

THE
INDIAN REVIEW

A MONTHLY PERIODICAL
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EDITED BY MR. G. A. NATESAN

VOL. XXXVIII.

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No. 7. 1937.

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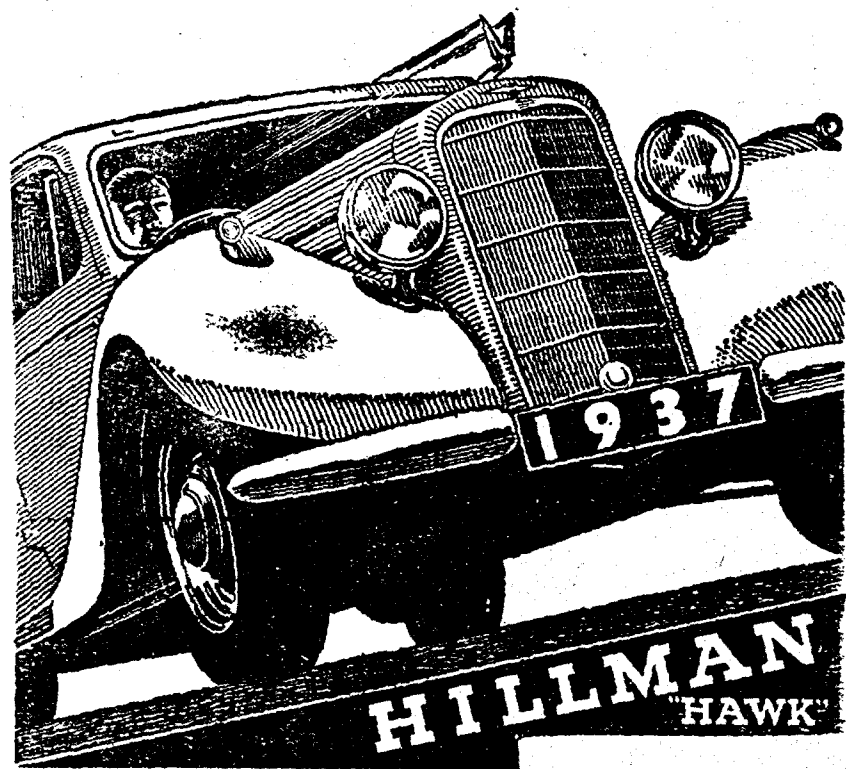
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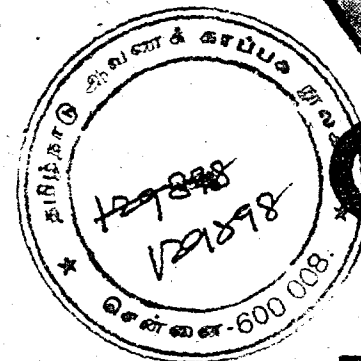
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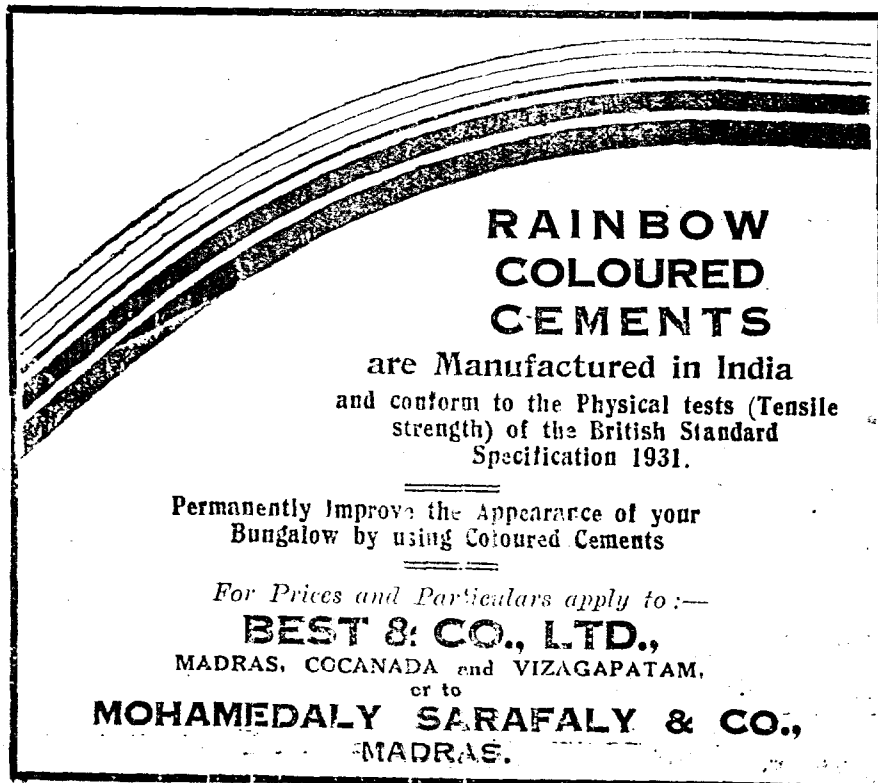
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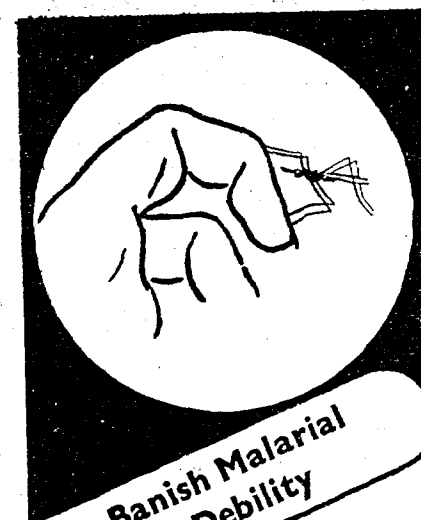
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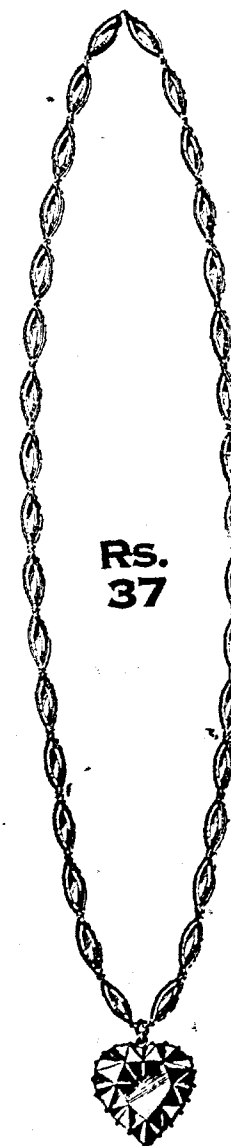
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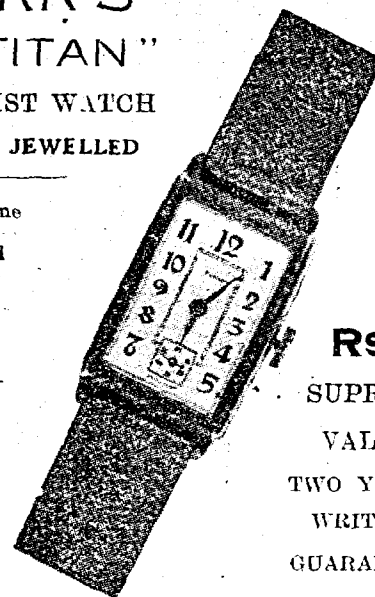
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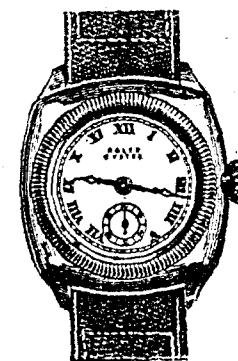


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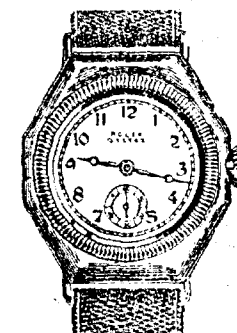
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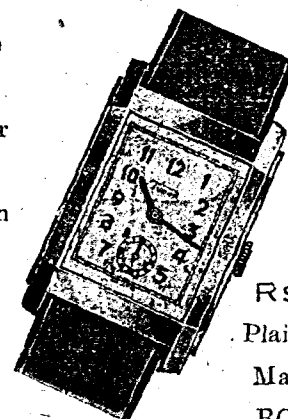
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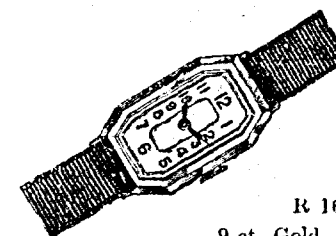
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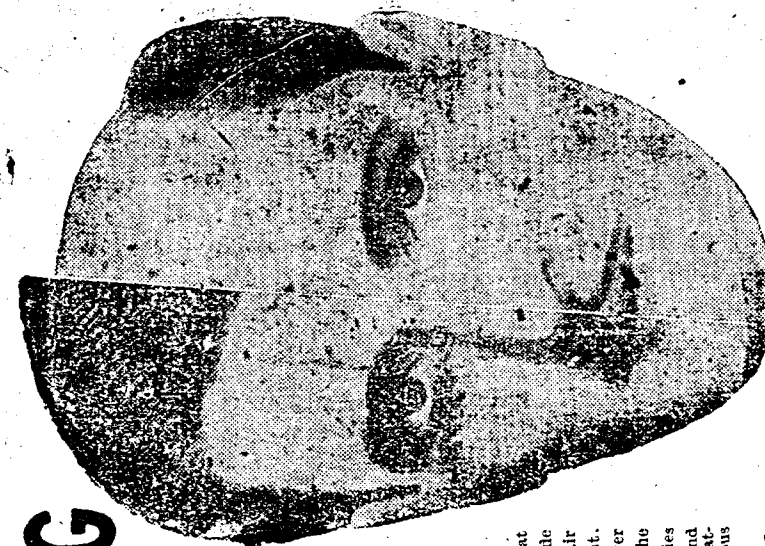
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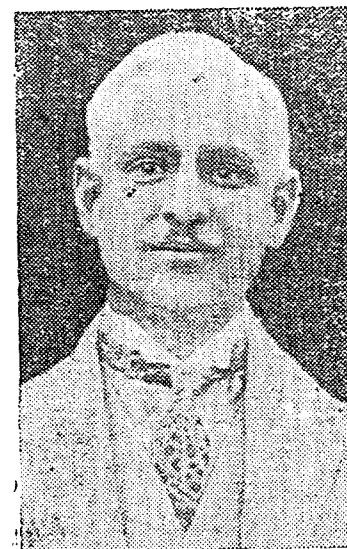
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[NO. 7.]

THE PHILOSOPHY OF RELATIVITY

BY THE HON. JUSTICE SIR SHAH MAHOMED SULAIMAN

"THE Philosophy of Relativity" by Prof. A. P. Ushenko (George Allen & Unwin, Ltd.) has been written for philosophers who are not mathematicians.



SIR SHAH MAHOMED SULAIMAN

The task of reproducing mathematical equations in philosophical language is in itself stupendous; and that of translating strange postulates of Relativity in popular language is well-nigh impossible. In spite of these serious difficulties in the way of a clear exposition, the author has overcome them in a remarkable manner. He has dealt with the fundamental principles

of Relativity with great clearness and lucidity so far as they are capable of being comprehended by a non-mathematician. But whether the postulates, with their artificial devices, can constitute a rational philosophy is quite another matter. The formulæ of the Special Theory and the use of the Tensor calculus in the General Theory seem rather to be out of place in a book meant for philosophers, and one wonders whether these highly technical methods have been made sufficiently intelligible for them. If statements of the type that space-time is cylindrical do not convey any meaning to them, they must reconcile themselves to the bitter disappointment of finding the theory beyond their comprehension and must accept on trust what Relativists assert it establishes.

The old conception of absoluteness and independence of Space and Time was easy of conception and provided a common frame of reference for purposes of comparison. Relativity, of course, denies such absoluteness and there is no common standard available at all. Everybody keeps his own separate time which depends on his motion resulting in numerous anomalies. The author has taken pains to explain some of the paradoxes, including that of the twin brothers, of whom each is ageing

at once slower and faster than the other, by the stock argument that there is no common standard of time. "Two durations which begin and end at the same time need not contain the same amount of time. . . . These two things in relative motion would be ageing at once faster and slower than one another only if there were an absolute 'at once' or simultaneity for both of them, which condition the Theory of Relativity denies." We venture to suggest a fatal objection: Even in the continuum, Space has three co-ordinates and so there can be different routes in going from one point to another; but Time has only one co-ordinate and so there should not be different amounts of time between the two meetings of the twin brothers.

The author, though enamoured of the Special Theory, concedes that some of the Relativists are reluctant to endorse the General Theory and mentions A. E. Milne's name as one of them. He frankly acknowledges: "When we realise. . . . that there is no objective distinction between space and time, we are shocked." The anti-Relativist objection that the curvature may not be the real property of Space and Time is merely

stated, but not answered. On the one hand, there is an assertion that the actual vision of Space is not Space as a medium; but it is rather a symbol of this medium, on the other hand, Space is no longer the bare void of old, but has properties including that of curvature. So the ether has not been abolished but exists very much though under a different nomenclature. Professor Ushenko is not satisfied with the inconsistencies in the Quantum Theory, saying that certain physical processes cannot be adequately described either "in terms of particles or in terms of waves and looks forward to some intermediate and more basic entity" being offered as a satisfactory substitute.

Relativity is an extremely abstruse subject and is made all the more so when sought to be expressed in non-mathematical language. Even for an ordinary philosopher, it may actually be easier to learn the elements of mathematical theory than try to grasp straight off the supposed philosophy underlying it. For one who has even an elementary knowledge of the Theory of Relativity, this book is certainly very interesting and also instructive; but for one who has not, it may well be simply unreadable.

Trade Relations between India and Britain

By MR. HERBERT G. WILLIAMS, M.P.

ON the many occasions on which the Editor has given me the opportunity of contributing once a year to these columns, I have always devoted myself almost exclusively to the vitally important problem of the trade relationships between the United Kingdom and India. In, I think, my very first article,* I urged the

desirability of preferential relationships being established between these two important countries of the Empire, but that was at a time before the United Kingdom had adopted a general policy of Protection which was the necessary condition precedent to the establishment of an effective system of Imperial Preference,

It was, of course, the case that in respect of the duties primarily imposed for revenue, and in respect of a small range of Safeguarding duties, we had already provided that Empire goods were entitled to preferential terms, and this principle had been established as long ago as the first post-war Finance Act, namely, that of 1919, when it fell to the lot of Sir Austen Chamberlain, then Chancellor of the Exchequer, to inaugurate in small measure the great policy to which his father, the late Mr. Joseph Chamberlain, had devoted the remaining years of his life.

From discussions I have had with Indian members of the Council of State and the Legislative Assembly, it appeared that none of them objected in principle to Inter-Imperial preferential arrangements, but that they felt that any action in this respect should be one of their own free choice and not in any way forced upon them from Downing Street. As a matter of fact, ever since the "fiscal convention", it had been perfectly clear that India had secured effective fiscal independence, and there was accordingly no reason why any Indian should object to such an arrangement merely on the ground that he thought it was being conducted from Downing Street.

It was to me a matter of profound satisfaction that, at the Imperial Conference at Ottawa, India entered into an Agreement with the United Kingdom for mutual preference, and that this Agreement was duly endorsed by the Legislative Assembly. On the other hand, the terms of the Agreement were never regarded in the United Kingdom as being particularly satisfactory to the United Kingdom, because under the provisions of it we accorded completely free entry to all goods from India other than the small range of goods which were

already subjected to preferential duties, while the concession we received from India only amounted to 10 per cent. *ad valorem* on the part of the range of goods covered by the Indian tariff.

Accordingly, when some months ago the newly elected Indian Legislative Assembly passed a resolution adverse to the continuance of the Agreement on which, it was known in advance, the Government of India would act, there was in the United Kingdom a great regret on Imperial grounds but in many quarters satisfaction for purely trading reasons, because it was hoped that in due course some new Agreement would be negotiated of a character more satisfactory to the United Kingdom, and, incidentally, which would accord to United Kingdom manufacturers some small measure of Protection against competition from India in respect of the one or two commodities, of which the most notable happen to be leather and carpets.

I am actively associated with the organisation known as the Empire Industries Association which for the last eleven years has been advocating in the United Kingdom the adoption of the policy of Protection and Imperial Preference, and most of us are very strong advocates of the doctrine that goods from any part of the Empire ought to receive in the United Kingdom really effective Preference over competing goods coming from any foreign country. At the same time most of us also hold the view that we are entitled, when necessary, to some measure of Protection against competing Empire goods where that competition proves to be oppressive to our own manufacturers or our own agriculturists.

I have always recognised fully the right of any Empire country to protect its

* *Indian Review*, November 1928.

agriculture or industries against undue competition from United Kingdom products, though I have thought in a great many cases that a policy of Protection, particularly in relation to manufactures, has been pursued to an unwise degree in some Empire countries, because they have been protecting industries not conducted on a scale calculated to ensure efficiency of production in the Empire country concerned.

Of course, we in the United Kingdom are naturally perturbed at the rapid decline in the exports of cotton manufactures to India, to which I make some statistical reference below. We realise to the full that India is entitled to develop its own cotton manufactures, but at the same time it would appear that the level of duties imposed on the products of Lancashire has been oppressive.

What will finally result from the negotiations which are now taking place it is impossible to forecast at the moment of writing.

The Ottawa Agreement came into operation towards the end of 1932, so that 1933 can be regarded as the first full year under the Agreement. The imports of goods from India increased from £32,308,000 in 1932 to £41,129,000 in 1935, while the first nine months of 1936 show an increase of £7,900,000 over 1935, so that it is probable that 1936 as a whole will show an increase over 1932 of nearly £19,000,000.

On the other hand, when we turn to the exports of British goods to India, we find that these totalled £34,088,000 in 1932 and increased only to £37,814,000 in 1935, while the first nine months of 1936 show a decrease of £2,163,000 as compared with the same period of 1935, so that 1936 as a whole is not likely to show an

increase of more than about £1,000,000 over 1932, if there is any increase at all.

These figures justify the criticism made above of the nature of the Agreement, and it is interesting to contrast our exports to India with those to the Union of South Africa. Between 1932 and 1935 these increased from £18,105,000 to £33,596,000, while in the first nine months of 1936 as compared with the corresponding period of 1935 there was a further increase of £3,709,000, so that in all probability our exports to the Union of South Africa for the whole of 1936 will exceed £38,000,000 and will have more than doubled since the Ottawa Agreement came into operation.

The population of India is 360,000,000; that of South Africa about 9,000,000, and yet South Africa buys from us to-day more goods than India. Of course, it is realised that the abnormal gold mining development in South Africa is an important factor, but even allowing for this the figures are significant.

It has long been contended that if Lancashire were only to buy more Indian cotton, there would be a better prospect of her retaining a substantial share of the Indian market for finished cotton goods.

The value of raw cotton imported from India in 1932 came to £2,320,000; in 1935 this had grown to £3,688,000, while in the first nine months of 1936 there has been a further increase over the corresponding period of 1935 of £1,440,000, so that in 1936 as a whole the value is likely to be $2\frac{1}{2}$ times as great as it was in 1932. But what has happened to exports of British cotton manufactures to India? The value of these totalled £10,335,000 in 1932. This figure fell slightly to £9,744,000 in 1935,

while in the first nine months of 1936 the total is only £5,505,000 as compared with £7,144,000 in the same period of 1935, and for 1936 as a whole the total is not likely to exceed £7½ millions, a decrease of 25 per cent. since 1932, and the lowest figure for decades.

The figures I have quoted in this article are frankly disturbing not only to the United Kingdom but ultimately to India, because it can be to the advantage of neither country that the volume of trade passing between the two countries should be at the present low level.

THE NORDIC MYTH

BY

MR. H. N. MUKERJEE, M.A., B.Litt. (OXON), BAR-AT-LAW

“T-O-DAY a new faith is awaking, the *Muthos* of Blood, the belief that it is by Blood that the divine nature of man is to be defended; the belief, combined with the clearest knowledge, that Nordic Blood represents that Mystery which has replaced and overcome the old sacraments.” This amazing sentence is a quotation from one of the many pompous pronouncements of Herr Alfred Rosenberg, head of the Nazi Foreign Political Bureau and the Philosophical Director of the Nazi Party in Germany. This faith has, for nearly three years now, been imposed on the best-educated nation in the world, and dogmas that would have disgraced the Dark Ages are seriously upheld as “racial theories” in Nazi Germany to-day. So we hear Dr. Goebbels saying: “Christ could not have been a Jew. Scientific proof is not necessary. It is so.” Science, as devoted scholars in Germany and everywhere else have understood it, is under a cloud, or it would have been impossible to find in a professedly “scientific” treatise by Professor Hermann Gauch the absurdly ludicrous statement: “Non-Nordic man occupies a mid-way position between Nordic men and

animals, next to the man-apes. He is, therefore, not a real man, he is in fact not a man at all as opposed to an animal, but only a transition, an intermediate stage. Better and more correct, however, is the designation ‘sub-man’.”

There is little need, therefore, to stress to-day the relevance and interest of race problems for the modern world. Apart from the tragic antics of Nazi ideologists, we are all too well aware of the segregation policy in South Africa, which so often borders on brutality. There have also to be taken into account the quota system of immigration in the United States of America and its “Jim Crow” regulations, unjust and severe, against the coloured people in the southern states. The “menace of colour”, not unoften adumbrated in these days, is based on the sinister notion of race exclusiveness.

It is only natural that people interested in the way the world is going, are asking such questions as: “What is a race? Do different races have a different psychological character?” But when certain doctrines of racial purity,

superiority and capacity for achievement—principles which have been and are being used even to-day in justification of imperialism and of war—have received fresh impetus, most notably in Hitler's Germany, it is reassuring to be able to know from reputable scientists that it is impossible to find a human race in anything approaching "purity". From the earliest times, man has been extraordinarily devoted to mobility, trekking about the globe and mingling with members of other groups encountered. As a result, practically every community now in existence includes a considerable number of physical types and a variety of combinations of such types. The Indo-Germanic, Latin, Teutonic and Slavic and other so-called "races" are really accidental aggregates of the most varied anthropological elements. A pure race is a sterile race, and luckily for civilisation, purity of race can be met with, if at all, only in such isolated territories as the islands of Borneo and parts of Australia. Even in the most remote areas, recent studies inform us, primitive folk such as the Veddas of Ceylon, the Ainu, the Eskimo are the result of crossing in ancient times. Perhaps the race characteristics of the original Asiatic can be discovered somewhere in the Arctic circle. African life has seen changes on an extensive scale during the many millennia of its history. America is *par excellence* the land of endless mixtures and cross-breeds. As for modern Europe, there has been such an intermixture of stocks that there is no knowing what may be the precise racial composition of any individual. External features—hair, eyes, stature and the like—tell us very little; Virchow's examination in 1866 of 6 million German school children showed not only an amazing

proportion of brunetness, but also an astonishing diversity and the unexpected frequency of unusual combinations, e.g., light hair and dark eyes, or dark hair and light eyes. Tall brunettes with long heads and short blondes with equally long heads are too numerous to warrant any exclusive association of traits. It is absurd to try to predict from the measurement of brain cortex of negroes that they will never be able either to shape a high civilisation of their own or to adapt themselves to European civilisation. In Julian Huxley and A. C. Haddon's "We Europeans" (Cape, 1935), there are 16 portraits of men of different nationalities and the reader is invited to guess which is which. For people who think that Italians are always dark and Norwegians fair, or that the German has a typical appearance, the test will be a revelation and rid them of certain illusions.

No satisfactory pigeon-holding for the various human types in existence has yet been devised and there are no adequate methods, in spite of Hitler's fiat, for testing innate intelligence as between peoples of different education and culture. Even Gobineau, one of the major prophets of racialism, conceded that artistic capacity originated from the black races to whom the Greeks owed an immense debt. The massive civilisation of China was the work of the yellow races. It does not really matter when an enthusiast like Ludwig Waltmann studies the art galleries and demonstrates to the satisfaction of none but himself that almost all great Westerners—Leonardo, Galileo, Voltaire, Dante, Raphael, Michael Angelo, Shakespeare, Cæsar, Alexander, Napoleon and others—were of Teutonic blood. The existence of the Nordic race today can really

be classed as a myth, the product of the mystical theorising of Houston Chamberlain and the motley group that has followed him, the product, one must note carefully of self-interest, and wish-fulfilment. All that is talked in Germany today about the Aryan race, its monopoly of gifts and its mission of civilisation is so much abracadabra. The word "Aryan"

is properly applied only to a group of languages and is quite unscientific when used for a group of peoples. It is imperative, of course, to study the individual differences among members of the same "race" and to try to improve their quality. It is to eugenics, and not by any means to race dogmatism, that civilisation looks for support.

END THE DEAD-LOCK

IN his famous interview at Tithal on June 2nd, Mahatma Gandhi assured a representative of the *Times of India*:

I am very anxious that Congressmen should take office, but only if the Government show their willingness to conciliate the Congress.

The only obstacle, as far as can at present be seen, is the Congress demand that, in the event of a serious disagreement between a Governor and his Congress Ministers, the Governor should dismiss them. I, personally, would be satisfied, however, if the Governor gave an undertaking that in such case he would demand his Ministers' resignation.

Since this pronouncement of the Mahatma, Lord Zetland has made more than one public statement repudiating the suggestion that he in any way rejected the peace offer of Mr. Gandhi; on the other hand, he had given "proof of friendliness". Lord Stanley, in answer to Mr. Lansbury, has said that "the Government was more than ready to meet the Congress half-way". We have had, too, the positive declaration of the Prime Minister in reply to Mr. Churchill's questions that Provincial autonomy having been granted, Parliament cannot interfere in matters under the distinct purview of the Ministers in the Provinces. Parliament, said Mr. Neville Chamberlain,

deliberately decided in passing the Act to place upon the Ministries, answerable to the provincial legislatures, responsibility for the conduct of the government of the Province. . . . I hope I am justified in assuming that in every quarter of the House there is a desire that provincial self-Government in India should work and work well. I cannot believe this is possible unless we here frankly recognise the new distribution of responsibilities.

Following these, we have the long expected statement of H. E. the Viceroy which should undoubtedly go a great deal to clarify the situation. The broadcast message introducing that statement is a fine personal appeal to the country for goodwill and co-operation, while the statement itself reiterates in clear and authoritative terms the various reassuring interpretations of the Act made by the spokesmen of His Majesty's Government in response to the Congress demand. His Excellency referred, in his statement to the experience of the past three months and argued that

there was no justification for the fear that the Governors would seek occasions for interfering with the policy of their Ministers, or for the gratuitous and uncalled-for exercise of the special responsibilities imposed upon them by the Act, to impede or challenge their Ministers in the day-to-day administration of the province.

Under Provincial Autonomy as contemplated in the Act, the Governor, said Lord Linlithgow,

will ordinarily be guided, in the exercise of his powers, by the advice of his Ministers, and those Ministers will be responsible, not to Parliament, but to the Provincial Legislature.

A Governor, he added,

will at all times be concerned to carry his Ministers with him, while, in the field of their Ministerial responsibilities, it is mandatory on him to be guided by the advice of his Ministers.

On the question of resignation *versus* dismissal, His Excellency observed :

As between resignation and dismissal, normal constitutional practice leans very heavily indeed to the side of resignation. The suggestion that the Governor should, in certain circumstances, demand the resignation of his Ministers, is not the solution provided by the Act and it will not be possible for Governors to accept it. Both resignation and dismissal are possible, the former at the option of the Ministers, and the latter at the option of the Governors. But the Act does not contemplate that the Governor's option should be used to force the Ministers' option and thus to shift the responsibility from himself. . . .

Where a really major issue is involved and Ministers, even though they are not responsible for the final decision taken by a Governor and can, without any constitutional impropriety, make that clear, feel that such action has raised issues of such a character and affected their position as a Parliamentary Party in such a way that they can no longer, without misunderstanding in the country, associate themselves with the Governor in the work of administration, then it is open to the Ministers to resign; or, if they do not resign and the Governor feels that his partnership with them cannot, with profit to the public, continue, it is open to a Governor and, indeed, incumbent on him, to dismiss them. But the object of the Governors, and I feel confident the object of the Ministers, will, at all times, be to avoid such a state of things arising.

The Viceroy's statement is conciliatory in tone, earnestly desiring to understand the difficulties on which Congress has sought for assurances :

Some of you, I know, hold and hold strongly, that the plan of reform does not go sufficiently far in the direction of complete Self-Government. I do not question the sincerity with which that view is held. But I am certain that every responsible person, in deciding his position on this vital matter, does so with a genuine anxiety in the best interests of India to take a balanced view and to reach a right decision as to what may best be done, in the conditions of this time, to serve those interests. Let me, at once,

assure you, that, in my best judgment, and given goodwill on all sides, this Constitution will work, and that, in experience, it will be found to work well.

I am convinced that the shortest road to that fuller political life which many of you so greatly desire is to accept this Constitution and to work it for all it is worth.

Of their nature politics are ever dynamic and to imagine that their expression in terms of a written Constitution can render them static would be utterly to disregard the lessons of history and indeed the dictates of common sense.

In the concluding portion of his statement, he said :

. . . whatever emerges, you may count upon me, in face even of bitter disappointment, to strive untiringly towards the full and final establishment, in India, of the principles of Parliamentary and Responsible Government.

The Viceroy's statement has had a mixed reception in the Indian Press. While the tone of the statement is universally hailed as being conciliatory and sincere, it is stated by some that there is practically nothing new in the message. Congress leaders, including Mahatma Gandhi himself, are reluctant to anticipate the decision of the Working Committee.

It may be that Congress demands have not been conceded in the manner suggested by them, but the spirit and temper of the Viceregal statement, coupled with the evident sincerity and earnestness of Lord Linlithgow, must have a reassuring effect on the country. It is hoped that the Working Committee of the Congress, when it meets on the 5th July, will give due consideration to the solemn declaration of the Viceroy : ". . . backed by every authority concerned in the working of, the Act, that the Provincial Autonomy contemplated in the Act is real and that it will be worked in spirit and in the letter as a measure which has conferred a genuine Parliamentary form of democratic government on India".

THE PROBLEM OF FREE-WILL

By PROF. M. HIRIYANNA, M.A.

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THE author of this book,* who is a young American, is eminently well qualified to write on philosophical subjects. He has a sound and extensive knowledge of European philosophy and is thoroughly conversant with the results of modern science. He is endowed with a mind which can take independent views and commands a style which enables him to put them forward with great clarity and force. The topic discussed here, *viz.*, whether man is free in his actions is one of perennial interest, and the conclusion reached is that he is undoubtedly free. The scope of the discussion, however, is much restricted in the larger part of the book, the author concerning himself in it not with the general question whether free-will or determinism is the ultimate truth but only with showing that the current view which favours determinism, *because it has the support of science*, rests entirely on a misconception. It is not possible in a brief notice like the present one to enter into the technical details of the argument of the book. We shall, therefore, content ourselves with indicating only its general nature.

The main argument of the modern determinist may be briefly stated as follows: Science teaches that everything is caused and that, when the entire cause of an event is present, that event necessarily happens. It is this necessity underlying the principle of causation that explains our ability to determine, for example, the position of a planet at any moment in the future, provided we know its present position and the forces to which it is subject. Since man's actions also are events which happen in time, they are completely determined and should, therefore, admit of being predicted. If in practice we are not able to forecast them always, it does not mean that man is free but only that we do not know all the motives that influence him to act. This does not

affect the conclusion of determinism which is only that a forecasting of human conduct is *ideally* possible. The contention of Dr. Taube is that the support of science thus invoked by the determinist is altogether illegitimate; for science has not proved from an analysis of empirical facts that causation involves necessity, but has merely inherited that idea from a stage in its past history when it was closely allied with theology. All that it has shown is that certain events follow certain others—that there is mere sequence and not necessary connection. The view of an entirely deterministic world which science now upholds is accordingly 'a theological relic', and the presumption against free-will which it has produced in the minds of many people should, therefore, be discarded.

In order to defend this position, Dr. Taube traces the history of the problem of causation from Descartes onwards and points out that those early thinkers admit that, although causal efficacy, or the power to originate change, cannot be deduced from a consideration of the behaviour of matter, it is known to us directly in our inner life of volition. Locke stated, for instance, that the idea of efficacy was derived from reflection upon the operation of our minds. Leibniz again wrote: 'The clearest idea of active power comes to us from the mind.' But, because they believed in God's omnipotence at the same time, they were constrained to explain away this sense of power in some manner as Spinoza, for example, did by regarding it as merely a delusion or 'a trick of the imagination'. It is quite natural for those that believe that God has foreseen and pre-ordained everything to conclude that all that happens is necessary; for if free activity is allowed scope anywhere in the world of finite things, it will contradict the idea of divine omnipotence. Science which at first received the conception of necessity, from those thinkers has, strangely enough, continued to adhere to it even after discarding the belief which they had in God's omnipotence. The rejection of this belief,

* CAUSATION, FREEDOM AND DETERMINISM. By Mortimer Taube, Ph.D., Research Fellow in Philosophy at the University of California. George Allen and Unwin. Price 10s. net.

it is forgotten, removes the only reason against admitting the reality of causal power as directly experienced in the operations of our will. Dr. Taube cites the authority of modern thinkers like Prof. Whitehead in confirmation of the view that the perception of causal efficacy is a matter of fact. And granting causal efficacy is the same as granting freedom, for the inner significance of both alike is the active initiation of change. The

recognition of freedom, our author adds, does not mean that no uniformity characterises human actions. Human conduct is certainly uniform; that is the basis of all social intercourse. But the uniformity is a matter of degree, and men's actions exhibit a certain measure of irregularity also—a fact which proves that they are not completely determined and is, therefore, enough to refute the doctrine of absolute determinism.

IRISH THOUGHT AND CHARACTER

BY MR. J. VIJAYA-TUNGA

THE pugnacity, the originality, and the wit of the Irish are proverbial. Reading the rich literature of that country with its haunting name of Erin, I have gathered much treasure.

What has helped to preserve for the Irish their simplicity, their naturalness and a God-fearing attitude is, to my mind, their so-called backwardness. They have, in the eyes of the political economist, not progressed. Their cottages are yet thatched with dry hay from the fields; their roads are still cobbled and crooked; the waters of their placid lakes and majestic rivers have not yet been harnessed completely in the service of machinery. The flax is still spun by hand to make their home-made dresses. The stories about Deirdre and the sons of Usna still stir their simple hearts. Naturally they are an object of pity to "progressive" countries and before long they, too, might progress. Till then and till Asia under the incessant propaganda of her economists becomes progressive herself, there will be much in common between the Orient and Ireland.

The Irish language reveals the national soul, artless and genuine. "The God bless you" or the "God save you" with which they greet one another carries a greater sympathy than the casual brusque how-d'ye-do. The Irish regard their spoken language good enough for poetry and drama. Hence the poetry and the songs of the Irish represent the soul of the

true Irish stock, the farmer and the peasant. It is not the language of the courtier. Take, for example, Synge's *Well of the Saints* where Timmy the smith mentions the saint who goes about curing blindness with the magic of a holy water:

It be no good sending a sinful man the like of ourselves, for I am told the holiness of the water does be getting soiled with the villainy of your heart, the time you'd be carrying it, and you looking round on the girls maybe, or drinking a small sup at a still.

Irish speech is illustrated from objects and happenings of common every-day experience. In the same story Timmy draws the attention of his friends to the girls who had been entrusted to carry the holy water ahead of the saint: "They are coming now carrying things in their hands, and they are walking as easy as you'd see a child who'd have a dozen eggs hid in her bib."

The beliefs of the Irish, as I have understood, are unsophisticated like those of all clean-living peasantry the world over. In the same story, Molly Byrne says:

The lads told him no person could carry them things through the briars, and steep slippery-feeling rocks he'll be climbing above, so he looked round then, and gave the water, and his big cloak, and his belt to the two of us, for young girls, says he, are the cleanest holy people you'd see walking the world.

Close contact with Nature has produced among them, as it had among our more civilised ancestors, a belief in Fairies, Gnomes, Fays, and all that is eerie. Here is a good illustration from Joseph Campbell:

One pleasant eve in June time
I met a lochrie man
His face and hands were weazou
His height was not a span.
He boored me for my fiddle—
'You know', says he, 'like you
My father and mother were Irish
And I am Irish too. . . .
He gave me back my fiddle,
My fiddlestick also
And stepping like a mayboy
He jumped the Largy Knowe.
I never saw him after
Nor met his gentle kind;
But whiles I think I hear him
A-wheneing in the wind.

Some of the best writing in the realm of fantasy has been by James Stephens whose *Crock of Gold* I rate as one of the greatest literary masterpieces. Here is some fine philosophy, free from hair-splitting metaphysics, straight out of the heart of Mother Earth given through the mouth of her son, Man:

I want you to forget right and wrong, to be happy as the beasts, as careless as the flowers and the birds. To live to the depths of your nature as well as to the heights. Truly there are stars in the heights and they will be a garland for your forehead. But the depths are equal to the heights. Wondrous deep are the depths, very fertile is the lowest deep. There are stars there also, brighter than the stars on high. The name of the heights is wisdom, the name of the depths is Love. How shall they come together and be fruitful if you do not plunge deeply and fearlessly? Wisdom is the spirit and the wings of the spirit, Love is the shaggy beast that goes down. Gallantly he dives, below thought, beyond wisdom to rise again as high above these as he had first descended. Wisdom is righteous and clean but Love is unclean and holy. I sing of the beast and the descent; the great unclean purging itself in fire; the thought that is not born in the measure or the ice, the head, but in the feet and the hot blood and the pulse of Fury. The Crown of Life is not lodged in the sun; the wise gods have buried it deeply where the thoughtful will not find it, nor the good; but the Gay Ones, the Adventurous Ones, the Careless Plungers, they will bring it to the wise and astonish them. All things are seen in the light. How shall we value that which is easy to see? But the precious things which are hidden, they will be more precious for our search; they will be beautiful with our sorrow; they will be noble because of our desire for them. . . .

Man cannot brood long upon the solemnity of mountain heights and the changing voice of the Sea without being affected by a sweet melancholy, and this is evident in Irish literature. The sound of their very names have that sadness inherent in "our sweetest songs".

How can one repeat to oneself names such as the following and resist the impulse to "arise and go" to some Innisfree of one's dream:

Caherapheepa (which means the Fortress of the Fairy Piping), *Slieve Mish* (which means the Mountain of Phantoms), and other names like *Tara*, *Galway*, *Killarney*, *Connemara*, and personal names like *Deidre*. In the play of that name Synge makes Deidre say:

It's for that maybe, I'm called Deidre, the girl of many sorrows. . . . for it's a sweet life you and I could have Naisi . . . It should be a sweet thing to have what is best and richest, if it's for a short space only.

A joke against the Irish is that they are anywhere except in Ireland. But wherever they happen to be, the love of the Irish for their dear Erin is rarely equalled. Moira O'Neill has well characterised this love:

Over here in England I am helping with the hay,
And I wisht I was in Ireland the livelong day:
Weary on the English hay, and sorra take the wheat!
Och, Corrymeela and the blue sky over it.

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Women's Movement in India

By Miss SHARKESHWARI AGHA, M.A., A.M., (MICH.), LL.B.

WOMEN'S movement has made considerable progress in India during the last twenty years. A number of fairly well organised bodies now exist and meet from time to time to give expression to the demands of women for improvements in different spheres of life. The rapid change in the political position of women and the rise of a body of organised opinion may lead some to believe that all is well with women's movement, but a close examination of the position will disclose that this movement is still confined to a very small number of educated classes and leaves the vast majority of women's population untouched. Perhaps its most remarkable achievement has been the acquisition of a definite political status for women in India. About twenty years ago when Montague-Chelmsford reform scheme was being discussed, women had no right of citizenship. They were debarred from sitting on the legislative and other representative bodies and did not even possess the right of vote for returning members to these bodies. After the introduction of the reforms in 1919, the position rapidly changed, and now under the new Government of India Act they have a fairly wide franchise, they can sit as members in the legislative bodies of the country and a small number of seats has even been reserved for them. But with this rapid improvement in political status there has not been a corresponding gain in the social and educational conditions. A number of measures which may be put to the credit of this period, like the Sarda Marriage Act, are dead letters in practice. The progress in education, medical aid and public health has not been as rapid as one would like to see. These facilities for women are still deplorably poor. The average woman leads very much the same life and suffers from the same social as well as civic disabilities as before. It is, therefore, of interest to analyse the reasons why women's movement has been more or less ineffectual in improving the conditions of every-day living of the vast majority of the population, and to see whether a better organisation cannot lead to more substantial achievement.

The backwardness of women is partly due to the failure of Government to fulfil its obligations towards them and partly to the want of a genuine desire in the general public to make substantial changes in the position which custom assigns to them. The failure of the Government is in a measure due to its reluctance to interfere with matters relating to women. This attitude has been inherited from the early days of British administration, when it followed a policy of extreme cautiousness and was unwilling to hurt the susceptibilities of the people by adopting measures which could be construed as interference with religion or home life. To a great extent it is also now due to departmental inertia and to the absence of enthusiasm which is necessary to shake the machinery of administration out of its old grooves. There is a considerable field of Governmental activity in which apparently the necessity of cautiousness does not exist. Improvement in the provision of education, medical aid, maternity and child welfare facilities and social services generally cannot by any means be considered as activities in which the Government should proceed with hesitation. The failure of the Government to provide facilities in these matters in conformity with modern conception of the obligations of Governments can be attributed to the inability of the departmental machinery to execute what the Government ostensibly desires.

On the other hand, public opinion in India has not yet sufficiently advanced to insist radical changes in the position of women, or to demand a substantial extension of social services for their benefit. As a matter of fact, the attitude of the general public is marked with considerable scepticism where questions affecting women are concerned. The more generous amongst them would, perhaps, go so far as to recognise that women should be permitted to fulfil a more decorative function in the household, but beyond this they are not prepared to go.

It is, however, futile to put the blame entirely on the Government and the general public for the present state of

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affairs. So far women's movement has not very clearly defined its objectives and has not worked for them with persistence. Whenever their objective has been definitely stated and has been pursued, both the Government and the public have responded to their desires, and their efforts have met with a fair amount of success. In order to organise women's movement more effectively, it should be realised that there are two distinct ways of achieving improvements. One of them is to use the Governmental machinery for securing a wide extension of social services and removing legal disabilities and administrative discrimination against them. The other is to create public consciousness on these matters and to utilise private initiative and effort for securing this end and for removing such social disabilities as are outside the scope of Governmental activity. The methods and the organisation by which each of these agencies can be effectively utilised are distinct. Women's movement has suffered from some confusion of thought on this fundamental point. It has not been realised that political status is not of much use unless steps are also taken to organise political power for securing the desired ends. Educational and propaganda work among the general public has not been undertaken on a sufficiently large scale. There has also been a tendency to oscillate between one method and the other of achieving improvements. Absence of persistence in either has made both ineffectual. With the introduction of the New Constitution a new era is beginning in the history of India, and it is time that women took stock of the work so far done and prepared for securing the largest possible benefits from the new conditions. The first step in this preparation is to decide on an agreed objective and then to work out how far this objective can be achieved through Governmental activity and how far through propaganda and organisation among the masses directly. Having made this decision, it will be necessary to create an efficient machinery through which each section of the women's programme can be pursued to a successful conclusion.

A programme of improvement through the agency of the Government should

fall into three main sections—removal of legal disabilities, administrative discrimination, and extension of social services. The extended franchise under the Government of India Act 1935, has placed a powerful instrument in the hands of women which can be used for the realisation of their aim, provided steps are taken to organise women's vote effectively. The franchise provisions of the Act are based on the assumption that women will constitute 20 per cent. of the electorate. Even if they constitute a smaller percentage, they can be a powerful influence in determining the composition of the new legislatures and in directing the activities of the provincial governments after the introduction of provincial autonomy in 1937. It has to be realised, however, that very few women will be returned to the legislatures. If a women's programme is to be carried out at all, it will be carried out with the initiative and support of men in the legislatures. It is, therefore, most important that women's vote should be organised in such a manner that it can be employed most effectively in returning men to the legislatures who will be pledged to remove the disabilities from which women suffer.

In order to achieve this objective, women should create a special parliamentary organisation for the purpose of fighting the next elections. It will be desirable if all the women's organisations jointly set up a central body and entrust it with parliamentary work on their behalf. For the purpose of contesting the next elections, this body should be asked to formulate an election programme and to organise the necessary machinery in the provinces. It should be authorised to decide the candidates who should be supported by women and to bring pressure to bear on these persons for including women's programme in their election platforms. Having made this selection, it should see that the largest number of women's votes is cast for the candidate selected for support. If women's parliamentary work is organised on these lines, they will be able to influence the temper of the future legislatures substantially, for in many constituencies women's vote will hold the balance between contesting

candidates, and by wise selection and organised support they will be able to return to the legislatures a fair number of candidates pledged to their programme, or in any case prepared to take a more liberal view towards matters relating to women.

In addition to this parliamentary board by which the Governmental agency can be utilised for improving the condition of women, there is a large sphere of activity in which non-official agencies alone can act effectively. Work of this kind would fall under three broad categories. There is first of all the important question of education and propaganda among the masses, including both men and women. Many measures of reform are held up or become ineffective on account of want of public consciousness on these questions. To make social reform possible, it is necessary that the public should be educated in the broad principles along which improvement is desired. The educational work of even the most important of women's organisations is confined to their members or a handful of educated women who hardly need any conversion. Education and propaganda on a large scale outside these circles is necessary to prepare the public for the desired reforms.

There is also the question of organising private effort and initiative for supplementing social services as provided by the Government. A considerable amount of medical and educational work is undertaken by private bodies. It is desirable that efforts should be made to organise private resources for supplying women's requirements in these matters wherever possible. In addition to educational and medical facilities, institutions for the care of the old and the infirm, for destitute children, homes for widows and child and maternity welfare centres can with advantage be provided by private agencies.

The third item to which attention may be drawn is that problems of social reform as well as questions connected with education, medical aid and public health have now reached a stage when serious and systematic study is essential as a preliminary to the formulation of policy. So far there has been a tendency to approach these questions from the common sense point of view. The result has been that women's opinion on these

matters lacks depth of insight and mastery of detail, which is necessary for the purpose of carrying conviction. It would be a desirable improvement if women's organisation undertake serious studies of these problems and publish the results of their efforts for the information of the public. This work has to be carried on continuously because there is no finality in these matters and the situation keeps changing from time to time. Most well organised movements have a section set apart for research and study. To put women's movement on a sound foundation, it is desirable to provide it with well organised section for study and research and to staff it with competent persons.

Whether one considers the parliamentary portion of the women's programme or direct work among the masses, it appears that neither of these can be undertaken unless women's movement has a permanent secretarial organisation. Public life in these days has become a whole-time job. It is hardly possible for women who have other vocations in life to do justice to the questions at issue at annual gatherings. Moreover, women's work as conceived here involves day to day attendance to these questions and a study of detail which makes a heavy demand on one's time. To organise women's movement on the lines suggested here, the governing bodies of their organisations should be assisted by a permanent and whole-time secretarial staff.

These are some of the improvements which appear to be necessary in organising women's opinion in this country. Women have made some progress during recent years, but if they have failed to make more substantial improvement, it is largely due to the fact that their movement suffered from the absence of efficient organisation and lack of definiteness of objective. Without being dogmatic as to the lines of improvement, it is necessary now under the circumstances created by the New Constitution that women should take council and see if by improving their organisation and creating a machinery for effectively carrying out their policy, they cannot achieve more substantial results in the future.

[This article was sent to us in January prior to the elections.—Ed. I.R.]

Population and Subsistence in India

By MR. C. N. ZUTSHI, M.R.A.S. (LONDON.)

(Ex-Editor, "The Sunday Times")

It is now more than a century since Malthus published his famous "Essay on the Principle of Population", in which he established the theory that in every country population tended to outrun the means of subsistence. He stated that population increased in geometrical progression while the means of subsistence increased in arithmetical progression, and that such checks as wars, epidemics, famines, and immorality only held in abeyance the danger of over-population. Malthus further argued that humanity would do well to restrict the growth of its numbers by having recourse to such social legislation as would be calculated to postpone the age of marriage and discourage improvident marriages—in other words, he wanted people to restrict voluntarily the growth of population by birth-control. It is needless to discuss whether Malthus was right; for, since he promulgated his theory, much water has flowed under the bridge; and time and experience have amply proved that, although the exact mathematical data on which Malthus based his law may be misleading, his main contention is true. The industrial nations of Europe had long ago reached their maximum limit of population; and if they are able to support yet larger numbers, it is because of the industrial advance that they have made and the political power that they have acquired which has given them an exclusive command over the surplus food products of other countries. Ultimately, therefore, the population which a country can support must be determined by its food-producing capacity.

Applying these tests to India, we find that the state of things in this country is quite different. India is mainly an agricultural country; she has to meet her requirements by agricultural produce. She must produce food-stuffs sufficient to feed her teeming millions. Her industrial development is practically *nil* by the side of Europe, and before she reaches that level of development in her industrial products

whereby she may be able to command the food-stuffs of other countries, she must face the problem of having to feed her own population exclusively by her own produce.

Let us now examine whether the total production of food-grains is or is not sufficient to meet the total requirements of her population.

Working out the actual numbers from the Census Report, there are in India—

99,832,095 men over 15 years of age,
94,657,077 women over 15 years of age,
and 124,453,307 children under 15 years of age.

Hence at 2 lbs. per day of cereals per man, we want	33,277,365 tons.
Hence at 1½ lbs. per day of cereals per woman, we want	27,044,870 "
Hence at 1 lb. per day of cereals per child, we want	20,742,218 "

a grand total of cereal requirements 81,064,453 "

Now the average total grain resources of India are:—(in million tons)

Rice.....	32.3.....	less	2.2	exported.
Wheat....	8.7.....	"	1.3	"
Barley....	3.3			
Jowar....	7.2			
Bajra....	3.5			
Ragi....	3.2.....	"	1.0	"
Maize....	2.5			
Gram....	4.8			
Others....	10.5			
Total	76.0		4.5	

Or a net available food-grain product in the country (76.0—4.5) 71.5 million tons per annum. But out of the total grain-product, we must deduct 10 per cent.

by way of waste, i.e.,	7.6	million	tons.
by requirements for cattle, i.e.,	12.2	"	"
for seeds, i.e.,	2.0	"	"
for other requirements i.e.,	1.0	"	"
for export	4.5	"	"
Total	27.3	"	"

This gives us a total net available cereal supply in India on an average of 76.0—

27'3=48'7 million tons against the total cereal requirements of 81 million tons and odd. This means a deficit of 40 per cent. in the food-supply of the country.

From the above figures we are driven to the obvious and unavoidable conclusion that the Indian people are underfed. Or to give a mathematical turn to this statement, we may say that either one in every three individuals must go hungry, or every one must eat one out of every three meals necessary to him. This is the condition of the Indian people, which accounts for their progressive deterioration in physique and energy. The circle of their misery is complete. The Indian people cannot produce sufficient for keeping their soul and body together—what to say of providing other creature comforts, because they are lacking in energy and bordering, as they are, on the verge of starvation.

