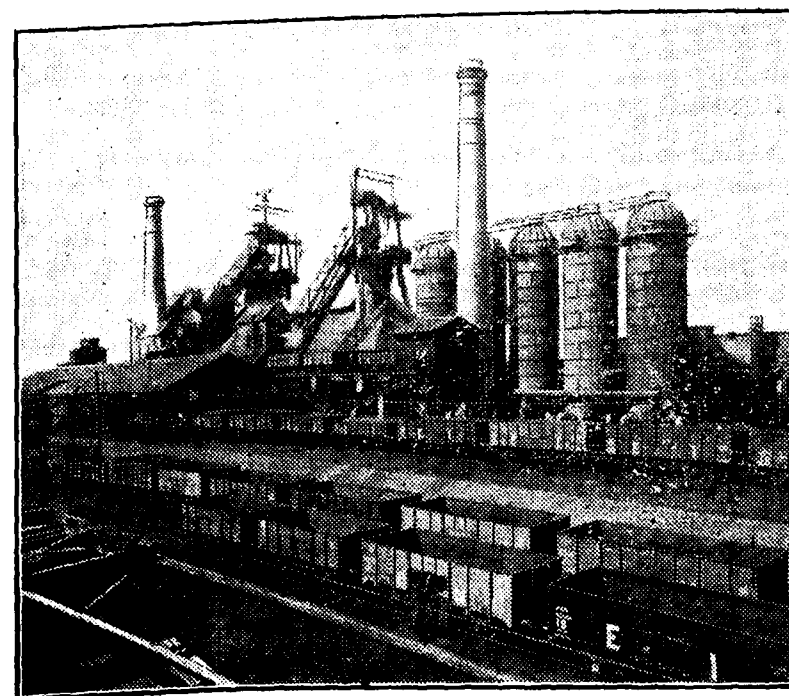
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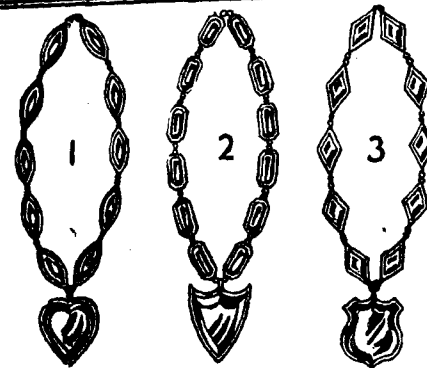
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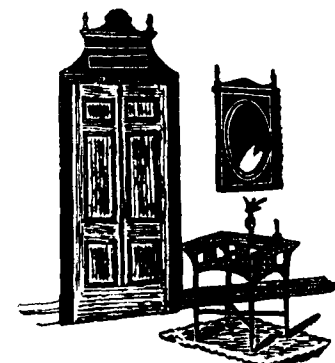
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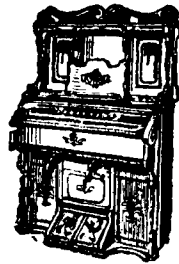
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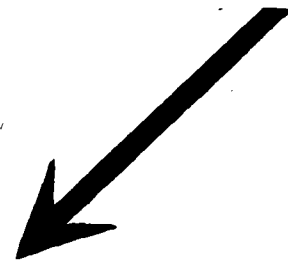
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