On the other hand, it is, however, maintained by some people that there are still large tracts of fertile land in India, which, when brought under the plough, will add to the volume of food-stuffs and India will then be able to support a larger population. The following telltale figures from the Agricultural Statistics be quoted which may well form a basis for discussion on this contention:

Area by Professional Survey	666,619,000	acres.
Area according to village papers	663,508,000	"
Area under forest	85,419,000	"
Area under culturable waste		
other than fallow	151,173,000	"
Area not available for		
cultivation	153,178,000	"
Area fallow land	50,554,000	"
Area sown (net)	223,184,000	"
Area irrigated	47,790,000	"
Area under food-crops	215,508,000	"
Area under commercial crops	40,731,000	"

From these figures it is clear that one-third of the total area of the country is not cultivated at all. Allowing for land not available for cultivation either because it is covered with forest or by roads, railways, canals, etc., there is still a possibility of an equal area being available for cultivation. It is thus clear that India will then be able to just balance her produce and requirements with the present population. But what will happen when

after the maximum limit of production has been reached and the population has increased which is bound to? And then we must take into account the operation of the Law of Diminishing Returns, the effect of which would be to tend to decrease the volume of production. Thus even if we bring the whole of the available area under cultivation, the problem of keeping the numbers within the means of subsistence will ever remain unsolved. Sir James Caird in his Report on the condition of India (dated October 31, 1879) said: "An exhausting agriculture and an increasing population must come to a deadlock. No reduction of the assessment can be more than a postponement of the inevitable catastrophe." To this state of deadlock, India is slowly but surely drifting.

What then is the solution of the population and subsistence problem of India which is a very perplexing one? To my mind three things occur. Firstly, that the Indian people should adopt such practices as may give them command over birth-control. This means they should change their social order and social customs. Secondly, primitive methods of agriculture must give place to the very modern ways and appliances of cultivation so as to counteract the Law of Diminishing Returns; the old methods of sowing, reaping, and tilling the soil must be changed to those that the modern scientific research and knowledge have brought to the world. This means a wider diffusion of scientific knowledge in agriculture and the creation of a new class of farmers, well up in both theory and practice of husbandry. Thirdly, emigration on a large scale in countries that are not populated by anything like the numbers we have in India, will prove effectively useful in keeping the numbers within the means of subsistence.

Considering India's position in world's politics, her problem of population and subsistence is a very important and urgent one. It is a world problem and may become a world menace too if not properly attended to and solved with that breadth of vision, wisdom and statesmanship which it demands.

BILLS MARKET IN SOUTH INDIA

BY MR. C. H. DIWANJEE, A.L.I.B.

FINANCIAL Commissions and Committees that have been appointed often opined the necessity of creating a Bills Market in India. So far as India had not had a Central Bank, it was not feasible to create such a market. With the establishment of the Reserve Bank of India, the subject has set many a people to hard thinking in the matter. At present there is a sort of Bills Market but on a very small scale in some of the important cities of India—Bombay, Calcutta and Madras can boast of having a sort of Bills Market, but the bills handled therein can hardly be of the type that are supposed to be handled in Bills Market at London and New York, i.e., every bill representing commercial transaction behind it. But the Bills handled in India are known as 'foorjas' and are bills drawn by different merchants in favour of Multani and Marwari Bankers. If we can term these Multani and Marwari Bankers as finance houses, there is some sort of resemblance to the Bills Market stated above. Multani and Marwari Bankers lend money freely on personal credit to traders and merchants. When they want further advances to be made, they take these 'foorjas' or usance bills to the Banks and get them discounted at the rates according to the needs of the Banks. It is a well known fact that in Bombay, the Multani and Marwaris lend on foorjas at the rates ranging from 6 per cent. to 9 per cent., in Calcutta from 6 per cent. to 12 per cent., while in Madras from 9 per cent. to 18 per cent. They get in turn accommodation from Banks at rates from 3 per cent. to 6 per cent. The Banks are not doing this business throughout the year. They utilise these bills for investment purpose only when they have large surpluses in dull season. The enterprising Multani and Marwari Bankers have also developed their activities in some of the interior important towns in the South, but most of their activities are usually confined to the main cities. Thus in short the so-called Bills business is confined to main cities and to the two communities, the Multanis and Marwaris. In the Bombay Presidency excepting the City of Bombay, these bills are rarely found as the indigenous Bankers or Shroffs are so well established

and the method of their advancing is so convenient to the genuine traders, that the merchants do not have any necessity of resorting to Multani and Marwari Bankers. In Calcutta, these foorjawallas do not go beyond the City of Calcutta as the mofussil people prefer to deal with the local loan companies rather than the Marwaris. In Madras Presidency, the Imperial Bank of India have also been encouraging these Multani Bankers particularly because the Bank has got to find investment for large volume of idle funds. The name Multani is a misnomer as none of these people really come from Multan. The majority of them come from Shikarpur and they are really Sindhi or Shikarpuri Bankers. This is in short the present state of the so called Bills Market in India.

With a view to encourage Banks to invest more in Bills, the Reserve Bank of India has come forward with a scheme by which they are prepared to assign certain limit to each Schedule Bank to make advances against the security of these Bills at Bank rate and if the Schedule Banks seriously take into consideration the facility thus offered by the Reserve Bank of India, they can help to create Private Finance Houses in the Districts, where they have Branches, who will lend to the local merchants. Finance Houses make advances to local people who want to buy goods or to sell or export goods on credit to local parties or to the up-country people and recover money after some time. If these Finance Houses are in turn encouraged by the Banks, they can be induced to take Bills from their customers and then get them discounted under their endorsement. This kind of Finance Houses can be created by Banks in every important centre and thus obtain large volume of bills. As far as the Bombay and Bengal Presidencies are concerned, there is a network of indigenous Banks or Shroffs in one place and loan companies in the other and so it does not handicap the traders in respect of finance as in South India on account of the want of strong local indigenous shroff organisations. The U. P. and the Punjab are a class by themselves in this respect, and small pay offices by large Banks in every important place is greatly alleviating the difficulties of the small

traders. Thus in Madras Presidency, there is a large scope for such finance houses, as it will not only be of advantage to local merchants of the interior but also be of help to Banks in getting genuine trade bills for discounting from these Finance Houses.

This kind of business is not new to the South India especially to Nattukottai Chettians, but instead of doing it in their own province they have confined their activities to Burma, Indo-China and Federated Malay States, etc. If the traditional Banking practice of Chettians is extended to their own province, it will go a great way in helping the local internal trade. With these Chetty Bankers, the Bills business, particularly the usance bills, is not a new thing as a few years back the Chetty Bills were a well known feature of the money market in the South. But now the business is confined to only one community, i.e., Multanis. The local talents and local Bankers must come forward to help to create many more

finance houses. This will not only help the local trade but will also help in creation of Bills Market as their activities will not be confined to the Cities but they will be going into the interior also. At present Banks are prepared to discount bills but the problem is to get the Bills in sufficient volume. The Banks must help in creating these bills by encouraging such Finance Houses whose bills they will in future get for discounting. The Multanis, Marwaris and Chetty Bankers usually trade on their own money and they do not accept deposits from the public. It is, therefore, not difficult for Banks to gauge the liabilities of these Bankers for whom they can freely discount the 'foorjas' which they will obtain from their borrowers.

The present handicap of heavy stamps duty must be lightened before people take to bills habit. Is not the instance of removal of stamps on cheques sufficient to encourage to reduce stamps on usance bills to induce traders and merchants to take to bills habit?

Planning in Education

BY MR. SAILAJANANDA BHATTACHARJEE, B.A.

MANY years have rolled by since Macaulay had written his Minute. Its object was to create a set of men and women, Eastern in blood and colour, but Western in culture and outlook. The system had its utility. It has produced men eminent in various walks of life, who have raised India in the estimation of the world. It has given rise to a national consciousness and an understanding of true values. But it was a working system so long as no questions were asked. To-day it is weighed in the balance and found wanting. The system cannot solve the numerous problems which confront us. Therefore, it is in urgent need of being overhauled and reorganised to meet adequately that which is demanded of it by the present developments.

The time has come when we must try to find the direction in which we ought to be moving. We should make up our minds about some fundamental principles and say definitely whether we really want or do not want some of the new ideas,

Many things are in a bad way in connection with education. Hence, we should plan our educational system on fresh and sound lines. The past errors should be considered and mistakes avoided in the future. I wish to suggest in this article some lines on which this proposed planning should be done.

The most painful thing in the present system is the foreign vehicle through which knowledge is imparted. This has lent a ghostly unreality to the whole process. It is divorced from the life-current of the people. The system is grotesquely exotic and alien. Much of the harm we see done, might have been avoided if our own language had from the very beginning been used as the medium of higher education.

The problem before us is to fight mass illiteracy and ignorance. Democracy will come to mean anarchy if about 90 per cent. of our population remain illiterate. The crusade against ignorance is sure to end in failure if the native channel is

not employed. It is more than ever necessary to maintain an organic link between education and the masses. Our education should be so designed as to bring to the people a correct knowledge of the fundamentals of social relationship and the needs of the present-day civilization in the shortest time possible. We should rationalise the system by making it natural and thereby national.

This brings us to the question of the position which the different vernaculars should occupy in our educational plan. Political India has recognised Hindi as the common *lingua franca* for the country. But it does not mean the extinction of other vernaculars, nor is such extinction possible. Who would willingly forego, for instance, the rich heritage of such literatures as Bengali, Gujarati, or Malayalam? Hence, the universities should be organised so as to serve the interests of different linguistic divisions. But it should be particularly seen that the educational policy followed does not jeopardise the unity of cultural and political outlook in the slightest degree.

If our education is to be fruitful, science must be allotted a worthy place in the scheme. When the present system was evolved, proper attention was hardly given to scientific considerations. Urgent social and economic needs have now shown that hyper-literary education has outlived its utility. It has to be altered to meet the growing demands of the age. It is an oft-repeated complaint that our educated youths cannot fit in with the economic structure of the country, but the fact remains that they cannot, in the best possible way, make use of what they learn. In the present world, ignorance of elementary science is not forgiven. In a country with vast natural resources, it is necessary to know fully how they can be harnessed to human well-being. And in a land which depends mainly upon agriculture, modern methods for its improvement can only be ignored on peril.

Necessity is to be emphasised for greater co-ordination between the educational authorities and the industrial and commercial activities and of such centres as

make practical use of science. The needs of the latter should be carefully considered and teaching accordingly moulded. It is of the utmost consequence that there should be active co-operation between employers and educational institutions. This would greatly reduce the volume of unemployment, which is regarded by many as the strongest indictment of the present educational policy.

Some are of opinion that the problem of unemployment is no concern of the universities. Their duty is to impart liberal education of the best kind and there it ends. Many entertain the view that education can only concern itself with culture and the conduct of life as a whole, but it has nothing to do with the economic ills of the country. An eminent educationist once said: 'When the stomach is empty, there can be no particular advantage in having the mind empty also.' But it is difficult to understand how one can take any advantage of a mind, however full it might be, when the stomach is empty. Nobody can for long look with equanimity at India becoming a land of 'learned beggars'. Genuine efforts should be made to bring education in direct relation with employment. Sir Tej Bahadur Sapru has pleaded for making primary education harmonious with rural conditions. He further asks for making secondary education self-sufficient. Thus education would be reformed from below upwards.

The present system of education has often been criticised as godless. It makes no provisions for religious instruction. But in a country of many creeds, the problem bristles with difficulties. Here we can do it in two ways only: Firstly, by teaching the broad principles of all religions and, secondly, by instructing students of different communities in their own varied religious faiths. The second alternative provides for segregate schools which should in no way be encouraged. Muslim primary schools in Bengal called 'maktabas' are doing a world of harm by promoting a separatist and communal mentality at a very impressionable age.

FEDERAL FINANCE

By "ARISTIDES"

A characteristic feature of a federal system of government is the constitutional division of functions between the central or national government and the government of the units of the federation. As a general rule, these functions are exercised by each of the various governments autonomously without interference by any other government within the federation. For the exercise of such free powers, an essential condition is that the several governments should have independent sources of revenue; as the first condition of autonomy is financial independence. The practice in federations has been to allocate heads of revenue to the centre and to the units by the constitution itself in such a manner as to provide adequately for the needs of their expenditure. The actual working out of this principle of financial independence has given rise to many other difficulties. The search for standards is still in progress and is among the most fascinating pursuits in political economy.

The manner in which the new Indian constitution provides for the adjustment of the financial needs of the federal and other governments of the various units is unique and interesting. This is so because of the unique character of the federal system itself. Unlike other federations, India will present the picture of a constitution in which the units do not all bear the same functional relation to the centre. The division of functions, which in other systems is uniform, will vary between Provinces and States and between the States themselves. An obvious result of this condition is that the financial relations between the various units and the centre should also have to vary one from another. Whether the variations can be justified by any appeal to strict scientific principles is not yet a matter upon which any definite view is possible. In many cases the relevance of the allocation of functions to the allocation of sources of

revenue is not fully realised, and claims with regard to each are being pressed independently of the other. Moreover, such utterly foreign considerations as the historical and sovereign claims of a State have been allowed to modify the principles of financial justice so as to defeat an even deal to the participants of the federation.

The States of India whose claims are primarily the cause of the difference in the division of functions, put forward two contentions mainly in their support. In the first place, they wish naturally to retain enough resources to conduct their governments according to their accustomed standards and to provide for future internal developments. And for this, they wish to retain most of the heads of revenue which they are at present exploiting in the States. A claim like this necessarily conflicts with federal finance, because some of the heads of revenue which they employ now should under any scheme of federalism belong to the centre. The most obvious examples are customs, coinage and currency and posts and telegraphs. Despite the serious inroad which a claim of this kind makes upon federal theory, the Indian constitution makers are disposed to allow it, and it is upon this assumption that the present discussions between the States and His Majesty's Government are proceeding.

In the second place, the States claim that they should not be called upon to contribute to the federal fisc more than British India as a whole. Advocates of the States such as Mr. Wajid Khan have calculated that under the present arrangements the States as a whole would be paying a great deal more to the federal revenues than is proportionately due from them. Furthermore, they contend that the States would be contributing revenues out of which purely British Indian commitments would be

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met. These refer to the service of debt and pensions. As regards these points, however, there have been a series of careful investigations by experts, notably by the Percy Committee and the Joint Parliamentary Committee, and their conclusion is that the contentions are not valid in view of the proposals made to regulate the financial relations in the federation. The expert financial committee of the Chamber of Princes advised the States to study the latest budget of the Government of India to decide these questions with the fullest available information, and the further views of the Princes are awaited.

Absolutely strict reciprocity between the centre and the units cannot be attained by the application of uniform principles of taxation, as the economic conditions of the various units spread over such a vast geographical area like India are extremely dissimilar. At the same time variations from principle dictated not by economic but by sentimental and selfish considerations cannot do good to the political organisation as a whole. Mr. Mir Khan has dealt with this rather complicated aspect of finance fairly and fully with reference to precedents. He states that "the rule of what may be called justice in the incidence of a federal tax among the several States is hard to find". While the socialistic principle of the equalisation of incomes by tax contributions according to capacity is not accepted for application in the relations between the centre and the units of a federation any more than in the taxation of citizens, Mr. Mir Khan refers to the fact that in the interest of the units as a whole, any of the poorer States or States in distress may be assisted by discriminatory taxation in their favour. The Indian federation is already committed to this principle, as Sind and Orissa are to receive large subventions for a long time to come and other provinces are also to be given federal grants. The States are in a privileged position inasmuch as they could now stipulate for surrender of revenues to the federation after retaining all they want for themselves irrespectively of academic principles of federal finance.

These and many other interesting questions have been dealt with very lucidly in Mr. Mir Khan's book*, which is a valuable guide to the study of the subject. He has considered the subject from a comparative point of view and his elucidation of the various aspects with reference to the provisions in other constitutions would be found to be most helpful. On a highly controversial subject like this, it is not possible to have agreement and Mr. Mir Khan's conclusions may in some cases be open to further consideration. He has, however, maintained an academic impartiality as far as possible; and it must be remembered that it is not always easy to do that where you are actively associated in the service of an important State like Hyderabad as this author is. We commend this book as a useful introduction to a difficult subject.

* Federal Finance. By M. Mir Khan. Robert Hale & Co., London. Price 8s. 6d.

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THE FALLACY OF DISARMAMENT

BY PROF. SHANTI NARAYAN VARMA, M.A.

(D. A. V. College, Cawnpore)

I

BETWEEN 1914-18, the leading countries of the world were engaged in what was commonly described as a "war to end war". The League of Nations, with President Wilson as its most enthusiastic advocate, was offered to the world as the means whereby this object was to be achieved; and in the Treaties of Peace there were clauses promising disarmament in a world to be freed henceforth from the dangers of war. It was definitely understood by the Central Powers, at any rate by President Wilson, that the forced disarmament of Germany logically involved an unequivocal promise of early disarmament in their own countries.

Eighteen years have now elapsed since the last World War came to a close, and throughout these years the World Powers, both through the League and in other international conferences, have been continually discussing the cognate problem of disarmament and security. Quite early in 1920, the League of Nations set up a Permanent Advisory Committee to discuss the question of disarmament. The Washington Naval Treaty was entered into in 1922 between England, United States, France, Italy and Japan, and was meant to be the first step towards a drastic programme of naval disarmament over the whole world. The next attempt came from certain smaller States of Europe which resulted in the Geneva Protocol of 1924 closely associated with the name of Dr. Benes of Czechoslovakia, which fell owing to its non-acceptance by Great Britain owing, at this time, to the fall of the Labour Government, which had largely sponsored the Agreement. A fresh start in this direction were the Locarno Treaties characterised by Sir Austen Chamberlain as the "real dividing line between the years of war and the years of peace". But like all previous attempts they proved equally abortive. The last of the unsuccessful attempts in this direction was the Disarmament Conference of 1933. The attitude adopted by the various Governments at the Conference is too well known to be detailed here. However one blunt truth

was revealed, *viz.*, that in a world of nations with rival national aspirations, any attempt at a voluntary disarmament is bound to fail. Anyway, if one makes a thorough search of the League archives, one can find immense valuable material relating to the question of Disarmament. But one may ask reasonably enough, what has been the net result of all these labours? How much nearer are we, after these 18 years, to any sort of security against the occurrence of further wars, or to any real disarmament, or even to a substantial reduction in the number of men under arms, in the size and equipment of fleets by sea and air, or in expenditure, open or concealed, upon the fighting service?

II

No better answer to these questions can be given than to point to the present political horizon. The one achievement of the disarmament conference has been to bring the world nearer to another war. There is to-day a race for armaments among the various nations of the world. All the past achievements like the Locarno and Kellogg Pacts have been reduced to mere scraps of waste paper. The political utterances everywhere speak of their country equipping with armed forces for an imminent world war. Recently the speech of Il Duce asserted emphatically that the Italian armament programme will continue unchecked. Only the other day the Fascist Grand Council declared as follows: "The Grand Council, after hearing with pleasure the details supplied by the Duce of the Nation's Military preparations, consider that at this special moment they must be accelerated above all in the aerial and maritime spheres." In the House of Commons on the Defence debate, Sir Thomas Inskip made the following statement: "It was our aim and purpose to develop as deterrent and as powerful a force as we could. In speed, in capacity and range our machines are not inferior to any abroad." Still, however, the British Government is devoting all their attention to armament expansion, as was revealed by

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Lloyd George in a recent speech on Rearmament.

More than these stray comments, the budgetary figures of most nations are conclusive of armament expansion. Turning to Great Britain first, we get the following figures:—

	YEAR ENDING 1935	ESTIMATES FOR 1935-36.	ESTIMATES FOR 1936-37
Army	£39,660,000	£43,550,000	£49,321,000
Air	£17,630,000	£20,650,000	£39,000,000
Navy	£56,580,000	£60,650,000	£69,930,000
Total	£113,870,000	£124,850,000	£158,251,000

To the figures for 1936-37, we must, however, add the supplementary estimates of £20,000,000. It should also be noted that the actual armed strength of Great Britain is much greater, for that would include the defence organisation of the British Empire as a whole. The increase is uniform in other countries as well.

FRANCE

	1935	1936
Army	5,650,600,000 francs	6,200,000,000 francs.
Navy	3,519,858,118 "	3,420,263,854 "
Air	1,450,500,000 "	

plus 138,000,000 francs for extra-budgetary credits.

GERMANY

Since the repudiation of the armament clause of the Treaty of Versailles on March 16, 1936, compulsory service for 2 years in the active army and 18 years in the Reserve has been introduced by the decrees of the Chancellor. The strength of the German army on January 4, 1934, was 102,218 in all ranks. The projected peace establishment now is 540,000. At the same time an air force has been created which is believed to have not less than 600 aeroplanes available for military service. The estimates of the Defence Department for 1934-35 amounted to 894,323,850 R.M.

ITALY

Service in the Italian army is compulsory and universal. Liability to service begins at the age of 21 and terminates at the age of 55. For the financial year 1934-35, the Air Force estimates amounted to 633 millions *lire*, exclusive of expenditure on civil aviation. The number of aeroplanes available for military service in 1935 was 2,000. The naval expenditure for 1934-35 was estimated at 1,189,850,295 *lire* and for 1935-36 at 1,804,851,000 *lire*.

RUSSIA

The Red Army is organised on a basis of universal military service. The total expenditure for Red Forces (Land, Naval and Air) in 1936 was estimated at 14,816,000,000 *roubles*.

UNITED STATES

The following figures are available:

	1934-35	1935-36	1936-37
Army	212,186,713 dollars	319,489,000D	369,919,000D
Navy	321,410,530 "	425,350,000D	567,872,000D

JAPAN

The figures for Japan indicate also a uniform increase. The military budget for 1935-36 amounted to 491,800,000 *yen*; whereas for 1936-37 the estimates are:

Army 191,158,000 *yen* } Total 428,045,000 *yen*, exclud-
Navy 236,886,000 " } ing estimates for Air.

Such is the record of the armament preparations of the premier nations of the world. Is not the political atmosphere of the world fully saturated with war clouds? The League after 18 years of its ignominious existence has brought the world nearer to another catastrophe to prevent which mainly it was established. But to lay the entire blame on an inanimate thing like the League machinery is unjust. What is more true is that the whole question of disarmament has been approached from a wrong angle. Even the perfect organisation of any future League will not achieve much of a success in this direction. It is manifestly clear that the stakes have been placed on a wrong horse. The solution to the problem of world security lies elsewhere than in the attempt to disarm the nations of the world.

III

In spite of the fact that most nations at most times are at peace, war is one of the permanent institutions of all free communities just as Parliament is, in spite of the fact that it is not always sitting. War is older than marriage even and possibly preceded the time when men recognised their fatherhood of children. War in the probable thousands of years has been continuous, the preparations constant. Peace has been only a temporary

cessation of war. All this means that war is an institution and peace is not; peace is merely the negative of war.

Now one may ask: Can disarmament abolish war? I submit that even if there were total disarmament, armies abolished and navies reduced, nations would be able to carry on warfare. They would beat their ploughshares and pruning hooks into spears. That was the way war first started on earth. Is not this true then that disarmament in itself does not mean the end of war.

Disarmament is more practical in character than military and more psychological than political. Successful and effective disarmament will come sooner if approached through another avenue than a disarmament conference. Armament is not in itself a real menace to world peace. Many good people have been misled by the relation of armament to war and have even gone so far as to say: "Scrap the armament and you automatically end war. For how then could nations fight." The truth is that armament consists of inanimate things, quite harmless in themselves until made to function by man. It is the man behind the gun that is the true source of war evil. He with his passions, prejudices and ambitions is the problem. Pacify man and his armaments will fall into disuse. Reduce his armaments whether by agreement or force and fail to pacify him, and he will break loose and fight when he wills to fight. If a people get the war lust and are organised and determined fighters under good leadership and there is nothing to restrain them but lack of armament, they will either improvise their armament or take it away from less martial people who may possess it.

IV

Armament reduction is, therefore, only a side issue of the main problem of maintaining and securing an orderly peace. To make of armament reduction a major problem is to put the cart before the horse. It is true the sight of a lot of explosives lying round does not always promote a feeling of security, but the significant fact in the situation is that competitive armaments are the result

rather than the cause of competitive policies. There is no disarmament possible except first there be disarmament of desire, and there can be no permanent disarmament of desire by compulsion of arms.

In most discussions on disarmament one vital consideration is usually ignored, *viz.*, that there can be no disarmament of any importance to the cause of international peace until the problem of security is solved. It means that in the case of an unprovoked war, the nation attacked, having done no wrong, should be able to rely upon the help and co-operation of all the members of the League, or at least a sufficient number to assure victory. In the recent struggle between Italy and Abyssinia, the League ought to have shown a more determined attitude against Italy.

Prof. Noel Baker has chiefly stressed this point in his book on "Disarmament". He believes, first, that a scheme for general security must be worked out and made effective before the obligations imposed by Article VIII of the League Covenant can be executed. He believes, secondly, that this general "security now means the provision of reasonable safeguards by the joint and common action of the Society of States against aggressive attack aimed at any one among them which has not itself been guilty of an international fault or misdemeanour". All this means that the coming of general disarmament will be slow and gradual. For, it would be necessary to substitute force regulated by law for unrestrained arbitrary force. In other words, differences between nations should be settled as disputes between individuals are adjudicated, *viz.*, by the arbitrament of courts in accordance with the recognised principles of law.

Therefore, wise advocates of Disarmament, while they would try for every palliative measure in this direction that can be secured, will work for the most efficient code of International Law that the nations will formally accept. Until this is accomplished, it is not likely that any plan for disarmament, even if accepted, will long endure.

The All-India Harijan Sevak Sangh*

BY MR. S. R. VENKATARAMAN, B.A., B.L.

(Member, Servants of India Society)

ORIGIN

NO other class of the under privileged in Hindu society has ever claimed the universal attention of social service agencies as the Depressed Classes, now variously called the untouchables, the exterior castes, the scheduled castes, primitive tribes, Harijans, etc. While Mahatmaji was in gaol at Yeravda for his Civil Disobedience Movement, he undertook a "Fast unto death" in September 1932, as a protest against that part of the Premier's Communal Award which sought to create separate electorates for Harijans under the New Constitution. Mahatmaji was anxious to prevent the splitting up of the Hindu community into two different political units. His "epic fast" brought round the leaders of the caste Hindus and Harijans and resulted in the Poona Pact, according to which a certain number of seats, more than what the Premier's award gave, have been reserved for Harijans in the general electorate. The immediate outcome of the Poona Pact was the birth of the All-India Harijan Sevak Sangh on the 30th September 1932, having for its object the removal of every form of untouchability based on birth, of all civic disabilities in regard to the use of public wells, schools, public roads and all other public institutions, and of all social disabilities now imposed by custom on Harijans, including the bar in respect of entry into temples.

ORGANISATION OF THE SANGH

Mahatma Gandhi toured the country from November 1933 to July 1934 and collected about eight and a quarter lakhs of rupees for Harijan uplift. Thus equipped, the Sangh has been carrying on propaganda among the caste Hindus to bring about a change of heart in them and welfare work among Harijans, to improve their material well-being with the help of 395 Provincial, District and

Taluk Committees which are scattered throughout the country. The All-India Harijan Sevak Sangh, with its headquarters at Delhi, consisting of representatives from all over India is guiding the work of these Committees and financially assisting them from the money collected by Gandhiji. The President of the Sangh is Seth G. D. Birla, and the General Secretary is Mr. A. V. Thakker of the Servants of India Society.

DIFFICULTIES IN THE WAY

The Sanatanists and the caste Hindus in general have always been opposed to the activities of the Sangh. In the villages where the ties of tribal and feudal customs are still strong, where people are illiterate and steeped in ignorance and poverty, where the economic and social life of the Harijans is indissolubly connected with the village economy, opposition to Harijan uplift has been strongest. Harijans are penalised by the caste Hindus for daring to use public wells, roads and schools and to live a reformed life; the caste Hindus are harassing the Harijans in innumerable ways. These incidents attracted the notice of the public in recent years solely due to the vigilance of the workers of the Sangh and the difficulties that the workers experienced in composing the differences between the caste Hindus and the Harijans.

PROPAGANDA AMONG THE CASTE HINDUS

Such disabilities have been attenuated to a certain extent by propaganda, conferences, conciliatory talks and appeal to one's reason. Harijan workers, from Mahatma Gandhi downwards, keep up a constant agitation in this behalf. The Indian Press, too, has been helpful in giving publicity to the activities of Harijan Sevaks all over India. With a view to break down the social barrier existing between the caste Hindus and Harijans, the Harijan Sevaks arranged for the celebration of Hindu festivals, holding of Katha readings, Bhajans, sports and athletic competitions in which both caste Hindus and Harijans mixed freely

* This article was written at the instance of the Editor of this Review by the writer who was for some time Joint Secretary of the All-India Harijan Sevak Sangh, Delhi.—[Ed. I.R.]

and fraternised with each other. In many places this has resulted in a remarkable change in the attitude of the caste Hindus towards Harijans.

TEMPLE ENTRY

The prohibition of temple-entry for Harijans is the blackest spot in Hinduism. In the course of the struggle to secure temple-entry for Harijans at Guruvayur in British Malabar, it was realised that the greatest obstacles in the way were the decisions of the British Indian Courts which recognised customs and usages no longer justifiable on equitable and humanitarian grounds as having the force of law. The trustees of Hindu temples, which are mostly privately owned, are bound by these decisions to observe the old customs and usages, and any departure from them will make the trustees liable to damages. The attempts made by the Sangh and the Reformers to nullify the effect of those judicial decisions by legislative enactments have up till now proved abortive, mostly due to the opposition from the Sanatanists and the Government.

But the efforts in the same direction met with greater response in the Indian States. The temple entry proclamation of H. H. the Maharajah of Travancore throwing open all the State-owned temples to Harijans is the most outstanding event in the history of Hindu social reform in recent years. This is due in no small measure to the campaign for temple entry that was organised by the Sangh in Kerala in March 1936. The States of Baroda, Kolhapur and Rewa have all removed the ban on temple entry in recent years. It now remains for British India to follow the example of the Indian States.

WELFARE WORK

Ameliorative work among Harijans has received the greatest attention of the Sangh. Propaganda against drinking toddy, eating carrion and accepting leavings and eating them, regular lessons in hygiene and cleanliness in addition to giving them soaps and oils for their use formed a regular feature of all centres of Harijan activity. Harijan children were recruited in large numbers to the public schools, but in villages where prejudices die hard, separate schools for Harijans

were started. Thus the Sangh was maintaining on an average 920 schools with 30,000 children a year for the last four years. Scholarships, books, slates, clothes and examination fees were given every year to several thousands of students. Since 1932, 379 students received help for their higher education. Besides, 4,255 boys and girls were given free boarding and lodging in the Ashrams maintained by the Sangh, where in addition to literary education, training in handicrafts like tailoring, carpentry, and shoe-making were also given. With a view to improve the economic status of Harijans, milk-cattle and seeds were supplied and through co-operative societies small loans of money were given to Harijans to pay off their old debts and to run petty trades. During the period as many as 739 wells were provided and as many as 1,305 caste Hindu temples in British India were thrown open to Harijans. The total expenditure of the Sangh for the last four years amounted to Rs. 14,37,429.

THE FUTURE

The Sangh at present is financially in a bad way, having spent all the money collected by Gandhiji. The Provincial Boards have been asked to be self-dependent and not to look for help from the headquarters at Delhi which, however, will continue to award a certain number of college scholarships and give grant in aid for sinking wells. For actual welfare work in the Provinces, the workers now will have to depend entirely on local support, which the Sangh by its record of past work richly deserves. The work of the Sangh has no doubt been nation-wide, but it has only touched the fringe of the problem. There are no indications to show that the Harijan Sevak Sangh by itself will be able to cope with the work of emancipating the 50 million and odd people from their thralldom. This could be solved only by State action. Under Provincial Autonomy, it must be possible for the nationalistic elements in the Councils to remove all the disabilities of Harijans by suitable legislation and to undertake ameliorative measures on a larger scale than at present, so as to enable this important section of the Hindu community to occupy its rightful place in the body politic.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

India and the Imperial Conference

THE Imperial Conference terminated after a month's discussion of important subjects bearing on the vital interests of the Commonwealth. Defence and Foreign affairs naturally took the major portion of its time; but to a troubled and harassed world, "nothing" in the felicitous words of India's representative Sir Zafrullah Khan "could furnish a more hopeful augury for the maintenance of peace than the spectacle of a United Empire co-operating for that end". As yet, the moot questions of "nationality", "citizenship" and "British Subject" have remained undefined, but we cannot look for specific results so soon and from a Conference for ever aspiring, by steady effort and persuasion, to approximate to the ideal of equality in the Commonwealth. Sir Zafrullah put the case for India and delicately hinted at some of her grievances which call for immediate redress:

India's ultimate political goal is equality of status with the Dominions. Therefore, it is meet that during the transition period our representative should be associated with the representatives of the rest of the Empire in discussions of these important matters. India is anxious to participate in the deliberations on the same footing as the Dominions, and I have no doubt that she is within measurable distance of the realisation of her desire. She is confident, as she progresses towards the ideal, that some anomalies affecting the treatment of her nationals in other parts of the Empire will be gradually eliminated. I wish to express my gratitude to the Prime Ministers for their courtesy and sympathy in receiving my suggestions concerning some of these matters.

The Cult of Terrorism

The Congress President's unequivocal condemnation of terrorism at a mass demonstration at Chitagon is quite opportune. The Governor of Bengal set a fine example of courage and magnanimity in pardoning the misguided youth

who attempted his life, and his Government is reported to be just now planning the release of detenus on a large scale.

The Pandit condemned the regulations still enforced on the people of Chittagong and held that the large number of youths detained without trial were not necessarily connected with violent activities. But he was emphatically of opinion

that the cult of terrorism had definitely impeded the national progress and regretted that the patriotism and the desire for service of the youth should thus be ended in wasteful activities. From the mass point of view, revolutionary tactics and secret methods were no methods at all. They could never reach the masses and rouse their enthusiasm. Citing the instance of the Civil Disobedience movement, Mr. Nehru said that common suffering had a tremendous effect in establishing direct contact with the masses. They had then laid their cards on the table and achieved their objective. Urging the youth to stop resorting to these infantile, immature methods, the President stressed that the Congress was out for destroying the British Imperialistic system in India. It was no personal or racial fight. Change of officials, European or Indian, would not change the system. Terroristic methods, therefore, were totally abortive.

It is hoped that the Pandit's pronouncement will have the desired effect on the hot-headed youths of Bengal and facilitate Government's withdrawal of repressive methods.

Ministerial Responsibility

H. E. Sir Maurice Hallett, Governor of Bihar, has made a most helpful contribution to the controversy over the dead-lock in the Provinces. Like Prof. Keith, he holds that the distinguishing feature of the Government of India Act of 1935 is that "the responsibility for the administration of the Province rests on the Council of Ministers". He reiterated the view that a Governor is under the Constitution bound to accept the advice of his Ministers normally throughout the whole field of the administration, and that he, for one, would be always ready to help his Ministry, to whatever party they may belong, "to the fullest extent of my ability".

Parliament and Provincial Autonomy

Lord Zetland's answer to Lord Lloyd in regard to the limits of Parliamentary responsibility for India is a welcome reminder of the principle underlying the grant of autonomy to the Provinces. A writer in the *Statesman* draws pointed attention in this connection to the famous ruling which the speaker of the House of Commons gave on February 23, 1921. That Parliament should not interfere in the field of ministerial responsibility was emphasised in the ruling which may be quoted in full:

I have come to the conclusion that having started upon this new departure of granting a measure of self-government to the provinces of India, it is highly undesirable that this House should interfere in any way with the control by those provincial legislatures of their own affairs. The ministers who are selected by the provincial governments are responsible to the Legislative Councils of those provinces, and even if this House were to pass some censure, either direct or indirect, upon such a minister, it would be futile. Therefore, upon this question of transferred subjects, I still hold that there is no right of interference by the House.

Earlier on 5th June, 1919, Mr. Montagu told the House of Commons:

So far as transferred subjects are concerned, we shall have parted with our trusteeship and surrendered it to the representatives of the people of India.

Lord Zetland's answer is clear, says the *Statesman*:

... and should put the lid on inquisitiveness among members of either House. Information would only be given on matters on which Governors or the Governor-General would be responsible to Parliament. On steps taken by Ministers and not set aside, information will not be given.

On the eve of a fresh endeavour to clear up the dead-lock in the Provinces, the Prime Minister's authoritative interpretation of the limits of Parliamentary responsibility in respect of provincial government is a welcome pronouncement. Self-government will not be accepted as such if Parliament should still interfere with the details of Provincial administration, and Mr. Chamberlain did well to make

this clear in answer to a tactical question on the subject by that astute diehard, Mr. Winston Churchill.

I hope I am justified in assuming, said Mr. Chamberlain, that in every quarter of the House there is a desire that Provincial Self-Government in India should work, and work well. I cannot believe that this would be possible unless we frankly recognise the new distribution of responsibilities.

The reality of what may be called Provincial Swaraj, except in the restricted sphere of the Governor's special powers, is acknowledged by the British Prime Minister in these unequivocal terms:

Parliament deliberately decided, in passing the Act, to place upon the Ministers answerable to Provincial Legislatures, the responsibility for the conduct of the government of the Province. As far as the Ministers are responsible to the Provincial Legislature for the government of the Province, it will be entirely inappropriate if the House of Commons were to call into question, or criticise by question and answer their policies and activities.

Sir Mirza on the Subsidy

Sir Mirza Ismail, Dewan of Mysore, addressing the Mysore Representative Assembly, referred to the signs of economic recovery in the State and drew attention to the grants made in the Budget for the further development of agriculture and industries, extension of railways and roads, expansion of education, improvement of hospitals and rural reconstruction.

After pointing out the increase in revenue in recent years as the result of additional taxation, the Dewan turned to the one subject which is the burden of every Budget speech:

We cannot ask the people of the State to bear any further tax burdens, but we look forward to the day when we will not only be able to pay cash for every transaction as it occurs and to build up a reserve fund, but will also have money to spare for the urgent works of rural reconstruction, improvement of the educational system and development of the country.

I need hardly say that I refer to the happy day when we learn from His Excellency, the Crown Representative, that he has decided to remit altogether the contribution of Rs. 24½ lakhs, which now goes to pay for giving people in other parts of India the amenities that we desire for our own.

Congress and the Co-operative Movement

Dr. Pattabhi Sitaramayya, presiding over the fifth Andhra Provincial Co-operative Conference at Pasivadala, pointed out many an item in the programme of the country, which is common ground between the Congress and the Co-operative movement. Labour, agricultural indebtedness, village industries, rural reconstruction and the uplift of the Harijans and education are a vast field for devoted work. Rural uplift, he said,

can no more be achieved by uttering well-mouthed phrases any more than *Swaraj* can be attained by passing sonorous resolutions. Day-to-day work, hard work in the slush of villages has to be done and to do such work systematically an existing organisation may profitably be taken advantage of. For this purpose, a *liaison* must be established between the Congress and the Co-operative movement. There are doubtless half a dozen men in the front ranks of public life in each province who are equally interested in both movements. Their good offices may be employed in dispelling doubts and suspicions and in bringing the two wings together. Such fraternisation will necessarily throw new light upon the best manner of promoting the ideals common to both by methods appealing to both. The conclusions tentatively reached by such joint deliberations may be placed before the respective bodies, the Congress Committees on the one side and the Co-operative Conferences on the other. There will then come into existence the required momentum for rural reconstruction, moral regeneration, and economic uplift.

Lathi's Example

The example of Travancore is catching. The generous action of the Thakur Sahib of Lathi in opening the Annapurna temple to all Harijans has received the warmest appreciation of all Hindus both in the State and outside. The Thakur Sahib, in declaring the temple open, made a neat little speech in which he pointed out:

Our saints Narasimha Mehta and Pipa have denounced untouchability. Poet Bana has described a Chandala girl going to the court of a king, which means that in Bana's time there was no untouchability.

Let every one know that all offices, courts, etc., in my State are open to Harijans on the same basis as to other Hindus, and in all other matters the State gives no recognition to untouchability.

The Servants of India Society

Speaking at the 32nd anniversary celebration of the Servants of India Society at Poona, Pandit Hridayanath Kunzru, the President, dealt with the various activities of the Society during the past year.

The annual report that was presented on the occasion of the celebration showed alike the vastness and the importance of the work undertaken by the members. Labour organisation, rural uplift, primary and vocational education, famine relief, promotion of co-operative movement and Harijan service and work among the depressed classes are among the vast and multitudinous enterprises undertaken by the Society. On June 12 last, the President ushered into existence the women's fellowship of service which is inspired by the ideals and methods of the Society. There is yet scope for extensive work of this kind, and the President's appeal for funds will, we hope, find adequate response in the country.

DONGRE'S BALAMRIT



April '38.

British Cabinet Changes

THE resignation of Mr. Stanley (now Viscount) Baldwin has brought about some changes in the Cabinet which, however, yet retains its "National" character. Mr. Neville Chamberlain, Chancellor of the Exchequer, who becomes Prime Minister, leads a Cabinet consisting of 15 Conservatives, 4 National Liberals and 2 National Labourites. Sir John Simon, the Home Secretary, becomes Chancellor of the Exchequer. Lord Halifax (Lord Privy Seal) is Lord President of the Council. Sir Samuel Hoare goes to the Home Office and Mr. A. Duff Cooper, the War Secretary, takes his place at the Admiralty. Mr. L. Hoare-Belisha, Minister of Transport, is Secretary of State for War, and Mr. Oliver Stanley of the Board of Education is President of the Board of Trade. The new Cabinet is as under:

Prime Minister.—Mr. Neville Chamberlain.

Chancellor of the Exchequer.—Sir John Simon.

Home Secretary.—Sir Samuel Hoare.

Foreign Secretary.—Mr. Anthony Eden.

Secretary for the Dominions.—Mr. Malcolm MacDonald.

Secretary for the Colonies.—Mr. W. Ormsby-Gore.

Secretary for India.—The Marquess of Zetland.

President of the Board of Trade.—Mr. Oliver Stanley.

First Lord of the Admiralty.—Mr. A. Duff Cooper.

Secretary of State for Air.—Lord Swinton.

Minister for the Co-ordination of Defence.—Sir Thomas Inskip.

Lord President of the Council.—Lord Halifax.

Lord Chancellor.—Lord Hailsham.

Lord Privy Seal.—Lord De La Warr.

Secretary for Scotland.—Mr. Walter Elliot.

Minister of Health.—Sir Kingsley Wood.

President of the Board of Education.—Lord Stanhope.

Minister of Agriculture.—Mr. W. S. Morrison.

Minister of Labour.—Mr. Ernest Brown.

Minister of Transport.—Dr. Leslie Burgin.

Secretary for War.—Mr. L. Hoare-Belisha.

The First Commissioner of Works is no longer in the Cabinet.

The following are the changes among Ministers not in the Cabinet:—

First Commissioner of Works.—Sir Philip Sassoon.
Chancellor of the Duchy of Lancaster.—Lord Winterton.

Under-Secretary for the Colonies.—The Marquess of Dufferin and Ava.

Under-Secretary for India.—Lord Stanley.

Under-Secretary for Air.—Colonel J. A. Muirhead.

Civil Lord of the Admiralty.—Colonel H. Llewellyn.

Parliamentary Financial Secretary of the Admiralty.—Mr. Geoffrey Shakespeare.

Parliamentary Secretary to the Board of Trade.—Mr. Euan Wallace.

Parliamentary Secretary to the Ministry of Health.—Mr. Robert Bernays.

Secretary, Overseas Trade.—Mr. R. S. Hudson.

Lords Commissioners of the Treasury.—The Hon. James Stuart, M.P., Colonel C. Kerr, Capt. C. Waterhouse, Mr. R. Cross, Capt. Dugdale.

Treasurer of Household.—Sir Lambert Ward.

Controller of Household.—Sir George Davies.

Vice-Chamberlain of Household.—Mr. A. Pope.

Paymaster-General.—Lord Hutchinson.

The other junior Ministries are unchanged.

The most important change among Ministers not in the Cabinet is the replacement of Mr. R. A. Butler by Lord Stanley as Under-Secretary of State for India. Mr. Butler has been appointed Parliamentary Secretary to the Ministry of Labour.

Altogether, Mr. Chamberlain has a tried team to work with, but the transference of Ministers from one department to another is somewhat inexplicable. There is no obvious reason, says the *Times*, why Ministers who, after intensive experience of the rearmament programme, may now be supposed to have just achieved a thorough knowledge of the work should suddenly be transferred to other spheres.

The War in Spain

The text of the note by the joint powers—Britain, France, Germany and Italy—to both parties in the Spanish Civil War has been agreed upon. This is satisfactory considering the complexity of the situation created by the attitude of the German and Italian Governments. The bombing of the *Deutschland* and the German refusal threatened at one time to take a serious turn, while the continuous stream of Italian volunteers is a vexatious clog on the smooth working of the Non-Intervention Committee.

Meanwhile the fighting goes on as fiercely as ever, Bilbao's "iron ring" having been penetrated by the rebels and the Basques pushed back. Intensive bombing and shelling have succeeded in breaking up, not only the military fortifications but also the spirit of the people.

As we go to Press, it is reported that Bilbao, the Basque stronghold, has fallen at last.

New Free State Constitution

The Dail dissolved on June 14 after passing the New Constitution by 62 votes to 48.

The Leader of the Opposition Mr. W. T. Cosgrave stated that he would advise voters to reject the Constitution at a referendum.

Only minor modifications were introduced during the debate.

Mr. Eamon de Valera, President of the Council, agreed that the country should continue to be called Ireland in English, but Eire in Irish.

Mr. C. MacDermot, Independent, argued in favour of the new measure notwithstanding the fact that his amendments had all been flatly rejected.

Stalin's Purge

The eight Red Army Generals, who were sentenced to death by the Supreme Court, have been executed according to an official announcement.

The fact that the executed Red Army leaders planned to murder the leaders of the Communist Party and the Government is revealed in a special message to the Red Army, issued by the Minister of Defence, Marshal Vorshilov, who announces that an extraordinary session of the Government and the Soviet War Council was held from June 1 to 4, at which he submitted a report concerning the treasons of a counter-revolutionary Military and Fascist Organisation which had been uncovered by the Commissariat of Internal Affairs.

Marshal Vorshilov alleges that the executed Army leaders sold information to a Fascist State and made efforts to expedite an anti-Soviet war, planned sabotage, made arrangements for the supply of materials to the front in war time, to seize power, and cede Ukraine to Germany.

The most puzzling thing, as in all previous Russian trials, is the confession of all the accused as to their complicity in treason.

Kemal's Gift to Turkey

Kemal Ataturk, President of the Turkish Republic, has informed the National Assembly that he was giving to the State all his goods, farms and industrial and agricultural enterprises, which should be of considerable value.

The National Assembly voted with enthusiasm a motion expressing great gratitude and proclaiming Kemal Ataturk "Father of Turkey".

DIARY OF THE MONTH

May 28. Mr. Stanley Baldwin retires. Mr. Neville Chamberlain becomes the Premier of England.

May 29. Sweden, Norway, Denmark, Finland, Holland and Luxemburg sign a trade treaty reviving the old Oslo Convention.

May 30. The Spanish Government planes bombard *Deutschland* the German battleship in the Spanish Waters.

May 31. German Warships bombard in return *Almeria* and inflict heavy losses.



EARL BALDWIN

June 1. His Majesty knights Mr. Baldwin Oland also confers an Earldom on him.

—H. M. the King entertains the Indian Princes at Dinner.

June 2. Hindu-Muslim fracas in Bombay. Police open fire. About 2,000 are arrested.

June 3. The 23rd Session of the International Labour Conference meets in Geneva.

June 4. Sir Maung Ba, Home Member of the Government of Burma, is dead.

June 5. The All-India Seamen's Conference meets at Calcutta under the presidency of Mr. M. A. Hassan.

June 6. The Socialist Congress of India and Ceylon meets in London under the presidency of Mr. Strauss, M.P.

June 7. Provincial Financial Ministers' Conference meets in Bombay.

June 8. Mr. Justice J. G. Thom is appointed Chief Justice of the Allahabad High Court.

June 9. Earl Baldwin takes his seat in the House of Lords.

June 10. Rabindra Banerji, who was sentenced to life imprisonment for an attempt to shoot the Governor of Bengal at Lebong race course, is released.

June 11. H. M. the King receives Sir Muhammad Zafrullah Khan and invests him with the insignia of K. C. S. I.

June 12. Kemal Ataturk renounces all his property in favour of the State.

June 13. The Council of the Liberal Federation Meeting at Poona passes a resolution urging the Congress to accept office.

June 14. The Irish Dail dissolves after passing the New Constitution by 62 to 48 votes.

June 15. Senor Aguire, President of the Basque Republic in Spain, protests against Italo-German invasion.

June 16. Mr. N. S. Subba Rao is appointed Vice-Chancellor of the Mysore University.

June 17. Maharajah of Venkatagiri is dead. —The Punjab Government releases all 1919 Martial Law prisoners.

June 18. Mr. Neville Chamberlain announces in the Commons that powers exercised by Ministries in India shall be real and unfettered by supervision from Westminster.

—M. Doumergue, ex-President of France, is dead.

June 19. Sir J. M. Barrie is dead.

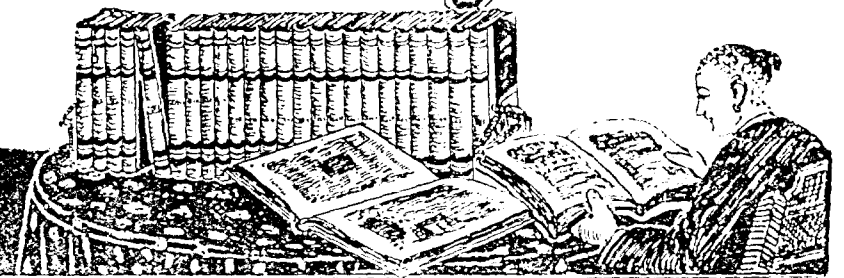
June 20. Seven climbers and nine porters of the German Nanga Parbat Expedition have been overwhelmed by an avalanche.

June 21. Bilbao has fallen. Gen. Franco's troops have completely occupied the city. —M. Blum, the Premier of France, has resigned.

June 22. The Viceroy issues an important statement on the political impasse.



THE WORLD BOOKS



SOMETHING OF MYSELF. By Rudyard Kipling. Macmillan & Co., Ltd.

This volume of autobiographical memoirs is full of interesting particulars of Kipling's life in India, South Africa, and England. It is no wearisome narrative of dead events; for Kipling, like the true artist that he was, shows us as in a mirror the very working of his mind and takes us directly through the corridors in which the craftsman works with his tools. Whence came his "Kim" and "Puck of Pook's Hill" and the "Jungle Book" and what inspired "The Light that Failed"—the story behind these stories and much else is intimately revealed in this book. There is ample practical wisdom in the chapter on "Working Tools" wherein we have excellent maxims culled from ripe experience. Here is one on what he humourously calls "Higher Editing", which he applied to his series of Anglo-Indian tales.

They were originally much longer than when they appeared, but the shortening of them first to my own fancy after rapturous readings, and next to the space available taught me that a tale from which pieces have been raked out is like a fire that has been poked.

The result was wholesome. Indeed, it is as true of writing as of sculpture, the more you cut, the better the relief; the fewer the words, the more effectual.

JIM. By Victoria Cross. T. Werner Laurie & Co. Ltd. 7s. 6d. net.

This is the story of a young man tragically disillusioned by the war; he comes back to poverty and a narrow and restricted life. In his endeavour to add colour and romance to his dull existence, he forms a passing attachment to a little city typist. But she is no intellectual mate for him, and he finally thinks he has attained his ideal when he meets and loves a married woman of high degree. For a time they are absolutely happy, and Miss Cross gives a glowingly beautiful picture of the little isle of Elfora in the Bay of Naples, where they hold their court of love. That, too, must pass; for Ethelfreda, Jim's beloved, holds theories on the transitoriness of love and marriage vows that certainly are not Victorian, however much they may be those of Miss Victoria Cross. Not any one of her readers will agree with her on these points, but they can nevertheless find much to reflect on in these views while they can, without afterthought, enjoy her descriptions of the glorious mountains in Thrace where Jim goes to soothe his sad heart. The story ends in a tragedy that is barely credible but most thrillingly told.

ACROSS THE SAHARA. By E. J. Davar, F.R.G.S. Arthur H. Stockwell, London. Mr. Davar confesses at the opening of this account of brave adventure that he travels to satisfy a national curiosity. The simplicity and unpretentiousness of this explanation gives the key-note of a very delightful and natural story of his wanderings across the Sahara Desert with his young companion Gustav. Each of them had a bicycle, and where that had to be abandoned, a camel was the substitute. They had to carry with them a month's provisions and a week's supply of water. The trip began at Biskra, and the pair of adventurers cycled or rode to South across the Desert to French Sudan, a hot and blistering journey full of new sights and wonders, full too of discomforts and dangers. Mr. Davar tells us much of great interest concerning the fierce tribes of these parts, and it says much for his and his young companion's tact and courtesy, that they met with friendliness and help practically everywhere they went.

HITLER AND THE CHRISTIANS. By Waldemar Gurian. Translated by E. F. Peeler. Sheed and Ward, London.

This is an altogether informative book of contemporary history. It is a striking study of Christianity in its various phases in Germany and its relations with the State, sketched in outline for the past four hundred years and in greater detail during the recent eventful years 1917 to 1935. The author seeks to interpret the ardent longing and hopes for a National Church that inspire countless Germans to-day, the confidence with which they look forward to its fulfilment and the fanaticism with which they fight for its realisation.

THE SOCIOLOGY OF POPULATION. By Benoy Kumar Sarkar. N. M. Roy-Chowdhury & Co., Calcutta. Rs. 8.

This treatise enlarges the ideas embodied in the author's presidential address at the sociological section of the First Indian Population Conference, 1936. It is based on the conception that population touches sociology at every point and that anthropology is the foundation, politics the goal and psychology the very being of sociology. The problem of poverty cannot be solved by the limitation of births, and the very doctrine of overpopulation is in the melting pot, while density is a mere mechanical and formal index and can be modified. There is a fundamental issue between society and race, and the question is whether society can be qualitatively improved by eugenic methods of race-betterment. The author cites the people of Bengal as now exhibiting indices of virility and creative youth as should become a new race; and he expects that for them, the highest is yet to come. Bengal is dominated by the new gospel of energism, individuality, and freedom which the author connects vitally with the neo-Vedantism of Vivekananda. The sociology of new Bengal should, indeed, be a very attractive theme of study and understanding.

PUSHPADANTAPURANAM. Madras University Kanarese Series.

This is an epic dealing with the life of one of the twenty-four Tirthankaras of the Jains. It is a classic in Kanarese Literature and belongs to the thirteenth century. This is the first time that the book has been published. It will be a good contribution to the Kanarese Literature. The Introduction is a scholarly one.

ORIGIN AND EARLY HISTORY OF SAIVISM IN SOUTH INDIA. By C. Narayana Ayyar, M.A., L.T. Published by the University of Madras. Price Rs. 5 or 10sh.

This is a valuable contribution to Indian religious history, at once scholarly and lucidly expressed. It is the first book of the kind on the subject and should stimulate further thought and research. Saivism is an integral part of Hinduism. Its origins go back to the Vedic times. By the time of the Mahabharata, Saivism had taken deep root in the soil as a Bhakti cult with special votaries extending to the southernmost corners of India. The learned author examines in detail the incidents of Saivism in South India as evidenced by the earliest Tamil literature, the Sangam works, in the lives of the great Saiva Nayanars—Tiruvalluvar, Sambandar, Appar, Manikkavasagar and Sundara Murti. At one time there appears to have been not much of opposition or intolerance among the votaries of different religions in India. In later years, Saiva philosophy, as contrasted with Siva Bhakti, came to assume greater prominence and its opposition to Vaishnavism became more marked.

SCEPTICISM AND POETRY. By D. G. James. George Allen & Unwin Ltd. 12s. 6d. net.

Literature is enjoyed in two ways—one, the easy way, which consists in the reader passively yielding to the pleasant emotions aroused by the books; and the other, the strenuous way which consists in the reader extracting by thought and study the full significance and beauty of the book. The first way means no trouble, but it loses much. The second needs some trouble, but the resulting enjoyment is richer and much more lasting. And even

if nothing else is done, it is essential for a real appreciation of a literary work that the philosophic basis and significance of the work must be rightly understood. Hence the value of philosophic criticism as seen in this book. Scepticism and poetry is an essay on the poetic imagination from a philosophic point of view. It is divided into two parts. The first part explains the author's view that the imagination which is present in the making of poetry is present also in all our knowledge of the world. In the course of that explanation, the views of Kant, Coleridge, and I. A. Richards on imagination are discussed. In the second part, Wordsworth, Keats, and Shakespeare are considered in the light of the views on imagination which are explained in the first part. Throughout the book, the author shows the care and thought with which he has read the poets, and some of his observations, especially on Keats, are very well worth noting. But though he claims to have written for the literary reader, he will, perhaps, be best appreciated by the philosophic one.

BOOKS RECEIVED

THE SOLUTION OF THE WORLD PROBLEM. By a Christian Philosopher. Grosvenor Press, Christmas Street, Bristol. 5 sh. net. (Copies can be had of the author: 111, Belgrave Road, London, S.W. 1.)

THE NEED OF A HINDU CULTURAL CENTRE IN LONDON. By Pandit Rishiram, B.A. (Pamphlet available of the Hindu Association of Europe, Arya Bhavan, 30, Belsize Park, London, N.W. 3.)

THE NAMGHOSHA AND ITS PLACE IN LITERATURE. By Rameshwar Baroo, Headmaster, Cotton Collegiate High School, Gauhati, Assam.

SRI RAMAKRISHNA: His unique message. By Swami Ghanananda. Ramakrishna Math, Mylapore, Madras.

GERMANS IN THE CZECHOSLOVAKIA. By Dr. Kamil Krofta. Orbis Publishing Co., Prague.

A FIRST TRIGONOMETRY FOR IVTH AND VTH FORMS. PART II. By Jacob Morgan. Macmillan.

TRANSACTIONS OF THE BOSE RESEARCH INSTITUTE. By Sir J. C. Bose. Vol. X. Longmans Green & Co.

Hyderabad

HYDERABAD STATE RAILWAY

The State Railway comprises at present 1,348 route miles, of which 688 miles are broad gauge and the rest metre gauge.

Prior to 1932, the bus services in the State were operated by private companies. This arrangement left much to be desired from several points of view as the service was irregular, overcrowded subject to sporadic changes in fares and caused heavy inroads into railway earnings while contributing nothing to the upkeep of State roads. These considerations led to the inauguration in 1932 of up-to-date bus services by the Railway with a monopoly over certain routes. By 1935, the number of such buses rose from 27 to 116 and has at present reached a maximum of 350 buses and 5 goods lorries operating over a route mileage of 3,824. Over 100 vehicles have been taken over recently from the monopoly services and will be utilised as passenger buses and goods lorries as required. Eventually it is proposed to replace all private services by the State Railway Motor Transport Service.

A NEW KRISHNA BRIDGE

A scheme involving an expenditure of Rs. 10,00,000 has, it is stated, been sanctioned by the Nizam's Government for the construction of a bridge over the Krishna, near Raichur. The bridge, when completed, will link up the Bellary area with Hyderabad and Bombay.

AVIATION IN HYDERABAD

First steps in the proposal for linking up the districts with the capital of the State by air and thus enabling a regular passenger and goods traffic are expected to be taken at an early date.

Baroda

THE GAEKWAR ON THE EMPIRE

Responding to the toast of the King at the Empire Day Coronation Banquet in London, H. H. the Gaekwar of Baroda observed that the two principles of liberty and order lay at the heart of the Commonwealth and if it was true to itself, those principles would always govern changes and development.

His Highness continued: "The happiness of peoples is the test by which ultimately all forms of Government and all Constitutions come to be judged.

Will posterity be able hereafter to point to the New Constitution in India and say: With all its complexities and with all the imperfections inherent in such a work of the human mind, was this on the whole a successful attempt to promote human dignity, brotherhood and happiness in a vast population over a vast area of the earth's surface?

This New Constitution is admittedly a welcome step towards our goal of a great autonomous unit within the Commonwealth though more rapid and extensive progress would have been preferred by my countrymen. So we cherish the hope that India's political development will earn from posterity a verdict to that effect."

RELIEF TO AGRICULTURISTS

Solicitude for the agriculturist was the outstanding feature of Sir V. T. Krishnamachariar's opening address to the last session of the Baroda State Legislative Assembly. The Dewan also drew attention to the arrangements made for bringing the agriculturists into closer touch with the improvements which had been tried and found successful in Government farms.

Travancore

UNIVERSITY FOR TRAVANCORE

In view of the desire of the Travancore Government to push on the work in connection with the establishment of a university in Travancore, the Director of Public Instruction, Mr. C. V. Chandrasekharan, has been put on special duty. Dr. Moudgill, Principal of the Maharaja's College of Science, will act in his place.

The site for the proposed university has already been selected. Dr. Moudgill will at present examine the proposal for the starting of a technological institute and a central research institute as parts of the University.

THE MAHARAJA'S FAITH

Interviewed by a Press representative before he left for Dutch East Indies, H. H. The Maharaja of Travancore gave expression to his broad-minded conception of Hinduism. He said:

I am convinced that our faith is nothing if not the consummation of tolerance and of catholicity. For, after all, what is our faith but the translation into practice of the possibility of all creeds and philosophies living side by side and in mutual comprehension although the immediate objects of devotion may be different and even the ultimate ideals apparently divergent? Our faith is great enough, strong enough, tolerant enough to regard and respect and treat as brothers bent on the same quest, the followers of Buddha, our holy men and seers, of Zoroaster, of Moses, of Jesus Christ, and of Mahomed and others to whom truth has been revealed in various forms. We must by our adaptability to changed circumstances and our readiness to shed excrescences and abide by essentials, renovate the life of the country.

CLASSIFICATION OF COMMUNITIES

In future the term "depressed classes" will not be used in official correspondence or for other Government purposes in Travancore. The Government have sanctioned the term "backward communities" to be used in its place.

It is understood that a re-classification of the communities will be made shortly.

Mysore

MYSORE UNIVERSITY ENQUIRY

By a large majority, the Senate of the Mysore University has negatived the resolution tabled by two members for the appointment of a mixed committee to investigate the present condition of the University and to formulate proposals to organise it on the most efficient, useful and up-to-date lines.

Professor A. R. Wadia, opposing, said it would not be possible to conduct such an enquiry in the present state of the University's finances.

VILLAGE WELFARE IN MYSORE

The Government of Mysore have granted Rs. 10,000 as an initial grant for the inauguration of a rural training centre at Closepet, about 20 miles distant from Bangalore. An annual recurring grant of Rs. 4,000 will be provided in the budget estimates for future years.

The area of the rural reconstruction centre is about 118 square miles, comprising 136 villages with a population of 60,000.

THE CAUVERY WATERS

An agreement has been arrived at between the Mysore and Madras Governments on the question of the royalty the former has to pay to the latter for utilising the Cauvery waters at Sivasamudram for generating power. It has been fixed at Rs. 20,000 per year.

FIRST-AID SET IN BUSES

That buses plying in Mysore State should each be provided with a first-aid set to meet emergent cases of accidents, was the decision taken at a meeting of the Mysore Traffic Board held on June 7, at the Secretariat with Mr. S. P. Rajagopalachari, President of the Board, in the chair.

Rewa**EDUCATION IN REWA**

A Rewa State *Gazette Extraordinary*, recently issued, contains the text of the Maharajah's order sanctioning Rs. 5 lakhs for technical education.

About 200 scholars will receive training at State cost in subjects like dairy-farming, industrial chemistry, horticulture, geology, broadcasting, forestry, medicines, etc. Arrangements are being made for training at centres where special facilities exist for the purpose. Many students are also likely to be sent to foreign countries for training. His Highness has been taking special interest in the matter of education and the present step, coming as it does soon after the raising of the local High School into an Intermediate College and opening higher classes in the girls' school, has been widely welcomed.

Indore**LEGISLATION IN INDORE**

Legislative activity on modern lines began in the Holkar State in 1902. The creation of the Indore Legislative Committee in 1925 gave a definite impetus. In 1935, the Indore Legislative Council was constituted under a Notification which is set out in full in the book "Legislation in Indore" by V. R. Subramanya Iyer, M.A., M.L., of Indore. (Price Re. 1-8.) The author, the senior Professor of Law in the Holkar College, deals in an expository and analytical manner with the entire Statutory Law in Indore, giving a brief summary of the various Acts and grouping them under convenient heads. Students of Comparative Legislation and Social work will find this little book useful and instructive.

Cochin**COCHIN INCOME-TAX**

The Government of Cochin, reviewing the administration of the Income-tax Department during the year 1935-36, state that the incidence of taxation per head of the population was 3 annas 11'2 pies.

The department which was hitherto a part of the Land Revenue Department, was organised and constituted into a separate department and the total expenditure on it, excluding statutory funds, was Rs. 17,391.

The total demand for the year amounted to Rs. 2,96,795 and the total collections, including arrears of the previous year and deductions at source, to Rs. 3,30,757. Refunds amounted to Rs. 28,488, so that the net revenue collected in the year was Rs. 3,03,269.

Pudukottah**THE PUDUKOTTAH BUDGET**

The Budget presented recently to the Pudukottah Legislative Council by the Finance Member, Rao Sabab M. Krishnamachariar, removes the salary cut from the beginning of the next financial year. The revised estimates for the current year ending 30th June, show the revenue to be Rs. 21,86,400 compared to the Budget figure of Rs. 22,62,900 and the expenditure to be Rs. 20,97,900 compared with Rs. 19,70,100. The small fall in receipts is due mainly to the suspension of collections from 50 per cent. of the wet lands. The Finance Member hopes that there will be a surplus of Rs. 2,82,200. He anticipates a substantial recovery of suspended revenue if the season is favourable.

South Africa**INDIANS IN SOUTH AFRICA**

Mr. O. Pirow, the South African Minister of Defence, stated at Bloemfontein on June 6, that the Government had accepted the assurance of the South African Indian Congress to take the necessary steps in the matter of the employment of European women by Indians. If the Congress failed in its undertaking, the Government would consider what action to take.

Two Commissions, however, would be appointed shortly—one to investigate the question of marriages between Europeans and Asiatics, and the other to investigate the question of the possession of land by Asiatics.

On the fact and finding of the investigations and recommendations of these Commissions, Parliament and the people could gauge the position and say what should be done.

England**INDIAN STUDENTS IN LONDON**

The High Commissioner for India in London announces that Miss Bose, a member of the education department of his office, has been appointed accommodation officer to assist Indian students to find suitable lodgings in England.

A register has been compiled of suitable families and boarding houses which are inspected at regular intervals so as to ensure that the list is up-to-date. All students proposing to proceed to England are accordingly invited to write in advance, preferably through their University information bureau or provincial advisory committee to the accommodation officer for help and advice.

Ceylon**INDIA-CEYLONESE UNITY**

The prohibition of emigration from India to Ceylon will seriously affect the economic life of the island; and if the Ceylonese persist in their anti-Indian attitude, the Government of India will find it difficult to resist the public demand for its adoption, observes the *Indian Social Reformer*. "Owing to the rapid extension of hydro-electric power available for industrial purposes in South India, the surplus labour which now seeks an outlet in Ceylon will be considerably reduced and the effect of prohibition of immigration to Ceylon will be less felt on this side than across the narrow strip of water which divides the two countries. India does not look upon Ceylon as a foreign country. Indeed, she hopes that the day is not far distant when Lanka is politically, as she is racially and culturally, an integral part of India. Our Ceylonese friends will have noted the growing appreciation of the teachings of Lord Buddha in India. We hope this movement may extend to Ceylon and result in the unity of the Hindu and Sinhalese sections of the population."

INDIAN MERCHANTS IN CEYLON

The Indian Mercantile Chamber, which represents the Indian business community in Ceylon, has submitted a long memorandum to the Immigration Commissioner, Sir Edward Jackson, in response to a questionnaire issued by him.

The Memorandum says that any statutory restriction on immigration will disturb Indo-Ceylon trade and emphasises the vital importance of recognising the economic functions of the Indian immigrant in relation to the productive activities of the Island.

Malaya

INDIAN LABOUR IN MALAYA

In accordance with the recommendations made in Mr. Sastri's report, the Malayan Government have restored the wages of Indian labour to the 1928 standard which means a gain of 20 per cent. in the earnings of the Indian community in that country. The Government of India have still under consideration, says the *Associated Press* message, dated June 2, the memorial of the Central India Association of Malaya which raises the important issue that the wages of Chinese labour should not be higher than those for Indian labour. It will be noted that Mr. Sastri never stated that the 1928 standard of wages offered an ideal or final solution of the problem. In the interest of the Indian community, a speedy solution was required. Under the circumstances, Mr. Sastri apparently felt that the 1928 standard of wages would be most advisable to adopt. With steady rise in the prices of rubber, the Malaya Government realised the necessity for increase in the wages and they, therefore, lost no time in restoring the 20 per cent. cut in wages of Indian labour and thereby reverting them to the 1928 standard.

In regard to disparity in the wages of Indian and Chinese labour, enquiries show that in some branches of employment, the wages of the Chinese are higher than those of Indians. For instance, the Chinese are preferred in tin mines where, owing to their greater efficiency and the hazardous nature of the work they are generally entrusted with, they receive higher money wages. The real wages of Indians who are largely and predominantly employed on rubber estates are not less than

those of the Chinese, because the Indians get free lodging, medical attendance and education of their children. Indians are normally given preference on account of their delicacy of touch which ensures longer life to rubber trees. That the number of Indian labourers in Malaya has increased since the restoration of the 1928 wages may be regarded as an indication that they have favourably taken the decision of the Malaya Government.

General

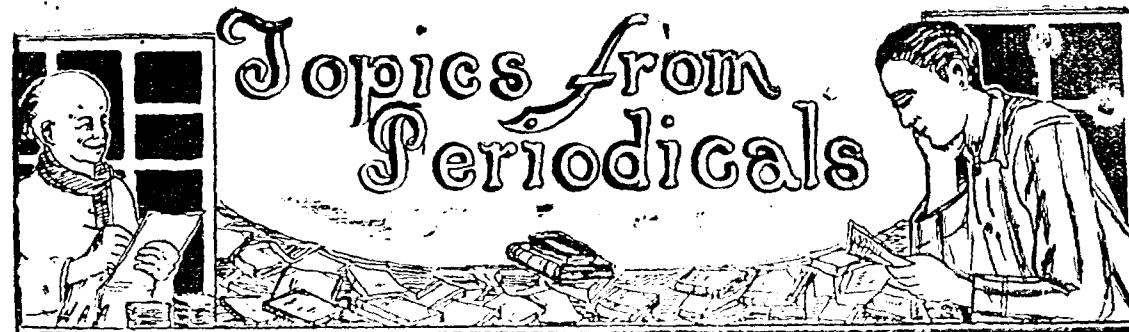
PT. NEHRU ON INDIANS ABROAD

Replying to the welcome address presented by the Indians of Kuala Lumpur on May 24, Pandit Jawaharlal Nehru said:

If you want to help in the struggle for the freedom of India, you must do your utmost to cultivate the unity and the spirit of the people. You must function together. You must meet together, discuss your problems together and if any troubles came to one, you must suffer together. Only then will you be entitled to fight together.

Mr. Nehru stated that he carried with him the greetings and good wishes of the Congress to Indians abroad, but he also wished to remind them of their troubles. People had complained to them that Congress did not do much for Indians overseas. Congress could not do much for them or any one else at the present moment. The time might come when the Congress—rather the Indian people—would be free in India, then they would do much for them; but he wanted them to remember this:

Whether they could do much for them or not, they did not forget Indians who had gone abroad. He wanted Indians to go abroad and to be on friendly terms with other people, not to think of their advantage at the cost of the people of the country.



THE NEW INDIA

Mr. Basil Mathews, author of "Clash of Colour" and other works, who recently visited this country, has given his opinions and impressions in an article in the April number of the *Asiatic Review*. For three months he travelled through the country interviewing leading men of all parties and Government officials in different centres. His impressions of men like Tagore, Gandhi, Nehru, and Iqbal are marked by sympathetic understanding and detachment. Of the President of the Congress, Pandit Jawaharlal Nehru, he says:

Nehru has the statesman's gift for long perspectives, but he has not Gandhi's intuition for either dramatising his actions or feeling the pulse of the vast illiterate masses. One cause of this may lie in his rejection of the traditional forms and the immemorial emotional reactions of popular religion. Even when in talk with him, I raised issues in regard to India; immediately and, unconsciously he lifted them on to a world plane. He is that strange blend—an apostle of nationalism who is really a citizen of the world. It is really the British Government that, by imprisoning him, has dramatised Nehru into the heroic role that he plays. Nehru, however, has superbly capitalised that with his autobiography, many pages of which not merely show full control of English but are pure literature. It is even conceivable that immortality may come to this strange man not through his political career but through his writing in a language which is not his mother-tongue.

Where Nehru starts with the universal ideology of Marxism and hardly condescends

to make a programme for carrying it out, Gandhiji rejects all ideologies and starts on the soil with a handful of the depressed classes.

An overwhelming sense of futility swept over me as I contemplated in thought the half million villages of India with some three hundred million of largely illiterate, often malaria-ridden, undernourished peasantry, hag-ridden both by terror of cholera goddesses and economic vampires and then heard this acclaimed leader rejecting the co-operative bank, scientific methods of adult education of the illiterate and fulminating in anger against the Christians who, for over a century, have laid down their lives for the outcaste while Hinduism passed by on the other side.

The writer then reviews the various forces at work in New India and points out the significant trends. Trying to look back on the whole his experience in India, he says, the first impression is one of cross-currents and contradictory streams. We are watching as it were a drama on a stupendous stage without being able to see to what climax, whether of tragedy or of happy fulfilment it may lead. To the Indian of all types and classes, the villain of the piece is the British Government. Yet to the more detached on-looker, however intense may be his sympathies with Indian aspirations toward unity and freedom, the shadow of other gigantic and evil forces looms up—dirt, disease, illiteracy, grinding poverty, and exploitation. From these spring lethargy, terrible anaemia, paralysis of will and fatalism. Without trying to pronounce judgment on Mr. Edwyn Bevan's thesis, that India is not weak, because she is a subject people but subject because she is weak, one may well hold that she should not wait for the disappearance of the British Government before endeavouring to slay these giants that hold her in thralldom,

THE FRONTIER TROUBLE

Disquieting news of trouble on the North-West Frontier are passing in daily. A writer in the May number of the *Modern Review*, Mr. Jogesh C. Bagal, observes :

"Whatever movements go on in the plains find their echo in the hills. And as the communication has been easier, interested propagandists can easily make their way to their haven and inflame them. Sir Aubrey Metcalfe narrated on the floor of the Assembly, three demands :

1. Restoration of the girl they had kidnapped last year;

2. restoration of the Shahidganj Mosque, and

3. a promise on the part of the Government not to interfere with religion.

was made by the Waziris under the guidance of the Faqir of Ipi. These are formulated on purely communal basis and their precise nature presupposes the fact that they have been done by some interested parties working among them from the plains. They perhaps think that all the pressure in the plains being unavailing, the Frontier people would succeed in extracting satisfaction of the demands from the Government. And the import of these people into the territory has been as easy and as profuse as the import of arms. So even the *Statesman* of April 19 last was forced to admit that the reasons for the present trouble were more political than economic or religious.

Now, the tribesmen are proverbially poor. They understand only one thing—loot. How can they be so easily incited, asks the writer, when they find that they have no prospect of getting money out of the fulfilment of their demands?

There is yet another contributory cause. Why are these tribes at daggers drawn

with the Hindus and Sikhs? The establishment of cantonments

and stationing troops in the heart of Waziristan is part of the present penetration policy. As a result of this, the tribes find their long-cherished independence at stake. The report goes there that the tribes occasionally suffer indignities at the hands of the troops. And these are mostly non-Muslims, Hindus and Sikhs, the policy of the Government being to station them and not the Muslims in that area. This naturally has ignited their ire and they are prone to wreak vengeance at the earliest opportunity and on the flimsiest plea. And the recent happenings have supplied both. Though there are only 9 per cent. Hindus and Sikhs at present in the Frontier, their number must have been augmented of late with the progress of the British policy. They are mostly traders and money-lenders and have settled there as such. But the inherent defects of the policy have exposed these peace-loving people to extreme sufferings.

The writer in conclusion urges that Indian public men and publicists should join hands in demanding an early ending of the trouble on the Frontier, which has become almost chronic in recent years.

The defects of the present policy should be exposed in plain language. The Hindus and the Sikhs have got special reason to do so, as their brethren on the Frontier are the worst sufferers in the game and that under British protection. The Government, instead of laying down and carrying out a policy from the Olympian heights, should come down to the plains, consult the leaders about it and save the people from the heavy burden they are bearing for this fruitless affair.

A GERMAN MENACE

That Germany, inspite of tall talks and armament activities, is not in a position to wage an aggressive war is Sir Charles Hobhouse's contention. Writing in a recent number of the *Contemporary Review*, Sir Charles points out :

To-day she has no credit, no treasure, no free foreign securities and practically no gold. She is notoriously unable to buy foreign, or herself to produce fat or wheat sufficient for her civil population, or raw materials for her industries. Her export trade, falsified by statistics rendered inaccurate by her system of barter, is insufficient to make good these necessities. Nor has she amongst her natural resources many of the natural products essential to modern warfare. Between those things she cannot buy, and those things she cannot produce, Germany is far from being the danger to a clear-minded opponent that she wishes herself to be thought.

INDUSTRIALISATION IN CHINA

Prof. E. Orchard discusses in the *Political Science Quarterly* the obstacles to any acceleration in the rate of industrialisation in China. There is still political chaos and to all the other handicaps have been added the encroachments of Japan.

Japanese penetration may possibly extend eventually to the virtual destruction of Chinese sovereignty and to reduction of a large part of the country to a political status similar to that of Manchuria. In such an event, stimulation to industrialisation may occur through the invasion of Japanese capital and the building of factory industries in China under Japanese auspices, despite the present conviction of a considerable body of opinion in Japan that such a development would conflict with the interest of the already established Japanese domestic industrial enterprises.

On the other hand, adversity may have its virtues. The shock of this latest penetration by Japan has almost completed the disillusionment begun by the Japanese victory in the war of 1895. The weakness of the country is generally recognised and the old faith in the superiority of Chinese institutions and Chinese methods has been severely shaken.

There is a growing interest in industrialisation and there is a visible turn to mechanisation and modernisation as possible solutions of China's present predicament. . . .

Chinese mineral resources are being studied much more intensively by the Geological Survey, and mines are being opened under Chinese control. A national economic council is drawing up an elaborate and comprehensive program for manufacturing plants, highways, railroads, waterways, harbours and power plants. Plans have been made for a large iron and steel plant. Sugar mills, paper mills, cement mills and industrial alcohol plants have been built or projected by national or provincial governments or by private interests, particularly in South

China. Government inspection bureaux are endeavouring to raise the standard of quality of Chinese export staples such as tea, silk and wood oil.

More significant than anything else has been the improvement of communication facilities. Thousands of miles of highways are being constructed, and along the completed highways lines of motor buses are operating. Railway construction is more active than ever and airways make accessible in hours areas formerly reached only in days of travel.

In fact, more interest in industrialisation on the part of the Chinese leaders and the Chinese people is manifested at present than ever before, a change in view-point that reflects the collapse of the old economic order and perhaps foreshadows far-reaching industrial development.

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Nov. '37.

THE INDIA COUNCIL

In the May number of the *New Review*, 'Publius' comments on what he calls an event of first importance in the constitutional history of India, viz., the passing of the Council of the Secretary of State for India, which took place almost imperceptibly on the 31st of March last. The institution, otherwise known as the India Council, was established in 1858, when the Crown took over the Government of India from the East India Company. It was given powers not only of advice but of check and control over the Secretary of State for India. Its control, especially in financial matters, was real.

All that is gone now. The members of the India Council have ceased to be a corporate body having statutory powers of control over the Secretary of State for India and have become his individual counsellors with no powers of control or check whatsoever. In the exercise of the powers he still has of direction and control over the Government of India, he has been made an autocrat. He is no doubt responsible to Parliament. But we know how unreal that responsibility is in the circumstances.

Nor is he the only autocrat created by the Government of India Act. In the exercise of their individual judgment and special responsibilities and of their discretion, the Provincial Governors are autocrats in the first instance. When dyarchy is set up under the Federation, the Governor-General will become another autocrat. With regard to the administration of reserved subjects, he will have only Councillors to advise him; he will have no Council to govern with him. Thus autocracy will be crowned side by side with parliamentary government under the aegis of the New Constitution. Government by Council, which dates from the early days of the East India Company and did memorable work not only for British rule but for India and kept the Government of India on constitutional rails, has been scrapped with very little concern for the consequences.

This conversion of Council Government into an Autocracy in India, observes the

writer, is not an isolated phenomenon. In England, the Prime Minister has become an autocrat in a large measure; in the U. S. A., the President has become an even greater autocrat. Exaggerated parliamentarism has led to even greater autocracy in Germany and Italy.

Are we then witnessing in politics a development parallel to what has taken place in economics? Just as exaggerated Capitalism has led by an easy and perhaps inevitable transition to Socialism and Communism, must exaggerated parliamentarism by way of a supreme Prime Minister lead to Dictatorship?

A FORGOTTEN CONSPIRACY

In the *Indian Historical Quarterly* for March 1937, Mr. Nandalal Chatterji unearths from the records of the U. P. Historical Society a letter from Mr. N. B. Edmonstone to Lord Teignmouth, dated May 18, 1799. The writer of the letter was a servant of the Company and Persian translator to the Government under Shore and Wellesley. This letter reveals that Shams-ud-Daulah, the ambitious brother-in-law of the Nawab of Murshidabad, planned to overthrow the English yoke with the aid of his brother-in-law, the Nawab, a large number of Bihari zamindars, Wazir Ali of Oudh, Zaman Shah of Kabul, who was requested to invade India, and the French. But the conspiracy ended in smoke for various reasons: (1) the parties had no resources of their own; (2) the leader was incompetent; (3) the overtures with Wazir Ali did not fructify; (4) the expected invasion of Zaman Shah of Kabul did not occur and, lastly, the leader, on his banishment to Dacca, disclosed the plans in despair.

IMPERIAL PROBLEMS

Prof. Keith, in the course of an article in the *Headway*, writes:

"India for her part presents an immediate and unsolved problem. The grant of responsible government to the Provinces as a preliminary to further developments at the Centre was intended by the British Government to be real. But responsible government and executive safeguards to be applied by the Governor have never proved practicable in the Empire, and the National Congress by refusing to accept office in those provinces, where it clearly represents the will of the electorate, has posed a very difficult problem for which no solution seems to be in sight. There is much that can be said on either side of the question; but the Indian Nation regards with certainty excessive suspicion all safeguards in the Constitution and with much greater justice objects to the Federal portion of the Constitution of 1935 as an effort to mobilise autocracy as practised in the Indian States against democratic ideals in India. Frankly, no solution of a practical character has yet emerged, and one serious obstacle to progress is that, as in the case of Irish Free State, and the Union, the British opinion fails to realise the strong attraction for many minds of republican status and independence."

THE PARLIAMENT OF RELIGIONS

If we analyse all the religions of the world, observes Swami Maithilyananda in the course of his editorial in the April number of the *Prabuddha Bharata*, "we find that the truths embodied in them are the results of the experiences of particular persons. These persons are called the founders or teachers of the

religions which they built upon direct experience. All of them laid stress on the spiritual nature of the human being and showed that religion is a constitutional necessity of the human mind. They all emphasised the point that there is something in man, which does not change like his body. They all admitted that every man must develop his spiritual nature so that he may know that which does not change or die. All religions founded by them contain the ways and methods of developing character and imbibing the virtues of purity and charity. No true adherents of any religion can say that their religion consists only in its doctrines, dogmas and rituals. All religions aim at the finding out of the ultimate truth. There may be a thousand different radii, but there is no doubt that they all converge to the one and the same centre."

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LIFE-VALUE OF INDIAN PHILOSOPHY

"The gravamen of the charge against the effective value of Indian philosophy is this that it turns away from life the nature, vital will and the effort of man upon earth. It denies all value to life; it leads not towards the study of nature but away from it; it expels all volitional individuality; it preaches the unreality of the world, detachment from terrestrial interests, the unimportance of the life of the moment compared with the endless chain of past and future existences; it is an enervating metaphysic tangled up with false notions of pessimism, asceticism, Karma and reincarnation—all of these ideas which are fatal to that supreme spiritual thing, the volitional individuality." Sri Aurobindo Ghosh refutes this in his "Defence of Indian Culture" which is reproduced by Anilbaran Ray in the May number of the *Calcutta Review*. Sri Aurobindo says:

This is a grotesquely exaggerated and false notion of Indian culture and philosophy: it is got up by presenting one side only of the Indian mind in colours of a sombre emphasis. But in substance and spirit it is a fairly correct statement of the notions which the European mind has induced itself to form about the character of Indian thought and culture, sometimes in ignorance, sometimes in defiance of the evidence; not only so, but it has somehow managed to impress some strong shadow of it on the mind of educated India. We will first set right the tones of the picture and we can then better judge the opposition of mentality which is at the bottom of the criticism.

To say that Indian philosophy has led away from the study of Nature, is to state an unfact and to ignore the history of Indian civilisation. Not only was India in the first rank in mathematics, astronomy, chemistry, medicine, surgery and all the branches of physical knowledge which were practised in ancient times, but she was along with the Greeks the teacher of the Arabs from whom Europe recovered the lost habit of scientific enquiry and got the basis from which modern science started.

Refuting the view that Indian asceticism is a gospel of sorrow or mere painful mortification of the flesh, Sri Aurobindo says:

Nor would I accept the ascetic ideal by itself as the sole and the full final solution of the problem of human existence. But even its exaggerations have at least nobler spirit behind them than the vitalistic exaggerations which are the opposite defect of Western culture. And the point to be pressed is that Indian asceticism in its greatest eras or in its real representatives has not been a tired quietism or a conventional monasticism, but a high effort of the human spirit to rise beyond the life of desire and vital satisfaction and arrive at an acme of spiritual calm, greatness, bliss, illumination and divine realisation. The question between the religio-philosophical culture of India and the vehement secular activism of the modern mind is whether such an endeavour is or is not essential to the highest perfection of the human being and, therefore, to the fulness of a great and complete human civilisation.

UNEMPLOYMENT AND EDUCATION

Writing in the June number of *Indian Journal of Education* on "Unemployment and Educational Ideal", Mr. S. Ganapati Rao, Research scholar of Andhra University, says that we have been unceasingly told that "education is for its own sake". The plainest truth is forgotten that not one per cent. among the youth of the present-day take education at that.

But they all believe that it is an essential requisite for earning their livelihood. This is one of the hardest facts of present-day life and it is intellectual treachery to describe it otherwise. We are also told that an educated man ought to be contented and that his motto is—or better, ought to be—disinterested honest service. Judged from this standpoint, the educated men, I am afraid, can be easily numbered on one hand. Alas! Contentment, where is it except in poetry! The poet sang: "Let me die unwept, unhonoured and unsung." Poor poets! They were invariably poor.

This divorce between the professed aim of our education and the needs of modern life is the main cause of the futility of the educated young men of to-day. Further, the problem of unemployment cannot be regarded as a transitory or even a stationary phenomenon. It has to be conceived as an intensely vexing problem. What is, therefore, required is a change in our attitude towards education—a new materialism which fits in with facts of life. And, whether we like it or no, it must come. Unless and until this radical change in our very conception of education comes upon us—a change towards greater utilitarianism—universities can only serve to aggravate this problem of unemployment among the educated classes. Once we have a definite aim, the methods will follow. But let us not be in a fool's paradise.

MYSORE AND FEDERATION

"Unquestionably, Mysore public opinion would not support the Government in joining the Federation unless accession is made conditional on the remission of the subsidy. The exaction of this heavy impost is regarded not only as a stigma of inferiority, but also as a method of taxing Mysore by *force majeure* for the benefit of British India," says Sir William Barton, K.C.I.E., C.S.I., C.I.E., writing in *Great Britain and the East*. Sir William says:

Had Mysore, as the most important of the Hindu States, chosen to stand aloof from British India, the consequences might have been serious. If it leads the way into Federation, its example will be followed by the majority of the Hindu rulers. Despite this, the British Government have done nothing to make Federation attractive to Mysore. For one thing, the degree of representation allowed to the State can hardly be described as generous. The State has not, however, pressed its claim to send a stronger contingent to Delhi. Its chief anxiety is to secure a reasonable settlement of its financial claims as a prelude to accession. . . . With its fine record of sound and progressive administration, its loyalty to the Crown, the strong support it has given to the movement for Federation, Mysore may not unreasonably expect the sympathy and consideration of the British Government in deciding the momentous question of joining the Federation. Unquestionably, Mysore public opinion would not support the Government in joining the Federation unless accession is made conditional on the remission of the subsidy. The exaction of this heavy impost is regarded not only as a stigma of inferiority but also as a method of taxing Mysore by *force majeure* for the benefit of British India. Financial stringency is practically the only reason given for the refusal to admit Mysore's claim. This, it is argued, overlooks the fact that nearly four millions sterling has to be provided out of federal revenues to bolster up the deficit provinces. Why, it is asked, should Mysore starve its own administration for the benefit of British provinces? Let the deficit provinces reduce their standards or tax themselves

further. The Crown can, if it chooses, remit the subsidy before accession without imposing the conditions above referred to.

"The British Government has been accused by both British and Indian politicians of bribing the States to enter the Federation; in fact, a large proportion of Indian politicians regard Federation as a deep-laid plot to set up Indian India as a breakwater against political India," concludes the writer.

The treatment accorded to Mysore refutes both schools of thought. It is, of course, unquestionable that the preoccupation of British Ministers is to convince political India of their absolute impartiality. Let us hope that in endeavouring to achieve that end, they will not forget that it is just as essential that the great and progressive State of Mysore should not begin the new era with a sense of grievances against not only the British Government but against the Federation itself.

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ON PUBLIC OPINION

Of all the forces that influence human affairs and regulate great movements of history, there is none so powerful as what is called 'public opinion'. We speak of public 'opinion' and not 'truth'. Justifying this, Prof. N. S. Phadke writes in the May number of *Triveni*, quoting Socrates who pointed out the distinction between 'truth' which is the product of patient, discriminating, rational judgment, and 'opinion' which is the child of fancy, sentiment, prejudice and delusion. According to the writer, the moral worth of public opinion is negligible, its finality cannot be taken for granted and its authority can never exceed that of a personal opinion. He concludes:

Vox Populi Vox Dei! We do not know who invented this lie. Possibly some demagogue who had succeeded in filling the public mind with his own ideas and humoured the public by calling its voice divine, chuckling to himself all the while at the facility with which he was indirectly assuming divine attributes. Public opinion is not the considered opinion of many, it is only an opinion held by many. It possesses very little qualitative value; it has only a quantitative strength. Opposition to public opinion or indifference to it cannot, therefore, be a sin. He who dares to flout or oppose it, or to change it, has every right to do so. In fact, strange as it may seem, the public often likes the man who flouts its opinion. A Bernard Shaw usually makes a fortune by flinging insulting epigrams at the public and by telling them that they are a pack of fools. And apart from this morbid fondness on the part of the public for insolent genius, it remains true that all the founders of great religions, political faiths and social traditions started on their career by challenging public opinion. History is replete with examples of how the brute of public opinion hunted, maimed, and devoured benevolent souls who honestly intended to serve their brethren. But history also shines with examples of strong, tenacious minds who resolved to revolutionise current ideas and institutions and, by dint of their sincerity, persistence, and suffering, ultimately achieved a complete conquest of public opinion. As long as the miracles of such lives happen, there is hope for civilisation.

INDIAN CONQUEST OF CAMBODIA

The influence of Indian civilisation on Cambodia is eloquently recorded in the architectural ruins which French savants have deciphered, and C. Jinarajadasa briefly tells the story in the *Triveni*:

"A Brahmin, Kaundinya by name, is said to have founded the kingdom of Founan on the lower reaches of the river Mekong. From Kaundinya arose a dynasty of kings. But their history disappears till the kingdom of Founan is conquered by another kingdom further north, founded about 400 A.D. by a Hindu named Kambu. His greatness as a ruler and conqueror is attested by the fact that he was called Kambu Swayambhuva in imitation of the well known name of the Hindu Manu.

It is after Kambu that his descendants were called Kambuja, the people of Kambu. Tradition says that Kambu took for wife the Apsaras Mera, which probably is an euphemistic way of saying that he took for wife one of the non-Hindu women of the land. It is from the word Kumbuja that we have the modern word Cambodia."

INDIA IN PERIODICALS

NEW HINDUISM AND THE WORLD PROBLEMS. By Hira Lal Auluck. [D. A. V. College Union Magazine, May 1937.]

DUMPING AND UNECONOMIC COMPETITION BY FOREIGN INSURANCE COMPANIES IN INDIA. By R. J. Duff. [Insurance World, June 1937.]

NOSE-ORNAMENTS IN INDIA. By Nalini Natu Das Gupta. [The Calcutta Review, May 1937.]

THE INDIAN DOCTRINE OF MAN'S LAST END. By Dr. Ananda Coomaraswami. [The Vedanta Kesari, May 1937.]

THE INDIAN CONSTITUTIONAL IMPASSE. By Mr. C. V. H. Rao, M.A. [The Hindusthan Review, May 1937.]

INDO-BRITISH TRADE TREATY. By G. L. Mehta. [Journal of Indian Merchants' Chamber, May 1937.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

THE CONGRESS DEMAND

The demand of the Congress for assurances is supported by a statement by the Rev. R. W. Sorensen, Labour M. P. The statement, which is backed by several Labour Members of Parliament including Mr. George Lansbury, urges that the phraseology of the Government of India Act should be modified to allow the assurance to be given. Referring to Gandhiji's request as quite reasonable, Rev. Sorensen says that the assurance can be given if the Government are really anxious to render the spirit of Provincial Autonomy. Characterising the India Act as a compromise between nationalism in India and imperialism at Home, Rev. Sorensen says that ultimately the real issue will have to be faced that India wants to govern herself.

GEN. SMUTS ON WORLD PEACE

"A new chapter has opened in constitutional development," declared General Smuts in a broadcast message at Cape Town on May 12:

The Coronation celebrations are taking place over one-fourth of the earth. 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 has been accomplished without a hitch and stood the severest test by its inherent soundness. Our Commonwealth of Nations is the largest peaceful unit that has ever existed. If we were outside this circle without its goodwill and support, our position would be far more uncertain, precarious and hazardous. What is possible for a quarter of mankind is surely not impossible for the other three-quarters. The greatest peace agencies to-day are the British Commonwealth and the United States.

ATTACK ON CIVIL LIBERTY

In a statement on the Madras Government's ban on the Summer School at Kottapatam and the subsequent *lathi* charge on students, Pandit Jawaharlal observes: "... This incident has illuminated, as by a flash of lightning, the real nature of the New Constitution and the way the Madras Ministry is functioning; for it is this Ministry that is obviously responsible for the steps taken. We see that this Ministry is as much a Police Ministry suppressing the elementary rights of free speech and association as the previous Government was. We see what the New Act means to the people. The same intolerable state of affairs continues. All soft words thrown out at us cannot stop the aggressive suppression of civil liberty or of the *lathi* on the bodies of our youth. The *lathi* remains still under the New Ministers, as it was before, the true symbol of Government."

INDIA AND EGYPT

Egypt was admitted to full membership of the League on May 26. H. H. the Aga Khan, welcoming Egypt, said:

To-day the crowning seal is set on Egypt's re-assumption of her ancient and glorious sovereignty. Sponsored by Great Britain and with Britain's powerful support, it is something that no Indian, with any foresight, could witness wholly unmoved and wholly untouched by his imaginative vision. Least of all could a Muslim like myself, one of the 80 million Muslims in India, witness it unmoved? For to us Egyptians are not aliens and strangers, but brothers with the same culture, same religion and same outlook on the world.

MR. CHAMBERLAIN ON MINISTERS' RESPONSIBILITY

Replying on 17th June in the House of Commons to the questions tabled by Mr. Winston Churchill, Mr. Neville Chamberlain, the Premier, spoke at some length on the responsibility of Ministers in the Provinces as follows:—

As far as Ministers are responsible to the Provincial Legislature for the government of the Province, it would be entirely inappropriate if the Commons were to call in question, or criticise by question and answer, their policies and activities.

The House is well aware that the broad principle underlying the process of question and answer is that the question should not be put to the Minister unless he is responsible for the subject-matter and is in a position to intervene to secure a particular line of action either taken or abandoned. As far as the matter is within the control of Provincial Ministers, Lord Zetland has in fact no longer any such responsibility.

On the other hand, the Act specifically provides, to the extent to which the Governor's Special Powers are involved and to the extent to which he acts either without consulting or otherwise than on the advice of Ministers, he is subject to the direction and control, in the first instance by the Governor-General and through him the Secretary of State. In other words, he is answerable in the last resort to this Parliament.

In the light of these facts, I suggest to the House that a broad general guiding principle ought to be adopted regarding the admissibility of questions. They ought not now to be regarded as being in order unless it be shown either that the action at issue was taken by the Governor without consulting the Ministers or against their advice, or in the alternative that the Governor was in possession of powers applicable to the case which he failed to exercise.

I also suggest that even this right ought to be used with discretion and restraint and that His Majesty's Government must themselves exercise careful discretion to the extent to which it is expedient in any given case to supply information about facts and events in an Indian province. I hope I am justified in assuming that in every quarter of the House there is a desire that Provincial Self-Government in India should work and work well. I cannot believe that this would be possible unless we here frankly recognise the new distribution of responsibilities.

THE VICEROY'S BROADCAST

In the course of a message broadcasted from Simla on June 21 on the eve of the publication of his statement, H. E. the Viceroy said:

When I found myself in the chair of the Joint Select Committee, I was moved to hope that it might be vouchsafed to me to make at least a contribution, however humble, toward the assuagement of those political difficulties which have disturbed the relationship between India and my own country, and which are due in the main to the development of political thought in this country and to a growing consciousness amongst Indians of the greatness of their country, and of the high destiny toward which, from her history and her place in the world, India is entitled to aspire. Patriotism, love of liberty, faith in the virtue of liberal institutions of government—these are the qualities of which every man and woman of my own race is proud, and which, indeed, are manifested in supreme degree by those other communities overseas which have sprung from the loins of the motherland.

And so it has seemed to me that my countrymen should regard the growth in India of those same qualities and aspirations, not as a matter for anxiety or disquiet, but rather as an occasion for pride and as a call upon them for their understanding sympathy, and their ready help, and if, in the workings of an inscrutable Providence, it may be given them to assist with fostering care toward the establishment, in a unified India, of those beneficent principles of representative and responsible government which most of us hold the greatest contribution that Great Britain has made toward the secular progress of mankind, then what greater triumph could be theirs; or to what higher reward could they aspire?

We have been fallible, and errors may have been committed; we are mortal and may have missed many opportunities. But if after the long Odyssey of some 200 years, we may come to know that by the labours of those of both races who have gone before us and our own endeavours we have assisted towards the establishment in India of a system of government destined through the years to shine as a light in the Orient and to show the way of peace between East and West, then, indeed, we may claim that those labours have not been in vain. Such were the hopes and purposes that sustained and fortified me when I accepted, at the hands of my Sovereign, the heavy and responsible charge that I now hold; such is the spirit in which I have to-day addressed to you my message, to which once again I ask you to give your close and sympathetic attention.

WHAT CONGRESS WANTS

In an interview to the Press prior to his departure to India from Penang on June 8, Pandit Jawaharlal Nehru said:

The powers conferred under the new Government of India Act on the elected representatives in the legislatures are very limited indeed; but still the Congress is prepared to function in the Provinces if the assurances suggested in the A. I. C. C. resolution are given by the Government. The dismissal of a Ministry elected by a majority would inevitably create a dead-lock, but, however that might be, it is open to the Government to face the dead-lock by dismissing the Ministry. The Congress wanted power with responsibility, not responsibility without power."

Concluding, Panditji said: "The constitutional dead-lock existing at present is really reflex of the more fundamental dead-lock which exists between Indian nationalism seeking the complete freedom of India and British Imperialism trying to prevent this at all costs."

SIR HORMUSJI MODY'S APPEAL

Sir Hormusji Mody, speaking at the International Labour Conference at Geneva on June 10, complained that only the most casual reference was made to conditions in Eastern countries. He said:

We, in India, have a vast agricultural population steeped in debt which is calculated at £1,000 million. The average holding of the agriculturist is about an acre of soil.

These conditions apply to 300,000,000 people who, perhaps, are the largest consumers of goods in the world. Is it a matter of wonder that the per capita income of Indians is £7 as against four times that figure in Japan, eight times that in France, and 12 times that in the United States?

We have a policy of discriminating protection which might well be copied in other countries. It has saved a few industries and enabled a few more to prosper, but the time has arrived for a more active policy.

On the other hand, the wholesale application to India of the conventions of the International Labour Conference not only is impracticable but should be wholly unfair.

BRITISH COLONIES

The King in a message to the Colonial Club, replying to the loyal telegram, expressed to the members of the Colonial Service his appreciation of their excellent and devoted work.

Mr. Ormsby-Gore stated that his intention was to maintain a stronger personal touch between the Colonial Office and the Administrator's colonies. He looked forward to the visits not only by the administrative and technical staffs of the Colonial Office to the colonies, but also to the development of the interchange of personnel between Whitehall and the Dependencies in the middle as well as at the bottom and top of the scale. He added that as a result of the Imperial Conference, all self-governing members of the Commonwealth recognised increasingly the importance of Colonial Dependencies to the Empire as a whole. He was glad to say that steady progress had been made recently with regard to civil as well as military aviation in the Colonial Empire.

He stated that new cruisers, which were about to be built, will be named after individual colonies if only that the whole world might know the great significance the British attach to the Colonial Empire.

SOCIALISM IN INDIA AND CEYLON

A Conference on Socialism in India and Ceylon, convened by the Congress Socialist Party in India and the Sama Samaja of Ceylon, was held at Transport House, Westminster, London, on June 6, under the presidentship of Mr. Strauss, Member of Commons. Fraternal messages were received from Pandit Nehru, Mr. C. R. Attlee, Mr. George Lansbury, Mr. Cripps and Mr. Pollitt.

BUREAU OF EDUCATION

The Bureau of Education, which was abolished by the Government of India in 1921 as a measure of retrenchment, will be revived, says the *Associated Press*, with the following functions:

(1) To maintain a reference library of educational books and periodicals; (2) collect and disseminate literature relating to educational problems in various provinces; (3) issue from time to time educational pamphlets and occasional reports likely to be of interest and value to provincial departments of education; (4) issue an annual report on the progress of education in India and a quinquennial review of education in India; and (5) supply information on educational subjects at the request of provincial educational officers or authorities.

The Bureau will be under the control of the Educational Commissioner with the Government of India and the Secretary to the Central Advisory Board of Education, who is appointed by the Government of India, will be the Curator of the Bureau.

The library of educational books, which will be gradually extended, has recently been attached to the office of the Central Advisory Board of Education.

SPECIAL SCHOLARSHIPS

The Director of Industries, Bombay, announces that 10 special scholarships of the value of Rs. 85 per mensem, each tenable for four years in the Victoria Jubilee Technical Institute, Bombay, will be awarded this year to students of backward, Intermediate and Muhammadan communities. Five of these will be given to Intermediate classes, two to backward classes and three to Muhammadans,

UNIVERSITY FOR ORISSA

An appeal has been issued under the signatures of the Maharaja of Parlakimedi, Chief Minister, Mr. M. G. Patnaik, Education Minister, Mr. P. T. Mansfield, Chief Secretary, and the Director of Public Instruction and sent to Orissa States for funds for a separate Orissa University.

The appeal states that, unless there is a separate University, the Oriya language could never receive that attention which it deserves at a time when development of vernaculars is becoming important.

MR. N. S. SUBBA RAO

The Government of Mysore have issued orders appointing Mr. N. S. Subba Rao, M.A., Vice-Chancellor of the Mysore University, from 24th June.



MR. N. S. SUBBA RAO

Mr. A. G. Macalpine, M.A. (Edin.), V.D., Professor of English and Principal, Central College, Bangalore, has been appointed Director of Public Instruction, in place of Mr. Subba Rao.

THE INDIAN LAW OF INSOLVENCY

The suggestion of the Bombay Incorporated Law Society to amend Section 9 of the Presidency Towns Insolvency Act and the corresponding Section of the Provincial Insolvency Act by introducing the procedure of Bankruptcy Notices as it exists in England is quite opportune. For the recent amendments of Section 51 of the Code of Civil Procedure (by Act XX of 1936) are causing a great amount of inconvenience and loss to judgment-creditors. While giving protection to some of the honest debtors, they are affording an unjust and undue protection to many dishonest judgment-debtors. If the suggestions of the Bombay Law Society are carried out and the necessary amendments are introduced into the Law of Insolvency in India, the interest of honest judgment-debtors as well as judgment-creditors will remain safe and well provided for.

The matter is of vital importance to the commercial community throughout India, and it is highly necessary that the suggestions are carried into effect without delay.

PRIVILEGES OF TITLE-HOLDERS

Henceforward the fees and stamp duties demanded of the recipients of honours are to be abolished, and Mr. Chamberlain announced in the House of Commons that a clause to this effect will be included in the Finance Bill. The origin of these levies, says the *Sunday Times* correspondent, goes back 400 years at least, and their proceeds were handed over to the officials upon whom fell the duty of issuing the appropriate letters patent. In our own day it has cost a man a minimum of £730 2s. to be made a Duke, £630 2s.

to be made a Marquess, £530 2s. to become an Earl, £430 2s. to be made a Viscount, and £330 2s. and £270 2s. respectively to be made a Baron and Baronet. In practice these exactions have been pretty generally waived. When the late Mr. Balfour became a Peer, he was liable to the Crown Office for over two and a quarter thousand pounds. He got off scot-free. So did Earl Beatty. So have most of the men who have been raised to the Peerage after distinguished careers in the Services or as Governors-General. The idea has gradually spread that there is a point beyond which you cannot mulct a man whom you are determined to honour. Lord Byng, who stood no nonsense from any one, flatly refused to be mulcted at all. He was agreeable to being made a Viscount, but he simply would not pay the fees. Their abolition, not only in his case but in all cases, wipes out a certain taint of ungraciousness in the conferment of these high honours.

THE INTERIM MINISTRY

Two former Advocates-General and a prominent lawyer of Bombay have issued a statement examining the legal aspects of the Congress demand for an assurance from the Governors of Provinces as a condition for the formation of Ministries. The lawyers criticise the constitution of Interim Ministries as a breach of constitutional principle.

MARTIAL LAW PRISONERS

The *Associated Press* understands that the Punjab Premier, Sir Sikandar Hyat Khan, has ordered the immediate release of all 1919 Martial Law prisoners who number about a dozen.

INSURANCE IN INDIA

The Bill, which was introduced in the last session of the Central Assembly to amend the law relating to insurance in India, is being discussed by various bodies who are invited by the Government to state their views. The Indian Life Assurance Offices' Association submitted a memorandum to the India Government on June 2. In it the Association strongly urges the desirability of giving protection to Indian companies at least against colonial and foreign companies. The representation emphasises that all insurance controlled by the Government should be placed with Indian insurance companies and the Government should insist on all municipalities, local boards, port trusts, improvement trusts and other quasi-Government bodies and institutions receiving Government aid to insure all their properties with Indian companies. All industries, which have received protection from the Government in the shape of direct bounty or tariff, should also be required to place their insurance business with Indian firms. Further, foreign companies doing business in India should be asked to effect their reinsurance with Indian insurance companies. An additional stamp duty on policies issued by non-Indian companies is suggested to the Committee, and the Committee proposes direct protection in the shape of compulsory reinsurances with Indian companies of a certain percentage of all policies issued by non-Indian companies in India. In view of the large number of non-Indian insurance companies already operating in India, the Association urges that no new non-Indian company be permitted to enter the Indian field for at least the next 20 years.

BRITAIN'S INSURANCE SCHEME

Ministers of religion, owners of small businesses, farmers, market-gardeners, clerks, teachers and others in receipt of limited incomes will benefit under the recent Government's British Insurance Bill.

The advantages are open to all such as are willing to contribute to the scheme whose income limits are £400 for men and £250 for women, of which £200 and £125 respectively may be unearned. These limits are only applicable at the time of the entry into insurance. The insured persons must have lived in Britain for at least 10 years.

The benefits payable if the requisite contributions are made, are: widow's pensions of 10 shillings a week *plus* allowances for children; orphan pensions of 7sh. 6d. a week each; old-age pensions of 10sh. a week for both sexes at the age of 65, also for wives of men-pensioners at the same age.

PLEA FOR AN INDIAN ACTUARY

The Committee of the Indian Federation of Chambers of Commerce and Industry has drawn the attention of the Government of India to the necessity for the appointment of a suitable Indian to the post of Actuary under the Government.

The Committee's argument is that under the forthcoming insurance law, the Superintendent of Insurance, who will be entrusted with the whole administration of the Act, will normally also be the Government Actuary. Success, points out the Committee, will depend upon the wide experience coupled with sympathetic understanding of Indian aspirations, and the appointment should, therefore, be made in such a way as to inspire the confidence of the Indian insurance world.

IMPORT DUTY ON PIG IRON

Mr. D. P. Khaitan, President of the Federation of Indian Chambers of Commerce and Industry, in a statement to the *Associated Press*, characterises the recent Treasury Order of the British Government abolishing the 33½ per cent. import duty on pig iron as an illustration of the British Government frustrating the objects of the Indo-British Trade Agreement.

This is not the first time the British Government have contravened the specific terms of the trade agreement between the United Kingdom and India, while India is made to continue all the benefits of Imperial preference to the United Kingdom.

It is an ill-omen particularly when negotiations for a fresh trade agreement with the United Kingdom are still in progress. It also indicates the spirit in which His Majesty's Government want the trade treaty to be renewed on a *quid pro quo* basis.

I trust the Government of India will take immediate steps to represent to the British Government that India cannot view such actions with equanimity.

The Committee of the Federation of Indian Chambers of Commerce and Industry have also protested against

the abolition of the 33½ per cent. import duty on pig iron by His Majesty's Government as a serious breach of the Indo-British Trade Agreement, contravening Article I. thereof, as such abolition removes the preferences enjoyed by Indian pig iron against imports of foreign products into the United Kingdom.

SUGAR INDUSTRY

It is understood that there is nothing in the revenue returns during the first two months of the current financial year to show that the increased Excise duty has had any adverse effect on the normal working of the sugar industry. Also no instance has been brought to the Government's notice of any factory closing down as the spokesmen of the industry had apprehended at the time the new duty was imposed.

BRITAIN'S COTTON TRADE

Government action is needed to preserve the overseas market for the Lancashire cotton industry as long as the present system of bilateral trade bargaining continues. This is the gist of a survey of the present position and prospects of the industry published by the Joint Committee of cotton trade organisations. The need is also stressed for facilities for internal reorganisation with a view to strengthening competitive ability in the export trade. It is stated that more might be done by the Government with reference to the Indian trade, though it is emphasised that Lancashire asks for no special consideration in regard to India, but only a reasonable opportunity to compete with local and foreign producers.

It is pointed out that the loss of 85 per cent. of the Indian market is the biggest factor in the industry's decline, though the industry was largely built up to serve India. The view is expressed that the British Government must share the responsibility for the effects of Imperial policy on the cotton trade. It is stated that tariffs can do little to assist Lancashire and that subsidies only expose the industry to retaliation in the export markets.

TRADE WITH INDIA

Mr. Oliver Stanley, replying in the House of Commons on June 8, regarding the trade consultations with India, said that there had been preliminary consultation between the Board of Trade and trade and industrial interests, but there had been no occasion to establish a special advisory committee to assist the United Kingdom delegation. He added that the United Kingdom delegation was headed by himself and assisted by Mr. R. S. Hudson.

EMANCIPATION OF WOMEN

"Women need to be trained in gymnastics and the art of self-defence, so that they may be able to defend themselves whenever any emergency arises. It is a shame that even in these advanced times, abduction cases and crimes against women are taking place every now and then in our country," writes Miss Usha Biswas in the pages of the June number of the *Modern Review*. In a powerful appeal for the complete economic independence of women, Miss Usha says:

Indian women should be judged by the same standard of morality as men; for very often the strong lance of justice hurtless breaks on the latter. Our community metes out an entirely unequal and unjust treatment to the female offenders, the offences of their male accomplices being often connived at. A much more lenient and humane attitude ought to be taken up towards those unfortunate women who are sometimes made to suffer for the crimes of others. Those who have gone astray should be reclaimed from the path of sin and should not be abandoned for good by their friends and relations. Homes should be opened for the purpose of affording these unlucky women shelter as well as honest occupations. Organised efforts should also be launched to save our women from the clutches of the ruffians who constitute such a serious menace to the peace and morals of our country.

We should bear in mind the remarks of Whitman:

The sole avenue and means to a reconstructed society depended more primarily on a new birth, elevation, expansion and invigoration of women.

DEGREE COLLEGE FOR MUSLIM GIRLS

After two years of persistent efforts, the authorities of the Aligarh Muslim University have agreed to raise the Muslim Girls' Intermediate College to the Degree standard, providing the *purdah* girls of the Muslim community with their first degree college in the country.

The teaching for the B. A. Class will commence from October next and it is understood that a large number of Muslim girls will seek admission, as a record number has appeared for the Intermediate examination this year. Girls can appear for the M. A. examination of the University as private candidates.

PT. NEHRU'S ADDRESS TO WOMEN

"We want women with self-reliance, character and beauty, but not dolls to play with," declared Pandit Jawaharlal Nehru, President of the Indian National Congress, in an address to Indian women at Singapore.

"I cannot stand women who cover themselves with horrid jewels.

The change in women from helpless beings to vital factors in the nation's life has been the most heartening event in India in recent years.

In 1930, they came into the field. When their menfolk were sent to prison, they came from the shelter of their homes and took on the duties of those who were imprisoned. And they did it magnificently.

A country is judged by the standard of their womenfolk. If they are backward and illiterate, then their country is no good, no matter what their menfolk may be."

INDIAN GIRLS' TOUR

Twenty Indian girls drawn from various colleges and other institutions have sailed from Bombay on an educational trip to the Continent. The tour is being conducted under the guidance of Mrs. Dutta, wife of Dr. Dutta, Principal of the Forman Christian College, Lahore, and is undertaken under the auspices of the International Students' Service. This is the fourth trip of its kind planned by Mrs. Dutta, and a new itinerary is being followed at every trip. This time the countries to be visited will be France, Belgium, England, Norway, Sweden, Germany and Switzerland. The party is expected to sail back from Marseilles on August 13.

THE FUTURE OF NEWSPAPERS

It is understood the Government of India are still engaged in collecting statistics with a view to ascertain the exact position of newsprint imports.

There appears no doubt prices have risen 100 per cent. during the last three months, and as papers cannot delay booking forward orders for future shipments, they are faced with a serious position.

In the meantime trade figures for April show newsprint imports are falling in quantity. It was only 75,501 tons in April this year against 89,691 tons in 1936, clearly showing that owing to the high prices, papers are obliged to restrict consumption.

COLLINS' MASTER-PIECE

All those interested in detective stories will welcome this abridged version of Collins' master-piece. "The Moonstone" by William Wilkie Collins (abridged and adapted by P. K. Anantanarayan, M.A., L.T., of Mysore Educational Service and published by Bharathi Publishing House, Bangalore City, price As. 12) is said to be the first, the longest and the best of modern English detective novels. The abridgment is well done in simple English easily understandable by juveniles. They will find the Introduction at the beginning, and the list of subjects for exercises at the end, helpful in the study of the book.

PROGRESSIVE WRITERS' CONFERENCE

At the Progressive Writers' Conference, which met at Amritsar on June 7, Rana Jangbahadur Singh, Chairman of the Reception Committee, and Mr. Syed Sajjad Zaheer, President, in their addresses pointed out that it was necessary that authors should write against Imperialism. Resolutions condemning the banning of progressive writings were passed.

MUNSHI AJMERI

The sudden death of Munshi Ajmeri, Raj Kavi of Orchha on May 27, at the age of 55, will be deeply regretted by his many admirers and friends.

Ajmeri was a well known figure in the Hindi world. He was a gifted poet, a story teller, and a master of music and poetry. He was a scholar of Pingal and led a very simple and exemplary life.

MR. SASTRI'S ADVICE TO PANDITS

The Rt. Hon. V. S. Srinivasa Sastri, Vice-Chancellor of the Annamalai University, presiding over a conference of Pandits in Mysore State in the first week of June, uttered a note of warning against the isolation policy pursued by the Pandits and the touch-me-not-ism practised by most of their class and appealed to them to show a greater sense of values, to put character above mere ceremony, worship above mere conformity and high ideals above mere enunciation of them.

MR. P. SESHADRI

Mr. P. Seshadri, M.A., Principal and Senior Professor of English Literature, Government College, Ajmer and President of the All-India Federation of Educational Associations, has been nominated by the Government of India to represent them at the seventh biennial World Conference of Education to be held in Tokyo from August 2 to 7. It is understood that Mr. Seshadri will utilise this visit to Japan to study the educational system of the country.

THE LATE SIR J. M. BARRIE

Sir James Barrie, the Scottish novelist and playwright, died on the 19th June.

When Sir James Barrie died it might have been said that Peter Pan was by his side, for Mr. Peter Davies, who is the boy who inspired Sir James to produce that immortal character had been in the nursing home day and night throughout his illness, sitting at the bedside of the man who adopted him 35 years ago.

MR. K. R. SRINIVASA IYENGAR

Mr. K. R. Srinivasa Iyengar, M.A., of the Department of Philosophy, Maharaja's College, Mysore, has been specially invited to attend the 9th International Congress of Philosophy and the 2nd International Congress of Aesthetics and of the Science of Art, both to be held in Paris this year.

DUKE OF WINDSOR'S MARRIAGE

The controversy has raged round the Duke of Windsor's marriage to the very last, says the *Daily Telegraph*. With the marriage, it should now end. As they enter a happy and useful private life, they carry the good wishes of all.

BIRTH CONTROL CAMPAIGN

Dr. A. P. Pillai, Honorary General Secretary, Family Hygiene Society and Editor-in-Chief, *Marriage Hygiene*, has completed a tour of South India, holding demonstration and cinema lectures on the practical methods of birth-control in Madras, Tanjore, Trichinopoly, Madura and Travancore. Dr. Pillai addressed a gathering of medical practitioners and medical students on the subject of Birth-Control at the Gifford School, Madras. He has during his recent tour given special training to more than 20 lady doctors and 15 nurses.

It is understood that Dr. Pillai has mooted the idea of forming a Working Committee in Madras, with Sir V. Ramesam as chairman for running a free birth-control clinic to be started in Choolai immediately. Such clinics are also likely to be started in the near future at Madura, Quilon, and Trivandrum by the Municipalities in those places.

SOCIAL ASPECT OF TUBERCULOSIS

The Executive Committee of the International Union against Tuberculosis, Paris, places at the disposal of the Governments and Associations belonging to the Union, a biennial prize of a value of 2,500 French francs in memory of the late Professor Leon Bernard, who was the founder and for 14 years the Secretary-General of the Union.

This prize will be awarded for the first time in the year 1938 to the author of an original essay on the social aspect of tuberculosis in French or in English.

The essay must be typewritten or printed and shall not exceed 10,000 words. It should be forwarded to the Organising Secretary, King George Thanksgiving (Anti-Tuberculosis) Fund, 20, Talkatora Road, New Delhi, not later than April 15, 1938.

PHARMACEUTICAL PRODUCTS

The Madras Government have decided to award a scholarship of Rs. 60 per mensem for a period of nine months for training at Baroda and Madras in the preparation of pharmaceutical products.

MEDICAL AID IN VILLAGES

The excellent work done by Bombay's welfare societies in educating the City's poor working women in hygienic living, maternity and birth-control was stressed by Lady Jehangir, Chairwoman of the Bombay Mofussil Maternity Child Welfare and the Health Council of India, speaking at a meeting arranged by the Birth-Control International Information Centre and the Indian Village Welfare Association, London.

"The I. V. W. A. has been holding health exhibitions and showing educational and medical films throughout the Presidency," said Lady Jehangir. "Compared with the help and facilities provided by the City of Bombay and other large towns, there is practically nothing available in villages. India is a ruralised country and will remain so as long as agriculture forms the main occupation of the masses. The cities in India are on the whole well provided as far as medical, maternity relief and proper sanitary conditions are concerned, but the rural areas are not adequately served."

TEA FOR HOT WEATHER

Regular tea drinkers know from their personal experience that by promoting perspiration and opening all the pores and skin cells, tea assists the body rapidly to give off heat. This, we are told, is the most effective as well as the most natural and safest way of cooling off.

RURAL HYGIENE CONFERENCE

The Indian Delegation to the Rural Hygiene Conference to be held under the auspices of the League of Nations at Bandoeng in Java in August next will consist of the following:

Sir Mirza Mohammad Ismail, Dewan of Mysore, Lt.-Col. E. Cotter, Major H. W. Mulligan, Officiating Director in charge of Malaria Survey at Kasauli, Dr. W. R. Aykroyd, Director of Nutrition Research at Coonoor, Lt.-Col. A. C. Chatterjee, Director of Public Health, Bengal, Mr. A. F. L. Brayne, Commissioner of Rural Reconstruction, Punjab, Dr. Syed Majibbar Rahman, representative of Bihar, Dr. Paul Russel, Malaria Officer, Madras, and others. Sir Mirza Ismail will lead the delegation.

A BANKING COMBINE

The impending amalgamation of the Travancore National Bank and the Quilon Bank is a step that may go far to secure stability and security to the new combine. These are days of big business and mushroom concerns with insufficient capital and public support are certain to go under in the stress of competition. The two well known banks of South India have, therefore, done well to pool their resources in the discharge of their responsibility to their clientele. In the first place, the amalgamation will mean considerable elimination of waste in overhead charges and more efficient service by a thorough rationalisation of its work. Covering the same ground and serving the identical community, a combine of this kind with its vastly increased resources and public support will doubtless prove a powerful vehicle of public service.

It is good too that the new concern has secured the services of one whose long experience of banking must stand him in good stead in the arduous task of effecting the amalgamation and shaping its future. For Mr. K. S. Ramanujam, as an officer of the well-established Imperial Bank of India in Madras, has had varied experience both in India and abroad and can be trusted to bring to his task all the energy and administrative ability he has acquired in his many years of service in the banking line. We wish him and the new enterprise all success and prosperity.

THE CENTRAL BANK OF INDIA

The balance-sheet of the Central Bank of India for the year ended December 1936 shows that the net profit for the year is Rs. 22,36,661. Rs. 3,50,000 has been provided for doubtful debts and Rs. 2,00,000 is transferred to the Sinking Fund. The dividend declared is maintained at 6 per cent. per annum and a bonus of 4 annas per share is declared in addition.

Reserve and other funds amount to Rs. 85,80,326. The total deposits amount to Rs. 31,48,51,412. Other items are Rs. 1,93,97,664. Cash and other balances are Rs. 7,76,02,732. Investments are Rs. 13,39,26,934. Advances amount to Rs. 11,98,35,078. Land and buildings are Rs. 1,30,07,154. Other items are Rs. 1,52,70,704.

DEVELOPMENT OF RAILWAYS

The Railway Board, it is understood, have obtained from the Sind Government, in accordance with their Standing Finance Committee's suggestion, an undertaking not to build roads parallel to any of the new railway lines as condition precedent to the construction of the lines mentioned in Sir M. Zafrullah's budget speech.

This condition is believed to be binding on the Sind Government for at least 25 years and, further, the Provincial Government has agreed to provide in the next five years feeder roads to help railway traffic.

The principle of co-operation and not competition from the provinces regarding the development of railways has thus for the first time been enforced and will presumably be adhered to in respect of any future undertakings. Both projects, which are estimated to cost Rs. 30 lakhs, are expected to prove profitable to the barrage area.

MR. GIRI ON THE MUDIE REPORT

Mr. R. F. Mudie, I.C.S., has submitted his report to the Government of India on the B. N. Railway strike and after. He feels that the Bengal-Nagpur Railway Indian Labour Union is quite unworthy of recognition, that the Agent's withdrawal of the recognition was fully justified and the charge of victimisation is not warranted by facts.

Mr. V. V. Giri, in an interview to the Press on the Mudie report, observes:

"I am not at all perturbed at Mr. Mudie's not giving a certificate of good conduct to the Union. . . So long as we have the recognition of the public that the Union had conducted the strike according to the highest notions of honour and dignity, we are not afraid of a report of Mr. Mudie, which from our point of view is not worth much consideration."

RAILWAY TO AWARD COMPENSATION

Mr. Justice Gentle, Madras High Court, has awarded damages of Rs. 1,250 and Rs. 1,750 respectively to two women, whose husbands died as the result of the collapse of a station wall, against the Madras and Southern Mahratta Railway.

REFORM OF INDIAN MUSIC

It is understood that the All-India Radio is going to initiate a move for reforming Indian Music to suit the requirements of public taste. Replies to the questionnaire recently issued by the Controller of Broadcasting revealed an unexpectedly large volume of opinion against the kind of music served by the radio stations. The unpopularity of Indian music has been traced to the inherent defect of the system of Indian music as it is practised to-day with wearisome monotony and a slavish adherence to set ragas for which the musicians engaged by the radio stations are not so much to blame. Revitalisation of the Indian music through the introduction of harmonious notations is the remedy suggested by All-India Radio experts who have discovered in some Indian folk songs the existence already of various notations which may be utilised for the purpose. The A. I. R. is seeking the collaboration of a number of European and Indian exponents of music.

AN APPRECIATION OF INDIAN DANCE

"Our own dance culture appears as quite modest—as represented by various individual attempts—against the mature and impressive movement of the Indian art," comments *Nene Züricher Zeitung*, the leading Swiss daily, in the course of a lengthy article on Uday Shankar's dance performance in Zurich.

"The performance revealed the big gap between European expressionist dance and that of the East with an unspoiled tradition. All that Uday Shankar and his dancers have shown with masterly command of form come from a deep import and to this we extend respectful admiration."

SHANKAR'S CARTOONS

Shankar's Cartoons (*Hindustan Times* Office, Delhi) are an attractive feature of the *Hindustan Times* and have acquired a popularity as wide and distinctive as F. C. G.'s or Bernard Patridge's. A true cartoonist, Shankar makes fun without malice. It is a happy idea to collect these cartoons in a single volume and furnish a humorous and pictorial study of current events. It contains a Foreword by Pandit Jawaharlal Nehru.

ARSENAL'S BIG BID

There is a point-duty policeman in Oslo, for whom Arsenal have offered £10,000, but this 28 year-old inside-right prefers the humdrum job directing the traffic in his native capital to being an English star player. His name is Reidar Kvammen, and in the opinion of both Mr. George Allison and Mr. S. F. Rous, he was the best player on the field in the England-Norway match.

Had Kvammen accepted, the difficulty of obtaining a Ministry of Labour permit for him to come to England would have confronted Mr. Allison.

In any case, Arsenal's offer places Kvammen as one of the world's best players. According to available records, only four English players have been transferred at £10,000 or more. Arsenal recently offered larger sums than this for Bryn Jones of Wolverhampton, and Tommy Walker of Heart of Midlothian.

A FAMOUS GOLFER'S MISTAKE

The Hon. Michael Scott, British amateur golf champion four years ago, was the victim of a curious mistake of his own making during the British amateur championship play on the Royal St. George's links in London on May 25 last.

In the belief that Cyril Tolley, his opponent, was two up, Scott picked up on the 17th green and said: "Thank you for a very pleasant match."

Actually, Tolley was only one up. He suggested to Scott that the ball should be replaced and the hole played out as if the incident had not happened. This was not permissible, as by the rules a decision to give up a hole cannot be altered.

Scott, who is 59, has been playing in first-class golf for nearly 40 years.

87 M. P. H. ON BICYCLE

A new world speed record for bicycles of 86'95 m.p.h. is claimed at Los Angeles by Albert Marquet, a Frenchman.

Behind a car pulling a special wind-breaking shield, Marquet was timed over the measured mile in 46'4 seconds.

SUN'S TEMPERATURE

Experiments conducted by two experts, Dr. Robert B. King, of the Massachusetts Institute of Technology, and Dr. Arthur S. King, of the Mount Wilson Observatory, California, show that the sun's temperature is only about 4,500 degrees centigrade instead of 6,000 degrees centigrade as hitherto believed.

They obtained the new temperature figure after heating iron and titanium to a very high temperature in an electric furnace. They then measured the light these metals gave off by means of a spectroscope—an instrument which breaks light up into its constituent colours or wavelengths. When seen through the spectroscope, each element has characteristic lines like the finger-prints of a human being. No two are alike.

After determining the intensity of the lines for iron and titanium at various temperatures, the scientists used the resulting figures as a thermometer with which to compare the intensity of the lines of the same elements coming from the sun.

A SURGICAL FACTORY

A factory for the manufacture in the first instance of surgical bandages is proposed to be established by a leading firm of manufacturers of surgical appliances at Alwaye. The site chosen for the location of the factory is six miles down Alwaye river from Alwaye town, where cheap power is available from the Pallivasal Hydro-Electric Project and facilities for transport are easy. It is understood the factory will commence working in April, 1938. Schemes for supply of all kinds of surgical appliances for eastern markets from Travancore are also under contemplation.

HUNGARIAN HONOUR TO SIR C. V. RAMAN

The Hungarian Academy of Science has chosen Sir Chandrasekhara Venkataraman, as a foreign member. By this election, the Society wishes to honour the extraordinary and important work by which Sir Raman is known and appreciated by the Hungarian scientists.

SHAKUNTALA PARANJPYE

Mrs. Shakuntala Sleptsoff, daughter of Dr. R. P. Paranjpye, the Vice-Chancellor of the Lucknow University, has accepted the offer of the Prabhat Film Company of Poona to appear in their forthcoming production "The Unexpected" which has the Marathi title of "Kunku" and will be known by the Hindi title of "Na Patnevali Bat". It is Prabhat's first social and is directed by Mr. V. Shantaram.

Shakuntala, who had settled in Europe for about eight years, returned to India in February last and has now decided to take to a screen career. After passing the B.Sc. in first class from the Bombay University, she proceeded to England and graduated with Mathematics from Cambridge University, where her father was Senior Wrangler some years ago.

Shakuntala later joined the Secretariat of the International Labour Office at Geneva, where she remained for some time. She was married to a Russian gentleman, one Sleptsoff, from whom she recently obtained a divorce.

NEW FILM COMPANY FLOATED

To the list of existing film-producing concerns in this country, one more is now added by the floatation of The Cine Industries and Recording Company, Ltd., which has its registered office at 17-B, Nanjee Building, Elphinstone Circle, Bombay. Its issued capital is Rs. 2,50,000 divided into 2,500 shares of Rs. 100 each. Besides the production of quality films, the manufacture of gramophone records is also included among its objects.

The Board of Directors includes some prominent persons in the film industry. The Chairman of the Company, Mr. R. B. M. Patel, is a well-known industrialist and is on the boards of several joint-stock companies. The Managing-Director is Mr. C. M. Trivedi, who has had considerable knowledge and experience of the film business.

THE LATE JEAN HARLOW

The death has occurred of the film actress, Jean Harlow, of cerebral oedema. She was Hollywood's original and most famous "Platinum Blonde". She first came into prominence in the film "Hells Angels". She was born in 1911.

BRITAIN'S MOTOR OUTPUT

Britain is now the second largest producer of motor vehicles in the world. In her home market out of every 100 vehicles sold 91 are British built. The Society of Motor Manufacturers claim that the motor industry has grown to be the most important in the United Kingdom.

In 1935-36, the total British production was 461,947 vehicles, comprising 353,838 cars and cabs and 108,109 commercial vehicles. Sales of vehicles in the home market rose by 58,164 units compared with 1934, while the value of vehicles exported rose in value by £1,000,000. The figures for 1936 are even better, the value of the exports of vehicles being £32,288,799—an increase of £2,802,967 over the 1935 figures. The December, 1936, figures just published augur well for 1937, as at £293,400 exports are £737,630 higher than for the corresponding period of last year.

INDIAN MOTOR VEHICLES BILL

The Motor Vehicles Bill which, it was expected, would be ready in time for introduction in Simla Session is not likely to take final shape till the Delhi Sessions, says an *Associated Press* message of June 2.

Up to the end of April, the anticipation was that drafting would be complete before August, but since then the measure has grown in extent and scope till it promises to be one of the most comprehensive pieces of legislation in the world, and six months, it is said, are not an over-liberal allowance of time for the preparation of the final draft for consultation on its provisions with Provincial Governments and non-official bodies interested and for the incorporation of the results of such consultation.

KEROSENE FOR CARS

Messrs. V. K. Bhargava and Y. Paul Mayer, Engineers of Jullundur, have been busy, says the *Sentinel*, devising a motor car engine which can run on kerosene oil with the same accuracy, speed and efficacy as petrol engines. They claim to have succeeded in inventing such an engine.

It is quite different from the ordinary motor car engine in its working, shape, size and principles.

MR. P. D. SHARMA

For 1936, the Challenge Flying Trophy, presented by the Marquis of Willingdon, has been awarded by the Aero Club of India and Burma to Mr. P. D. Sharma, of Indian National Airways, Limited. During the year Mr. Sharma flew over 750 hours, of which over 80 hours were flown by night. During this period he achieved 100 per cent. regularity and had no mishap of any kind despite the fact that navigational facilities were not available. By this meritorious performance, Mr. Sharma displayed pioneering spirit of the greatest service to Indian aviation.

The trophy was presented by the Marquis of Willingdon before he left India, for the most meritorious flying performance during a year carried out in any part of the world by any Indian.

AIRMAN'S ALBERT MEDAL

A British airman has won the Albert Medal for conspicuous gallantry in India. His former Majesty, King Edward VIII, was graciously pleased to award the Albert Medal to Cpl. Archibald Charles Wood No. 60 (B) Squadron, R. A. F., Kohat, in recognition of his conspicuous gallantry when the Royal Air Force aircraft in which he was a passenger was wrecked near Nidhauri, United Provinces, India, on February 8, 1936. Cpl. Wood, who was uninjured but dazed as a result of the crash, re-entered the blazing wreckage in an endeavour to save the pilot. He received very severe burns as a result of which his left hand had to be amputated.

ONE-BLADE PROPELLER

W. W. Everts of Baltimore, who has been working on propeller design for eight years, has now devised a novel propeller which, tests have shown, increases the speed of aeroplanes by 25 per cent. and the rate of climb by one-third.

The conventional propeller consists of two blades, but Everts' propeller consists of only one blade balanced on the other side by a stubby metal counter-weight.

This new design has resulted in the complete elimination of vibration, absence of gyroscopic action and a 50 per cent. reduction in take-off run.

PROTECTION TO MINOR INDUSTRIES

A Government of India *communiqué* of June 1, says that the unofficial advisers to the Government in connection with the Indo-Japanese Trade Negotiations emphasised *inter alia* the necessity of protecting the interests of minor industries in India, which were adversely affected by Japanese competition.

This subject was, however, excluded from the scope of the negotiations, which resulted in continuance of the Indo-Japanese Commercial Convention of 1934, and in a new protocol dealing with the export of raw cotton to Japan and the import into India from that country of cotton piece-goods, the Central Government now propose to place an officer on special duty to examine cases of these minor industries, and any such minor industries in India as claim to be suffering from Japanese competition are invited to approach the Commerce Department of the Government of India without delay with a full statement of their case.

THE CEMENT MERGER FACTORIES

The Associated Cement Companies Limited in their Brochure "The History of the Cement Industry in India" have indicated how the demand for cement has been and is likely to be developed, and elsewhere they have indicated that they are increasing and adjusting their productive capacity.

The Merger Factories except redundant ones, we are told, have all been kept up-to-date, in fact new plant has been started up in no less than four of their factories this year.

PANDIT JAWAHARLAL ON KHADDAR

"Khaddar is our national dress," said Pandit Jawaharlal Nehru in a message to the A. I. S. A. Khadi Bhandar, Rangoon, when he visited it during his short stay in Burma. The message added: "What are our Indian brothers and sisters living in Burma doing for their country? What are they contributing towards our *Swaraj* fight? Even from here they can render enormous help, but one thing should each and every one treat as his or her duty and that is, to wear khaddar. This—our symbol—must be everywhere."

IRRIGATION IN INDIA

An idea of the importance of irrigation to India may be had from the latest statistical information available from a Press note issued by the Government of India on June 4. The total irrigated area in British India according to the information was in 1934-35, 50,534,000 acres as against 50,508,000 acres in the preceding year. Of this area, 22,404,000 acres were irrigated from Government canals, 3,667,000 acres from private canals, 12,527,000 acres from wells, 6,213,000 acres from tanks, and 5,723,000 acres from other sources of irrigation. Irrigation is ordinarily resorted to on an extensive scale only in tracts where the rainfall is most precarious. In Lower Burma, Assam, Eastern Bengal, and the Malabar Coast including the Konkan, where the rainfall is ordinarily heavy, the crops hardly need the help of irrigation unless there is an unusual scarcity of rain. Of the total area irrigated, the Punjab accounted for 29 per cent., the United Provinces 21, Madras 18, Bombay and Bihar and Orissa 10 each, and the other Provinces for the remaining 12 per cent.

INDIAN MANGOES

"On an average two tons of Indian mangoes are being supplied to London every week," says the correspondent of the *Madras Mail*.

Although mangoes had been sent to England on an experimental basis for nearly six years, this was the first year that large quantities of mangoes were sent abroad to test their commercial possibility, advantage having been taken of the large influx of visitors to England for the Coronation. Reports received have entirely fulfilled the anticipation with the result that a regular supply of mangoes is now being shipped from India every week.

"Alfonso" (Bombay mangoes) have so far been able to stand transport without deterioration. The large demand for Indian mangoes, it is learnt, has opened possibilities of other varieties of mangoes being shipped abroad and experiments are being made to test whether other varieties can equally stand long-range transport without deterioration.

INDIAN STATES AND I. L. O.

There is no method by which the Indian States can formally accept as binding International Labour Conventions.

A statement to this effect has been made by Mr. R. A. Butler, Under-Secretary of State for India, in a written reply to questions in Parliament from Mr. Morgan Jones, Labour M. P.

The latter asked whether the rulers of the Native States accept as binding the conventions of the International Labour Office and to what extent a convention duly ratified by the Government of India is applied by the States?

After stating that there is no method formally binding them, Mr. Butler said in his reply:

"But when a draft convention has been ratified by India, the Government of India bring it to the notice of those States to which its provisions appear to be relevant and are prepared when necessary to use their good offices with the authorities of such States to induce them to apply as far as possible the provisions of the Convention within their territories."

INDIAN SEAMEN'S FEDERATION

The All-India Seamen's Conference, which met at Calcutta on the 6th June, adopted several important resolutions.

An All-India Seamen's Federation was formed with an elected National Executive with Mr. Aftab Ali as President, which the Conference urged that the Government and ship-owners should recognise as authoritative and representative of seamen.

The Conference urged the Government to ratify the Geneva Maritime Conventions and to give effect to the Geneva recommendations regarding the welfare work among seamen and requested the National Executive to ask for an immediate increase of wages by 50 per cent. of the present rates.

THE FLIGHT OF INDIAN LABOUR

"While labour should co-operate with other political organisations in the fight for freedom, it should not coalesce into another party and lose its identity and individuality," observed Mr. N. M. Joshi, M.L.A., speaking on Indian labour and its goal in a lecture at Poona on June 2.

THE ROCKFELLER TRUST

The will of the late Mr. John D. Rockefeller disposing of his estate, estimated at 25 million dollars, was filed last month at the Surrogate Court, West Chester County.

The will had three codicils, the first two of which made no special alterations but the last, dated October 1934, made a radical change in the disposition of the estate. Under the original will, the entire residuary estate was left in equal shares to the Laura Spelman Rockefeller Memorial and to Mr. John D. Rockefeller, Jr. Under the codicil the entire residuary is left to trustees who are empowered to pay the income to his grand-daughter, Mrs. Margaret Deanevas, or one or more of her descendants, or to the Rockefeller Institute for Medical Research.

Regarding the exclusion of other grandchildren under the codicil, Mr. Rockefeller, it is stated, felt it unwise to place upon the children the responsibility owing to their having to administer substantial sums and for that purpose has made large gifts for them.

SOVIET EXPLORATION OF NORTH POLE

The scientific station on the ice-flow near the North Pole, where the party of Soviet explorers, led by Professor Otto Schmidt, will spend a year to make investigations in connection with a trans-Arctic air route, has been completed. Four of the expedition's planes have now left for the base at Prince Rudolf Island. It was arranged for one of them to descend in latitude 85 and to await the arrival of more fuel.

Another pilot, Mazuruk, arrived at the Pole on June 6.

WATER SUPPLY FOR CEMENT FACTORY

The Karachi Municipal Corporation with a large majority of votes decided to accord their sanction to the supply of 15,000 gallons of water in connection with the application by Mr. J. Dalmia's Secretary for the erection of a cement factory on conditions that the supply is used solely for building purposes and other purposes incidental to the erection of a cement factory and for no other purpose.

THE SRIMAD BHAGAVATA

TEXT IN DEVANAGARI AND ENGLISH TRANSLATION

Condensed by Pandit A. M. SRINIVASACHARIAR

Translated by Dr. V. RAGHAVAN, M.A.

With a Foreword by Dr. Sir P. S. SIVASWAMY AIYER

Dr. Sir P. S. Sivaswamy Aiyer says in the Foreword:

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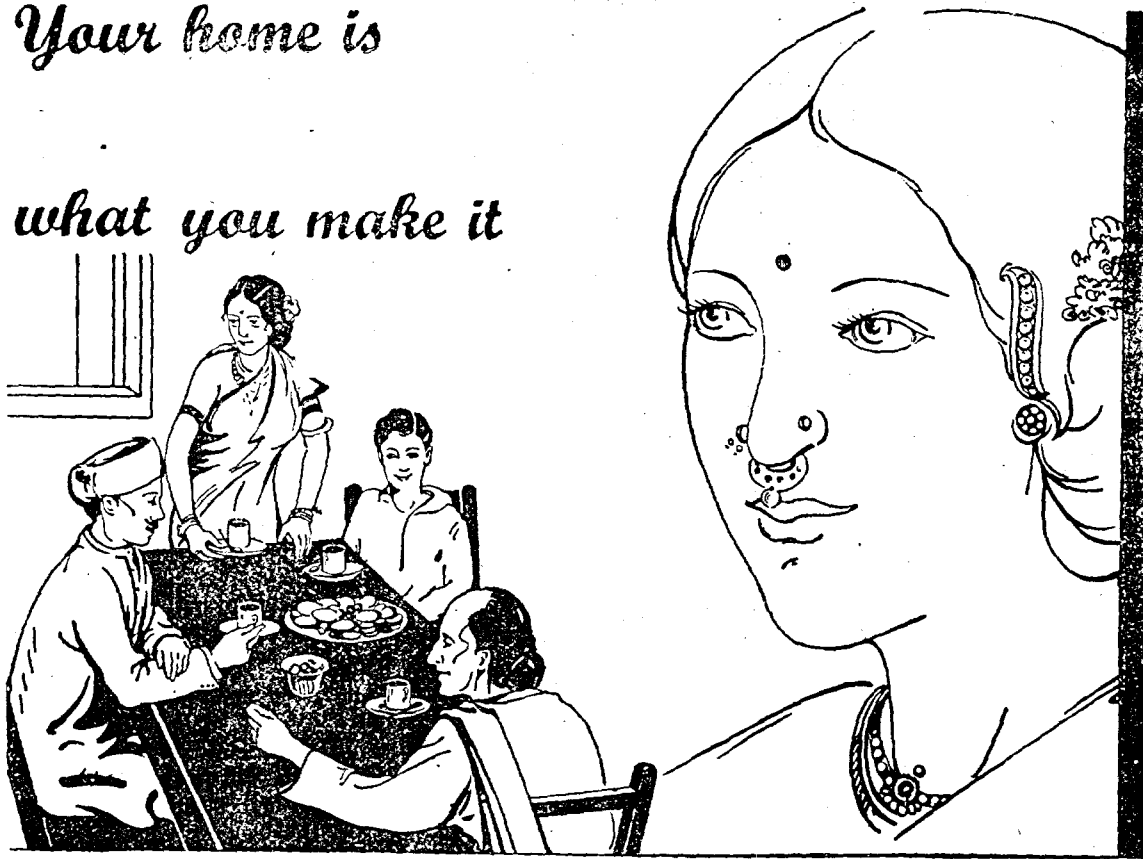
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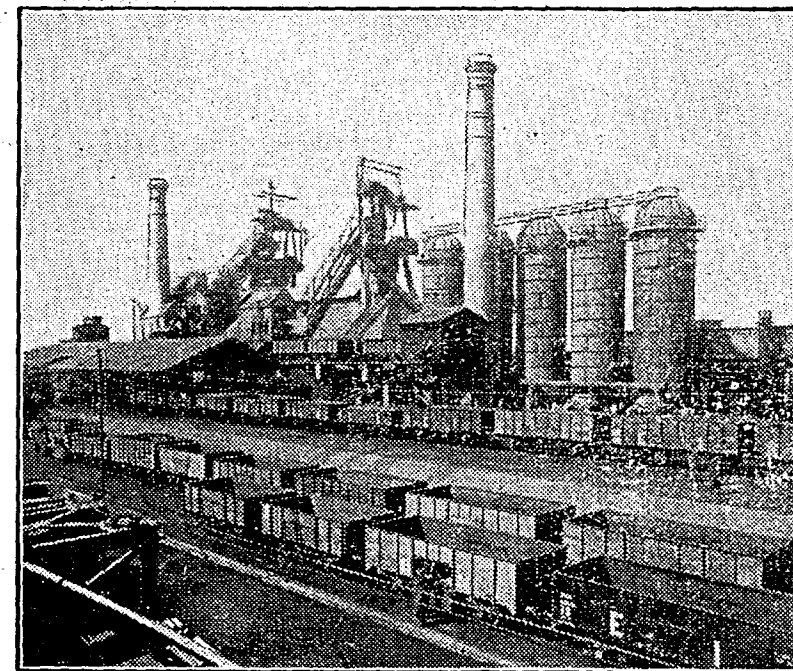
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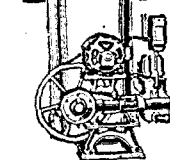
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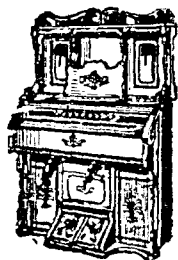
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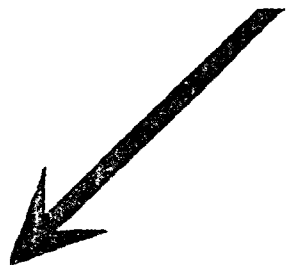
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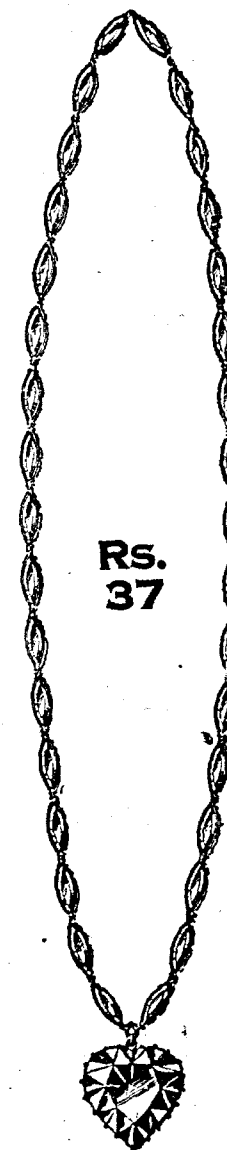


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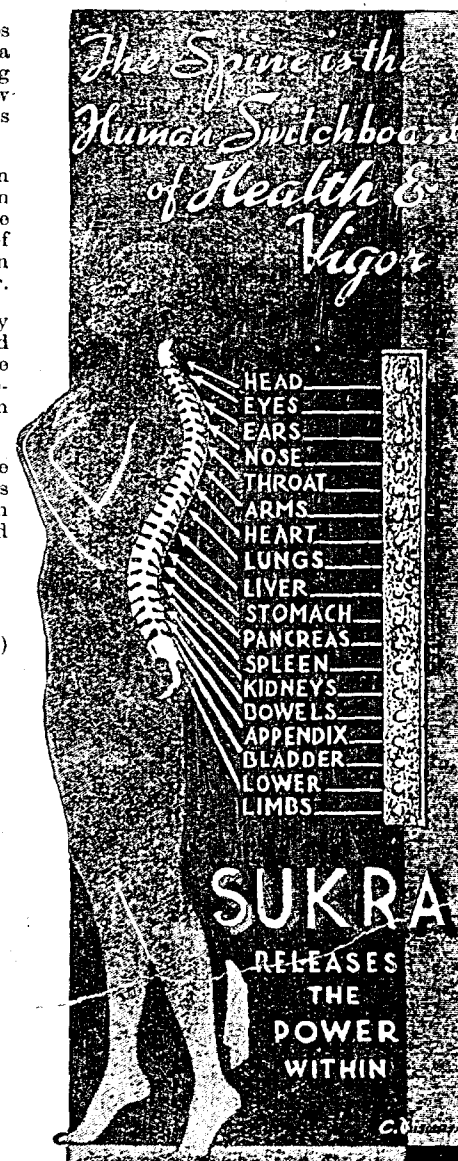
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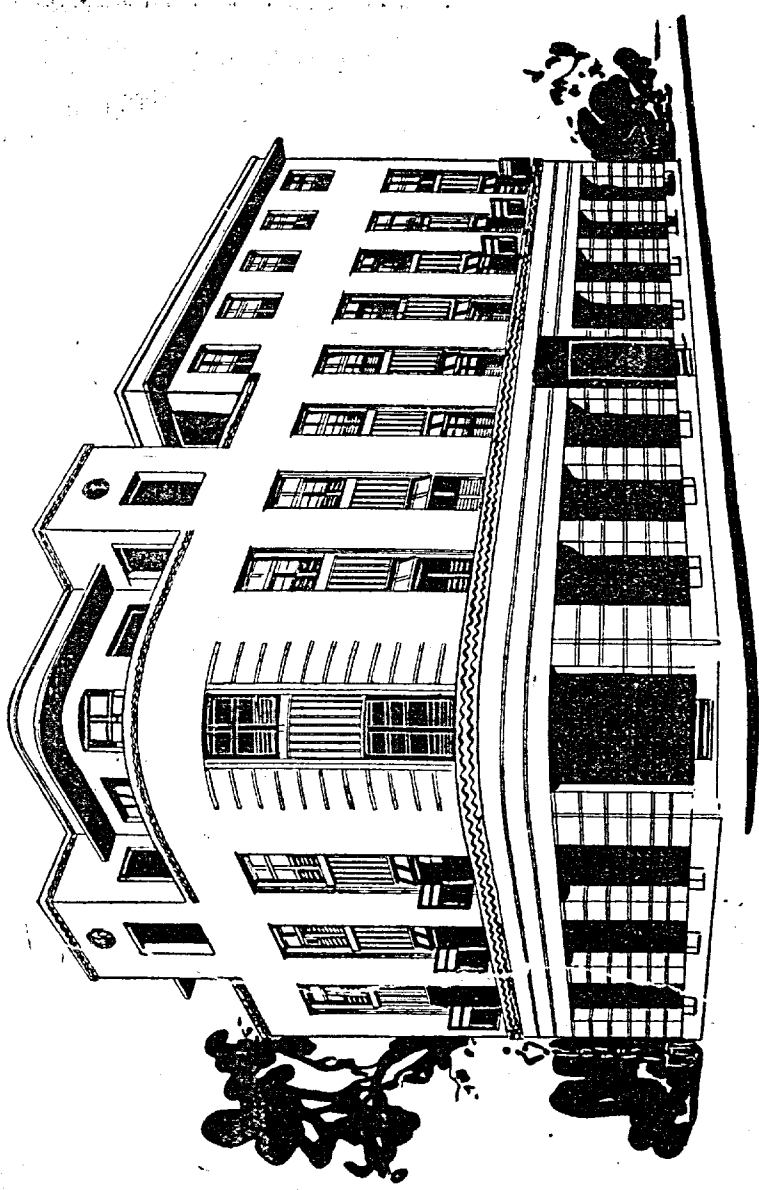
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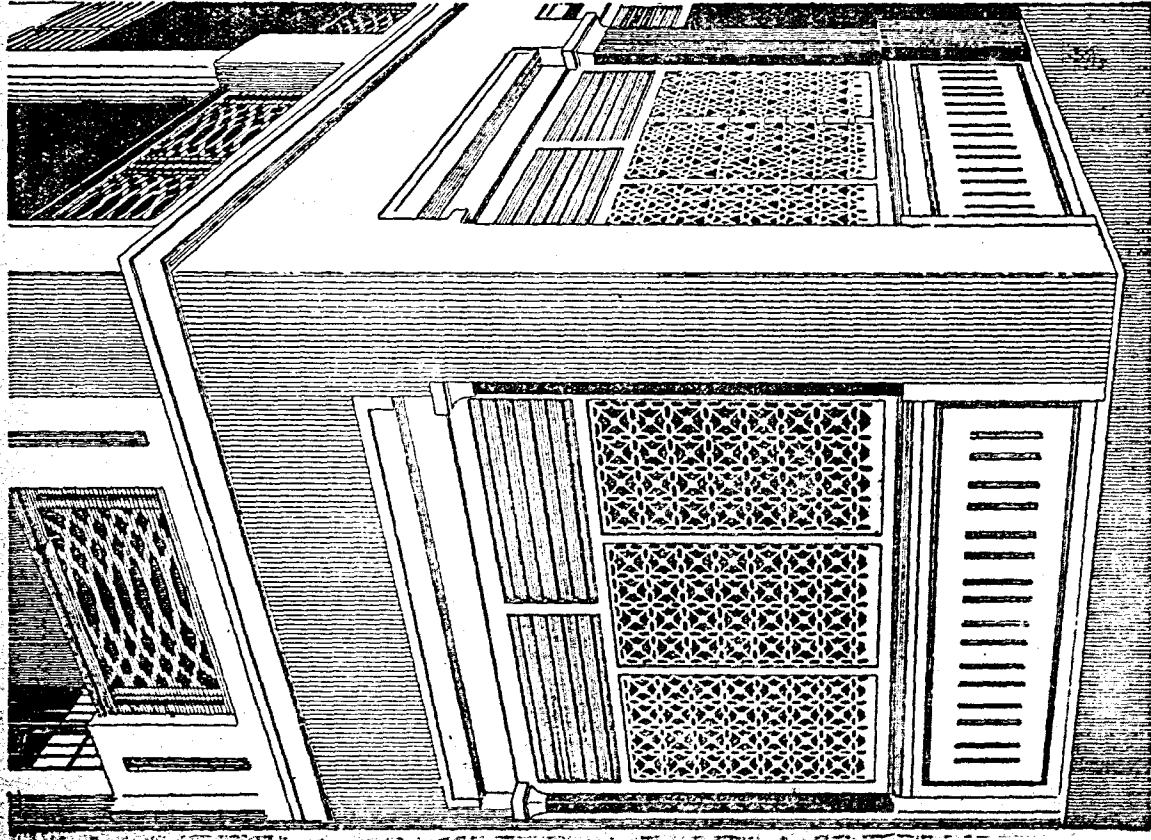
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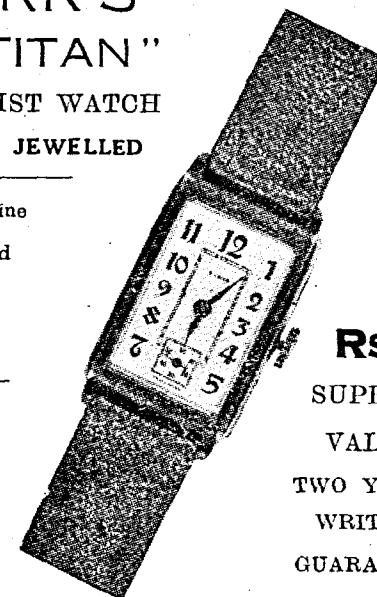
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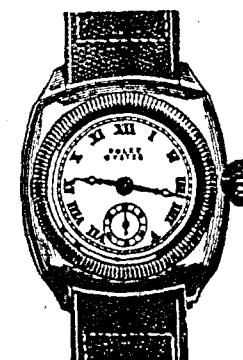


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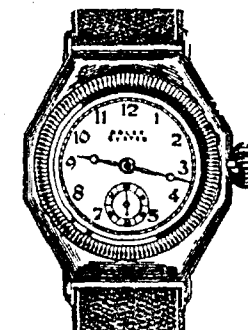
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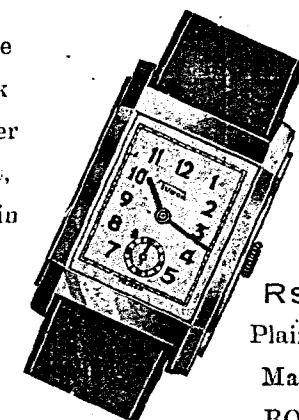
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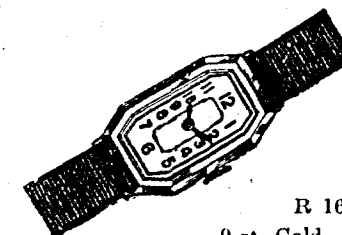
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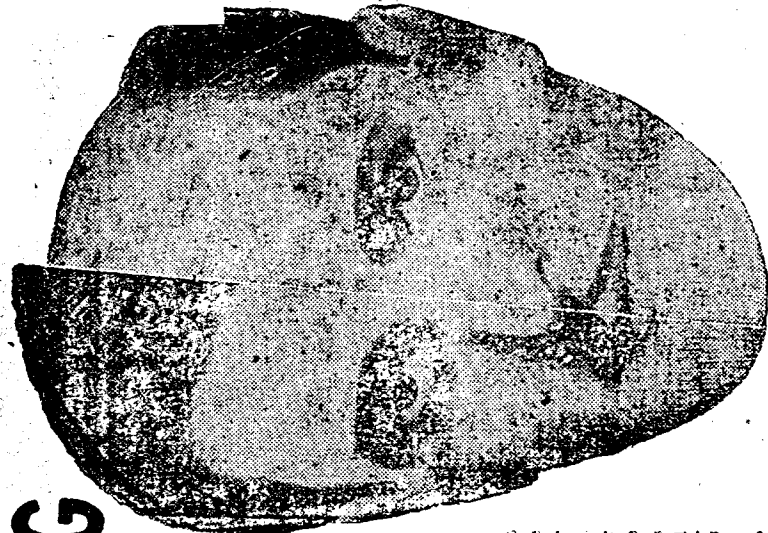
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INDIA AND THE WORLD PERIL

BY DR. GILBERT SLATER, D.Sc.

EUROPE stands shivering on the brink of War—a war so merciless and terrible that even the "Great War" was a small matter in comparison. That it will be a war between nations newly armed with more terrible weapons than have ever been known before, is not so menacing a feature as the fact that at bottom it is a mortal conflict between the aspirations of the disinterested workers of industrialised countries and the organised owners of property in land, factories, machinery and all manner of profit-yielding goods and privileges, everywhere seeking to enhance their swollen incomes by converting competition into monopoly and determined at all costs and hazards to crush all who would reduce their wealth and power.

The leaders of the defenders of the principles of privilege and exploitation comprise in the first place the great bankers and financiers, then the men who control the munition factories and all those other industries which supply material which can be used for the purposes of slaughter and the wealthy men who control the newspapers with large circulations. These men are very able in their own way, very keen of sight with regard to every thing which concerns their own immediate material interests, but purposely blind to the fact that in their reckless pursuit of profit and power and their greed of empty titles, they are preparing a miserable fate for their own children. They sow the wind, their offspring will reap the whirlwind.

They are utterly unscrupulous and they have mastered the art of controlling "statesmen" by pressure and electorates by systematic deception.

India must not, cannot, look calmly on while hell is being let loose over Europe,

The whole world has become so much a single economic unit through the network of postal and telegraphic communications, steamships, railways and air-lines, international commerce and international finance, that everything that affects any part of it spreads its effects over the whole. Throughout the last five years, the Indian peasantry has been ground down by increased pressure of rents, taxes and interest on borrowed money, caused by the great slump in the prices of agricultural produce, which was created by the tactics of the great bankers and financiers of Europe and America; they have converted the increasing productiveness of labour into a calamity for the workers. All recent Indian history has shown the effects of the War, and even if India had taken no direct part in it, she would not have escaped the post-war influenza epidemic, which is believed to have cost India some ten million lives.

Not only is India doomed to suffer from the crimes and follies of European Governments, she is also the innocent cause of many European quarrels and intrigues. India has been termed "the brightest jewel in the British Crown". There exists both in England and in certain other countries a very exaggerated belief in the supposed enormous profits obtained, or capable of being obtained, out of domination of India. On the theory that "trade follows the flag", British Imperialists have long been determined that the Union Jack shall wave over as much of India as possible. Throughout the nineteenth century, the bogey that terrified them was the gradual spread of the dominions of the Czar over Northern Asia, and the vision that obsessed their imaginations of vast hordes of Russian soldiers

pouring into the Punjab through the North-Western Passes impelled them to embark on a whole series of disastrous wars against the Afghans and kindred tribes. Then when the French constructed the Suez Canal, a new series of quarrels and intrigues arose over the control of the eastern exit from the Mediterranean, the western entrance being guarded by Gibraltar and Malta.

Czardom has gone, and the fear of a Russian invasion of India has become more absurd than ever; but as this has died down, a still more alarming vision has inflamed the minds of Conservative politicians. The greater the success of the Russian Communists in building up a new social order aiming at the welfare of the proletariat, based the principles of equality and fraternity without distinction of sex, race, language or religion, the more those politicians dread the effect of that example on the minds of the Indian people. Indian observers draw a devastating contrast between the social equality and ease of friendly intercourse that exists between Russians and the peoples of sixty other nationalities compressed within the federation of Soviet Socialist Republics and the slights put on the coloured people who form the great majority of the population of the British Empire.

Hatred of the Soviets has been during the last five years the dominating motive of British Governmental policy. This is what led to complexity with the Japanese aggression in Manchukuo and China, and to the truckling to Mussolini and Hitler, which has both alarmed and disgusted the great majority of the British people; who have found the machinery of "constitutional representative government" capable only of influencing the speeches of members of the Government and useless for the purpose of controlling their policy.

By its actions dictated by this hatred, the British Government has created genuine danger, not only for the continued existence of the British Empire, but even for the very lives of the people of Britain. The Japanese militarists aim openly at the domination of all Asia; India is to be swallowed after China, and thinly populated Australia will be an attractive field for

Japanese settlement. Mussolini's conquest of Abyssinia not only provides him with a great recruiting ground of African soldiers of the highest fighting quality, available for the conquest of Egypt, but also with a naval and air base at Massowah, capable of cutting the Mediterranean route from England to India. Still more deadly was the Baldwin policy of favouring German rearmament, which has been supported by London loans and supplied by British firms with a great part of the raw material needed for the equipment of the most formidable army and air force in the world. Theoretically, that army and air force are to be used to crush Bolshevism; actually it is France and England that are most effectively threatened, the former by the militarising of the Rhine land, the latter by the chain of aerodromes for bombing aeroplanes that have been built along the German frontier where it is nearest to England. If and when Hitler's bombs lay London in ruin and torture Englishmen, women and children with poison gas, they may get what consolation they can find in the fact that those bombs and aeroplanes in their making yielded profits to rich English shareholders and speculators who may be able to find a refuge in safer distant lands when they are used.

Probably such risks would not have been incurred but for a belief that Hitler and Mussolini could be played off against one another. But they are, for the time being, in alliance. They have combined to crush the people of Spain with the help of General Franco and his African troops. In this way, Hitler threatens France from the rear, while Mussolini has captured the Balearic Islands, which lie across the sea route from Algiers to Marseilles. He probably also expects to gain Gibraltar and the opposite African shore. The Mediterranean Sea will then become an Italian lake and a new Roman Empire will rise on the ruins of Britain.

For these last years, the forces of private and public greed have been triumphing over all that elevates human character and enriches civilisation by a policy of combined violence and lies. In Germany especially, the whole system of education has been prostituted into an engine to

teach the young to hate all foreigners and also the best of their own compatriots in order that they may set to work gladly when Hitler gives the word to murder and destroy. The Nazis and Fascists have infected all Europe with moral poison, which has already spread far and wide in Africa, and from which Asia is not remaining exempt.

Yet the hearts of the great majority of ordinary men and women are sound—they long for nothing more than to be allowed to work and live usefully on terms of peace and friendship.

Can India help Europe? By material means, No; but by making her voice heard in the Council of Nations, Yes. I see, to my great regret that certain political leaders are demanding that India shall withdraw from the League of Nations. The League has been paralysed by the treachery of men who have been sent as representatives, but who hate its fundamental principle of the control of

the ambitions of particular States in the interest of humanity. But that principle must be dear to the hearts of all thinking Indians. It is not withdrawal from the League that should be demanded, but that henceforward the true and authentic voice of India should be heard there. From East to West, from North to South, Asia is a lover of peace; India, Burma and China in the forefront and now supported in the same cause by Persia, Turkey and the U. S. S. R. Its common will, uttered with unity and determination, would have behind it the force of over a thousand million human beings and even yet might win the victory for humanity and civilisation.

But that this may be possible, it is necessary that the Indian representatives should be chosen by India and speak the mind of India and not be puppets of a foreign Ministry, which acknowledges no responsibility except to a party which does not even include a majority of the voters in its own country.

CONGRESS AND OFFICE

THE Congress Working Committee, which met last month at Wardha under the guidance of Mahatma Gandhi, unanimously resolved to accept office in the six provinces in which Congress commands a majority in the Legislature. Doubtless this momentous decision has been hailed with all but universal satisfaction. There is yet a small section of Leftists who are "crying for the moon", but the irresistible pressure of public opinion, coupled with the sense of discipline and loyalty among the members of the Working Committee and the sagacious leadership of Mahatma Gandhi, have led to this happy decision.

The universal comment on the decision is that Mahatma Gandhi has once again triumphed. Due tribute has been paid to his tact and statesmanship in resolving differences of opinion and achieving a compromise satisfactory to all. Indeed, Mr. Gandhi, as the *London Times* observed, has again shown that his ascendancy remains undisputed as leader of the Congress.

He took all possible pains to prevent provincial dissatisfaction from leading into an open rupture; induced the central junta to whittle down their demands and did his utmost to convince them of the strength of the movement for the acceptance of office. The few public statements he had made during the dead-lock were conciliatory and discreet, and his hand is discerned in the resolution finally accepted by the Working Committee.

Even Pandit Jawaharlal, the President of the Congress, had made no secret of his antipathy to the Parliamentary programme. But he quickly realised the force of public opinion backed by the wisdom and authority of the Mahatma, took a realistic view of the situation and endorsed the Committee's decision "as the right one. Just as the King can do no wrong, the Working Committee also can do no wrong."

The reasons given by the Committee for permitting acceptance of office are at once cogent and weighty. The Working Committee argues that the recent declarations made by those in authority—the Secretary of State, Lord Stanley and the Viceroy—"exhibit a desire to make an approach to the Congress demand",

though, indeed, they fall short of the demand itself. As a matter of fact, authoritative pronouncements, both in England and India, have conceded the demand in substance though not in the letter and it would be churlish to vacillate still further. We must give below the text of this lengthy but self-explanatory resolution to realise the full implications of the Congress decision :

THE RESOLUTION

The All-India Congress Committee, at its meeting held in Delhi on March 18th, 1937, passed a resolution affirming the basic Congress policy in regard to the New Constitution and laying down the programme to be followed inside and outside the Legislatures by the Congress Members of such Legislatures. It further directed that in pursuance of that policy, permission should be given for Congressmen to accept office in provinces where the Congress Party was satisfied and could state publicly that the Governor would not use his special powers of interference or set aside the advice of Ministers in regard to their constitutional activities.

In accordance with these directions the leaders of Congress Parties, who were invited by Governors to form Ministries, asked for the necessary assurances. These not having been given, the Leaders expressed their inability to undertake the formation of Ministries, but since the meeting of the Working Committee on the 28th April last, Lord Zetland, Lord Stanley and the Viceroy have made declarations on this issue on behalf of the British Government.

The Working Committee has carefully considered these declarations and is of the opinion that though they exhibit a desire to make an approach to the Congress demand, they fall short of the assurances demanded in terms of the A. I. C. C. resolution as interpreted by the Working Committee's resolution of the 28th April.

Again, the Working Committee is unable to subscribe to the doctrine of partnership propounded in some of the aforesaid declarations. The proper description of the existing relationship between the British Government and the people of India is that of exploiter and exploited and hence they have a different outlook upon almost everything of vital importance.

The Committee feels, however, that the situation created as a result of the circumstances and events that have since occurred warrants the belief that it will not be easy for the Governors to use their special powers.

The Committee has, moreover, considered the views of Congress members of the legislatures and of Congressmen generally.

The Committee has, therefore, come to the conclusion and resolved that Congressmen be permitted to accept office, where they may be invited thereto, but it desires to make it clear that office is to be accepted and utilised for the

purpose of working in accordance with the lines laid down in the Congress election manifesto and to further in every possible way the Congress policy of combating the New Act on the one hand and of prosecuting the constructive programme on the other.

The Working Committee is confident that it has the support and backing of the A. I. C. C. in this decision and that this resolution is in furtherance of the general policy laid down by the Congress and the A. I. C. C.

The Committee would have welcomed the opportunity of taking the direction of the A. I. C. C. in this matter, but it is of opinion that delay in taking a decision at this stage would be injurious to the country's interests and would create confusion in the public mind at a time when prompt and decisive action is necessary.

The resolution makes it clear that office is to be accepted and utilised for the purpose of giving effect to the Congress manifesto and to promote in every possible way the Congress policy of combating the New Act, on the one hand, and of prosecuting the constructive programme, on the other. There is every reason to expect, says the *Times*,

that the Congress Ministries will grapple immediately with the task of carrying out their party programme of social and economic reform, and there is no reason to suppose that they will accept office solely to make the Government of India Act unworkable. Doubtless, they wish to alter or amend the Act, but they know that their chances of doing this, with the consent of the Imperial Parliament, must depend very largely on their own record in office.

The principles underlying the constructive policy and the programme of the Congress, as outlined in the election manifesto, have commended themselves very largely to public opinion both in India and England. The procedure adopted by the Congress is strictly in line with constitutional usage. Apart from this the very sense of responsibility arising from acceptance of governmental authority must have a sobering influence on even the most hot-headed politician. As Mr. C. Rajagopalachari put it:

When the Congress is about to become the Government itself, one realises that the task involved in this responsibility of office is great and the burden heavy.

This transference of power, albeit partial, will have far-reaching changes in the psychology of the Indian people and in the actual political situation. In fact, with the government under the control of the chosen of her people, India enters

on a new phase of her political struggle. "In that phase of the struggle," a contemporary shrewdly observes,

the Congress cannot and does not hope to have a speedy march to victory, unattended by the risk of set backs. There will in all probability be ups and downs for the party of freedom in the future as there have been in the past, and it is by no means beyond the range of possibility that occasionally the struggle may even be diverted from the parliamentary plane to some form of direct action. But in the main it will be a parliamentary struggle, in which the Congress will, perhaps, be as often in power as out of it, and in which it will have an immeasurably greater opportunity of influencing both the trend of thought and the course of events in India than it has ever had in the past. Nor will the influence of the Congress be confined only to the so-called majority provinces. Every single major measure which it will take in the provinces in which it wields authority will have its inevitable reactions in other provinces, and if it knows how to use its powers for the best and highest good of the people, it is by no means improbable that before long it will find itself in a position of authority even in those provinces where it is now in a minority.

This new phase brings with it new responsibilities. It is the testing time of the Congress which is on its trial. It will have to justify itself not merely as a party Government but as a real national Government—a government of the people, for the people, by the people, and not of this group or that, however enormous its majority. For like the first Labour Government in England, it will be critically judged. Its performance must, of course, approximate to its promises and professions. But its primary function is, above all else, to inspire public confidence. This it can do not merely by its efficiency in administration but by exercising its new acquired power and authority with a due sense of restraint and moderation, so that all parties and groups in the country may learn to have faith in its absolute fairness and impartiality. With its huge majority it can even afford to be more than just; yes, it can be generous to all minorities. In a world of intolerant group governments, Congress will do well to set a high example of tolerance and magnanimity and thereby sow the seeds of public confidence, which is the very basis of its strength and security in the future.

Now that Congress Ministries have been formed in the Provinces, Mahatma Gandhi, who has been so consistently

guiding the Working Committee in accepting office, has now followed up with what one may call his "instrument of instructions" to the Ministers. Gandhiji's formula for reconciling office acceptance with the Congress pledge of rejection

by lawfully using the Act in a manner unexpected by them (the framers of the Act) and by refraining from using it in the way intended by them

may seem enigmatic. Gandhiji would not be the Mahatma he is without a touch of the enigmatic in his utterances. But he puts forward what he calls "a perfectly feasible and eminently reasonable" scheme of practical proposals. They are concrete enough for any body of Ministers to work upon. "So far as I can see," he says, "a vast opportunity is at the disposal of the Ministers in terms of the Congress objective of complete independence if only they are honest, selfless, industrious, vigilant and solicitous for the true welfare of the starving millions." He has offered suggestions about prohibition, jail reform, salt and khadi—all of which have to be tackled at once. Indeed, prohibition is one of the reforms nearest to his heart, and he asks Ministers to

enforce immediate prohibition by making education self-supporting instead of paying for it from the liquor revenue.

This is hitting two birds at one stroke, but Gandhiji says:

This may appear like a startling proposition, but I hold it perfectly feasible and eminently reasonable.

But let us remember that since Gokhale's days our ideal has been to make elementary education free and compulsory. If Prohibition could be carried out without corruption and without starving education, who will not be pleased in the country? Such a feat will tax the genius of the most wizardly of our financiers. It is an attempt worth striving for and even partial success in this direction will redound to the credit of the Government and nation. For we would then have succeeded where America with all her resources has failed.

Jail reform is yet another subject of immediate concern, and Gandhiji's proposals

must come home to those not unfamiliar with prison life in India. Gandhiji says:

The jails may be turned into reformatories and workshops. They should be self-supporting and educational instead of being spending and punitive departments.

And so with salt and khadi—he would have the one given free and the other made universal. Free salt was the battle-cry of the Dandi march and khadi is the symbol of service and fraternity with the poor. But the outstanding point of his “instrument of instructions” is his clarion-call to

simplicity. He gives practical advice as to personal behaviour of Ministers and their ways of life. It is all in consonance with his lifelong practice and precepts and he is in no doubt that

the Congress Ministers, if they will retain the simplicity and economy they have inherited since 1920, will save thousands of rupees, will give hope to the poor and probably change the tone of the Services.

It is a difficult discipline, but it is up to Congress Ministers to set the pace for reform and national reconstruction.

THE PALESTINE REPORT*

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

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

TO understand the proposals of the Palestine Commission, it is necessary to know the history of the Palestine problem. The present trouble in Palestine has been Britain's creation. Under the stress of the Great War, Britain made wild promises to Arabs and Jews in order to obtain their support. Arab help was necessary to overthrow Turkish Power in the Middle East; the sympathy and co-operation of that most remarkable community, the Jews throughout the world, were needed to confront Germany. Lloyd George in his 'War Memoirs' recalls the circumstances under which the Balfour Declaration was made. During a dark period in the Great War when the French army mutinied, the Italian army was on the eve of collapse, and America had hardly started preparing in earnest, the British War Office was in need of a substitute for acetone, which was a necessary element in the manufacture of high explosives but which was completely exhausted.

* As we go to Press, the House of Commons, after a prolonged debate on the Palestine Report, adopted the following resolution, with three Independent Labour Party dissentients: “That the proposals contained in the White Paper (declaration of Government's policy) relating to Palestine should be brought before the League of Nations, with a view to enabling the British Government, after an adequate inquiry, to present to Parliament a definite scheme, taking into full account all the recommendations of the White Paper.”—Ed. I.R.

Dr. Chaini Weizmann, a Jew and Professor of Chemistry at the Manchester University, discovered a substitute for acetone and his chemical genius saved the British Army at a critical moment in the War. Lloyd George, the Premier, wanted to reward the Jewish Professor for his great service. But the Professor would not accept any reward or title; he wanted the British Cabinet to promise a National Home for the Jews in Palestine. So, on November 2, 1917, some five weeks before Lord Allenby's entry into Jerusalem, Arthur Balfour, Foreign Secretary, made the following historic declaration:

His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish People, and will use their best endeavours to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country.

Thus the Declaration of Balfour was not inspired by any humanitarian motives, but by the motive of linking the Jewry in the world to the Allied cause. It was a war bargain.

The Balfour Declaration was embodied in the Treaty of Sevres where it was provided that Palestine should be under a British mandate. The Arabs who had also been given wild promises by Britain during the War were sorely disappointed

with Britain's policy of a National Home for the Jews in Palestine. Hitherto the small Jewish community in Palestine had been living in peace with the major Arab community. But the Balfour Declaration sowed dissension in a land where there had been peace and created the Palestine trouble. The anti-Jewish feeling which began with the Balfour Declaration increased when the Zionist organisation sent a Commission to Palestine to take charge of the larger interests, colonisation, immigration and education in Palestine. The old Jews in Palestine did not inspire any fear in the mind of the Arabs. But the enormous influx of Jews within the last 15 years alarmed the Arabs. The cruel persecution of the Jews in Germany and Poland has increased the rate of immigration of Jews into Palestine. In 1935, it was as much as 62,000. They now form 30 per cent. of the total population. (The latest population figures of Palestine are: 725,000 Moslems, 100,000 Christians and 320,000 Jews.) The Arab fear that if Jewish immigration is not checked, they would become a secondary community in a land which is their own by historic right. But even Arab nationalists must admit that Jewish enterprise and initiative in their new home have contributed to the prosperity of the Arabs also. Wages have increased by nearly 200 per cent. which has caused an immigration of 15,000 to 20,000 Arabs from Egypt, Transjordan, Syria and Iraq. Trade has made brisk progress. In 1922, 1,250,000 orange cases were exported from Palestine; their number increased to 7,500,000 in 1935, and is expected to become 15,000,000 before the end of 1937. Agriculture too has made considerable progress. Large tracts of land which lay unused before have been brought under cultivation by the draining of swamps and terraining of hills, and modern methods of agriculture have increased the productivity of land. It should not be imagined that an acre of land brought under cultivation is an acre taken away from the Arab. The British Mandatory Government has laid down that where lands are drained and brought under cultivation, two-thirds may be taken by the Jews and one-third should be given to the Arabs. Thus while in 1924, the orange lands in the hands of Arabs amounted to 22,000 metric kilometres,

they amounted to 116,000 in 1934. These are not the only advantages of Jewish immigration into Palestine. The death-rate among Arabs has gone down mainly on account of the sanitation introduced by Jews, from 31.4 in 1927 to 22.3 in 1934, and infantile mortality from 213 to 146.

Though these advantages are known even to Arab nationalists, Arabs are anxious to prevent the Jews from swamping Palestine. They would far rather have their country undeveloped by Jewish capital. The Jews, on the other hand, want “to make Palestine as Jewish as England is English”. Dr. Eder, Chairman of the Zionist Commission in Palestine, said some time back:

There can be only one National Home in Palestine and that a Jewish National Home, and no equality in partnership between Jews and Arabs but a Jewish predominance as soon as the members of the race are sufficiently increased.

Thus Palestine became the battleground between the forces of Arab nationalism and political Zionism and the year 1936 witnessed some severe fighting between Arabs and Jews. The British Mandatory Government put down riots and re-established peace. Normality being restored, Britain appointed a Royal Commission presided over by Lord Peel to investigate the Palestine problem and suggest a permanent solution to the irreconcilable aspirations of Arab nationalism and political Zionism. The Peel Commission has made the following proposals:

1. On account of conflict of interests between Arab and Jew and consequent antagonism, the only solution is partition. Cantonisation, that is, division of Palestine into Jewish and Arab provinces and cantons under the authority of the British Central or Federal Mandatory Government may not work successfully. There will not be any harmony between the Federal Government and the cantons. Further, disputes will arise between Jewish and Arab cantons with regard to the distribution of a surplus of federal revenue or to their contribution to federal deficit. Unrestricted Jewish immigration into Jewish cantons might lead to an expansion of Federal Services at the expense of the Arab cantons. Finally, the Jewish and Arab desire for full freedom cannot be satisfied; for unde cantonisation, the British Mandatory Government will remain as the Central or Federal Government. Hence partition is the best solution under the circumstances.

2. British Mandatory Government for the whole of Palestine is to go. Palestine is to be divided into a Jewish state and an Arab state in which is to be included Trans-Jordan. The Jewish state is to consist of Plain and Coastal regions while the Arab state is to comprise the less fertile hilly regions, the Jordan Valley, the southern desert and certain parts of the fertile plains. The Holy Places—sacred to Jews, Christians and Moslems—and Haifa, Tiberias, Safad, Acre and the enclave over the Gulf of Aqaba are to be placed under the British Mandatory Government. The Arab state will have access to the Mediterranean through Jaffa and Gaza, but as Haifa in the Jewish area is a deep water port, the Jewish state should give full and free access to Arab goods. Similarly the Arab state should provide for the free transit of goods over the railway between the Jewish state and the Egyptian frontier and near the Gulf of Aqaba which gives access to the Red Sea. Free transit of goods should also be permitted between the mandated area and Haifa, the Egyptian frontier and the Gulf of Aqaba.

3. Hitherto the Jews had contributed more to the Palestine revenues than the Arabs. If an independent Arab state is set up, it will be difficult for the Arabs to maintain the services at the efficiency level. As the Jews are given a new sovereignty in a portion of Palestine, they are required to pay a subvention to the Arab state according to the findings of a Finance Commission which will be set up. The Finance Commission will also settle the proportion of Public Debt to be borne by the Arab and Jewish states. Britain should make a grant of £2 millions to the Arab state.

4. There should be a common tariff on articles so as to help the free flow of commerce between the Jewish, Arab and mandated territories.

5. If the Jews in the Arab state want to sell their lands and migrate to the Jewish state and similarly if the Arabs in the Jewish area want to settle in Arab Palestine, they must be permitted. The transfer of populations must be effected without the least misunderstanding.

These are the main recommendations of the Peel Commission. The Report has been denounced by the Arabs and mildly criticised by the Jews. The Report suggests the partition of Palestine into Jew and Arab states. There seems to be no other way of reconciling the claims of the two great communities. In this controversy, Palestine is often spoken of as a state which should belong to the Arabs by historic right. This view is open to question. Palestine was the original home of the Jews, but owing to political circumstances a great majority of the original Jewish population fled from Palestine and settled in various parts of the world. Thus Palestine is as much the national home of the Jews as it is

of the Arabs. The Peel Commission has, therefore, done the right thing by partitioning it into Jewish and Arab areas. Partition, therefore, seems the best solution of the Palestine problem; for both Arabs and Jews have got a right to be there.

There is yet another reason. The Balfour Declaration was made in 1917 with the full concurrence of France, Italy and the United States and has since been accepted by the League of Nations. It was an obligation of honour which Britain undertook and she cannot get out of it without dishonour.

But the feature of the Report that has elicited strong criticism is that it proposes to establish a British Mandatory Government over the Holy Places, and Haifa, Tiberias, Safad, Acre and the enclave over the Gulf of Aqaba. Really Palestine is to be divided into three parts: Jewish area, Arab area and Mandate area. The continuance of Mandatory government over the Holy Places and other towns merely shows that Britain has attempted to find a solution of the Palestine problem consistent with her Imperial interests. It is a matter of common knowledge that Palestine is an effective air centre of the British Imperial system and guards Britain's communications with India and the East. Palestine offers also an outlet to the Mediterranean for oil supplies under British control. Though Britain is not allowed under the mandate to maintain a naval base in Palestine, yet Haifa, developed as a great harbour and source of oil supplies, would be an asset of immense consequence. The Peel Report has borne in mind the strategic position of Palestine in the British Imperial system and has, therefore, recommended the retention of the Mandate over the Holy Places and Haifa and other places. Is this fair to the Arabs and the Jews? If custody of Holy Places is an International trust, why not those places be ruled by an International Commission? Why should Britain continue her mandate? The Arabs naturally feel that Britain's policy in Palestine is animated by motives not wholly disinterested or even worthy.

The Human Mind in Politics

BY MR. DIGAMBAR KASHINATH GARDE, M.A.

"The proper study of mankind is Man."
—Pope (An Essay on Man).

MORLEY tells us, in his biography of Rousseau, that in the Age of Reason (i.e., towards the close of the eighteenth century) even kings and queens used to take a keen interest in Philosophy and Philosophers. When Empress Catherine of Russia asked the French physiocrat Merceir de la Riviere: "What do you think, Monsieur, to be the best basis for the good government of a state?" he aptly replied: "There is only one base, Madam, the nature of things, and of men."

This comprehensive answer contains a very important truth. Under the nature of things, we may include the economic and geographical environment, while the nature of man must be taken to mean the peculiar characteristics of a people and the personality of their leaders.

Human nature thus forms an important determinant of the political life of a people. It is true that in any department of human life, so many forces are simultaneously at work that it is extremely difficult, if not impossible, to find out the cause of a particular phenomenon. This is what gives rise to a multiplicity of explanations and leads different people to take up some particular aspect and over-emphasise it almost to the exclusion of all others. Thus the Marxist, in offering a thoroughly materialistic interpretation of history, goes to the length of deriving even the fundamental ideas of morality from economic circumstances, while the Hegelian, on the other hand, is taken up with the development of the "Idea" and regards history as nothing but the unfoldment of the human spirit. But the fact remains that the human mind remains an inalienable factor in any explanation of human affairs. Its importance cannot be ignored or minimised by any student of social affairs. In fact, the social sciences are but the attempts made by the human mind to explain the intercommunications between human minds—or, to put it succinctly, the study of mankind by man. Thus the burden of history is what man has been; of

economics, how he lives; of ethics, how he ought to live; and of politics, how he ought to live particularly in relation to others.

It thus becomes clear that a study both of political theory and political organisations is intimately associated with the study of the human mind. This article is a modest attempt briefly to indicate this intimate connection and to illustrate it with outstanding examples.

THE HUMAN MIND IN POLITICAL THEORY

The study of political theory is connected with that of the human mind in two ways:

(1) In political theory, we study the solutions offered by different thinkers to the problem of politics. The problem is to find out the nature and the *raison d'être* of the state and to consider how the relations between the rulers and the ruled could best be adjusted. But both the rulers (whether one, a few or many) and the ruled are human beings; hence the solution which a particular thinker offers is clearly seen to depend upon his conception of human nature, i.e., upon the view his mind takes of the human mind. Let us take a few illustrations.

Hobbes looks upon man almost as a ferocious animal, whose life is "solitary, poor, nasty, brutish, short". The pre-political state of Nature as conceived by him is a scene of ceaseless warfare. His Leviathan which emerges out of this chaotic confusion, to establish peace and order, has, therefore, been endowed with a supreme coercive power, against which the (instinctively rebellious) citizens scarcely have any rights. As opposed to this, Locke and Rousseau, who take a more favourable view of human nature—the "noble savage"—would be Rousseau's cherished ideal—confer the sovereign rights on the people themselves. They, too, conceive of a pre-political state of nature, but it connotes a life of peace and plenty. Their state emerges by the common consent of all, claiming to adjust things better than before.

But to explain the difference in these solutions by referring to the different views which their authors take of human nature is no satisfactory answer. We must go one step further and ask: "What is at the root of these different views of human nature? Why is it that man seemed to Hobbes a ferocious and quarrelsome animal, while to Locke and Rousseau, he appeared as a peaceful and noble being?"

There is another point which makes this inquiry more imperative. Even Locke and Rousseau, with their charitable view of human nature, differ among themselves on the question of conferring rights on the citizens. Locke bestows political rights on the citizens indirectly (i.e., through the delegation of power by the community to the state) while Rousseau does so directly (according to him, the General Will, which is the sovereign, can be expressed only in a direct democracy, when all the citizens are present). We must, therefore, ask for an explanation of this difference. This is what brings us to the second point.

(2) In order to be able to answer these questions, *we have to understand the minds of these thinkers themselves.* That is to say, we must conceive them not merely as subjects, propounding certain views, but also as objects, being themselves influenced by conditions and circumstances peculiar to their lives. In other words, in order to know thoroughly what they thought, we must also know how they lived. To use a modern term, *we must psycho-analyse them.*

Let us confine our attention to the thinkers mentioned above. Hobbes was a contemporary of Charles I. and a tutor in the household of the Duke of Devonshire. His sympathies were, therefore, naturally on the side of the Royalists. He regarded the Roundheads, rebelling against the sovereignty of the King, with contempt and concern. It is no wonder, therefore, that he championed the cause of absolute sovereignty, almost to the utter neglect of popular rights.

With Locke, the case was quite different. He was the son of a Parliamentary

who had fought against Charles I. in the Civil War. Later on, Locke himself became a friend and an adviser to William III of Orange, the first constitutional monarch of England. This adequately explains Locke's constitutional mind that produced the two admirable treatises on Civil Government. He was naturally an ardent believer in popular rights and had seen the working of representative institutions in his own country. Hence, in his second treatise, he made the community delegate political power to the Government, reserving, however, to itself the right of a rebellion in case of emergency. The idea of the rebellion must have been suggested to him by the fresh incident of the Civil War.

As for Rousseau, he was a native of Geneva and had seen before his own eyes the actual working of the direct democracies of the Swiss Cantons. Add to it the influence on his mind of the study of the Greek City states, and his insistence on the direct expression of the General Will is explained.

It will not be out of place here to consider another pair of thinkers, Plato and Aristotle. Plato's conception of the Republic is ideal, while Aristotle's state is practical. Platonism consists in placing certain fixed standards (called ideas) before us as ideals of perfection; Aristotelianism, on the other hand, consists in reconciling the ideal with the actual, or (to use a phrase that has become proverbial) in choosing the *Golden Mean*. Thus Plato's Philosopher Guardians are paragons of selflessness, having neither property nor family. They are the totally disinterested rulers of the Republic. Similarly, the well-ordered state is divided into three clear-cut classes: the Guardians, the Warriors, and the Producers, each of which performs its own functions well and excellently, without disturbing the others, like the parts of machinery. But with Aristotle's state, the case is different. The citizens have property as well as family. They have before them progressive ideals which change with their age. The same citizens are soldiers when young, legislators and administrators when of middle age, and priests when old. How is this difference to be explained?

Here, too, a glimpse into their lives will help us. Plato was a mathematician,* Aristotle a biologist or a medical man.† To a mathematician, things are fixed in relation to one another. Their value can be found by calculation and computation. Things are to be judged absolutely. "in the dry light of reason". But to a biologist, Nature seems to be a dynamic order. The essence of the cosmic process consists in change. Progress consists, to use Aristotle's words, in the transformation of matter into form. Like all other vital objects in Nature, men, too, are changeable. They differ from one another. What suits one may not, and in fact does not, suit another. Nay, the change is more subtle than it appears. Even the same man changes with the years. The same fixed laws, therefore, would not apply equally to all. It is just for this reason that Aristotle has worked out a detailed scheme of constitutions differing both in degree and in kind to suit the genius of different people.

POLITICAL INSTITUTIONS

At this juncture, it will be convenient to turn to political institutions and to examine the role played by the human mind in them. As Aristotle himself has pointed out, the type of the constitution workable in a state depends on the character of its citizens. Let us illustrate this with reference to two or three modern constitutions.

Take, for instance, the English Constitution, which is said to be the oldest in the world. It has been in practice for over five centuries and yet its general contour has not undergone any drastic change (of course if we leave out the period of Cromwell's protectorate.) The reason for this is to be found in the

* The curriculum of the Platonic school... was largely mathematical. The approach to philosophy lay through geometry. The inscription over Plato's door contained the words "Let no man ignorant of geometry enter here.—Ernest Barker. ("Plato and His Predecessors", p. 110.)

† It is reasonable to trace Aristotle's interest in physical sciences, and above all, in biology to his descent from a medical family. Aristotle was the son of a physician and was himself a thorough-going student of animal life. Cf. W. D. Ross: Aristotle Ch. I (Life and Works).

conservative mind of the typical Englishman. Year after year, he realises that "King-in-Parliament" is only another name for the Cabinet or the party in power, that the House of Lords is an anachronism and a superfluity, that there is a good deal of divergence between theory and practice. And yet there continues to be a monarch; the House of Lords, though rendered more and more ineffective, drags on its existence and is commonly tolerated, and the conventions continue to be observed though not codified into laws. *The British mind is said to be mainly objective, and thoroughly practical;* when occasions demand it, it will just tinker at the constitution, but will never overhaul it. Being highly conservative, it has a great regard for precedents. The Magna Charta is but a citation of Feudal rights, typical of the Middle Ages. But there it stands, to this day, without any innovation. As Anson calls it, the British constitution is *convenient rather than symmetrical.*

Or let us consider *the evolution of democracy in the United States in America.* The Pilgrim Fathers who migrated from England had taken with them the English trait, *viz.*, the love of liberty. But how did they come to choose a democracy? We learn that in the New England Colonies there was even Direct Democracy in vogue, analogous to that in the Swiss cantons. The connection is *ideological* and can be explained in this manner.

The ideas of Calvin and Zwingli regarding the administration of the Church organisation at Geneva were transplanted on the State by their followers. John Knox and Buchanan, who were followers of Calvin, imbibed these ideas and influenced in their turn the English Puritanistic thought. The Puritan Fathers of the New England Colonies were of this stock. Hence the striking similarity between the early direct democracies in the U. S. A. and those in Switzerland.

Let us take one more instance before winding up this survey of political institutions. *Why are there so many political parties in France,* while there are only three (or at the most four) in England?

Every now and then we hear of the collapse of the French Cabinet and of the formation of a new one. The working of the French Constitution is an endless process of shifting into and out of office by ever-changing coalitions. Dr. Herman Finer has characterised this as *the waltz of portfolios from minister to minister*. The explanation of this difference is to be found in the constitution of the French mind. The French are marked out by their *individuality*. They care more for their own views, "set more store by eloquence and gesture, and strive for ideal justice." They are not amenable to an easy compromise, nor prone to accept another's leadership. The coalitions are rendered indispensable by the large number of groups, which leave only a few members within each group. Such groupings of groups are shortlived (Dr. Finer has calculated the

average at ten months in office per Cabinet) and every time a new shuffling has to be undergone. But that is not the case with the English Cabinet. It is because the Englishman's point of view is pragmatic. He will keep the machine working and readily compromise for its smooth operation. The present National Government is an excellent instance in point. The English mind, as said above, is practical in its outlook. The metaphysics of the State does not concern it, nor does it care to go deep down to the ultimate reality of things. Hence the difference.

The study of political theory and organisations thus becomes very interesting and absorbing, if we try to find out what part the human mind has played in them. "Even man is a volume," said Channing, "if you only know how to read him."

EDUCATING FOR TO-DAY

BY DR. PASUPASULETI GOPALA KRISHNAYYA

(Columbia University, New York, U. S. A.)

"YOU are living in the age of Henry Ford and teaching in the age of the village blacksmith," said an American educator who lately visited India. Without doubt, this criticism is too true. Yet, we do know that we are living in a highly dynamic age and that the schools must be alert to present needs and social changes. For example, in a static society boys and girls could be taught what to think, for life would go along in much the same tenor for a period of 100 years or more. To-day, boys and girls must be taught not what but how to think. Only pupils who have been taught how to think can make adequate adjustment to the rapid changes of the present social order. We want boys and girls, moreover, who not only can meet these changes but can help direct and elevate them. No matter how many facts are presented, facts must be regarded as tools in perfecting an art—the high art of handling ideas with clarity and precision.

Besides this change in method, there must be a change of emphasis in course

content, a changed curriculum. With social and political conditions as they are, the curriculum must be enriched rather than impoverished. The question is how enriched? With what subjects? Where shall we place the new emphasis?

There are, at least, two ways of finding the answer: 1. What do leaders and administrators who have spent their lives studying and directing educational policies say? 2. What do high school boys and girls who are having to meet the problems of this age say? A survey of a representative group of superintendents of education in America brought in suggestions which are as true of India as of America. They are:—

1. Youth needs the companionship of teachers who understand adolescent nature.

2. Youth needs to shoulder responsibility.

3. Youth needs a sense of group consciousness.

4. Youth needs a social religion.

The high school pupils in the same survey answered:

1. We need the right kind of guidance.

2. We need civic and social responsibility.

3. We need vocational training.

4. We need a greater emphasis placed on moral and ethical character.

It is interesting to note the high degree of correspondence in the answers of the two groups. In any curriculum revision these answers must be kept in mind. We may not change the name of the course, but in the light of these needs we must change the emphasis in the course content. For example, history cannot stop with a memory of facts; there must be an analysis of conditions and a comparison of the problems of the past with problems of the present. Men still quote the old adage: "History repeats itself." But why should it? If it does, that means that all the experiences of the past, all the efforts for intelligent and practical solution of national, economic, and social problems have been for naught. A study of the conditions that led to the rise and to the fall of past civilisations could do much today to further the rise and arrest the fall of civilisation of to-day. The age-old subject of history can hold an important place in the curriculum of the future if the right emphasis is given.

Consider geometry. Of the approximately 120 theorems in the average high school text-book, 33 have practical application. In this day of vocational efficiency, when an emphasis is placed on what a man can do, should not these 33 theorems be stressed and a greater part of the course be devoted to problems of direct application? Art for art's sake, learning for the sake of learning, mental gymnastics for pleasure, all, no doubt, have some place in the educational program. In the schools, however, the essentials of some courses—carefully defined—must be stressed.

Let us consider one more example of a changed emphasis, that of economics. Today as never before the world is realising the need for economic guidance, for economic literacy. Just as the World War pointed out that the public schools must emphasise health and physical fitness, the depression is pointing out the need for an economically informed and trained citizenship. Malott, a specialist in Commercial Education of the U. S.

Department of Interior, summarised the need in America after the great Wall Street crash of 1929, when he pointed out that billions of dollars are lost in fraudulent securities. The earmarks of fraud are known but not taught. High-powered selling programs in real estate booms have laid out as many building lots in one state as there are families in the United States. During the last twelve years more than 10,000 United States banks have failed. Where, he asks, are the units of instruction that will enable millions of consumers to recognise the strength or weakness of their financial institutions? Where is the training that will demand some qualifications for bankers? Out of 682 leading bankers, 37 per cent. were found to have no high school training and 68 per cent. had no college training! When this is true of leading countries like U. S. A., what of India! Education must change such conditions. A course in economics must be outlined that boys and girls will receive very specific and very helpful training for life as it is. Economics can be taught so that it will give pupils "the right kind of guidance" for economic living and will do much to train them in "civic and social responsibility".

Boys and girls need likewise vocational guidance. It has been estimated that in normal times in European countries 75 to 90 per cent. of all workers are vocational misfits. This may be an exaggeration, but consider the limited opportunity for making a wise vocational choice. Rapid changes in the character of vocations are being experienced daily. The school must meet these changed conditions. Boys and girls in every high school must be encouraged to analyse the various occupations that interest them and then analyse themselves and their abilities. Unless there is a high correlation between the demands of the vocation and the abilities and aptitudes of the pupil, the boy or girl must be encouraged to make another choice after further analysis. If a course in vocational guidance cannot be financed in these days of limited resources, then the regular class-room teachers must keep this type of guidance before them as an objective. Smaller schools might arrange for the child to

work an hour each day under some one in town who was engaged in the favourite occupation.

Another need of the pupils is for a greater emphasis on moral and ethical character. A superintendent in Mississippi State had this need expressed clearly when a pupil wrote him:

Dear Dr. Bond,

If some one had really told me of the dangers I was going to meet when I started out in life, perhaps my life would not have been wrecked and ruined as it is today. Can't you warn the young people of Mississippi of the things that destroy them?

It was a challenge. Dr. Bond set about to find what were the dangers that destroyed. He asked university students, teachers, college students, denominational college students, and high school students what they found the greatest enemies of youth. Briefly summarised, the answers were: 1. Idleness and lack of responsibility. 2. Strong drink. 3. Improper relation between the sexes. 4. Unwholesome literature. 5. Gambling. 6. Moving pictures of the wrong kind. This gives concrete data regarding the evils. We know already the desirable traits to emphasise. Some years ago a class, under the direction of L. Thomas Hopkins, of Columbia University, surveyed several hundred businessmen on the point. They listed: 1. Honesty. 2. Industry. 3. Judgment. 4. Responsibility. 5. Self-control. 6. Courage. 7. Courtesy. 8. Initiative. 9. Thoroughness, and 10. Punctuality.

The material is available for character training. Whether character and ethical guidance be given directly, indirectly or both is not the main issue; it must be given. Perhaps, since we have depended on indirect teaching in the past, it might be well to give direct instruction, at least once a week, during a period set aside for that purpose. A direct discussion of the desirable traits that would set these traits up as ideals and would create emotional promptings toward right conduct, coupled with indirect instruction through the other subjects and through the life of the teacher would fill this need.

Closely related to this greater emphasis on moral and ethical character is a need

for an increased emphasis on training for the use of leisure. It is during leisure moments that boys and girls reveal themselves; it is then that they reveal the results of their training. Leisure points out that leisure can degrade or elevate, can blast careers or enhance them, can break down health or build it, can impoverish life or enrich it, can degrade sex or sublimate it, can bring everlasting grief or minister to everlasting happiness. The problem of training for leisure is greater and more important than ever. Enough money must be granted to make possible a curriculum that can encourage broad interests that can develop an appreciation for music, art, great literature, drama, humour, human nature, human personality—a curriculum that includes hobby clubs and a definite objective for training in the worthy use of leisure time.

Our schools must produce not only physically well and intellectually informed, but also economically intelligent, mentally poised, morally sound and happy citizens.

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RHYTHM AND OTHER THINGS

BY DR. JAMES H. COUSINS

ONE approaches what is declared to be the work of a lifetime with instinctive respect and attention. At the same time one has to avoid being overawed by the venerable just because it is venerable; for, it has to be remembered that the work of a lifetime does not necessarily end in being a living work. There is, in truth, more than a chance that the work of a lifetime may become a habit, and thus distort and becloud the individual's response to life. The habitual economist may fall into easy but inadequate talk of "the economic control of life," as the geographical enthusiast may talk of climatic control and Professor Haldane of respiratory control.

Miss Fogerty* does the same. She makes Rhythm (her capital) the "controlling influence on human action". She brings her entire work by a title-page quotation under the shield of Hans Von Bulow's oft-quoted dictum: "In the beginning was Rhythm." If we are to accept the various things that have been claimed to be the first phase of evolving life, we have quite a collection: light, water, "the World", "ananda", and others. Probably they were all there; but when the human mind, with its love of pet superiorities, begins to specialise on this or that element as preceding another in the cosmic process, the first hen and the first egg begin their eternal argument, and cerebration becomes a circus ring with much going and no getting on. There can be no phenomenon identifiable as rhythm without some kind of medium that conveys it to consciousness through eye or ear, and without some kind of space and time in which to make the movement essential to rhythm; and behind the machinery of rhythm there is the originating impulse, and the deep Mystery of the laws of physical rhythm, as in dance, and of aural rhythm, as in music, and their translation into identifiable qualities by the mind.

The author herself recognises the inevitable constituents of any movement. She says: "The fundamental conditions of Rhythm are Time, Force and Space.

.... When these three elements are synchronised with perfect success, the result is rhythmical.... Yet throughout the book, she falls into extreme emphasis, which is the bane of a special pleading. For example: "If one were asked to find a definition for the place of Rhythm in the formal Arts, one might say it is to create bodily form for imaginative beauty." The formal arts are those "that work with actual material and create things to be seen". They are Architecture, Sculpture and Painting. The "mobile Arts" are Drama, Music-Drama and Ballet. The distinction as to material and visibility does not work out; the mobile Arts use material much more extensively and elaborately than at least the two formal Arts: Sculpture and Painting; moreover, they are created as such to be seen as heard. The definition is not very definite. It errs also in handing over the creative responsibility to Rhythm. The ancient wisdom of India went deeper and saw that through the co-operation of *Ragam* (scale) and *Talam* (time) the Goddess of Music was enabled to manifest herself. Rhythm alone cannot create. Creation is a collaboration of *tattwas* and *tanmatras*—the fundamental substances and measures of life and its expression. Until Occidental research takes hold of the vision of India, its science will remain unscientific, and its thought and expression will continue to be blurred as it is in this volume.

There is a curious lack of intellectual alertness, for instance, in the statement: "Touch is the fundamental perception of living things. It antedates from the evolutionary point of view all the other senses.... Any subconscious action may be regarded as responding to kinaesthetic memory; the sum of vital energy sustains all such automatons and its withdrawal means death." This sounds very profound, but the bottom of the profundity is found to be very near the surface when one realises that there can be no kinaesthetic memory (memory of action) without a memory-sense as well as the touch-sense; and that there can be no exercise of memory without previous remembered

* RHYTHM. By Elsie Fogerty. George Allen & Unwin, Ltd. 10s. 6d. net.

experience to link it up with. The first touch experience (assuming such firstness) must have had the memory-sense along with it, if not before it; the first hen and the first egg are at their arguing again—and they both forget the first cock, without which neither of them could have come into existence, not to mention himself. The circus is busy.

A natural result of erroneous precedence is equally erroneous exclusiveness. "The musician's language is Rhythm itself," says the author. She herself knows that this is not a fact, for she immediately afterwards refers to the musician's "instrumental resources", "designs", "pitch", "tone", as "the audible factors to our very perception of Rhythm itself". There is no claim here for Rhythm as a creator: it is here taken as something created; but the point of importance is that the tail of the statement contradicts the head by showing that the musician's language is a lot of other things besides "Rhythm itself"; indeed it shows that rhythm is no more an originator in the musician's language than it is in the poet's language; it is a spiritual element, inherent in life, but needing all the resources enumerated above for its manifestation.

Again (apropos of exclusiveness in statement): "... the greatest, the most sublime of all poetry finds its expression in verse where verbal music alone suffices." The adjectives here cancel the claim for "verbal music alone", since they call up qualifyings of greatness and sublimity that are not created by music but may be carried over into it by accepted analogies. The authoress herself makes hay of her exclusive claim of verbal music by adding (in connection with certain quotations from the poets): "We cannot decide at the moment (probably she refers to the moment of reading) whether it is the vivid significance of the words, their overwhelming force of association, or the exquisite cadence of their syllables that give their magic power"—in other words, significance and association interact with verbal music in high poetry. Yet she is so unaware of the implications of her quotations, and their annihilation of the exclusive claim for verbal music alone, that she falls into the meaningless rhetoric of saying that "Donne's last trumpets"

"out-clamour all Berlioz's kettle-drums"—a jumble of instruments, of sound heard and imagined, of actual and subjective reaction, of remembered hearing of the drums of the Berlioz orchestra and imaginative anticipation of theological trumpets that will never be blown. After this we are not surprised at being told that Shelley's "Skylark" consists of "purely onomatopœic sound pictures".

There are certain curious omissions in this study of Rhythm. It takes no count of the darkness against which light is seen, or of the silence that underlies every sound. But, perhaps, its chief howler is its complete ignoring of the arts of India, unless a reference to the "indeterminate wavering scales of the Eastern world" has something to do with Indian music. If so, the author has before her another lifetime's work in mastering the determinate and unwavering scales (*ragas*) of Indian music.

She has also to learn certain other phases of the arts of India, in order to get away from the too common restriction of Occidental criticism to hemispherical knowledge on which it bases spherical dicta. For example, she says: "We dance to music, we do not make music to a dance." This is not completely true in the West; for when a musician composes music for a dance, he has to make his music to a particular dance-rhythm and dance-design; and the ultimate entity is not a dance to music, but a collaboration of physical and musical equivalents. But in India, where musical extemporisation (in *alapanam* and elsewhere) is not, as it is in the West, a mere clever embellishment, but an integral phase of a musical composition (*krithi*), and the human voice is used as an instrument, apart from verbal expression, the relationship of music to movement and meaning is very different from what it is in the Occident. The vast art of Indian dance (Bharata natya), with its rhythmical co-ordination of every kind of bodily movement (eyes, neck, arms, hands, fingers, trunk, legs, feet, and all together in recurrent design, and frequently solely as rhythm without music), in the expression of high ideas and noble feelings, makes the merely sensuous gallivanting

and posturing of western dancing look childish. The one-syllable-one-note method of a large section of Indian song brings music into immediate relationship with words, and does not cause the distortion of meaning and feeling that is inevitable in the western method of imposing musical "figures" and sentimental slurrings on the poet's language. Courses in the appreciation of Indian arts are badly needed in western colleges; without such appreciation western criticism and western arts will never break away from their adolescent obsession and reach spiritual maturity.

Indeed, English criticism, particularly of the scientific kind, has a good deal to learn nearer home than India. It will interest Irish dancers, for instance, to learn from this book that the Irish jig is "degenerate dancing," while the Scottish dances of the "sword dance type" have a "beautiful swing". Such a distinction is not difficult to a mind that sees "the art of fencing" (that is, a polite simulation of murderous skill) "one of the most beautiful things that the human body has ever accomplished". It will also be news to Dublin that "Yeats and Synge re-inspired the national song of Ireland for a few brief years at the Abbey Theatre", seeing that neither Yeats nor Synge nor the Abbey Theatre had anything to do with the national song of Ireland.

The authoress summarises her conclusions in a series of paragraphs shorn of the irrelevancies that make the offsets of her survey more elaborate than its base line. The essence of the matter from the human point of view is in the following:

Man's capacity for individual and social development, and his whole power of survival by adaptation, depend on his facility in establishing kinaesthetic memories. . . . In the capacities so developed, we perceive generally a marked rhythmic character; particularly in ceremonial, ritual, social customs, crafts, and folk art. Once established they can be applied to a free choice of action or design. The special human character of such capacities lies in man's power of liberating his individual mind in the higher faculties of enjoyment and appreciation, while carrying on the rhythmic accomplishment of his acquired technical skill. . . . The secret of man's rapid growth in inspiration may be found in his sense of inner harmony between his powers of expression and the universal rhythms of Nature

and Life; in what we term Truth and Beauty. He found emancipation from the tyranny of economic necessity in this, and in the freedom of Moral Law. This led him to a religion of tradition and ordered ceremonial. The vision of Divine Order impressed itself at last upon his consciousness. . . . Materialism is so obviously a declining influence in all the higher levels of research and of philosophy, that we may hope these seeming antagonisms are only a receding wave in human progress. (The antagonisms are economic slavery and moral freedom.) The secret of renewed advance lies in setting free creative imagination in the individual and in the race, to overcome economic and moral unscrupulousness.

Poetry can, according to the authoress, specially help in this double emancipation (if by the overcoming of moral unscrupulousness she means the attainment of a moral scrupulousness that results in emancipation from slavery to sense gratification), for "our poetic vision (by which she means English poetic vision) is still radiantly alive, and can lead us into unity with the controlling Rhythm of the Universe in Truth, in Beauty, and in the indwelling knowledge of Divine Mystery".

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INTERNATIONAL ORGANISATIONS

BY MR. K. R. R. SASTRY, M.A., M.L.

(Reader, Law Department, Allahabad University)

WITHIN the last 50 years international organisation has made new departures in the economic as well as the political sphere. Militarism and the policy of armaments have proved powerless to preserve peace. Common international interests, which assume increasing importance, will be the best safeguard to assure the reign of peace and law. A study of international economic and financial organisation in relation to international government has yet to be made.

That international law is a product of "moral and economic factors" has been stressed by Prof. Oppenheim. The first urge started from the needs of economic intercourse between two states. Inter-statal migration became necessary and Governments had to take an interest in such movements. Thus, rules of international law "for the protection of aliens and their property as well as international institutions were added to the machinery set up by private enterprise for economic exchange".—Bagleton.

While the *Annuaire de la vie Internationale* (1910-11) contains 371 international associations and the League of Nations publication specifies 478 international organisations, it is sufficient to examine the growth and development of typical economic and financial organisations. An international organisation must have three characteristics:

(i) It must have "individual or collective members belonging to different countries and membership must be open to similar elements of different countries.

(ii) Its object "must be one which interests all or some nations and which is not profit".

(iii) It must possess "a permanent organisation".—Wolf.

Judged by this test, the following organisations need examination. The International Bureau of Weights and Measures was founded in 1875 by the Metric Convention signed by 18 States. A general Conference is held every six years. An international committee of 14 members meets every two years.

The International Bureau for the publication of customs tariffs was founded in July 1890 with its headquarters at Brussels. The Bureau was instituted under the International Convention of July 5th, 1890. Its object is to translate and publish at common expense in five languages (English, French, German, Italian, and Spanish) the customs-tariffs of all countries together with such modifications as may be introduced.

The International Federation of metal-workers was founded at Zurich in 1893 and has a membership of 2,585,717. Its governing body consists of a Secretariat, an executive committee, a central committee and a Congress. Its object is to attain international solidarity and the protection of the interests and rights of metal workers.

The International Transport Workers' Federation was founded in 1895. In 1928, it had a membership of 2,024,697. Its governing body consists of an International Congress, a General Council, an executive committee and a committee of management. Its object is to unite transport workers in all countries into an international federation in order to protect and promote their economic and social interests.

The International Accountants' Association was founded in 1911 with its headquarters at Brussels. Its governing body is represented by a General Council. Its object is to draw up definite rules which, when applied to accountancy, will ensure a uniform system and terminology to create a universal scheme for the classification of accounts and the use of symbols.

The International Chamber of Commerce was founded in June 1920 at Paris. It holds a triennial Congress. Its purpose is to develop international trade, to suppress those barriers which hamper commercial exchange, to strengthen the bonds which link the various treaties together, to counteract the causes of economic conflict and thereby contribute to the maintenance of peace.

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The International Federation of Miners has its headquarters at Brussels with a membership of 1,941,199.

The experiment of *Allied Shipping Control* during the war is a remarkable instance of successful international economic administration. By the end of 1917, it had become impossible to treat the shipping problem on "purely national lines", supplemented only by occasional negotiations and agreements with the Allies. The change was effected by the "co-ordination of the several national controls through international committees and of the shipping authorities through a shipping control and executive".—Sir Arthur Salter. By an agreement of November 3rd, 1917, between Great Britain, France and Italy, the three Governments agreed to accept the "responsibility of providing the tonnage that may be required proportionately to their respective means of transport with or without the help of the U. S. A". Two British Ministers, two French Ministers, two Italian Ministers and a delegate from the U. S. A. constituted the Allied Maritime Transport Council. The Executive was composed of the heads of the British, French and Italian divisions together with the second American delegate. A non-national Secretariat was formed responsible to the Executive. The international machine tried in transport, wool, and wheat during the Great War was "not an external organisation based on delegated authority; it was the national organisations linked together for international work and themselves forming the instrument of that work".

The work of the League of Nations in the economic sphere falls to be examined at this stage. The duties implied by the League Covenant are very wide and arise in relation to:

(a) the provision of the means of settlement of disputes and quarrels without resort to war. The Covenant provides for the economic weapon of the League to be put into use against violators of the Covenant;

(b) the removal of whatever disturbs the "good understanding between nations on which peace depends" is also one of its duties under Article XI;

(c) the provision of machinery by which the nations of the world may mitigate suffering and promote progress by means of International Co-operation is another of its duties, although it has to be remembered that the League itself is only a method of co-operation *vide* Art. XXIV.

The League Council had an occasion to interpret Art. XXIV during its twenty-fifth session. It stated thus:

This Council while emphasising the value which it sets on the collaboration of unofficial organisations in the study of social organisations, and on its freedom to solicit the opinions of these organisations, without prejudicing their autonomy, is however of opinion

(a) that it is not desirable to risk the diminishing of the activity of these voluntary International organisations, the number of which is fortunately increasing, by even the appearance of an official supervision;

(b) that Art. 24 of the Covenant refers solely to International Bureau which have been actually established by general conventions.

The International Labour organisation holds a general conference in which each member is represented by two Government delegates and two others, each representing Capital and Labour. Each delegate is entitled to give an individual vote. The governing body consists of 32 members, eight of whom are chosen by members of chief industrial importance and eight others by the Government delegates of other members; sixteen others are representatives of employers and workers. This Organisation prepares recommendations for legislative action and draft conventions for ratification. A two-thirds majority vote is required for the adoption of the measure. If a Convention is ratified, it becomes a treaty and is registered with the League Secretariat.

Two world economic conferences have met in 1927 and 1933 respectively. In the first Conference, delegates from 50 nations met. They comprised industrialists, businessmen, agriculturists, financiers, Government officials, economists, and labour leaders. Besides the I. L. O., International Institute of Agriculture,

International Co-operative Alliance and the International Chamber of Commerce were present on invitation. Though the Conference divided itself into the three Committees on Commerce, Industry and Agriculture, the work done by the Committee on Commerce has been evaluated high. A main recommendation of the Economic Conference ran as follows:—

"That the Council of the League of Nations should be requested to instruct its Economic Organisation to examine, on the basis of the principles enunciated by the present Conference, the possibility of further action by the respective states, with a view to promoting the equitable treatment of commerce by eliminating or reducing the obstructions which excessive customs tariffs offer to international trade."

The second Economic Conference met in June 1933. Much preliminary agreement had been reached; but the situation in U. S. A. made this gathering practically useless.

The problems of International Economic Organisation are so complex that one is faced with an *impasse* produced by conflicts with national sovereignty. Prof. H. J. Laski was stressing the obvious when he stated that "no nation-state is likely to part with sovereignty over its economic concerns until in the area of political affairs, the competence and goodwill of the League has been proved beyond doubt".

Three major questions productive of international friction deserve special mention:

- (a) International Investments
- (b) Tariffs, and
- (c) Migration.

Prof. H. J. Laski advocates control by the League in the following particulars concerning International investments. The terms of the Loan should be approved by the League if the loan be to a State. The method of repayment should never threaten the political independence of a State. It should not carry with it the grant of economic concessions to the citizens of any special state.

Regarding tariffs, a tariff for revenue only as distinguished from that which attempts to protect the domestic industries

of a given state is pronounced to be a "clear path to international peace".

Prof. Laski recommends the formation of a permanent Commission on Migration working under the auspices of the League. Such a Commission's functions should be:

(i) to prevent emigration from backward areas unless the wages and conditions of labour are the same;

(ii) to inspect vessels carrying emigrants and insist on the minimum standard of accommodation.

and (iii) to inspect the accommodation for emigrants at ports of landing. Further, at the beginning of each year a statement of the number of emigrants each state is prepared to absorb should be got.

The intricate and acute problem of the "have-not" countries is thus visualised. "If great and developing countries have no access to the sea, no outlet for their industrial activity, no safety-valve for their increasing and surplus populations by acceptable conditions of immigration, no reasonably fair and free entry into the colonial and other markets of the world, the maintenance of secure place will be impossible." The utilisation of raw materials in mandated territories and unexploited areas should be done through an effective supervision by the League.

The conclusions that emerge from this study are as follows:

(i) With the threatened collapse of the League as an effective political agency, thanks to Japan, Italy and Germany, the need for a more vigilant direction of vital international economic affairs by the League has emerged.

(ii) Many voluntary international economic organisations are working outside the League as agencies of peace.

(iii) Mere political organisation without basic economic and financial adjustments between nations is incomplete.

(iv) The international linkages of different national delegations constituting international, economic and financial organisations constitute the prospects of functional devolution in the International Community-to-be.

WOMEN'S MOVEMENT IN THE EAST

BY MR. V. B. METTA

ONE of the outstanding events of this century is the growth of the feminist movement in the East. The movement started before the Great War, but since its end it has grown with surprising rapidity. The veil has been completely abolished in Turkey and it has been discarded by great many women in India, Egypt, Persia, Syria, and Iraq. The women of different Eastern countries have started their own clubs, newspapers and associations, and meet frequently for conferences and congresses where they discuss what steps they should take to improve women's education, what should be done to abolish polygamy, and so on. Oriental women are now taking part in the public life of their respective countries. Hundreds of thousands of women have worked for Mr. Gandhi's ideals and quite a good number of them have gone to gaol for those ideals. Since 1921, Egyptian women have taken a prominent part in the fight which their men have waged for the independence of their country. In 1928, the women of Teheran held a demonstration in front of their Majlis building against the Conscription Act which had just then been passed. Since 1925, Chinese women have joined their men in all anti-foreign riots and demonstrations. And last year, more than 300 Syrian women lost their lives during the anti-French riots. At the beginning of this century, if a man had predicted that in less than a generation Oriental women would take a prominent part in the public life of their respective countries, he would have been considered crazy.

Oriental women are now employed in Government service and are taking to professions and business. There are now women doctors, barristers, magistrates, judges, aviators, typists, and heads of firms in the East. A woman—the first in the East—has recently been appointed Third Secretary in the Chinese Embassy in London.

But in spite of these similarities between women's movement in different Eastern countries, there are important differences between the movement in India and Japan on the one hand and the other Eastern countries on the other.

Turkish and Chinese women, for example, imitate Western women too much. In Turkey, the women of the younger generation have become a little too fond of cocktail parties, go about a little too freely with men, break off their engagements with their fiancées for frequently very trivial reasons, are becoming neurotic, and some of them have even taken to "the oldest profession in the world", which was formerly forbidden to Turkish women. And all Turkish women and some of the "advanced" Egyptian, Chinese and Persian women have discarded their national dress and adopted Western dress. The only Eastern women who do not regard Western women as their models in everything are the Indian and Japanese women. The Japanese women might wear Western dress while they are abroad, but in Japan they almost always wear their *kimono*. And practically all Indian women have remained loyal to their *sari* whether they are in India or abroad. Like Japanese women, Indian women have also to a great extent remained loyal to their national, social, moral, and spiritual ideals. It is seldom that Indian or Japanese women regard the present Western ideal of marriage as worthy of imitation. Nor do they consider as desirable companionate marriages towards which some women in China and Turkey are being attracted—shall we say to their undoing? The conservatism of the Indian and Japanese women does not by any means mean that they are not trying to improve their position in their society in consonance with the spirit of the times. They are both trying to acquire the right to own property in their own name and not be treated as minors all their lives by the male members of their family.

While Indian women—at the Pan-Asiatic Women's Conference which was held in Lahore six years ago—were imploring their audience not to be swept off their feet by the advancing tide of Western ideas, they pointed out that the position of women in the joint family system of India in general and in the matriarchal society of the Malabar Coast, was much higher than that of most Western women even to-day.

DONNE AND THE ELIZABETHANS

BY DR. S. K. BANERJEE, M.A.

JOHN DONNE (1573-1631) has never been a popular poet. He is too learned, too argumentative, or too violent in thought and expression for the taste of the average reader. But if we are to believe Johnson, Donne founded a school (the "Metaphysical" school of poetry). We need not enter into an elaborate discussion of the origin and history of the new school. We may just stress its significance and point out how it was a departure from the prevailing fashion in poetry.

The metaphysical strain is a blend of several notes—the logic of the mediæval schoolman, keen analytical interest in human experiences, particularly of love and religion, an intervening tone of personal reflection, etc. It implies the dominance of the intellectual element, which, it should be noted, changed the character of the then English lyric.

If none of his followers—Herbert, Vaughan, Crashaw—approach Donne in subtlety and depth of intellect, their lyrics are marked by the play of intellect, sometimes passionately apprehending the realities of their experience. The contrast with the Elizabethan lyric is at once perceptible in the character of the conceits, in the new poetry, that are suggestive of a higher reach of thought and wider sweep of imagination, and also in the dialectical evolution of the theme. The most striking characteristic is the kindling of thought and imagination to the white heat of passion—an intensely personal note, the expression of passionately apprehended realities of life often in a turbid and tumultuous manner.

In the Elizabethan lyric the noted characteristic is the panoramic pictures, constantly changing and dissolving, of a decorative and gilded fancy, little touched by passion—a fancy that skims along the surface of life and delights the reader with infinite variety of pleasing and romantic images. The conceits of the Elizabethans again are the mere expression of their light-winged fancy, and here the distinction between *verbal* wit and *metaphysical* wit becomes clearly noticeable.

The difference is no less remarkable when we compare the love-lyrics of the Elizabethans with those of Donne. Not

only the imagery, the mood and expression are marked by a note of passionate intensity—personal and realistic—but Donne deliberately discards the Petrarchan convention and phraseology of woman-worship, and the classical tags and imagery of Italianate pastoralism. The infinite variety of the moods and experiences of a lover has been nowhere so actually and passionately described as in the lyrics of Donne.

What is the recurring note in the love-lyrics of Donne? The physical element in love—the fleshly craving which is ultimately the basis of love, however it may be rationalised and transfigured, is the note to which he gives utterance in his lyrics. Perhaps we have a definite statement of his creed in *Love's Growth*:

I scarce believe my love to be so pure
As I had thought it was,
Because it doth endure
Vicissitude and season, as the grass;
Methinks I lied all winter, when I swore,
My love was infinite, if spring make it more.
But if this medicine, love, which cures all sorrow
With more, not only be no quintessence,
But mixed of all stuffs, paining soul, or sense,
But of the Sun his working vigour borrow,
Love's not so pure, and abstract, as they use
To say, which have no Mistress but their Muse.

The conflict between physical love and a higher, i.e., divine love does not trouble Donne as it troubled Spenser and Sidney.

But his superb intellect and imagination do sometimes transfigure this passion; and his poetry then expresses, not any spiritual longing or aspiration, but the rapt and transcendent joy of a pre-eminently intellectual voluptuary. The reader may compare *The Ecstasy*, the following lines of which seem to epitomise the Donnesque mood:

But O alas, so long, so far
Our bodies why do we forbear?
They are ours, though they are not we, We are
The intelligences, they the spheres.
We owe them thanks, because they thus,
Did us, to us, at first convey,
Yielded their forces, sense, to us,
Nor are dross to us, but allay.

Donne's expression of his love-experience differs from Spenser's and Sidney's, in whom a physical passion masquerades as a spiritual one, or from Campion's or Jonson's, in whom frank sensuality never knows the rapt joy of love.

THE ROMANCE OF QUARTZ

BY MR. S. GANAPATISUBRAMANYAM, M.A.

(Physics Department, Presidency College, Madras)

SILICA forms a little less than 60 per cent. of the solid crust of the earth. It occurs in abundance in the mineral kingdom and it is also common in the connective tissues of animals and fibres of vegetables. There are three main types of silica: Quartz, Trydimite and Cristobalite.

Quartz occurs in hexagonal prisms terminating in hexagonal pyramids. Rock crystal is the purest variety of quartz. This variety was known to the ancient Greeks as 'Clear-Ice' being supposed by them to have been formed from water by the intense cold of the Alps and hence the name rock-crystal. Rock crystal is hard enough to cut glass.

The principal sources of supply are: Brazil, Madagascar and Uganda. Some varieties of quartz, such as amethyst and rose quartz are valued as ornamental stones. Quartz is cut into gems. In the form of grains and powder it is used as a cutting and polishing material. It is used for making sand-paper. Vein quartz is of economic importance as a matrix of gold. It is cut into balance-weights and pivot supports for delicate instruments. A variety of quartz is used in France for millstones. It also finds use in the manufacture of glass and porcelain.

Quartz cannot be fused in a blow-pipe flame. Pieces of chemical apparatus are now available, prepared by fusing quartz in a oxy-hydrogen flame. It is very little affected by change of temperature in its dimensions. Hence a vessel made of silica can be made red-hot and dropped into cold water without risk of fracture. For the same reason, fused quartz windows were recently used in the 'Bathysphere' of Beebe and Otis Barton in their deep sea diving to a record depth of over 3,000 feet of Bermuda. Fused quartz plates have the added advantage that they can withstand stress to a greater extent than similar glass plates can.

One of the valuable applications of quartz had been for spectacle lenses. In our own country, rock crystal has been worked out at many localities. Even at the present day it is cut and polished at Vellum, a place five miles from Tanjore town. But in modern days spectacle

lenses are mostly made from crown glass.

The mercury vapour lamp is rich in ultra-violet light and hence is well suited to various medical processes. But for illumination purposes, the ultra-violet lamp may be injurious and hence the lamp is made in two forms:

(i) In quartz bulb for medical and photographic purposes and

(ii) in glass bulb for illuminating purposes.

For insulations in electroscopic work, fused quartz can be used as it is independent of atmospheric humidity, and it is not affected by moderate heat.

Quartz is fused and drawn into the finest threads and used in place of silk fibres for delicate suspensions. Cavendish was the first to weigh the earth. Boys, using fine quartz fibre, constructed a smaller apparatus on the Cavendish principle and found the mean density of the earth. Threlfal and Pollack used a quartz thread in their gravity balance for gravity survey. Recently, Richard A. Beth suspended a round quartz half-wave plate one inch in diameter from a quartz fibre and made a determination of the angular momentum of light.

Sir William Bragg used X-Rays to determine the relative positions of the atoms in the molecule of a crystal—that is the study of the internal structure of crystals. As one of the most interesting of minerals, a great amount of work has been done of late in connection with the examination of quartz by X-Rays.

Quartz has been employed in countless investigations into optical problems by being suitably cut into the form of plates, lenses and prisms. It can be divided into two classes in relation to its optical properties. One set deviates the plane of polarised light to the right and the other to the left. Let a bow be drawn across a fiddle-string at right angles to its length; then the string vibrates in a definite plane and its appearance is not the same in all planes drawn through its length. It looks like a ribbon; when vibrating it has acquired sides and the string may be said to be polarised. In a similar manner, light is

said to be plane polarised when its vibrations are all in one plane.

Quartz exhibits electrical charges at particular regions when heated or cooled. A crystal of quartz becomes positively and negatively electrified in alternate prism edges when its temperature changes. This is called the Pyro-Electric effect. There are also other crystals which have similar properties.

The brothers Curie discovered that quartz along with other crystals belonging to this class develop electric charges when compressed or elongated along one of its electrical axis. This is called Piezo-Electric effect. The converse phenomenon that application of opposite charges at the ends of the electrical axis would produce contractions or elongations along that axis was predicted by Lippman and subsequently verified. After the lapse of nearly 30 years, Langevin used this effect for the production of supersonic waves in water for underwater detection. Supersonic waves are also sound waves but inaudible. Cady utilised this property for frequency standards in wireless telegraphy; we hear of a radio station operating on a frequency of 600,000 oscillations per second or 600 kilo-cycles. By frequency is meant the number of oscillations made in one second. As a means of producing electric oscillations at constant radio frequencies, quartz crystals are now largely used in wireless telegraphy and telephony. There are two methods in which quartz is employed. In one method the quartz stabilises the frequency of the oscillations which are generated by ordinary valve circuits; in the other method, the quartz itself is a master oscillator generating oscillations and these oscillations are amplified and transmitted.

Although quartz oscillator has been developed mainly as a standard of frequency, it is used as a standard of time as well in the Bell telephone laboratories in America. By using what are known as sub-multiple generators, the frequencies of the crystals are reduced in a number of stages to 1,000. By suitable gearing, a synchronous motor is used to drive the clock which has a mechanism by which one second impulses are given off which are correct to one part in three millions.

In the Physikalisch-Technische Reichsanstalt at Berlin, a set of three quartz clocks

for accurate measurement of time has been in use since June 1933. After more than two years' researches on the rates of the quartz clocks being determined in comparison with the astronomical time, it has been concluded that the astronomical day length is inconstant, 'the greatest irregularity in June 1934 being effected by a random change in the earth's rotation'. Or, in other words, the time recorded by quartz clocks is *more constant* than the astronomical time indicated by observatories.

Quite recently quartz oscillator has been used as a modulator of intensity of light. The method is due to H. E. R. Becker, W. Hanle and O. Maercks. Parallel rays are passed through a rectangular glass vessel containing liquid in a direction parallel to the surface of the quartz plate. Stationary waves are set up in the liquid by placing a reflector at a suitable distance from the oscillator. The emergent light is next focussed on the slit of a photo cell. It is expected that this method would replace more elaborate methods in use at the present day.

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April '38,

The Late Sir Sorabji Pochkhanawala

WE deeply regret to record the death of Sir Sorabji N. Pochkhanawala, the doyen of Indian banking, at the comparatively early age of 56. Not only the Central Bank of India, of which he was the founder and managing-director, but the whole banking world of the country is the poorer by his death.

Sir Sorabji's was one of the most interesting and romantic careers in the history of Indian banking. He was born on 9th August 1881, and educated at the St. Xavier's College, Bombay. He joined the Chartered Bank of India, Australia and China, and served it for seven years. For five years he was with the Bank of India.

He began his banking career at the age of 17 in 1898; and the treatment he received at the hands of his European superiors, we are told, produced in him the happy idea of starting a purely National Bank. The idea appealed to the late Sir Pherozeshah Mehta, who joined the Central Bank as its Chairman when it was founded by Sorabji in 1911. "From this juncture," says a writer in the Bank's journal,

the history of Sir Sorabji and that of the Central Bank are so intertwined that it is difficult to separate the two. The Central Bank became the only hobby and the only purpose of his life.

His amazing ability, patience and perseverance soon overcame all obstacles and the institution grew from strength to strength. As was appropriately said, on the occasion of starting a branch of this huge concern, the acorn that was sown on an auspicious occasion "grew into a mighty oak tree"; and it has weathered all storms. Now it has branches all over India, and also a branch in London, started only last

year. Sir Sorabji, we are told, had also ideas of opening branches in New York, Paris, Tokyo and other foreign centres to facilitate banking business for Indian merchants with foreign countries.

Although the Central Bank absorbed all his interests and his energies, he was not loath to place his services at the disposal of the country in various other capacities. He served on different committees of Government in the sphere of Economics and Banking. In 1930, he advised the Kashmir State on the establishment of a State bank. In 1934, he was chairman of the Ceylon Banking Inquiry Committee. Shortly afterwards he presided over the Committee to recommend methods for organising industrial finance in the United Provinces. He was knighted in 1934.

Nor was he content to tread the beaten path. He was the first Indian banker to strengthen indigenous banking through treaties and absorptions. He was indeed a pioneer in many respects.

He was the first to introduce in India the Home Savings Safe Scheme, which has now been copied by Banks all over the country and has served to promote thrift in every nook and corner of the country. Similarly, his Bank was the first in India to have its own Safe Deposit Vault. He also introduced a Ladies' Department for the purpose of dealing with lady depositors and customers of the Bank, an Executor and Trustee Department, Depositors' Benefit Insurance Scheme and so on. He was the first to introduce a system of Internal Audit in his Bank. Perhaps his greatest work in recent years has been the starting of a Subsidiary Exchange Bank in London, viz., the Central Exchange Bank of India, Ltd.

It has been truly said that his bank was his story.

So far as such a man could, he effaced himself; it was the Central Bank not its creator, manager and controller, to which he always drew attention. In the institution he expressed his qualities and his aspirations.

C. R's Appeal

IN the admirable statement he issued the other day, Sjt. C. Rajagopalachari, Prime Minister of Madras, has some pertinent observations on the task before the new Congress Governments in the Provinces. After explaining that nothing but public good guided him in the selection of his Cabinet, the Prime Minister goes on to observe:

I shall be unworthy of the culture of this land and false to the faith and the principles that I have professed if I give room to rancour or prejudice against any group or class or individuals for anything done or suffered in the past. I want the entire Service, including the Police, to look on me as a friend and brother in a common enterprise.

Nothing could be happier than the tone and temper of his call to fellow-nationalists for warm support in his endeavours and for charity in judgment. And his appeal to the permanent officials is at once fervid and dignified. He would fain enlist "their loyal service and their great experience" in the cause of the poor.

I want them to see as I do the pathetic vision that spreads out before my mind in all my plans, the men and specially the women in the villages, with despair in their eyes and their little ones hanging on to them with Nature's joy in their faces. I want our classes to see that no dislocation in our private affairs can be too great if we could achieve but a slight general increase of happiness for these unfortunate people who are our charge.

It is also interesting in this connection to recall H. E. Sir John Anderson's words at Dacca. The Governor of Bengal truly observed:

The Governments now established in India need and are entitled to service from their public officers no less responsible and no less generous than their predecessors enjoyed.

We have no doubt the traditional loyalty of the Services, and their ripe experience, will make the task of the New Governments easy and fruitful.

The First Woman Minister in India

We congratulate the United Provinces and its Premier on including Mrs. Vijayalakshmi Pandit in the Cabinet. Appropriately enough, the first Woman Minister in India is to be in charge of the Department of Health. Mrs. Vijayalakshmi is Pandit Jawaharlal's sister and is a well-known figure in the public life of U. P. She has played her part in the recent political struggle and may fittingly take her place in the first Congress Government in U. P. Sir Sikander Hyat Khan gave the lead by appointing Begum Shahnawaz as Parliamentary Secretary. One of the Secretaryships in the Bombay Cabinet has gone to a lady, Mrs. Hansa Mehta, while Madras has a Deputy Speaker in Mrs. Rukmini Lakshminipathy. But Pandit Govind Ballabh Pant has gone a step further and his choice has been widely acclaimed.

Bihta Train Disaster

The accident to the Punjab-Howrah Express near Patna involving the death of 113 persons and injury to over 200 is yet another disastrous visitation on unfortunate Bihar. Heart-breaking accounts of the ghastly tragedy have appeared in the Press. In fact, since the Mangapatam disaster of 1902, the Bihta tragedy is the gravest smash in the history of Railways in India. We have no doubt that all that is humanly possible has been done to rescue the victims of the disaster. But what could have been the cause of such an accident? There was no collapse of bridge nor collision such as are usual in similar cases, nor any intelligible cause for accident. Nothing but a prompt and thorough enquiry will satisfy the public.

Zanzibar Indians

The indecent haste with which the Clove Bill was rushed through the Zanzibar Legislature has been strongly condemned both in India and in Zanzibar. The so-called concessions, we are told by resident Indians in Zanzibar, concede really nothing and are altogether illusory. The Indian community in Zanzibar showed their resentment by declaring a one day *hartal*. As a measure of retaliation, the Indian dealers and exporters of clove have decided to resort to passive resistance. No Indian is to apply for buying licences. No Indian is to engage in export trade. No Indian should serve on the Advisory Board of the Clove Growers' Association.

The Indian Association of Zanzibar has cabled to the Government of India:

If your three years' representations result in such valueless concessions, the community is nervous and desperate. The Agency system is unworkable and unacceptable. The Association is prepared to prove to the Clove Growers' Association that the whole proposals for exports and internal purchases are full of ulterior motives. Officials are doing open propaganda inciting Arabs and Natives to boycott Indians. The repercussions will be serious, endangering Indian life and property. The community firmly adheres to the clove strike. The Government of India will, therefore, forsake us at its own risk. We appeal to India for succour.

In a scathing exposure of the so-called concessions, Mr. Tyabali, President of the Indian National Association of Zanzibar, points out that they cannot save the Indians from being squeezed out of the trade and ultimately ruined. The Indian Merchants' Chamber, of Bombay, demands immediate imposition of an embargo on all imports of cloves—a demand which is also backed by the Imperial Indian Citizenship Association. It declares in a telegram to the Government of India that it is opposed to the creation of a virtual monopoly. It asserts

that the scanty concessions offered to the Indian community do not touch the main problem. The only alternative for Government, in the interests of the Indians in Zanzibar and of the self-respect of India, is to impose an embargo on the clove imports into India.

Political Prisoners

The release of detenus and political prisoners is the touchstone by which any new government will be judged. Some of the Interim Ministries knowing full well how deeply stirred are the public by the fate of those unfortunates who are detained indefinitely without trial, lost no time in tackling this vexed question. So far the release of Mr. Savarkar, after his long internment at Ratnagiri by the Bombay Government, and of the martial law prisoners by the Government of the Punjab, have proved a wholesome gesture. The Government of Bombay have also cancelled the deportation orders on 18 persons belonging to different Indian States, while H. E. the Governor of Bihar has remitted the unexpired portion of sentences of two "terrorist" prisoners.

The Government of Bengal has decided to abolish the detention camp at Hijli. This, coupled with H. E. Sir John Anderson's magnanimous act of clemency in pardoning the youth who attempted his life and his recent statement on the problem of detenus, is a welcome token of his reaction to persistent public demand.

The New Government of Madras has lost no time in releasing Mr. Yusuf Meherally, who was convicted for six months under Section 144 Cr. P. C. And the spirit of the times is well evidenced in far away Punjab where Sir Sikander Hyat Khan has cancelled the ban orders against Khan Ghaffar Khan, though only the other day he had declared it was not in public interest.

For the question of political prisoners is one of statesmanship and not of scrutiny of dead files "taking the reports of spies and informers as sacrosanct".

The Fateful Expedition

Once again the Himalayas have defied the attempts of man. The disaster that has overtaken the German expedition to the Nanga Parbat is yet another reminder of the perils of this supreme adventure. Yet the spirit of adventure itself is kept alive by such daring encounters with Nature. And we have no doubt another attempt and yet another will be made till the heights are conquered. Something of the dauntless spirit of the mountaineer is revealed in a dramatic passage foreshadowing the catastrophe, which the leader of the expedition, Dr. Karl Wien, had sent from his base. At the moment, says the message to the *Statesman*,

conditions on the mountain are similar to those met with during the fateful days of July 1934. The deep snow which has been laying since the break in the weather at the end of May is being added to daily, and whereas in 1934 during our second assault we mounted up to Camp 4 on firm crusted snow, to-day our tracking party furrows deep trenches only to find them snowed up and wind-swept next morning.

Every one of the party was fully aware of the perils of the great adventure, but the call of the Himalayas is irresistible and no wonder they gave themselves up to the cause they prized beyond their lives.

That's just like him!

The Late Sir Sahibji Maharaj

Rarely has there been such a combination of spiritual leadership with practical pioneering in industrial and agricultural experiments as we find in the life and career of the Sahibji Maharaj Sir Anand Swarup, who passed away in Madras early last month. His life was unique in many respects. For he brought all the religious enthusiasm of the Sadhu to the affairs of mundane life and it was this extraordinary combination of piety with public spirit and religious zeal with organising

intellect that gave direction to the unique scheme of what is now known as the Dayalbagh Colony. From an obscure telegraphist he rose to be the head of a flourishing religious sect and a nation builder in the truest sense of the word. For Dayalbagh Colony, as a feat of individual achievement, is unrivalled in the country. His is the sole inspiration of the magnificent colony where we have now an Intermediate College, a technological institute, a cloth mill, a leather factory, a dairy farm and workshops producing scientific articles of the highest value.

It is, indeed, a model of self-contained colony, and the founder of this great institution leaves a memory to cherish and venerate.

Sir P. C. Ray's Retirement

Sir P. C. Ray's retirement from the Palit Professorship of the Calcutta University is an event of outstanding interest in the world of education. It is not easy to fill the place left vacant by the eminent chemist and educationist, who for 20 years has occupied his position with distinction. Apart from his contribution to pure science and chemical industries, Sir Profulla has taken a prominent part in the public life of the country as patriot, reformer and social worker. It is well known that for the last several years he had not been drawing his salary at all, which at his request was being devoted to the cause of study and research in the College of Science. Growing years have made the retirement unavoidable, but the whole country will wish the veteran many years of well-earned rest and happy memories of a brilliant career of service and scholarship.

The Durand Line Policy

What is the Durand Line Policy? The Durand line demarcates the eastern and south-eastern frontier between Afghanistan and British territory. This line was drawn by the Frontier Commission on which Sir Mortimer Durand was the British plenipotentiary. It has been the subject of considerable controversy ever since it was accepted. There are Indian politicians who are all for the back to the Indus policy; there are others who want a close border policy. They are even prepared to part with a good bit of Indian territory, so that the tribal people might stew in their own juices. But the trouble has always been there, and no amount of barbing or bombing has abated their frequent raids on their neighbours. For alike by necessity and by long habit they are prone to loot and murder. And that No Man's Land, where life is cheap and living is dear, has seldom known the peace of settled government.

What is the remedy?

Pandit Krishna Kant Malaviya, the Congress M. L. A., who has just returned from a Frontier tour after visiting the areas where dacoities, raids and incendiarism are still rampant, offers some novel suggestions. For one thing he supports the much-criticised Durand Line policy and urges that Hindus and Sikhs should be armed and the tribal area industrialised. That is the way, he argues, to a permanent settlement.

I am for the Durand Line policy, and my recent visit, and what I saw during it, have convinced me that whether we wish it or not and most costly though it is, the Durand Line policy is the only correct policy.

The policy of giving *inams*, control money and levy money has been the cause,

he says, of much trouble on the Frontier and should no more be persisted in.

Firstly, it is wrong; secondly, it is ruinous; and lastly, it leads to wholesale corruption. It corrupts both the one who gives and the one who receives.

We must, therefore, pursue a different method.

We are spending something like Rs. 40 lakhs per year on these Khassadars. If we maintain five or six regiments of Gurkhas and Sikhs by spending the same amount, I am sure we shall have more peace and order on the Frontier. Not only this, I would encourage the Sikhs and Gurkhas to settle down there when they have completed their term of service.

The writer also suggests a change in the Constitution and formation of what is known as the Frontier Constabulary.

This is a semi-military force. They know the language and the tract all right, but it would be idle to deny that their sympathies would naturally be with their own people. I, therefore, suggest that 30 to 40 per cent. of the Frontier constabulary should be manned by others and should be a mixed force. This is essential both from the military and the civil administration points of view.

Apart from this, some sort of Social Service League should also work among the tribal people in spite of the risks involved.

We have to win the goodwill of these people. If they are to be in charge of the defences of India, they must be convinced that they are Indians first, that they are the sons of Mother India and not of the Frontier alone. This lesson should begin to be taught from the elementary primers and should run through all their educational books. If this is not done in right earnest, the problem of Indian Frontiers will never be solved and our defences will always remain vulnerable.

The Frontier Operations

The Frontier operations, which have been in progress since November last and have cost, roughly, a lakh of rupees daily, are nearing an end, according to the latest advices from Simla.

The Government at present have under consideration the question of permanent terms of settlement with the sections of tribesmen who have engaged in hostile activities.

The casualties up-to-date among British and Indian troops are 163 killed and 440 seriously wounded, while on the enemy's side 720 have been killed and 660 wounded.

By "CHRONICLER"

The Palestine Report

THE recommendations of the Palestine Commission and their endorsement by His Majesty's Government have been received with profound disappointment. Lord Peel's Commission make an elaborate survey of the history and administration of Palestine since the establishment of the mandate. They conclude that no lasting solution is possible under the existing mandate and suggest the partition of the territory as the only possible solution under the circumstances. In another page will be found the details of the arrangement by which two sovereign independent States—the Jewish and the Arab—are to be created with a new mandate for the protection of the Holy Places, vested in the British Government. The attempt to find a just principle for their recommendation is justified on the ground that "while neither race can fairly rule all Palestine, each race might justly rule part of it". It is contended that

while the proposals do not offer either to Jews or Arabs all they want, they offer each party what it wants most, namely, freedom and security. To the Arabs they offer national independence, deliverance from the fear of being "swamped" by the Jews, removes anxiety lest Holy Places should come under Jewish control. To the Jews they secure the establishment of a Jewish National Home and Jews will cease to live a "minority life".

The solution has satisfied no party. The Jews are unhappy over the tampering of an arrangement by which their "hallowed Home" is now sought to be clipped. The Arabs are wild that they should be relegated to the arid wastes of hills and deserts. Indian Muslims in sympathy with the Arabs are contemplating an effective boycott to fight what they call this "Imperialistic menace". While in the course of the debate in the House of Lords, Lord Snell ridiculed the idea of trying to unite Palestine by actually dividing it.

The Sino-Japanese Conflict

According to Japanese reports from Peiping, a battalion of Sung Chey Jan's 20th Route Army clashed with a battalion of Japanese troops carrying out night manoeuvres in the neighbourhood of Fengtai. Both sides rushed up reinforcements and a severe engagement resulted in which light artillery and machine-guns participated.

The cause of the hostilities is obscure, though the Japanese assert that the conflict originally started through the Chinese troops mistaking a sham battle in the neighbourhood for a real attack.

So it is the old story of Japanese invading Chinese territory under the pretext of practising manoeuvres. Doubtless Japan with characteristic astuteness has timed it well. Russia is busy tackling her internal dissensions by mass executions, while Europe is preoccupied with problems of her own arising from the Spanish cauldron. China is proverbially divided against itself and weak in her organisation and military preparedness. So a Japanese push at such a time might prove profitable. One need not be surprised if at the end of the conflict, another chunk of Chinese territory is lopped off for the benefit of the invading army.

Marshal Cheang Kai-Shek, China's Prime Minister and Generalissimo, fully realises the danger of the situation and is making efforts to arrest a general war. He is bargaining with Tokyo and might, as before, succumb to the inevitable, though with burning resentment against the intruder. But the weaker must go to the wall and there is no helping it in a world where the Powers are looking on helplessly, as they did when Japan annexed Manchukuo and Italy swallowed Abyssinia.

Mr. De Valera's Position

The Free State General Election has not given the President the expected triumph—that is to say it has not freed him from the need of courting the Labour group on critical occasions. The returns show that his position is one of unstable equilibrium. His own party in the new House numbers 69, all other parties total to 69, and if they combine to form a common opposition, he will be frustrated whenever they wish to frustrate him.

It is presumed, therefore, that he will again try to make terms with the Labour group, which is now 12 strong while it was only 8 in the last Dail. It is common knowledge that they dislike much in the new constitution. Therefore, as a Contemporary shrewdly observes:

Mr. de Valera is in this situation, that with Labour against him, he can do nothing, with Labour behind him he can hold on, but Labour will not apparently support him except in return for considerable modification of the constitution.

The Tragedy of the Basques

It was then the Abyssinians and now the Basques! The tragedy is going on before our eyes. And Mr. Lloyd George has sent a telegram to the President of the Basque Government strongly condemning the way in which the democratic countries of the world permit the dictators of Europe to crush the liberties of an ancient and honoured community without so much as a gesture or a word of protest. He adds that,

it is a black page in the history of a powerful and free nation when they look on in craven silence at the spectacle of children being massacred in their homes, because of the loyalty of their fathers to freedom.

The words of the Liberal leader will be echoed by many freedom-loving men and women all the world over, but the Government of Europe are looking on while this tragedy is being perpetrated.

"The Magician of Space"

Marchese Guglielmo Marconi—the great Italian scientist, who passed away the other day at the early age of 63, was a remarkable man in many ways. "The Magician of Space"—that is how he was aptly described by Signor Mussolini.

It will always remain a matter of dispute as to whether the original credit for the discovery of wireless should go to the German Carl Hertz, who died in poverty, or to Marconi. "What was, however, of importance for the future of the human race was that Marconi saw the possibilities of the "Hertzian Wave" and applied himself to exploiting them. Hertz's original experiments resulted in transmissions of only one or two hundred yards; Marconi startled the world by sending and receiving messages across the Atlantic."

DONGRE'S BALAMRIT



is
the
Ideal
Tonic
for

RICKETY
Children

April '38.

DIARY OF THE MONTH

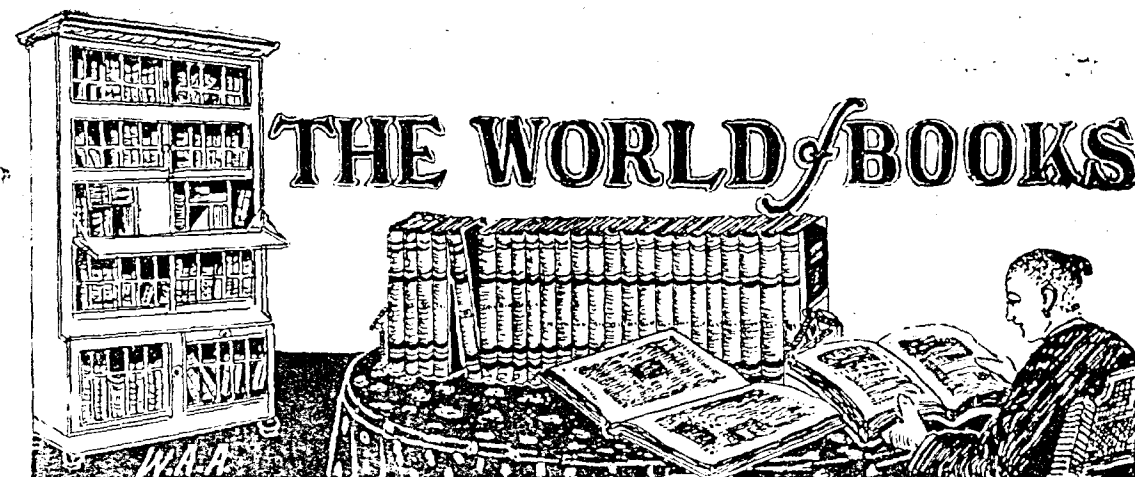
June 23. The Maharaja of Travancore and Party return to India from East Indies.
 June 24. The Palestine Commission Report is signed.
 June 25. The Punjab Unemployment Enquiry Committee is constituted.
 June 26. Mr. Jaiprakash Narain of Patna is released.
 June 27. The Wedgwood Committee Report on Indian Railways is published.
 June 28. Bombay accords a public reception to Mr. V. D. Savarkar.
 June 29. Forty-one members of the Punjab Assembly stage a walk-out.
 June 30. Bombay Corporation decides to discontinue Scout activities.
 July 1. France goes off Gold standard.
 July 2. Mr. Chamberlain enunciates a fourfold programme for Britain.
 July 3. Madras Corporation decides to disaffiliate its Boy Scouts from the Baden-Powell movement.



SIR SORABJI POCHKHANAWALA

July 4. Sir S. N. Pochkhanawala is dead.
 July 5. Congress Working Committee meets at Wardha.

July 6. The Editor of *Advance* is awarded six months' R. I. and a fine of Rs. 500.
 July 7. The Working Committee unanimously favour office acceptance.
 July 8. Interim Ministries in the Central Provinces and Bihar resign.
 July 9. Dr. Khare in the Central Provinces forms the first Congress Ministry.
 July 10. Indian merchants in Zanzibar resolve upon passive resistance as a protest against the Clove trade monopoly.
 July 11. Arab National Defence Party denounces the Palestine Commission Report.
 July 12. Japanese aggression in Wangping area threatens war in China.
 July 13. H. H. The Maharani of Indore is dead.
 July 14. The concessions to Zanzibar Indian clove growers in response to their demands is published.
 July 15. Sjt. C. Rajagopalachari forms the Congress Ministry in Madras.
 July 16. The Government of India finally decide not to ratify the Sugar Convention.
 July 17. The Irish Free State plebiscite shows 685,105 for the New Constitution and 526,945 against.
 July 18. Bilateral naval treaties between Britain and Germany, and Britain and Russia have been signed.
 July 19. H. H. The Dowager Maharani of Kashmir is dead.
 July 20. The Madras Government remits the whole sentence on Mr. Yusuf Meherally and orders his immediate release.
 July 21. The Punjab Premier announces that Khan Abdul Ghaffar Khan is free to enter the Punjab.
 July 22. The Irish Dail re-elects Mr. de Valera, President of the Executive Council, by 82 votes to 52.



LIFE HERE AND NOW. By Arthur Ponsonby (Lord Ponsonby of Shulbrede). George Allen and Unwin Ltd., London. Price 10sh. 6d. net.

In this remarkable book, Lord Ponsonby records his reflections on Life as derived from an examination of the sense of duration. The passing moment, though full of significance, is generally overlooked by us. It is not the clock or calendar time that is of much importance to us. We have a sense as distinct as any of our five accepted senses for measuring the length of all perceptual time intervals. This may be called our Sense of Duration. We perceive not instants but lengths of time. We live in durations not in points. As William Jones explains, "the practically cognized present is no knife-edge but a saddle-back with a certain breadth of its own, on which we sit perched and from which we look in two directions into time. The unit of composition of our perception of time is a *duration*".

After analysing the sense of duration Lord Ponsonby proceeds to point out that the specious present as perceived by us is for us nothing more nor less than "life". The past is dead and gone; the future is unborn and uncertain. What

matters is the Present which alone is real for us. There is no use in dreaming of an after-life, a glorious Here-after. "The expectation of redress, the hope of rest and consolation, and the claim that something better than this life is our due are neither inspiring nor elevating beliefs." It is the journey that really matters, not the destination. We mistake the supernatural for the spiritual and regard anything out of the way as religious. We are infected by the modern megalomania; we exaggerate the importance of the Big. *Now* has been neglected. But the most real thing of which we can be aware and the greatest of moments is *Now*. If we take care of the Present, the Future will take care of itself. As Lord Ponsonby urges: "If we are to shun the hideous vice of indifference, if we are to strengthen our highest endeavours, and if we are to keep the nature with which we are endowed ready, sensitive and alert, then each coming moment must receive our most acute attention." We should not allow Time to enslave us. We have to dominate the Time presented to us, and Time will repay us as a ready servant and life will not seem meaningless.

ASTROLOGY'S PLACE IN THE WORLD OF SCIENCE. By Arnold W. Meyer. L. N. Fowler & Co., London.

Each science has a popular quackery attached to it: Chemistry-Alchemy and Astronomy-Astrology. Astrology-fads who have gone to ruin are not less in number than the Alchemy-fads. In India especially, even the theoretical sceptic falls a prey to tempting Astrology. Vast, indeed, is the Sanskrit literature on this subject, which the author of the book under review describes as having been a science six thousand years ago. That it is no quackery but is a science is, however, a fact which cannot be refuted by failures in predictions which may be due to defects in data, calculation and the knowledge of the interpreter of the planets. The present book is definitely written to prove that the subject is an exact science and gives scientific proof of the reality of astrological predictions in every-day life.

INDIAN ELECTIONS AND FRANCHISE. By N. C. N. Acharya, B.A., LL.B. Published by the Alliance Company, Myslapore. Price Rs. 3.

This is a handy book dealing with the franchise rights and the electoral law and procedure that have been introduced by the Government of India Act 1935. The author gives an introductory survey of the various councils and elected bodies and then gives details of franchise, qualification, mode of election and so forth. The book is not confined to general features but sets out the special rules and procedure that have been laid down for each province. The book is bound to be of use to politicians and the general public.

AN INTRODUCTION TO INDIAN ADMINISTRATION. By M. R. Palande, M.A. Oxford University Press.

The author has attempted a brief account of the New Indian Constitution framed by the Government of India Act of 1935. Changes in the Central and Provincial Governments are indicated; but the full nature of the changes can hardly be appreciated until after a considerable experience of its working. Doubtless, traditions and conventions will grow in due time. This book will prove a useful introduction to more elaborate studies on the new scheme.

LECTURES ON THE BHAGAVAD GITA. By D. S. Sarma, M.A. Published by N. Subba Rao Pantulu, Rajahmundry. [Available of G. A. Natesan & Co. Re. 1-4.]

This is a collection of six lectures on the Gita delivered at the Hindu Samaj, Rajahmundry. Prof. Sarma's exposition of the Gita is, as might be expected of one of his reputation, critical and scholarly. The inclusion of an English translation of the Gita makes the book all the more valuable to students of this classic episode in the Mahabharata.

A HANDBOOK OF INDIAN LEGISLATURES. By R. R. Saksena, M.A., LL.B., D.L.Sc. Universal Literature Company, Nazirabad, Lucknow.

This is intended as a companion for M.L.A.'s, M.L.C.'s, officials and students of modern constitutions. The aim of the author is to bring together for their use the required knowledge in its proper historical setting with special reference to Legislatures. Mr. Saksena has done this with praiseworthy skill and assiduity.

PEN-PICTURES AND SKETCHES. By G. Venkatachalam. Published by Hosali Publishing House, Clarendon Hall, Ulsoor Road, Bangalore. Price Re. 1-4.

Mr. G. Venkatachalam has here collected a number of short essays, which have mostly appeared in various journals from time to time and given them a permanent name and a habitation. They deal with a variety of subjects. The articles on South Indian stage and Kathakali and Mohini Attam, appreciations of Uday Shankar and Ragini Devi and of several exponents of modern art and music are full of kindly criticism and helpful suggestions.

INDIAN STATES AND THE FEDERATION. By Col. Sir Kailas Haksar, C.I.E. D. B. Taraporevala Sons & Co., Bombay.

This brochure contains full text of Sir Kailas's address to the European Progressive Group, Bombay, delivered in February 1937.

This well known statesman of Gwalior appeals to the European community to remember that the States have been called upon to act as a stabilising influence in the counsels of the Federation, and on that basis to see that they do not get swamped, indeed, to do all that can be done to preserve their rights and their politics.

MACHINE-ROOM HINTS. By G. C. Natarajan, Superintendent, Government Printing, Nagpur.

Mr. Natarajan has produced a book of practical value to the craftsmen of the Press. His extensive knowledge of the art, and his varied experience in the printing line, have enabled him to foresee the practical difficulties of the craftsman and furnish him with suggestions to overcome them. The "Hints" are no arm-chair advice but afford practical guidance through every-day printing troubles.

CURRENCY AND COMMERCE. By Krishna Kumar Sharma. Bangalore Printing and Publishing Co., Bangalore. Rs. 3.

This book intended to serve as a text-book for college students is of interest to the general reader as well. Prof. Sharma has covered the difficult ground of currency and credit with ease and simplicity and his treatment of some of the current and controversial problems, *e.g.*, the Ottawa Trade Agreement, is notable for its fairness and impartiality. The arguments for and against each question have been summarised fully and admirably, though often at the expense of the author's suppression of his own views.

One wishes, however, that the author had left more room for himself to discuss adequately the quantity theory of money and the Purchasing Power Parity theory. On both topics the discussion is meagre and incomplete. The book would have gained greatly if the discussions on some of the recent monetary theories had been brought up-to-date. On the whole there can be no doubt that Mr. Sharma has written a very useful and readable book which may be recommended to all those who desire to have an understanding of the elements of banking, currency and credit.

BOOKS RECEIVED

BIG GAME ENCOUNTERS. By Stanley Jepson. "The Times of India", Bombay.

This is the second edition of this thrilling book of adventure, comprising chapters which are more stirring than the most imaginative fiction.

CROSSWORD CYCLOPAEDIA. Part I. Compiled by K. K. C. (Competition Prize Winner). Crossword Publishing Company, Agra.

This is a crossword record of (1) The Illustrated Weekly of India; (2) The Orient; (3) The Contest and other papers. Crossword competitors will find this work useful.

MALE METHODS OF BIRTH CONTROL. By George Ryley Scott, F.R.S., F.Z.S. T. Werner Laurie Ltd. This is a practical handbook designed to provide the working man with full information respecting such methods of Birth Control as he can afford to employ.

Hyderabad

NIZAM AND THE MOSQUE IN LONDON

Many nations and creeds were represented at the laying of the foundation-stone of a new London mosque situated in West Kensington, which will be modelled on the Taj Mahal and will eventually cost £100,000.

The site was purchased for £28,000 from £60,000 donated by the Nizam of Hyderabad, whose son the Prince of Berar laid the stone.

The Prince of Berar, who was accompanied by Princess Nilufar, performed the ceremonies after the reading of an address

Sir Abdul Qadir, Chairman of the trustees. The Prince said he hoped that the mosque would be the centre of worship and refuge from the cares and worries of life for those visiting England.

TRANSPORT IN HYDERABAD

The regulation of the transport problem in Hyderabad State is governed by two main public requirements which are constantly kept in view, namely, 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.

STATE BANK FOR HYDERABAD

We understand that Hyderabad will very soon be having a State Bank of its own more or less on the lines of the Reserve Bank of India, to help the State in the solution of its banking problems.

THE NIZAM'S GIFT

Sir Akbar Hydari, on behalf of Nizam, has presented to the Royal Asiatic Society, London, on June 24, over 100 volumes of rare Arabic manuscripts printed under the auspices of the State. None is later than the third century of the Moslem era.

Sir Akbar Hydari said the gift was an expression of the Nizam's interest in the Society's work.

Lord Hadley, expressing thanks, paid a tribute to the Nizam's interest in the preservation of Asiatic and other Oriental literature.

Kashmir

A PRIME MINISTER'S PLEA

That there was great need at the present day for a radical re-orientation of the aims and thorough overhauling of the content of University education, was the view expressed by Dewan Bahadur N. Gopalaswami Iyengar, Prime Minister of Kashmir and Jammu, in his convocation address at the Sri Pratap College, Srinagar.

Addressing the graduates, the Prime Minister said:

To the foreigner, visitor and tourist, bent on merely spending a holiday to the best advantage, the salubrity of the climate and the fact that every physical prospect in this land of beauty, Kashmir, is pleasing to the eye, are sufficient to make it a paradise. But to the vast majority of Kashmir, it cannot be a paradise until every able-bodied adult can find work, until poverty is banished, until the standard of living that now prevails is enormously raised and the opportunities for education, culture and enlightenment, instead of being utilised only by certain classes, are made available to all. If all this has to be intelligently planned and steadily and expeditiously carried out, it demands from the people of Kashmir a patriotism which is willing always to subordinate communal sensitiveness—real or imaginary—to the supreme need for the maintenance of intra-social harmony and peace, on the assurance of which alone it is possible to found a real programme of social betterment. I trust that every one of you can be relied upon for exhibiting that patriotism in the life which you are about to enter.

Mysore

TRIBUTE TO MYSORE RULER

The Court musicians of the Maharaja of Mysore played at the annual dinner in celebration of the birthday of the Maharaja at the Dorchester Hotel, London. Lord Willingdon, former Viceroy of India, was the chief guest.

Mr. T. V. A. Iswaran, Trade Commissioner for Mysore, presided. The Yuvaraja of Mysore was present.

Lord Willingdon stated that no Indian Prince had done more than the Maharaja in the way of providing men and money to secure the safety of the British Empire in the Great War. Mysore was one of the best governed States in India.

INDUSTRIAL POLICY

Rajamanthrapravina N. Madhava Rao, Second Member of Council, replying to the points raised in the course of the Budget debate in the Legislative Council on June 30, made an exhaustive statement on the industrial policy of the Government. He said:

A question has been asked whether Government want to encourage large factories or minor industries. I would emphatically answer both and would point out on the one hand to the Iron and Steel Works at Bhadravati, the Industrial and Testing Laboratory, the Silk Filature and Weaving Factory, the Soap Factory, the Paper Mills, the Spun Silk Factory, the Cement Works, the Tobacco Company, the Stoneware Pipes Company, the Mysore Electric Factory, the projected Chemical Works, and on the other hand to the District Workshops, the Weaving Demonstrating parties, the Arts and Crafts Depots, the Government and aided grainages in the agricultural areas and the Khadi spinning centres. We should leave nothing undone within our resources and capacity to help the raiyat and the artisan to earn a little more than he can at present. At the same time, we cannot afford to neglect the development of our natural resources, whether it adds to the income of the State or provides employment to the educated classes. In the degree of attention which they should receive from a State, there is no question of choice or preference between large industries and small industries. Adapting an old couplet, I would say that in this matter of industries there is nothing great and nothing small for the State which needeth all.

VOCATIONAL TRAINING IN MYSORE

Mr. S. P. Rajagopalachariar, Member-in-Charge of Education, Mysore, and Acting Dewan, announced at the last meeting



MR. S. P. RAJAGOPALACHARI
who for the second time acts as the
Dewan of Mysore.

of the Mysore Council that following the recommendations of the Vocational Education Committee, Government had decided to start one vocational middle school in T. Narsipur, and one in Mysore and also a vocational high school at a centre to be decided upon. Those schools would be in the nature of an experiment and would be followed up by the opening of a number of vocational middle and high schools. He was sure that the House would agree that it was a step in the right direction.

TELEPHONE SERVICE IN MYSORE

The new scheme for providing 2,000 telephone connections in Bangalore and 600 in Mysore is being pushed through by the State's electrical department at a cost of Rs. 6,50,000. The new buildings for the location of an automatic telephone exchange in both cities is nearing completion, and it is expected that Mysore will also be linked to the trunk telephone system shortly.

Travancore**JUDICIAL SERVICE**

The Travancore Government have announced their policy in regard to recruitment of officers to the Judicial Department.

They have laid down that recruitment to all branches of Judicial Service in the State will be made from the Bar solely on considerations of professional efficiency and eminence, although Government will take care to secure as far as possible the representation of all classes of His Highness's subjects who are duly qualified.

Normally speaking, no person will be recruited to the Judicial Service from the Bar who had not, at least for three years prior to such appointment, been getting as much income as the salary of the appointment.

High Court Judges, permanently appointed, will give a written undertaking that after retirement they will not practice in any Court in the State.

MEMORIAL TO MAHARANI

The All-Travancore Women's Committee, formed at a public meeting of women to take steps to establish a suitable memorial to Her Highness Maharani Setu Parvathi Bai for her co-operation and help in the promulgation of the Temple Entry Proclamation and her work for the progress of women, met and decided the form of the memorial. It was decided that a Park should be established in Trivandrum with a statue of the Maharani and residential quarters for ladies visiting Trivandrum.

DR. J. H. COUSINS IN TRAVANCORE

It is understood that the services of Dr. J. H. Cousins will be utilised in connection with organisation of Travancore University.

Cochin**SIR SHANMUKHAM ON THE JUDICIARY**

Speaking at Ernakulam at the tea-party got up in his honour as well as to Mr. T. S. Narayana Iyer, puisne Judge of Cochin Chief Court, Sir R. K. Shanmukham



SIR SHANMUKHAM CHETTI

Chetti, whose term of office as Dewan of Cochin has been extended to a further period of three years, said:

There is an impression abroad, even in well-informed circles, that the judicial administration in most of the Indian States is practically no judicial administration at all. As a matter of fact, some of my enlightened friends who have visited the State, have expressed to me their pleasant surprise when they found that in this State we have got a really first-class judicial administration. . . .

The moment people lose confidence in the judiciary, then the moment of decadence for that State begins.

FRANCHISE REFORM IN COCHIN

The Government have announced their decision to appoint a Committee to report as to whether any new qualification should be introduced in the franchise for the Legislative Council, whether the existing qualification should be lowered and whether a re-distribution of constituencies is necessary. It is understood that Mr. N. R. Sahasranama Aiyar, Chief Judge, Cochin Chief Court, will be the Chairman of the proposed Committee.

INDIANS OVERSEAS**General****INDIANS ABROAD**

Mr. Kodanda Rao, who returned to India after an extensive tour in America, the Far East and Australia, was entertained at Madras under the presidency of Mr. T. R. Venkatarama Sastri. Reviewing the position of Indians overseas, Mr. Rao said:

It may be said that in Trinidad, British Guiana and Fiji where Indians were originally introduced under the indentured system, Indians to-day are commendably better off than similar classes in India. But compared with other communities who dwell in those places, Indians lagged very much behind. Considering the class of people that were recruited from India under the indentured system, considering also that neither the Government nor the Planters in those countries evinced any zeal for the welfare of the Indians and that India, too, for her own reasons felt unable to give any effective assistance to the Indians abroad, it is remarkable that by their own self-help and against tremendous odds they have made great progress.

Pleading for the appointment of agents in countries where Indians have migrated, Mr. Rao said:

Even more important in my opinion is the desirability of the Government of India having its own agents in these colonies as they have in South Africa, Ceylon and Malaya. . . . I, for one, believe the time has come when every country should have its representative in every other country; for we have been drawn together more and more into one single whole and no country can afford to set limits to its knowledge and understanding of other countries. As a beginning I will welcome the appointment of a South African Agent in India and of agents from Malaya, Fiji, British Guiana, Kenya and other Dominions.

Malaya**PLEA FOR WORKERS' UNIONS**

The formation of Workers' Unions throughout Malayan industry is advocated by Pandit Jawaharlal Nehru in a written statement to the *Straits Times* in which he states that the Labour Department informed him that unions would be welcomed. The Pandit, in recommending a generally higher wage level, declares that the wealth and prosperity of Malaya would increase greatly if the purchasing power of the masses was continually raised.

Zanzibar**INDIANS IN ZANZIBAR**

As the result of the Government of India's negotiations with the Zanzibar Government and the Colonial Office, some concessions have been obtained for Indians engaged in the clove trade in Zanzibar, and these are embodied in the New Bill which was placed before the Zanzibar Legislature on the 15th July.

The main alterations agreed to will have the effect of giving Indians representation in the Clove Growers' Association and the subsidiary bodies devised to control the clove trade.

The Board of Management of the Clove Growers' Association will have Indian representation. The Sub-Committee of the Board consisting of two members (appointed) to dispose of applications for licences to purchase clove, will have one Indian member. And the Advisory Committee, which will be a Statutory body, will have Indian representation.

Licences to purchase clove will be automatically granted to all Indians who, before the Decree of 1934, held licences to deal in agricultural produce.

It is explained that these alterations, though they undoubtedly leave the principle of monopoly intact, go to some extent to meet the practical objections raised by the Indian community and the Government of India to the scheme as originally formulated.

As we go to Press, the *United Press* releases a cable from the Zanzibar Indian Association stating that the Clove Bill has been enacted and that it will be enforced on August 1.

The Indian members vehemently opposed it and Mr. Tyab Ali, a senior member, walked out of the Legislative Council. He described the Bill as a disastrous one, which would bring misery to the Protectorate. Government did not reply.

Leading clove importers and dealers in Bombay passed a resolution not to import cloves, pending satisfactory solution,

South Africa

INDIANS IN S. AFRICA

The Native Affairs Committee of the City Council of Johannesburg has recommended the building of a separate City Hall for the exclusive use of the non-European communities at a total cost of £100,000, says a South African contemporary. The scheme, for which suitable sites are available, includes a library and an art gallery. The hall is to be available for dances, receptions and concerts. It is pointed out by those who have sponsored the scheme that, owing to European prejudice, the City Hall cannot be used for such functions by non-Europeans. . . .

Pandemonium prevailed at a public meeting of Indians, held under the auspices of the Colonial-born and Settlers' Indian Association, to protest against the assurance given to the Government by the Congress representatives to secure by voluntary action the dismissal of European women employed by Indians. The meeting refused to listen to Mr. Manilal Gandhi, who, in fact, was present at the meeting to support the main resolution. It is alleged that the Congress had managed to collect a number of their own followers at the meeting and succeeded in carrying the amendment of the resolution. Mr. Gandhi did not leave the platform.

Japan

INDO-JAPANESE SOCIETY

A general meeting of the Japanese-Indo Society was held recently at the house of Count Okuma, President of the Society, and was attended by more than 220 persons interested in Japanese-Indian affairs. The meeting passed a resolution to take measures for the promotion of cultural relations between Japan and India.

Ceylon

INDIANS IN CEYLON

The Executive Committee in charge of labour, industry and commerce recently considered the application from the Controller of Labour for the issue of licences to recruit additional labour from India for tea and rubber estates, and it is understood the Committee decided against the application until sufficient facts could be laid before them that there was shortage of labour.

One member of the Committee, it is learned, said that he was informed that several estates were unable to give workmen more than three days' work in the week and that until six days' work is guaranteed, no additional labour should be recruited.

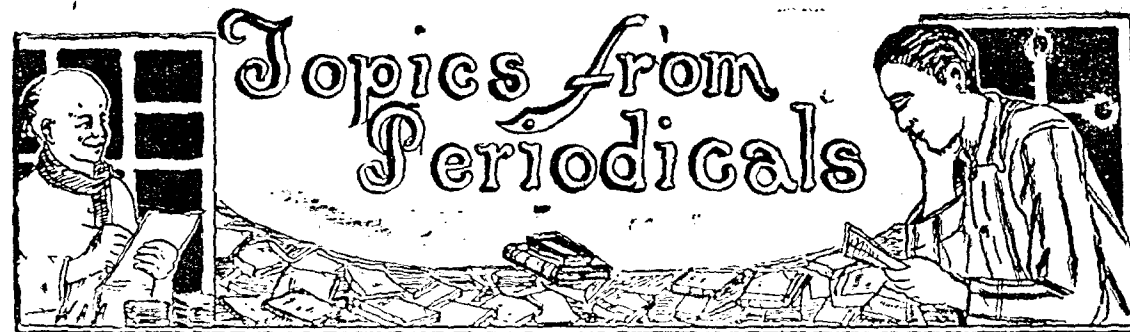
Usually, applications for recruiting additional labour are made by estates to the Labour Controller, who issues the necessary licence with the approval of the Minister.

Br. Guiana

INDIANS IN BRITISH GUIANA

At a recent meeting of the British Guiana East Indian Association, the question of repatriation of Indians, who had served their terms of indenture, was considered. It was decided to request the Government to encourage those who were entitled to be assisted in the payment of passages back to India, to remain in the Colony. Consequently, the Association addressed the Government, urging the advisability of granting Crown lands or other suitable lands in lieu of passages to those who were anxious to return to India.

The Government of British Guiana, however, could not see their way to accede to the Indian Association's request. The Colonial Secretary in his reply stated that His Excellency regrets that he does not consider it advisable to offer such grants.



THE KING AND HIS PEOPLES

The place of honour in the current issue of the *Round Table* is appropriately given to a striking article on the above subject in which the writer discusses the Throne in relation to the whole partnership of "Sovereign States who acknowledge the same King by virtue of their separate laws". A Commonwealth of peoples whose only link is their King, is an audacious political experiment, says the writer. Immense importance, therefore, attaches to the King's own person and character.

If the King is to be able effectively to discharge the vital representative functions that his office has come to require, his life and work must be revised in relation to the demands that his peoples make upon him, on the one hand, the strain of his task threatens to become intolerable; on the other, he will need to come into closer touch with his peoples outside the United Kingdom.

To achieve this closer personal contact, some provision for Royal visits overseas is suggested.

Only the tiniest proportion of the inhabitants of the Dominions can expect to visit the Mother Country themselves. Broadcasts, indeed, may do something to bring His Majesty into personal touch with his subjects abroad; the Empire's response to the messages of King George V showed that. But the eye is at least as important politically as the ear.

Nobody who has marked the effect upon imperial sentiment of the visits from Royal Princes in the present century can doubt the immense value of visits from a reigning sovereign. It may be recalled that only once in this century has any part of the overseas empire been visited by a King in office—on the occasion of the Coronation Durbar at Delhi in 1911.

The writer admits the strain of overseas travelling on Royalty, but he suggests, however, that a beginning might be made,

at intervals of perhaps a couple of years, with a visit to one Dominion at a time.

If a warship is essential for reasons of speed, of tradition and of ceremonial dignity, it could at least be set aside as a Royal vessel and suitably reconditioned amidsthips with good provision for officers and a civil staff.

In the Dominion itself, the visit should be not so much a sightseeing tour as a temporary resumption in person of the Governmental functions ordinarily performed in the Dominion by His Majesty's representatives.

Dominion visits would, the writer observes, require a great reduction of the burden of Kingship in the United Kingdom. There would have to be some easily worked provisions for the discharge of the King's functions in the United Kingdom by deputy during his absence.

A review of the position is in any case essential, he adds, for the burden of the King's official duties as the Head of the Government in the United Kingdom has become almost insupportable by a conscientious monarch.

In the interest of the King himself, it may be wise to examine courageously the practical aspects of the relations between the King and his Cabinet, in the light of the fact that government must be in his name and not upon his authority. A king in slavery to his desk is not what his peoples need. In general it might be possible to emphasise the imperial rather than the local functions of the King, even in the United Kingdom. The Regency Bill does indeed make provision for carrying on the royal duties in the case both of incapacity and of absence from the United Kingdom. It might even be found possible to go further and to provide for some continuous exercise of certain of the King's duties by deputy in the United Kingdom, even while the King is present there, with the object of setting the King himself as free as possible for action in his imperial capacity, as the symbol of the free association of the members of the British Commonwealth of Nations.

BLINDNESS IN INDIA

Mr. T. N. Siqueira has an informing article on the above subject in the July number of the *New Review*. He is firmly of opinion that much of the blindness in India can be prevented by a simple timely lay education of the public. The figures which he has taken pains to collect are instructive:

The Census of 1931 revealed 601,370 totally blind persons (284,741 male and 316,629 female) out of a population of 353 millions, i.e., 170 per 100,000. These figures must be doubled or even trebled if we may trust the re-survey made in certain districts of the Bombay Presidency and of the United Provinces by trained enumerators who discovered that many truly blind persons had either been hidden from the Census officials or not been correctly diagnosed by them. The Census also shows that blindness is common among the poor who live in insanitary surroundings and rare among the rich and educated. It is more prevalent in Rajputana, the Punjab, and the United Provinces, which respectively have 386, 245 and 291 per 100,000 than in the greener, shadier and less windy and dusty provinces of Assam, Madras (especially the fertile East Godavari, Tanjore and South Canara Districts) and Bengal, which have an incidence of only 97, 87 and 72 per 100,000. More women are afflicted than men, partly because their average span of life is longer and partly because they spend more time in dark and smoky rooms and bending over uneven kitchen fires, live in *purdah*, use eye-cosmetics, etc. Between the ages of 15 and 20, however, women seem to have better eyes than men—perhaps the matrimonial season demands greater reticence about physical defects than the post-climacteric. Between 30 and 35, the proportion of blind men is 100 per 100,000, and of blind women 93; at 50, the figures are 355 for men and 499 for women; above 60, they are 1,257 and 1,626. The influence of occupation on blindness is seen in its high incidence among *chamars* (cobblers), *durjies* (tailors), and workers in tin and lead, and in the comparative immunity of agriculturists and other open-air workers.

The writer then gives the figures for European and other countries and points out that the difference between the incidence of blindness in Europe and India is due to several general factors, like education, health and sanitation, food and lighting as well as to the development of eye-hospitals and preventive agencies. Is blindness then preventible?

On a modest estimate, 50 or 60 per cent. of the blind need never have been so. Egypt, which had 1,223 totally blind persons per 100,000 in 1917, had only 776 in 1927, and the improvement was entirely due to the work of the Egyptian Ophthalmic Service.

A study of the causes of blindness will show how far they can be eliminated and blindness thereby prevented. With the exception of cataract, which is a disease of old age (this accounts for the steep ascent of the blind curve after the age of 40 in both men and women) and is brought on by a hot and dry climate and by decreasing vitality, all the other causes of blindness are directly or indirectly preventible. But the indirect causes of blindness are more important than the direct. For blindness, as Dr. Jackson says, is "the summing up of strain, injury, and disease that has gone before".

The chief indirect cause of blindness and the greatest obstacle to its prevention is ignorance, which brings in its train apathy, neglect, superstition, dirt, unhygienic habits, credulousness and unreasoning conservatism.

Next in importance comes poverty, which keeps 75 per cent. of India's 353 millions in what Sir Robert McCarrison called the 'twilight zone of nutrition', ready to fall a prey to any passing epidemic and always liable to deficiency diseases.

Though the want of sufficient wholesome food is a predisposing cause of disease in general because it lowers vitality and resistance, it is especially the cause of Keratomalacia (softening of the cornea) which, according to Lt.-Col. Wright of Madras, is the greatest single cause of preventible blindness in India. This disease is more prevalent in the rice-eating provinces of Madras and Bengal than in the wheat-and-milk-fed Punjab. As the Madras Census Report of 1931 says, 'it is really a multiple deficiency complex in which ophthalmic features, however noteworthy, are but localised signs', and seems to be due to a deficiency of the fat-soluble Vitamin A in the diet. It is only by providing India with a more nourishing dietary that Keratomalacia can be prevented.

This is not merely an economic problem. It is also a matter for education of the masses as to the kind of food to eat.

THE VALUE OF INDIAN POLITY

Mr. K. V. Ramasami writes in the July number of the *Twentieth Century* an instructive article on the value of past Indian polity—ancient, medieval and post-medieval. He shows that India, prior to the arrival of the British, has had a rich and varied political growth and development approximating in quality and evolutionary value to that of the West—European peoples. India has been politically active and progressive through the ages, evolving new political forms.

Adverting to India's achievements in democracy, "the higher and culminating type of polity" as he calls it, he gives a very striking account of the instances found in Indian history:

The Samghas were the first great types to develop; they overspread the whole of Northern India and numbered 81 according to Dr. K. P. Jayaswal, though the figure seems to include a few states as to whose republican character the evidence is not quite complete. They were politically articulate for a long period, roughly between 600 B.C. and 323 B.C., and a few of them, more powerful than the rest, passing through Greek and Kushan attacks, survived to the 4th century A.D. when the arm of the Imperial Gupta laid them to rest. They developed elaborate constitutions, comprising elected presidents and generals, large councils and ministerial officers, armies and courts.

In the Middle Ages when country-states had arisen, democratic institutions flourished among two peoples, the Rajputs and the Dravidians. The Rajputs, in their numerous states, big and small, developed a diarchic form of government wherein one half—the war and foreign departments, regulation of feudal fiefs, etc.—was carried on by the king assisted by a council, in which the vassals sat and a minister chosen from the latter, while the other half was carried on in the usual Indian manner with appointed officers, Bakshi, Suratnama, etc. In the Dravidian kingdoms, the Central Government consisted of a king and councillors—a purely non-constitutional body—and the local government comprising almost all departments of state—judicial, fiscal and administrative—was carried on by popular assemblies in villages and districts. These two peoples, the Rajputs divided into a number of kindred and co-existing states, and the Dravidians forming a larger, somewhat unitary kingdom, of course, with great gaps in territory and time, under the successive

suzerainty of the Pallava, Chola and Naik kings, had a continuous and growing political life during the entire medieval period, say from the 7th century A.D. to the 16th, and their semi-democratic institutions had full play and even a kind of growth through this period.

In the post-medieval period, the Sikhs, a race allied to the Rajputs, established a republican type of government with a large national assembly (*gurumatta*) and an elected leader and council, serving respectively as the deliberative and executive organs of the state, which flourished well-nigh for a century.

He describes their historical importance as follows:

Their persistence over large areas through medieval and modern periods, their filiation to ancient Vedic polity... and their causal relation to great cultural epochs as during the Samgha period and among the Dravidians, invest them with first class importance in our history. And they may have value even to the student of general history inasmuch as they form the only historic group of democratic polities of a distinct and indigenous character—known to the world outside Western Europe and its colonies ancient and modern.

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THE PORTUGUESE TRADE WITH INDIA

For many years the Portuguese had a monopoly of the trade with Gujarat and Hindustan and made large profits from it, as can be reckoned from the important colonies, towers and fortresses of Daman, Diu, Goa, etc., which they had built at great cost. Mr. W. H. Moreland, writing in the latest number of the *Journal of Indian History*, says that

the Portuguese imported various European goods—lead, tin, vermilion, quicksilver, many woollen cloths, coarse and fine; also ivory, sandalwood, pepper, cardamoms, small quantities of cloves, porcelain, Chinese silk-stuffs, cinnamon, cocoa-nuts and coir, or rope made of cocoa-tree fibre; also various curiosities—golden cups, drinking vessels, dishes, etc., very skilfully inlaid with precious stones and pearls, and many diamond and other rings, very finely set with various precious stones. For returns, they carried to Goa, to load the carracks which sailed annually for Portugal in January, or at latest February, various kinds of cloths, cotton, calico, some indigo, saltpetre, lac, sugar, quantities of preserves and myrobalans, various handsome stitched quilts and hangings for beds, writing desks very neatly and exquisitely made. They also purchased in Cambay and Surat much melted butter in leather pots or bales, assafoetida, opium, cummin, mustard seed, cotton and cotton yarn, which they despatched to Malacca, Macao and China, getting not less than two or three profits, whereby they advanced greatly in wealth and power notwithstanding much loss of ships and great injury at various times, particularly on the coast of China and in Japan. But since 20 or 30 years ago, the English and Dutch Companies arrived with their factories and traded in Gujarat, Hindustan and Persia through the efforts of the servants of the said companies—Portuguese trade has greatly declined and has in fact been abandoned for fear of the Companies' ships, which they have indeed often attacked but with discredit and no small loss. Now they come yearly to Cambay and Surat with only some foists and frigates for the necessary pursuit of their traffic in the southern part of India, bringing as cargo the goods already enumerated for the Malabars. For returns, they buy some cloths, coarse and fine, silk stuffs, and other goods of less value, with which they return in January or February to Diu, Daman, Chaul, Mascat and Goa.

Mr. Moreland has drawn largely from the writings of Johan Van Tuist, who flourished at the period of which he writes.

THE MESSAGE OF CHAITANYA

"Sri Chaitanya demonstrated in his life that religion is not in books, not in learned discussions, not in temples—no, not even in images nor in any pompous ceremony nor in any grand spectacular procession, but that it dwells in the human heart like an indescribably lustrous diamond in free effulgence of Divine glory and love—" thus says Mr. Kumud Bandhu Sen in the July number of the *Prabuddha Bharata*. But did Sri Chaitanya preach any truth which was hitherto unknown? No. He demonstrated in his every-day life how to live as a householder and as an ascetic, or in other words, how to serve God and man.

Some of the incidents of his life and utterances reveal the deep philosophy underlying his entire being in its different stages of realisation of his goal. In fact, his whole life was tuned to the teachings of the *Geeta* and *Sreemad Bhagavatam* as interpreted by Sreedhar Svamipad, who was one of the Jagatguru Sankaracharyas of the Puri Gobardhan Math. It is to be noted that these were the very teachings of the great Sri Krishna who is looked upon by the Hindus as the veritable incarnation of Divinity in all its different phases inculcating the *summum bonum* of life. His own life was a demonstration of the teachings of the *Geeta*, finding full play and expansion for culture on the practical side of spiritual attainment so vehemently stressed in the *Sreemad Bhagavatam*.

Chaitanya gave to the world a message of love. God plays through love, and creation, according to him, is nothing but His play of love.

This is religion, this is what is called spirituality. The burning ray of love reveals the secrets of God who is unknown and unknowable. Human soul can just enjoy Him through five different classes of emotions known as *Santa* or peace or bliss, *Dasya* relation between master and servant, *Sakhya* relation between two friends, *Vatsalya* or parental love and *Madhur* or sweet relation between a man and his devoted wife—the same to be met with in this world. According to the Vaishnavas, man may attain his object by cultivating one of the five relations or of the last four in particular, although the palm is given to the last in the list. Here it is all sweet, full of life, full of strength and full of bliss. There is no bar against sect, colour or creed in the path of Truth and Love. It harmonises all jarring notes of existence.

CHAITANYA TO VIVEKANANDA. Price Re. 1-8. To Subscribers of the *Indian Review*, Re. 1. Available of G. A. Natesan & Co., George Town, Madras.

INDIAN STUDENTS IN BRITAIN

Indian students in the Universities of Great Britain and Ireland have just started a Federation of their various societies with a view to closer contact and co-operation. In the first issue of the journal of this new organisation, *The Indian Student*, is a message from G. Bernard Shaw, which says:

Instead of bringing together Indian students in England or any other Western country, and promoting contact between them, the Federation should impress on them that the student, instead of trying to make a little India in England by associating with Indians, should make a solemn vow never to speak or to meet any Oriental. If he returns to India exactly as he came, he might just as well have preserved his caste and stayed at home. What he comes here for is Anglicisation, and the more complete it is, the more useful he will be when he resumes his nationality. Even those who dislike English culture and object most strongly to the Anglicisation of India cannot know too well what they are repudiating.

Pandit Jawaharlal Nehru has sent the following message to the same Magazine endorsing Mr. Shaw's advice and emphasising this objective, laying stress on the desirability of Indian students developing contacts with non-Indians and of trying to understand the spirit of European culture. But, he adds

this emphasis, right as it is, does not in any way lessen the desirability of Indians who go abroad meeting each other, co-operating with each other, and acting together whenever such joint action is called for. Indeed, Mr. Bernard Shaw himself approves of your aims which necessitate joint action. This joint action can only come if you have an organisation which brings Indian students together to discuss among themselves their common problems. These problems are the problems of Indian students abroad; even more they are the problems of India and the world. Indian students do not give thought to these problems during their studies abroad, they do not learn much, and they return to their mother country with vacant minds, or minds which are of useless lumber, for which there is no demand in his country. I welcome, therefore, the attempt to organise Indian students abroad.

HINDI SAHITYA SAMMELAN

Under the caption "Not a Organisation", Mahatma Gandhi wrote the *Harijan*:

A correspondent who is working in Simla writes that there is a suspicion that the Hindi Sammelan is a political organisation with Muslim tendencies. Having been twice its President I can unhesitatingly say that it is a non-political organisation. It has Rajas Maharajas as its patrons. It has many non-Congressmen who are identified with it. R. and Maharajas often attend the sessions. Highness the Maharaja of Baroda has been one of its Presidents. So far as I know it has no anti-Muslim tendencies. I could not have presided if I had suspected any. I hope that anti-Muslim is not meant anti-Urdu. Many use anti-Urdu and anti-Muslim as synonymous terms. But that is a superstition. Urdu is the common language of many Hindus and Mussalmans in the Punjab, Delhi and Kashmir. It is also significant that at the session of the Sammelan held in Indore in 1935, it defined Hindi to mean that language which Hindus and Muslims of the North spoke and wrote either in Devanagari or Persian script. I hope, therefore, that even if anti-Muslim has been used in the sense of anti-Urdu, the suspicion to which my correspondent refers will be dispelled.

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PRIMARY EDUCATION IN ENGLAND

Education in England is compulsory for all children between the ages of five and fourteen, although unlike other countries parents are not forced to send their children to state schools, says Mr. Dharam Yesh Dev writing in the July number of the *Modern Review*. The Infant School in England is quite different from our schools. Mr. Dev says:

The first compulsory stage of elementary education is the Infant School for the 5 to 7 age group. Here the children learn the first great lessons of life. . . . "Manners Maketh Man," Health, Cleanliness, and the three R's.

Here things are not in the old fashioned way. Hours of desk sitting do not stunt and deform the children of England. Each child has its own table and a little arm-chair. Things have been arranged in such a way that no child of five to seven in a newly built school will ever sit at a desk again. And no child sits still for more than twenty minutes at a time.

Every day new ways are tried and new experiments are carried out in the schools. The methods are such that India can easily copy to her advantage. About the working of and teaching in schools, the writer says:

They (the teachers) do not teach things in a way which children find dull. Arithmetic is no longer a bugbear. It has become a game. The children play with blocks and put two and two together and make four. No longer have they have to cram, "twice two four", not knowing what it means.

Another part of the curriculum is the teaching of rhythm. Children have their own "percussion bands". Each child beats his drum in unison with his fellows under the conductorship of the school mistress. There is no actual music, only rhythm. Tunes come later on.

There are no more "duffers" and "dunces". In old days there were 'bright children' and dunces. The brightest boys were encouraged and the less bright neglected. In many cases this was carried too far and instead of helping the dull child, this shameful neglect ruined him for the rest of his life. Now there is an occasional reshuffle at or about the age of eleven, and the pupils are divided so that the dull ones go to special schools where they will really learn, because they are only taught things within their capacity.

The problem of grouping the children according to age and ability is one of the greatest problems presented by the elementary schools. The fundamental principle on which this is done is that the "backward pupil must not be allowed to slow down the class, the forward pupil must not set too fast a pace". Much effort has been spent on this problem. Most of the Elementary Schools in London are organised on the basis of the Hadow Report's recommendations. After ten years of experimental work, already there is evidence that children are receiving a fuller and more practical education.

THE DEAD-LOCK

The gravest moral problem has been raised by the Indian dead-lock over the New Constitution, writes Mr. C. F. Andrews in the *British Weekly*, and while the issue is still in suspense (the dead-lock has since ended) it will be well to consider where the crux lies; for the British Parliament still has the final control of Indian affairs:

The Congress is demanding a racial treatment for Indians no less respectful and considerate than that given to the Boers and Britons in South Africa, or to the French and British in Canada. The leaders such as Gandhi and Nehru will never admit for a moment that Indians should be treated in any way inferior to Europeans. In everything that may be proposed in the future, this should be taken as axiomatic.

It is, perhaps, too wide an assumption to make, continues Mr. Andrews,

but 33 years' residence in the East has taught me to believe that if once this arrogance of the "white" race could be overcome and we could treat Indians to-day in the same manner that we treated Boers and Britons 30 years ago in South Africa, all other difficulties might be removed and a settlement might be reached. But if, at the present time, we insist on our own "white" race prestige and argue about whether the Viceroy might first ask Mr. Gandhi, or Mr. Gandhi ought first to ask the Viceroy, we shall never get any further forward.

Mr. Andrews concludes characteristically:

We are followers of One Who said these words to us for our example: "The Kings of the Gentiles rule over them and their authorities take the name of 'Benefactors'; not so with you. He who is greatest among you must be like the youngest, and he who is chief like a servant. Which is the greater, guest or servant? Is it not the guest? But I am among you as a servant."

When we have learnt that prestige, the Indian problem can be easily settled.

IDEALISM OR REALISM?

Mr. Bisvanath Bhattacharya, writing in the June issue of the *Calcutta Review*, says that the traditional antagonism between Idealism and Realism which dominated almost the whole of the Eighteenth and Nineteenth Centuries can by no means be supposed to be on the wane. He says:

On the contrary, the same feeling—if not something worse—is still prevailing, perhaps, in a subtler and more systematic way through several writings and magazine discussions. One wonders whether the two doctrines really belong to two opposite poles as both the parties seem to profess. How can thought go into the two opposite extremes? The one or the other way of thinking must totally, or both must partially, be false. An impartial thinker necessarily pauses to examine the origin and growth of such a protracted contest between the two rival schools. And if he honestly pursues his search, he is bound to detect a defect that lies unnoticed or hoodwinked by the interested parties. The truth may, however, be—as it often does—between the two extremes. To be it our hope that any bias or partisan spirit may not obscure our sight which will let the truth elude our grasp.

An Idealism that ignores nothing—not even the objects that poetic intuitions reveal and which are generally looked down upon as idle fancies of a crazy brain—is surely more comprehensive than what Realism really claims to be.

It is now evident that all these disputes and differences have their roots in a sad confusion—a confusion between epistemological and metaphysical idealism. The dualism in epistemology which is indispensable does not mean metaphysical dualism. Epistemological dualism may not, and in truth cannot, stand in the way of a monistic idealism. Realism may be opposed to epistemological idealism; but it cannot have any opposition to a true idealism. The problem of knowledge is a pseudo-problem. With Pringle-Pattison we say: "The so-called epistemological problem which obsesses modern philosophy, from Descartes and Locke to Kant and Spencer and the most recent magazine discussions—this problem with all the varieties of subjective idealism, agnosticism, phenomenalism, and sceptical relativism to which it has given rise, depends upon the presupposition of a finished world as an independently existing fact, and an equally independent knower, equipped from—heaven knows where—with a peculiar apparatus of faculties. This subjective apparatus, brought to bear upon the foreign object, colours and distorts it by investing it with its own subjective peculiarities, and so the mechanism of knowledge inevitably defeats its own purpose."

HOW TO GET POLITICAL POWER?

Mr. Bertrand Russell writes in the course of an article in the current number of the *Political Quarterly* that the methods of acquiring political power in the modern world are essentially the same as they were in ancient Greece and Rome. He takes the cases of Hitler, Mussolini and Stalin, the three most powerful individuals in Europe. They had no 'initial advantages of birth or fortune or education'. But all of them owe their success to 'a combination of the qualities of the demagogue, the wire-puller and the gangster'. He points out that the requisites of success are:

"An important discontented class; a persuasive tongue, by which to make the discontented believe you will right their wrongs; skill in organising a party and a private army; ruthlessness in seizing and holding power by bloodshed and treachery. Having achieved control of the machinery of the state, you need only regulate propaganda and the press, teach children to regard you as more or less divine, feed the army well, and keep an immense secret service to nose out every whisper of disaffection. You will then be secure against everything except defeat in war."

INDIA IN PERIODICALS

MOHENJO DARO: THE MOST IMPORTANT ARCHEOLOGICAL SITE IN INDIA. By Rev. H. Heras, S.J. [Journal of Indian History, April 1937.]

INDIAN SHIPPING. By G. Mehta. [The Calcutta Review, June 1937.]

THE REIGN OF LAW IN THE RAMAYANA. BY V. Narayan. [The Triveni, June 1937.]

THE LAST SACK OF CHITOR. By Shri Ram Sharma. [The Twentieth Century, July 1937.]

THE INDIAN FILM INDUSTRY. By Mr. H. C. Mukherjee. [The Landholders' Journal—Coronation Number.]

THE BEAUTY OF THE TAJ

Many have written about the Taj Mahal, one of the seven wonders of the world. To the *Modern Student* for July Prof. K. S. Cheriau contributes an article describing the construction of the Taj.

The composition of the Taj is really quite simple. There are only two main elements or themes: arches and domes. The exactitude of the curves of arches and domes is itself a wonder; if they were varied by a hair's breadth they would not be so good.

Advancing along the central avenue, we mount the great platform 18 feet high upon which the building stands. In the Central Chamber under the dome are the cenotaphs of Shah Jehan and Mumtaz Mahal. Again as Ferguson puts it: "No words can express the chastened beauty of that Central Chamber seen in the soft gloom of the subdued light that reaches it through the distant and half closed openings."

Surrounding and radiating from the Central Chamber are eight smaller domical areas or chapels, giving a variety and organised complexity of vista.

TIGERS IN INDIA

We have received a copy of *Indian Wild Life*, the official organ of All-India Conference for the preservation of wild life (Butler Palace, Lucknow). The latest number contains among others an article on Tigers. The writer says:

Sportsmen in India usually refer to tigers as "game killers" or "cattle lifters", the former preponderating; and though both types belong to the same species (*Felis tigris*), their characteristics differ in relation to their mode of living and diet.

The former frequent heavy jungle, and though preying almost exclusively on game, such as deer, antelope and wild pig, are not averse to an occasional meal of beef, this being usually procured when cattle wander into dense forests to graze; or, perchance, the tempting offer of a live bait is presented in the form of a *hela* (young buffalo). Limiting their activities principally to the pursuit of game, the victims of this class of tiger are seldom come across and, as a result "game killers" feed and live unmolested by man except when, at rare intervals, organised shoots take place.

As a whole, "game killers" live contented lives. They avoid man, as all wild creatures naturally do, for fear of capture or molestation at his hands; but, when occasionally encountered, exhibit no undue symptoms of fear or signs of aggression. They have sleek, well-nourished bodies, and, accustomed to confining their wanderings to dark forests, their coats assume a rich red colouring.

"Cattle lifters" on the contrary, due to their predilection for beef, are habituated to perambulating the more open and sun-lit scrub and grass jungles on the borders of cultivation. Consequently, their coats display lighter shades of colour, thereby exhibiting an almost perfect example of Nature's scheme of protective colouring; while their more sedentary existence, which consists of seeking and lying in ambush for village cattle, tends to make them massive in body and cumbrous in movement compared with the more active "game killers". On the other hand, accustomed to living in almost daily close contact with man, whom it is necessary to avoid, they are forced to adopt the more subtle methods of cunning and stealth.

YOGA AND SCIENCE

"Science and yoga are inseparable," says Swami Sivananda in the June number of the *Suddha Dharma*. The Swamiji continues:

Science and religion are inseparable. Science is a part of religion. Science and religion are necessary correlatives. Scientists are also monists in one sense. They also emphatically declare that there is only one thing, viz., matter or energy. A yogi tries to control the mental forces, whereas a scientist tries to control the physical forces. This is all the difference between a yogi and a scientist. A scientist is also an unconscious Raja-Yogi, but his mind works in external grooves.

Scientists have to learn many things from the seers of the East. The Swamiji concludes:

The intellect is a frail and finite instrument. The deductions from various theories have not given us perfect illumination. We are still groping in darkness. We are open to correction. Salutations and adorations to that greatest of Mathematicians: Salutations to the Lord of the Universe. May He open our inner eyes of intuition!

He who dwells within this electron or atom, who is within this electron or atom, whose body this electron or atom is, whom this electron or atom does not know, who rules this electron or atom from within is thy Self, Inner Ruler, Immortal. It is this science of Yoga alone that can help man to unfold his latent divinity and realise his inner Self, the basis or source for this world, body, mind, electron, atom and all sciences.

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

PANDIT NEHRU ON THE SITUATION

Pandit Jawaharlal Nehru, Congress President, has issued a statement on the situation created by the formation of



Congress Ministries in six Provinces and suggests that meetings be held all over India, on August 1, to explain to the masses the implications of the Wardha decision. Many Congressmen, he says,

view this situation with a measure of apprehension, many others expect great things out of this change. Both these reactions are natural.

Some fear unknown pitfalls, others look forward to an easy march. But all of us, who have deemed it a privilege to serve our country and our people through the Congress, have loyally accepted the Working Committee's decision and, in accordance with the traditions of our great organisation, kept faith with each other. . . .

It is incumbent on us to go to the masses and explain to them what has happened. They must understand that while there is this great apparent change on the surface, the old conflict between Imperialism and Nationalism continues and in this conflict strength comes to us from them and not from high office.

And those of our comrades who are in office to-day and who deserve every help and sympathy from us in the arduous and responsible work they have undertaken, will only work effectively if the masses are vigilant and press forward Congress demands.

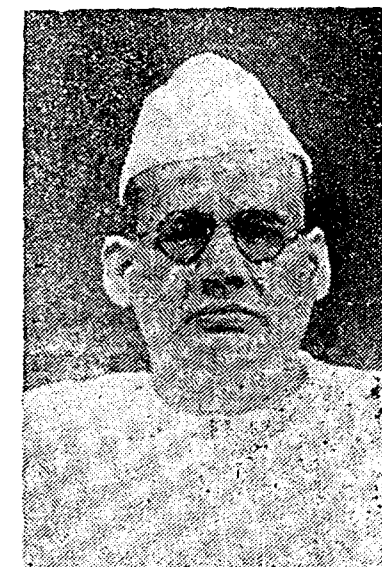
TASK BEFORE MINISTERS

Writing in *Harijan* on the work of Congress Ministers, Mahatma Gandhi says:

So far as I can see, vast opportunity is at the disposal of the Ministers in terms of the Congress objective of complete independence if only they are honest, selfless, industrious, vigilant and solicitous to the welfare of the starving millions. No doubt there is great validity in the argument that the Act has left to the Ministers no money to spend for nation-building departments. But this is largely an illusion. I believe with Sir Daniel Hamilton that labour and not metal is real money. Labour backed by paper is as good as, if not better than, paper backed by labour.

Gandhiji observes that

the Ministers have the whip hand so long as they act within the four corners of the Act no matter how distasteful their actions may be to the Governors. It will be found upon examination that so long as the people remain non-violent, Congress Ministers have enough freedom of action for national growth.



MR. SHRI KRISHNA SINHA
Prime Minister of Bihar.

PANDIT PANT'S DECLARATION

Addressing the Secretaries, the U. P. Premier Pt. Govind Ballabh Pant said among other things that they should realise that a change from the bureaucratic form of government to a democratic



PANDIT G. B. PANT

Premier of the United Provinces.

form of government has taken place. People should be made to feel now that it was their own Government.

The Services should respect the tricolour flag and carry out the policy of the political party in power with loyalty and zeal.

Pandit Pant declared that civil liberties would be assured to the people whether they were pro-Congress or anti-Congress. There will be no more police reporting of political speeches. That energy would be diverted into beneficial channels.

THE CONGRESS GOAL

Reiterating that the Congress goal was complete independence at a big gathering at Poona on July 19, Mr. Abdul Kalam Azad said that acceptance of office did not mean its abandonment.

We are pilgrims on the path to freedom, journeying with relentless determination and if we falter on the road, tarry or even stop for a time, it is only to rest and recoup our energies so that we may continue the journey with greater vigour. Let none mistake the rest-houses on the road-side for the haven of freedom which is our goal.

SIRDAR ON OFFICE ACCEPTANCE

Speaking at Poona, immediately after Mr. B. G. Kher formed the Bombay Congress Ministry, Sirdar Patel said:

We have shouldered the responsibility of the Provincial administration in order to see what power lies in our hands and we have to measure our strength. The rule of the Congress will be the rule of justice, and the responsibility of our Ministers will be to safeguard the interests of the minorities. The Congress has entered office to combat the New Constitution.

Mr. Patel added:

God will not be able to work this Constitution. To draw benefit from this is as difficult as to draw oil out of sand. All items of expenditure have been shifted on to us without the sources of income. But the unity achieved in the Congress ranks is the minimum gain from the three months' discussions.

SIR WAZIR HASAN'S APPEAL

Sir Syed Wazir Hasan addressing the students at Bareilly said:

The least you can and should do in order to express your determination is to join and strengthen the only political organisation in this country, namely, the Indian National Congress, and persuade others to do the same in as large numbers as possible and annihilate all communal differences of castes and creeds.

MR. V. V. GIRI ON THE SERVICES

Speaking at a public meeting at Berhampur on July 20, the Hon. Mr. V. V. Giri said:

A change of attitude must come among the officials of all departments. All policemen must now feel that they were Congress volunteers and must help in the speedy advent of Swaraj. Every village officer must feel that he was a Congress volunteer and must so subserve the interests of the masses in the villages that there would come about a peaceful but effective revolution in their mentality so that the day of Swaraj might be brought nearer.

MR. B. G. KHER ON HIS WORK

Addressing a huge meeting held at Poona on July 19, to congratulate the Congress Ministry, Mr. B. G. Kher declared:

I may be the Chief Minister of the Government, but I claim to be the chief servant of the people. . . . Congressmen taking office does not mean that we govern and rule so much as we work and serve.

CONGRESS CABINETS

The following is the personnel of the Congress Cabinets in the six Provinces with Congress majorities in their Legislature:

MADRAS PRESIDENCY

Mr. C. Rajagopalachariar.—Chief Minister, Police and Finance Departments.

Mr. T. Prakasam.—Revenue Department.

Mr. Yakub Hasan.—Public Works Department.

Dr. P. Subbaroyan.—Education and Legal Departments.

Dr. T. S. S. Rajan.—Public Health Department.

Mr. V. I. Munisami Pillai.—Agriculture and Rural Development Departments.

Mr. V. V. Giri.—Industries and Labour Departments.

Mr. S. Ramanatha Pillai.—Administration Reports and Public Information Department.

Mr. K. Raman Menon.—Courts and Prisons Department.

Mr. B. Gopala Reddi.—Local Administration Department.

CENTRAL PROVINCES

Dr. N. B. Khare.—Chief Minister, Home Affairs, which includes Police, Jails and General Administration.



DR. N. B. KHARE

Premier of the Central Provinces.

Mr. Mohammad Yusuf Shareef.—Law.
Pandit Ravi Shanker Shukla.—Education.
Durga Shanker Mehta.—Finance.

Pandit Dwarka Prasad Mishra.—Local Self-Government.

Mr. Purshotam Rao Gole.—Revenue and Excise.

Mr. R. M. Deshmukh.—Public Works Department.

BIHAR

Mr. Shri Krishna Singh.—Chief Minister, Education and Local Self-Government.

Mr. Anugrah Narain Sinha.—Land Revenue, Finance and Development.

Dr. Syed Mahmud.—Law and Order.

Mr. Jaglal Chowdhury (Depressed Class).—Agriculture, Labour and Unemployment.

BOMBAY PRESIDENCY

Mr. B. G. Kher.—Chief Minister, Education, Police Reform and Labour.

Mr. K. M. Munshi.—Law and Order,
Dr. Gilder.—Public Health and Excise.

Mr. Nurie.—Public Works.

Mr. Latthe.—Finance.

Mr. Morarji Desai.—Revenue.

Mr. L. M. Patil.—Local Self-Government.

UNITED PROVINCES

Mr. Gobind Valabh Pant.—Home, Law and Order and Finance.

Dr. Katju.—Justice.

Mr. Rafi Ahmed Kidwai.—Industries.

Mrs. Pandit.—Public Health.

ORISSA

Mr. Biswanath Das.—Premier, Home, Finance and Education.



MR. BISWANATH DAS

Premier of Orissa.

Mr. Nityanand Kanungo.—Revenue, Local Self-Government, Public Works and Health.

Mr. Bodhrum Dubey.—Law and Commerce.

MR. YAKUB'S ADVICE TO STUDENTS

Opening the Students' rally at the Crescent Hall in Triplicane, Madras, the Hon. Mr. Yakub Hasan, Minister for Public Works, Madras, gave wholesome counsel to the students:

Students who had been studying history should realise that they were living at a time when history was being made in India under their very noses. By behaving in a manner which befitted a great nation—a nation that was feeling that it was on its own legs as far as the Provinces were concerned—they should play their part as students. They should develop a nationalist spirit in them to a larger extent. Every one of them should feel that he was expected to so acquire knowledge that when he finished his student career, the moment he was out of the college he would be able to take part in the service of the country.

He pleaded for a national outlook and said:

The rights that Muslims demanded were their rights as citizens of India and not on account of any religion they professed. When the Indian nation was free, Muslims were bound to get their share. All that was necessary was that they should watch that their rights were in no way overlooked. He was sure that in the national government which had been inaugurated now, all people would feel confident that nothing would be done on the part of those who were placed in great responsible positions to shake the confidence of any section.

The Minister for Public Works has no doubt that the New Congress Government will have its full term of life for its programme of work and justify itself by its achievement.

THE LATE PROF. CORLEY

We record with deep regret the death, on the 13th of last month, of Professor F. E. Corley of the Madras Christian College and a valued contributor to this *Review*. The name of Prof. Corley always invokes memories of the Madras Christian College. So much had he identified himself with that institution that he effaced self during the 31 years he served higher education in South India.

REORGANISATION OF EDUCATION

The Madras Government have issued a *communique* containing proposals aiming at a thorough overhaul of their educational policy.

The proposals which are not final and on which constructive criticism is invited, deal with all branches of education and make radical changes at the elementary and secondary stages.

The co-operation of the Universities is invited to stop the undesirable rush for higher education, and a scheme has been evolved to check this tendency by providing for vocational training, by making the secondary stage more complete in itself and by providing a number of examinations before a student can finally be accepted for degree courses.

THE MADRAS MEDICAL COLLEGE

Rao Bahadur Dr. A. Lakshmanaswami Mudaliar, acting Superintendent, Government Hospital for Women and Children,



DR. A. LAKSHMANASWAMI

Egmore, is appointed Principal, Madras Medical College. He is the first Indian to be appointed to the post.

RELEASE OF THE DETENUS

A categorical denial of the suggestion that the apparent delay on the part of Ministers in making definite and final pronouncements in the matter of detenues had been due to some disagreements between himself and his Ministers was made at Dacca on July 20, by the Bengal Governor when replying to a joint farewell address:

There has been no such disagreement, said His Excellency, and I cherish the hope and belief that no such disagreement will in fact arise. His Excellency did not propose to amplify or interpret what his Ministers had said upon the subject and, in fact, with the session of Legislature so near at hand, it would be doubly inappropriate for him to make now any detailed statement of the kind which it would be eminently fitting for the Ministers to make them.

We have to decide upon exactly the same material and we share the natural desire that the enforcement of emergency measures involving preventive detention without the normal legal process and various other abnormal restrictions upon personal liberty should be brought to an end as soon as due consideration for public safety will allow. I would, however, ask you to bear in mind that the responsibility which is in no way ousted or undermined by the existence of special responsibility on the part of the Governor; that responsibility with which the Ministers are charged requires and justifies on their part thorough and conscientious examination of the whole matter. Such examination they have been engaged in making, and I would ask you all in fairness to await its result.

BOMBAY GOVT. AND DEPORTATION

The Government of Bombay have cancelled the deportation orders served under Section 3 of Act 3 of 1864 on 18 persons belonging to different Indian States in connection with their political activities. The Chief Secretary to the Government of Bombay, in the course of a letter to the General Secretary of the All-India States People's Conference, says that His Excellency the Governor had agreed to cancel the deportation orders served on these persons.

CORRUPTION IN JUDICIARY

In pursuance of his drive against corruption, the Chief Justice of the Lahore High Court, Sir Douglas Young, has taken drastic steps to punish guilty officials. Two clerks of the High Court were dismissed last month, and one was punished by permanent reduction of grade. Two official receivers were suspended and their cases have been handed over to the Police.

Definite allegations of corruption have been made by responsible persons against certain District and Subordinate Judges and investigation is proceeding.

The Chief Justice has set up a new department in the High Court to investigate and deal with all complaints received against the judiciary, bar and subordinate staff. He appeals to all those interested in honest administration of justice to assist him by giving the information they may possess against corrupt officers.

THE EDITOR OF *ADVANCE*

Brojendra Nath Gupta, Editor of the *Advance*, who was found guilty by Mr. R. Gupta, Chief Presidency Magistrate, Calcutta, of sedition in connection with an article which appeared on May 5, entitled "India and the Coronation" was sentenced to six months' rigorous imprisonment and a fine of Rs. 500 or in default three months' further imprisonment.

MR. YUSUF MEHERALLY

The Madras Government have issued the following *communique* dated July 20:

As the Government are satisfied that Mr. Yusuf Meherally, who was convicted to six months' imprisonment for disobeying the order of the District Magistrate, Malabar, under Section 144 Cr. P.C., may now be released without prejudice to the peace of the Province, they have been pleased to order under Section 401, Cr. P. C. that the whole of the sentence of imprisonment imposed on him be remitted and that he be set at liberty forthwith.

NATIONALISATION OF INSURANCE

The *Indian Insurance Journal* publishes an article on the above subject by Mr. Hemanta Kumar Sarkar. In India where half the population are engaged in agriculture, it is difficult to introduce group insurance. For group insurance will benefit the labourers. Pleading for mass insurance, the writer says:

The State is the largest employer in India. It is the primary duty of the State to look to the advantages of its citizens first. The vast labour and peasant population of India are for the present without the blessings of insurance. Only a fortunate few of the wealthy classes can reap the advantages now. The unemployed millions go without any doles or protection against death.

The financial strength of a peasant is so weak in India that even an insurance of Rs. 100 per head is unthinkable. If legislation for compulsory insurance is passed, the peasant will be the most hard hit though most benefitted. The Union Boards might be used as the agencies for effecting this sort of insurance, and the State ought to introduce a scheme of subsidy to these Boards for popularising insurance amongst the masses.

In England, there is State aid for those who have lost employment besides old age pension, etc. In India, the statistics for unemployed have never been collected.

Unemployment insurance is still an unthinkable project. For an agricultural country like India, insurance of cattle and agricultural crops is another great necessity, which cannot possibly be taken up by any private enterprise and must rest on the State.

India had found her unemployment insurance in the joint-family system which is now gradually breaking up on account of modern conditions of life. Insurance habit is no doubt growing day by day, but if it goes on in snail's pace like this, we shall have to wait till doomsday to have all heads, rich and poor, insured.

THE ORIENTAL'S RECORD

New sums assured in the Oriental in 1936 passed 10 crore mark, i.e., 56,296 policies for Rs. 10,26,80,496, the increase being Rs. 1'36 crores and premium income is now just under three crores. The total sums assured in force are Rs. 65½ crores. In respect of new business, the Oriental now stands tenth among companies incorporated within the British Empire.

THE NATIONAL'S PROGRESS

The thirtieth annual report of the National Insurance Company, Ltd., for the year 1936, shows the rapid progress the company has made during the year. Its Life Assurance Fund has gone up to Rs. 274 lakhs and the annual income from interest alone exceeds 13 lakhs.

Substantial bonus to policy-holders ranging from 10 to 18 per thousand is reported.

The Directors recommend a dividend of 12 per cent. and a special dividend of Rs. 100 per share free of income-tax. The revenues from fire and general insurance last year amounted to nearly four lakhs.

UNITED INDIA LIFE ASSURANCE

The annual report of the Directors of the United India Life Assurance Company Ltd. reveals that in the matter of proposals and acceptances of policies as well as in the total value of those policies, the figures for the year 1936 marked a considerable improvement over the figures of the previous year. We learn that the Directors have recommended a dividend of Rs. 25 per share, which works out at 12 per cent. per annum on the paid-up capital and a month's salary as bonus to the employees.

AN UNUSUAL INSURANCE

An unusual insurance policy has been effected in Auckland, New Zealand, says a report in the *Times*. It insures the handicap golfer against holing in one, a feat which might cost him dear at the club-house afterwards. Under the agreement, the insured receives £5 every time he accomplishes the feat. There is no limit to the number of times he may do so, the only proviso being that the feat is achieved either in an official or a friendly game.

NATIONAL ECONOMY

Mr. Gaganvihari L. Mehta delivered an address on "Economic Nationalism and India" at the Congress of the International Chamber of Commerce held at Berlin on the 1st July. He said:

The national economy of India is, for reasons into which it is unnecessary to enter into here, neither sound nor prosperous, and until India has grown to the full height of its economic stature and can secure the maximum satisfaction of its domestic requirements by its own industries, it cannot usefully participate in any movement for the development of international trade on a genuinely reciprocal basis. Much less can we agree to any proposals for the abandonment of measures of protection to our national industries which we regard as an essential instrument of our national economic development. Industrialisation is an integral portion of our fiscal and economic policy and we deem it absolutely essential to secure a proper equilibrium between industry and agriculture. It is well-known that although India is considered one of the important industrial countries of the world, it is still extremely backward in industrial production and the standard of living of the mass of its people is deplorably low.

INDIA AND SUGAR AGREEMENT

An important subject due to come up before the Simla Session of the Central Assembly is the International Sugar Agreement signed in London on May 6, to which India is a party. Under this agreement, India is prohibited from exporting sugar except to Burma. Considerable opposition to this prohibition is anticipated from a section of opinion which holds that an export quota for India on the lines of those allotted under the agreement to other sugar producing countries would have provided a solution to the problem of over-production.

Against this view-point, however, it is urged that the cost of production in India is so far above the international selling price that India has little chance of building up a profitable export trade, and unless the object is merely to dump the surplus produce abroad, the export quota for India should have no attraction.

MADRAS STOCK-BROKERS

The Share and Stock-Brokers in Madras met on July 6 at the office of Messrs. Kothari and Sons, Madras, and resolved to form the Madras Stock-Brokers' Association. There are 12 founder members, each one of whom has paid an admission fee of Rs. 500, a monthly fee of Rs. 25 and deposited with the Association Rs. 5,000 either in cash or in Government Securities and such larger security as may be decided by the Committee from time to time. Provision is also made for admission of further members who will have to pay Rs. 1,000 if they apply and are elected.

WORLD CO-OPERATIVE CONFERENCE

The 15th International Co-operative Conference will be held at Paris from September 6 to 9, 1937. There are three special reports included in the programme of the Congress, dealing with the present application of the principles of the Rochdale Pioneers, the position of co-operation in different economic systems, and the development of international exchanges, general and co-operative. These three questions deal with problems of vital interest to international co-operation.

IMPORT DUTY ON PRINTING PAPER

The Government of India have decided to levy the following rates of import duty on printing paper containing mechanical wood pulp amounting to not less than 75 per cent. fibre. Newsprint in reels (unglazed) Re. 1-8, and newsprint in reels (other sorts) Re. 1-12.

Burma Government also officially announces that the import duty on newsprint in reels unglazed, and newsprint in reels of other sorts, has been reduced to Re. 1-8 and Re. 1-12 per cwt, respectively.

WOMEN IN MINES

The Government of India have decided to suspend for three months operation of the new regulations prohibiting women from working in mines. The new regulations will, therefore, come into force from October 1 and not from July 1.

In order to meet any possible shortage of coal, the Government have also decided to increase the raisings from railway collieries during the present monsoon season.



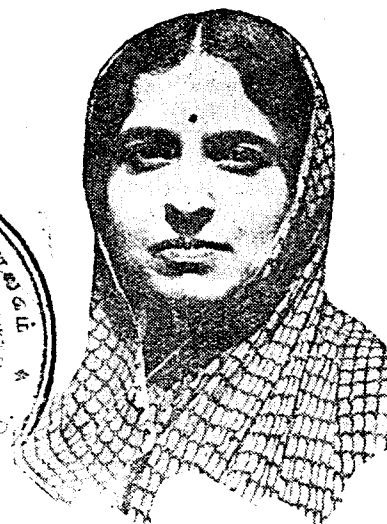
Mrs. RUKMINI LAKSHMIPATHI
Deputy Speaker, Madras Legislative Assembly.

A LADY SUB-REGISTRAR

Orders have been passed by the Travancore Government, appointing Sri K. G. Bhagavathi Amma, B.A., as acting Sub-Registrar, Naduvangad. This is the first time that a lady has been appointed as Sub-Registrar.

INDIAN WOMEN'S UNIVERSITY

In the course of his convocation address to the Indian Women's University at Bombay on June 26, Dr. R. P. Paranjpye, Vice-Chancellor of the Lucknow University, said that whatever might have been the



Mrs. VIJAYALAKSHMI PANDIT
Minister for Health, U. P. Government.

drawbacks of higher education through English and the neglect of Vernaculars which had been the characteristics of the educational system for the last 100 years, the study of English language, literature, science, history and philosophy had been mainly responsible for the growth of the spirit of nationalism in India.

The prevalence of this spirit had not always been every-day affair to the extent one could wish, and it would be a great mistake to do anything which was cut off from the mainspring of national progress. The speaker's ideal was that every educated man and woman, who was in a position to influence in any degree his or her fellows, should be effectively bilingual.

P. E. N. CLUB AND WRITERS' FREEDOM

The Fifteenth International P. E. N. Congress, meeting in Paris, passed unanimously several important resolutions in defence of freedom of the pen. Mr. H. G. Wells, former International President, sent a message emphasising the subordination of political, ethnological and dogmatic consideration of all sorts to free expression and unhampered discussion.

The P. E. N. Congress extended sympathy to the whole of Spain for the present tragic situation in that country.

An important resolution protested vigorously against the fetters placed in certain European countries on the culture of national minorities and especially against the persecution of the Jews.



Dr. P. SUBBAROYAN
Education Minister for Madras.

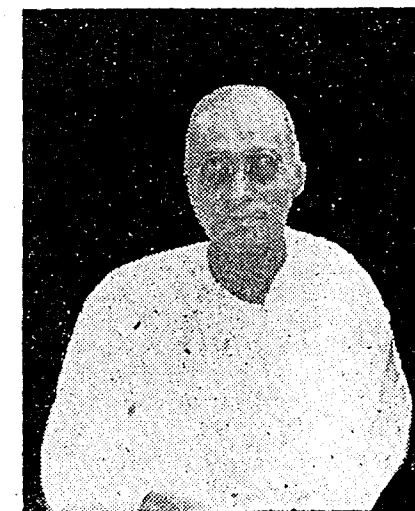
A BENGALI AUTHOR

The death has occurred in Calcutta at the age of 70 of Mr. Jogindranath Sircar, brother of Sir Nilratan Sircar.

Mr. Sircar was an author who specialised in juvenile literature and had written 40 books for children. He devoted considerable attention to the resuscitation of the nursery rhymes of Bengal. Latterly he lived in retirement at Giridih.

SJT. C. RAJAGOPALACHARI'S APPEAL

In the course of an appeal to the public and the Services, Sjt. C. Rajagopalachari, the Prime Minister of Madras, states that he felt proud to have been enabled to



Sjt. C. RAJAGOPALACHARI
Prime Minister, Madras.

nominate a good team for his Cabinet, and assures that nothing but public good guided him in his choice.



Mr. YAKUB HASAN
Minister for Public Works, Madras.

Dr. B. G. S. ACHARYA

We regret to record the death of Dr. B. G. S. Acharya, a reputed eye-surgeon at the Krishnarajendra Hospital, Mysore, on 3rd July. He was a Surgeon of outstanding eminence and had a brilliant career. Born a Mysorean, he graduated in Arts and Medicine at Madras, attaining high distinction in his University course. In 1910, he went to England and passed the Diploma in Ophthalmology Examination at Oxford and, after a course of study at Vienna, he returned to Mysore and joined the State Medical Service. He was assistant under Dr. Ramaswami Iyengar, then in charge of the Government Eye Hospital—himself a well known Eye Specialist. Later he became Superintendent of the new and well-equipped Minto Ophthalmic Hospital at Bangalore. His name and fame as a great doctor and dexterous surgeon attracted patients from all parts of India.

After ten years of distinguished work in the Mysore State, he went to Lucknow as University Professor of Ophthalmology. He there again built up a large private practice. He acted as Principal of the Medical School and as Dean of the Faculty.



Dr. T. S. S. RAJAN
Minister for Public Health, Madras.

SIR MIRZA ISMAIL

Sir Mirza Ismail left India last month for Java, to lead the Indian delegation to Rural Hygiene Conference to be held



at Bandoeng, Java, on the 3rd August. This is an international conference, which is being held in pursuance of the decision of the Assembly of the League of Nations.

HEALTH BOARDS IN PROVINCES

The Central Advisory Board of Health concluded its sittings at Simla on June 24, after passing resolutions *inter alia* proposing the establishment of Central and Provincial Boards of Public Health, the appointment of *ad hoc* committees and expressing the opinion that research in nutrition should be carried on, for which the Central Government should spend more money.

The meeting also accepted the suggestion that greater stress should be laid on public health in the curriculum of medical schools and colleges.

TEA FOR THE MILLIONS

Tea is becoming a habitual drink with many. Day after day and night after night the heat continues unabated. One feels so listless and tired. The only relief from this state of enervation is a nice warm cup of tea at regular intervals. Tea quickly dispels bodily fatigue during the working hours and taken just before retirement at night induces peaceful sleep.

BANKING IN TRAVANCORE

At an afternoon party given by the Directors of the Travancore National and Jilon Banks in honour of the Dewan of Travancore, Sir C. P. Ramaswami Aiyer, while wishing all success to the new combined bank, was anxious it should be a Travancore Bank instead of a Madras Bank. He said:

I frankly ask you to make it a real Travancore Bank, to make your resources fully available to Travancore and to its trade and industries, to the financing of Travancore import and export both of which items are advancing, and I trust will advance by leaps and bounds. Moreover, as I said in relation to another matter, I hope that your transactions will centre round Travancore. If that be not done, I am afraid you will not get the support or patronage of the Government.

In his address to the joint session of the Sri Mulam Assembly and the Sri Chitra State Council, Sir C. P. Ramaswami Aiyer, the Dewan, explained the policy underlying the proposal to bring into existence a new Land Mortgage and Industrial Bank.

Unless you have a Land Mortgage and Industrial Bank with adequate public and Government backing devoted to long-term credit and unless that Bank functions not as an institution spoon-fed by Government but independently though the Government may underwrite some of its activities, the future of conciliation and rural reconstruction is dark. All these cottage industries and manufacturing will come to no good unless you have got properly devised financial assistance. That is why Government have come to the conclusion that it is essential to bring into existence at no distant date such a Land Mortgage and Industrial Bank. Steps are being taken for the purpose.

STABILISATION OF EXCHANGES

At the final plenary session of the International Chamber of Commerce, Paris, a resolution was adopted on monetary policy, affirming the need for the stabilisation of exchanges on the basis of gold in order to obtain effective world economic recovery.

The Conference welcomes the recent constructive development in the sphere of monetary policy and particularly endorses the general principles of the Tripartite Declaration to which six Governments are now adhering. It hopes that no currency depreciation will be undertaken in order to obtain unreasonable competitive exchange advantages. It is opined that the present official and semi-official impediments to foreign lendings should be removed.

THE RAILWAY COMMITTEE REPORT

Important recommendations for effecting further economies, increasing revenues and co-ordinating road-rail transport and suggestions regarding relations between the Government and Federal Railway authorities are made by the Indian Railway Enquiry Committee presided over by Sir Ralph Wedgwood in their report published last month.

The Committee consider that railways should no longer be looked to as possible source of revenues for relief of general taxation. The Committee hold that the results of the next trade cycle will be less favourable.

Among the economies suggested are the closing of the New York Office of the Central Publicity Bureau, reducing upper class accommodation and combining first and second class accommodation and abolition of first class on most of the branch lines.

The Committee consider that in many cases the administration has been too lavish in the past in their capital expenditure and that in future justification for capital outlay should be based on an annual return of 10 per cent. on the capital cost involved.

General cut in wages and salaries would not be justified as a means of economy at the present juncture.

Among the measures to increase the revenue, the most urgent is the development of commercial department of railways, and the Committee recommend substantial development in advertising and publicity.

Regarding the Federal Railway Authority, the Committee declare that the Authority should be free from political interference and administrative interference, and as the Committee do not expect any surplus to be available for general revenues, the Government should in future confine its interest in railway to that of a debenture-holder.

The Government of India propose to undertake at once an examination of each of the recommendations and to bring those which are accepted into operation at the earliest possible opportunity.

INDIAN ART

"India is entering a new era in art," said Capt. W. E. Gladstone Solomon, a Director of the Bombay Arts School, addressing the Royal Society of Arts, London, on June 18, on "India's Message in Art".

"Although the country has not yet ushered in another era like the Buddhist or the Moghul art, India's message is again becoming audible to the world at large instead of being sounded only in learned terms, and it is becoming clear that India has something more to say on this subject than merely indulge in vain repetitions," said Capt. Solomon. "The Indian people are certainly awakening to a realisation of the value of their inheritance."

It is singular with how much needless diffidence Indians too often regard the home-made product and with what anxiety they turn for a verdict on their own æsthetics to countries overseas. While fully admitting the fundamental truth that all art is one, India is slowly acquiring the confidence necessary to fix her own standards in art—standards in which it will not be merely provincial but be of infinite variety according to the multifarious genius of the Indian people."

INDIA'S HISTORIC TREASURES

The Archaeological Department seems anxious to inaugurate an era of excavations in different parts of the country, though its zeal is sadly restricted by lack of funds. Krishna Valley in Andhra abounds in sites of the Ikshvaku period, but for the last six years they have been waiting for enthusiastic workers to undertake the valuable task of excavation. In Kurnool district next season, Dr. Deterra will work in some early pre-historic caves for evidence of palæolithic and neolithic periods. It is believed that in Madura and in Tinnevely districts, there is a large field for the work of systematic exploration of pre-historic iron age sites, while a number of caves have been found in Malabar. Orissa is considered exceptionally rich in archaeological treasures, Sisupalgarh being a notable instance as the capital of the province during the Mauryan period.

INDIAN CRICKET TEAM FOR ENGLAND

Though it will lack official patronage of the Board of Control for Cricket in India, an Indian side is being arranged to visit England next year, says the special correspondent of the *Madras Mail*.

According to the present programme, the team will arrive in London on May 1, 1938, and will consist of such Indian players who have never so far visited England. The duration of their stay abroad will entirely depend upon the fixtures they are able to arrange, but they intend spending a good part of next summer in England. The team is being got up by the Rajputana Cricket Club.

TEA FOR SPORTSMEN

Every sportsman in India will be interested to hear what Stan McCabe, the famous Australian cricketer, thinks of tea. "Every one who plays cricket," says McCabe, "knows the strain of playing and remaining alert and watchful for critical moments. You forget all about it in the excitement of the game, but when interval comes, one is always ready for a good cup of tea. It bucks you up and renews your energy."

TILDEN'S TROUPE

It has been definitely settled that a professional lawn tennis team consisting of Tilden, Cochet, Ramillon and Stoeven will tour South India in the middle of December, states Mr. S. Kannan, acting honorary secretary and honorary treasurer of the Madras Provincial Lawn Tennis Association. Efforts are being made to arrange for exhibition matches in Madras, Bangalore and Trichinopoly.

WORLD LIGHT HEAVY-WEIGHT CHAMPION

John Henry Lewis (12/6) retained the World Light Heavy-weight Championship by knocking out in the eighth round Bobblin (12/6 and three quarters) at St. Louis, Missouri, from whom he gained the title in October 1935.

VOCE, THE BOWLER

The most welcome news for cricket enthusiasts in India is the announcement that Voce, the England fast bowler, and Edrich, the young Middlesex batsman, will be members of the Lord Tennyson's team.

SIR P. C. RAY

The Calcutta University Senate, at its meeting on June 26 under the presidency of the Vice-Chancellor, Mr. Shyamaprasad



Mookerjee, adopted a resolution recording appreciation of the great work done by Sir P. C. Ray for the advancement of Science, particularly in the Calcutta University. The Senate decided that Sir P. C. Ray be made Emeritus Professor of Chemistry.

SIR C. V. RAMAN

As we go to Press, it is announced that Sir C. V. Raman has agreed to remain in the Indian Institute of Science, Bangalore, as Professor of Physics.



On July 19, he handed over charge of the office of Director of the Institute to Prof. Venkatesachar of the Central College, Bangalore, who has been appointed Interim Director. Sir C. V. Raman will serve the Institute as Professor of Physics on a ten year contract on a salary of Rs. 2,500 per mensem.

BOMBAY BOARD OF FILM CENSORS

A Bombay Government *Communique* says that hitherto it has been the policy of Government to make appointments to the Board of Film Censors created under Section 7 (1) of the Cinematograph Act, 1918, for an indefinite period. After careful consideration they have come to the conclusion that membership should be for a limited period and they have accordingly decided to reconstruct the Board and to fix the period of future appointments to a term of three years. It is further their intention to include on the Board a lady representative.

MOTION PICTURE SOCIETY

This Society publishes the following pamphlets:—The Present Position of the Motion Picture Industry, Technique and Possibilities of sub-Standard Film, Presidential Address of Second All-India Motion Picture Convention, Present Problems of Motion Picture Industry, Fifth Annual Report of the Motion Picture Society of India, Indian Film Industry of To-day and To-morrow, Importance of Films in Education, Address of Rai Sahib Chunilal at the Motion Picture Society of India, and Foreign Domination of Film Industry.

TRAVELLING CINEMAS

The Indian Tea Market Expansion Board's travelling cinemas are playing an important part in the advancement of tea propaganda amongst the masses of this country. The Board have now in commission three talkies and one silent unit which made during the year 1936-37, 132 visits to 72 different towns in the main propaganda centres and staged 5,559 demonstrations. It is reckoned that during the full working period last year, their cinema demonstrations were witnessed by audiences aggregating over 10 million people.

AMATEUR FILM CONGRESS

The Third International Amateur Film Congress will be held at Paris from 6th to 12th September 1937. This Congress is being convened and organised by the Federation Française des Clubs de Cinemas d'Amateurs, the national amateur film organisation of France.

FORTUNES FROM CARS

We all know that there is big money in the motor car business, says the *Statesman*. The President of General Motors Corporation in 1935 received approximately £90,000, and his Executive Vice-President about £85,000. Both payments were made in salaries, bonuses or other compensation.

The United States Treasury also reported to Congress that other senior men in the General Motors holding company drew anything from £62,000 to £13,000 for the same year. In addition, the President of the Chevrolet Division earned £34,000 while the head of the Oldsmobile Company drew £60,000.

General Motors were forced to disclose that to 45 individuals they paid bonuses aggregating not far short of a million sterling.

Chrysler's chief also earned £46,000. Mr. Henry Ford did not have to make a return for publication, but one of his chiefs drew £32,000 slightly more than Mr. Edsel Ford.

MOTOR CYCLE SIGNALS

The Royal Tournament at Olympia was opened by H. M. King George VI in London on May 28. In the tri-colour display, the Territorial Motor Cycle Signals performed astounding feats, their machines careering round the ring at headlong speed, the engines roaring, always appearing to have head-on collision, always avoiding it by a hair's breadth.

One breath-taking moment was when one machine, on which nine riders were precariously perched, dashed round the ring, finally stopping beneath the spring board. Another motor cycle rushed in and jumped them all. The crowd including numerous Empire visitors cheered heartily when the King rose from his seat and stood to take the salute of the boys of the Duke of York's Military School who marched past.

THE MOTOR TORPEDO BOAT

The first flotilla of Britain's new naval arm, the motor torpedo boat, started from Portsmouth to Gibraltar and joined the Mediterranean Fleet for its first spell of service out of home waters.

These boats are of about 15 tons with a speed of nearly 50 knots and an armament of two torpedoes and several machine-guns.

AIR LINK BETWEEN U. S. A. AND RUSSIA

The establishment of plain service between Moscow and San Francisco via the North Pole is the latest achievement of the Russian scientists.

This Russian success has established a perfect and shortest air link between the United States and Russia. Russian scientists are building a meteorological station twelve and one-half miles from the Pole. Four of the men who made the flight to the top of the world will remain a year to study the weather.

While the Russians, headed by Inan Papanian, devote their days to magnetic observations, movements of the ice and animal life, the Ocean aviation authorities in Canada, Ireland and Great Britain are worried over the effect of a North Pole route upon their own trans-Atlantic air service plans.

SOVIET FLIER'S FEAT

The Soviet Fliers passed over San Francisco on July 14, breaking the world's long-distance record. They did not land but continued to San Diego.

The world's record long distance flight is 5,675 made in 1933 by the Frenchmen Messieurs Codos and Rossi. San Diego is approximately 6,700 miles from Moscow.

When the fliers were 300 miles north of San Francisco at 6-25 a.m. (G.M.T.), they already unofficially broke the world's long-distance record.

A later message stated that the Soviet fliers landed at San Jacinto, California, at 1-30 p.m. (B.S.T.) after covering 6,750 miles non-stop from Moscow in 60 hours 6 minutes, beating the 1933 record by over 1,000 miles.

AVIATION IN GERMANY

Zeppelin building will go on despite the disaster, is the determination in Germany.

Nazi organisations all over the country have already started to collect money and pledges from workers, to contribute overtime for the building of a similar airship.

INDUSTRIAL RESEARCH IN INDIA

Satisfactory progress in industrial research and the co-ordination of such work for the assistance of many industries in India is shown by the Annual Report of the Industrial Research Bureau of the Government of India which is published.

A wide variety of work of value to industries has been carried out and is briefly described in this report, ranging from the co-ordination of comprehensive All-India research schemes for the growth and utilisation of certain vegetable oil-seeds, to devising a process to effect a considerable improvement in the refining of a river clay used in the manufacture of pencils.

A Vegetable Oils and Soaps Committee was formed on the recommendation of the Industrial Research Council at their first session in 1935, and the report states in detail how the recommendations of this Committee as regards distribution of investigations on problems connected with vegetable oils and soaps to various Government and State laboratories has been satisfactorily arranged and overlapping avoided. In the same chapter is shown the results of co-operation with the Imperial Council of Agricultural Research with a view to developing the cultivation of certain essential oil-bearing plants in various parts of India.

Activities in connection with glass industry, assistance rendered to the various electric lamp factories and interesting investigations on brick-making are also recorded in the report.

An essential accessory of a technical research organisation is a well-stocked technical reference library to enable enquiries and requests for information to be dealt with expeditiously. The reference library of the bureau, we are told, continues to grow and now contains nearly 3,500 volumes covering a wide range of subjects.

SUGAR SALES ORGANISATION

A general meeting of the representatives of Sugar Factories in India took place recently at Calcutta, and it unanimously approved of the proposal for the creation of a Central Sales Organisation and appointed a Sub-Committee to work out the details.

REDUCTION OF LAND REVENUE IN MADRAS

The Council of Interim Ministers accepted on July 12 the recommendations of the Land Revenue Committee presided over by the Hon. Mr. N. E. Marjoribanks.



Mr. T. PRAKASAM

The New Minister for Revenue, Madras.

The Government having abandoned periodical settlements and decided to reduce the assessment to the extent of Rs. 75 lakhs, the Committee's task was to arrive at scales of assessment bearing equally on all districts. The Committee expressed the opinion that if the percentage increases after 1914 on account of rise in prices be eliminated, the resultant assessments with certain modifications might fairly be taken to be equal incidence in all districts. Thus calculated, the reduction in assessment and general water rate amounted to Rs. 67.50 lakhs.

The Government accepted the proposal to remit this sum and decided to utilise the balance of Rs. 75 lakhs, to compensate local bodies for loss of land cess owing to the reduction of land revenue.

Regarding future revision of assessment, the Committee have suggested that such revision should not be made automatically as in the past at regular intervals, but should be made only by the vote of the Legislature.

FORTY-HOUR WEEK

The International Labour Conference at Geneva at its meeting, on June 19, adopted a minimum age convention in non-industrial employment, especially Article IX, making special concessions for India. Sir Frank Noyce objected to the Article which, he said, the Government of India could not accept.

Sir Homi Mody, on behalf of the employers, opposed a 40-hour week in the textile industry, stating that he regarded it "as a child of the depression prematurely born".

"When the world got into a mess in 1929," he said, "some countries in desperation turned to one expedient then to another, and finally found themselves planted with a 40-hour week."

His interest lay, he said, in trying to cheapen the cost of production in order to place the cloth produced by Indian mills within the reach of 300,000,000 agriculturists. Thus he was interested in fighting a proposal, which would enormously raise the cost of production and defeat that object.

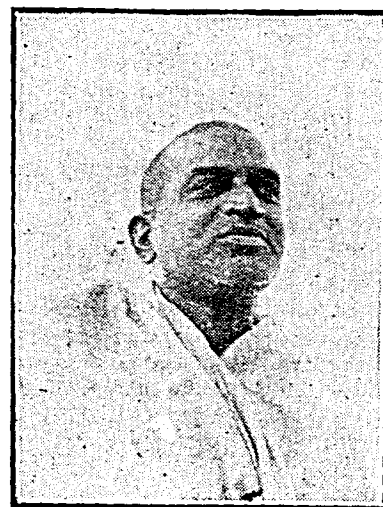


Mr. V. V. GIRI
Minister for Labour and Industries, Madras.

CONGRESS MINISTERS

Writing in the *Harijan* under the above caption, Mahatma Gandhi observes:

This office acceptance is not intended to work the Act anyhow. In the prosecution by the Congress of its goal of complete independence, it is a serious



SMT. BULUSU SAMBAMURTHI
Speaker, Legislative Assembly, Madras.

attempt, on the one hand, to avoid a bloody revolution and, on the other hand, to avoid mass civil disobedience on a scale hitherto unattempted.

Mr. Gandhi declares that the Congress objective can easily be achieved by lawfully using the Act in a manner not expected by them (the framers) and by refraining from using it in the way intended by them.



DR. U. RAMA RAO
(President, Legislative Council, Madras.)

THE SRIMAD BHAGAVATA

TEXT IN DEVANAGARI AND ENGLISH TRANSLATION

Condensed by Pandit A. M. SRINIVASACHARIAR

Translated by Dr. V. RAGHAVAN, M.A.

With a Foreword by Dr. Sir P. S. SIVASWAMY AIYER

Dr. Sir P. S. Sivaswamy Aiyer says in the Foreword:

The *Srimad Bhagavata* composed by Sage Vyasa and recited by Suka is here presented condensed in the words of the original itself, with the stories and the discourses in brief. The *Srimad BHAGAVATA*, with its supreme theme namely the exclusive singing of the glories of the Lord and the greatness of devotion to Him, the last days of Parikshit who listens to it as the greatest duty of one on the threshold of death, the description by Suka of the manifestation of the Lord from the beginning of the creation, the origin of the world, the incarnations of the Lord for the sake of destroying the forces of evil and protecting the good, the Varaha, Nrisimha, Kurma, Matsya, Vamana, Trivikrama, Parasurama, Rama, Balarama, Krishna and Kalki Avatars of the Lord; the incarnations of the Lord as Sage Kapila for founding a system of Philosophy; as the saintly Kings Prithu, Rishabha, Priyavrata and others; the story of the Devotee Dhruva who won God's grace even as a boy, the story of Ajamila which infuses hope even in the worst of sinners, the story of the Lord's grace even to the Gajendra, the Elephant-King, the ennobling story of how Siva drank the poison himself to save the world from destruction; the very touching story of Krishna blessing the poor friend and classmate of his—Kuchela; the boyhood sports of Krishna: his killing of all the demons sent by Kamsa; the mystic Rasa-lila; the killing of Kamsa and other haughty kings; the Lord's marriage with Rukmini; His household Life; the part he played in the life of his cousins, the Pandavas; the Lord's discourse to Uddhava; the end of the Yadava Race; and the passage of the Lord along with his brother to His own abode; the age of Kali and the Lord's incarnation as Kalki to save the world from the evils of Kali; the salvation of Parikshit;—indeed the whole Purana of 18,000 verses is presented here in the least possible number of lines, preserving the interest of both the stories and the discourses.

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SELECT OPINIONS

Federated India:—"The learned Pandit who was responsible for the condensation deserves to be congratulated on the excellent way in which he has done the work. Dr. V. Raghavan who was responsible for the translation has done his work with great care and accuracy."

Aryan Path:—"Pandit A. M. Srinivasachariar has condensed with skill, leaving upon the reader no sense of arbitrary curtailment, while Dr. Raghavan's English translation is simple and lucid."

Illustrated Weekly of India:—"Messrs. G. A. Natesan & Co. of Madras must be congratulated on publishing this companion volume to their two previous books *Ramayana* and *Mahabharata* and thus helping to popularise the sacred Hindu literature."

The Bombay Chronicle:—"It will be prized especially by those who are unable to go through the bulky original Purana."

The Leader:—"This popular edition of the great work should find its way to thousands of houses in India and abroad."

The Hindu:—"It must be said to the credit of the compiler that no important *upakhya* or story is left out in this edition."

Suddha Dharma:—"The abridgment as also the translation reveal laudable scrutiny and scholarship on the part of Pandit A. M. Srinivasachariar and Dr. Raghavan respectively."

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Prof. M. Hiriyanna:—"It is a great achievement to have reduced this long poem to so small a compass and to have yet preserved in full its devotional appeal, which is the secret of its popularity."

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Warm up a clean pot. Put in one teaspoonful of good Indian tea for each person and one spoonful extra. Immediately the water boils, pour it on the tea. Let the tea brew for five minutes; then pour it into cups, adding milk and sugar.

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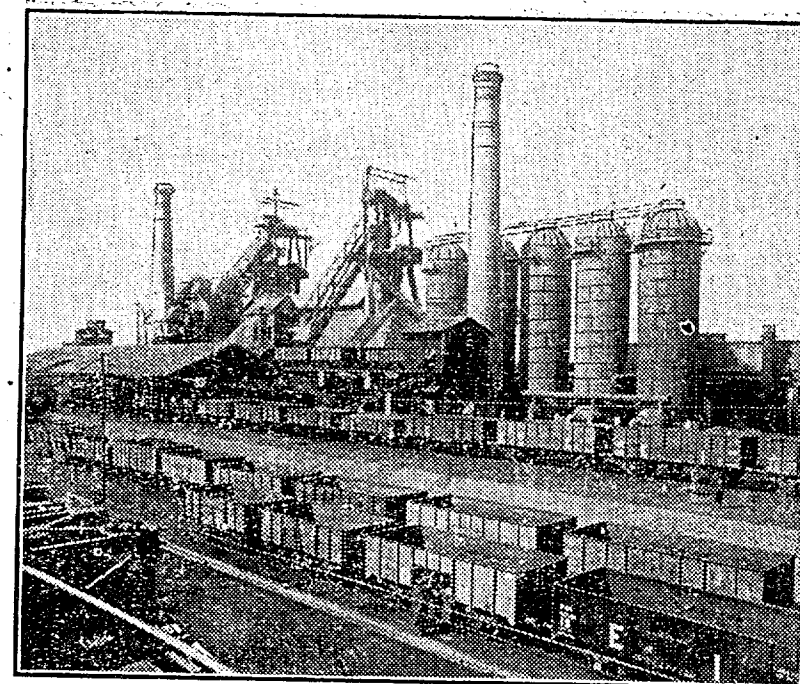
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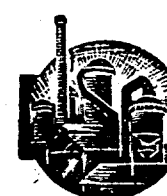
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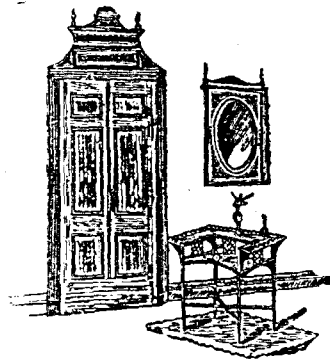
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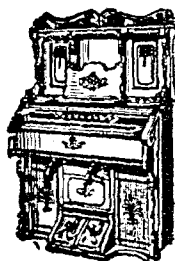
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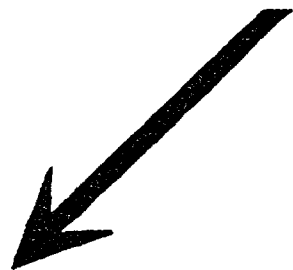
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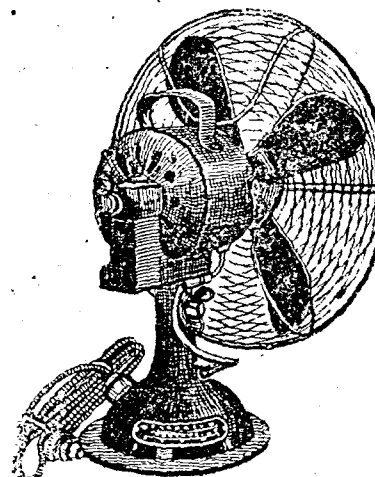
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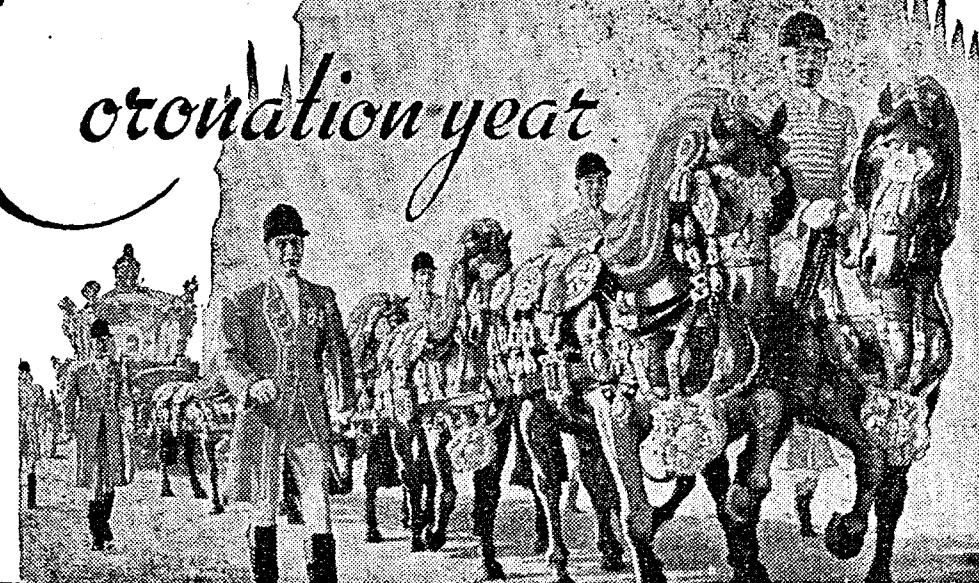
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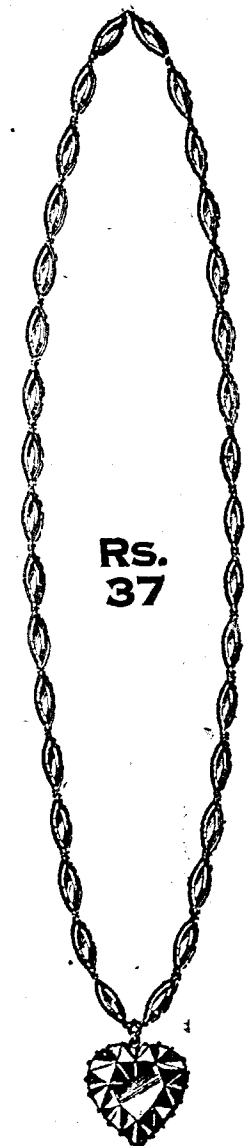


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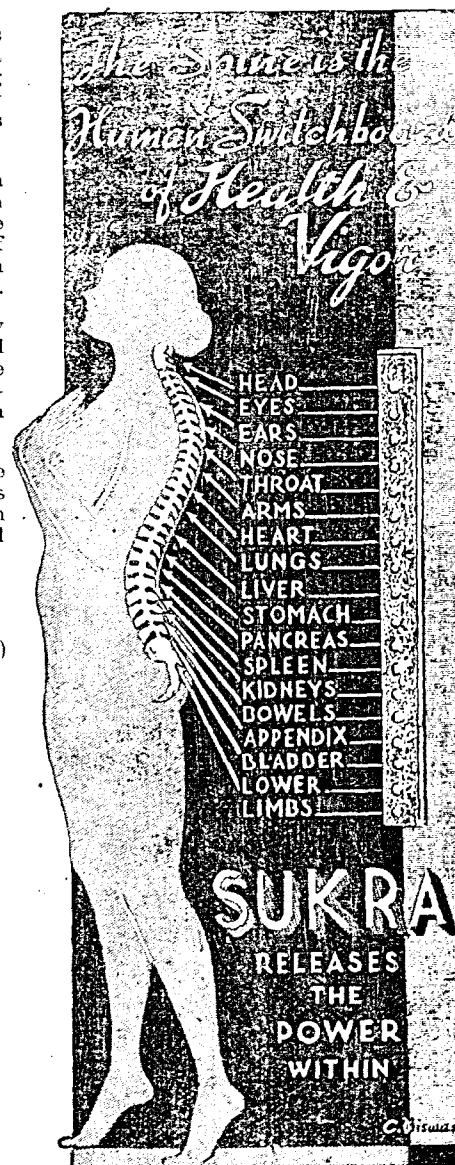
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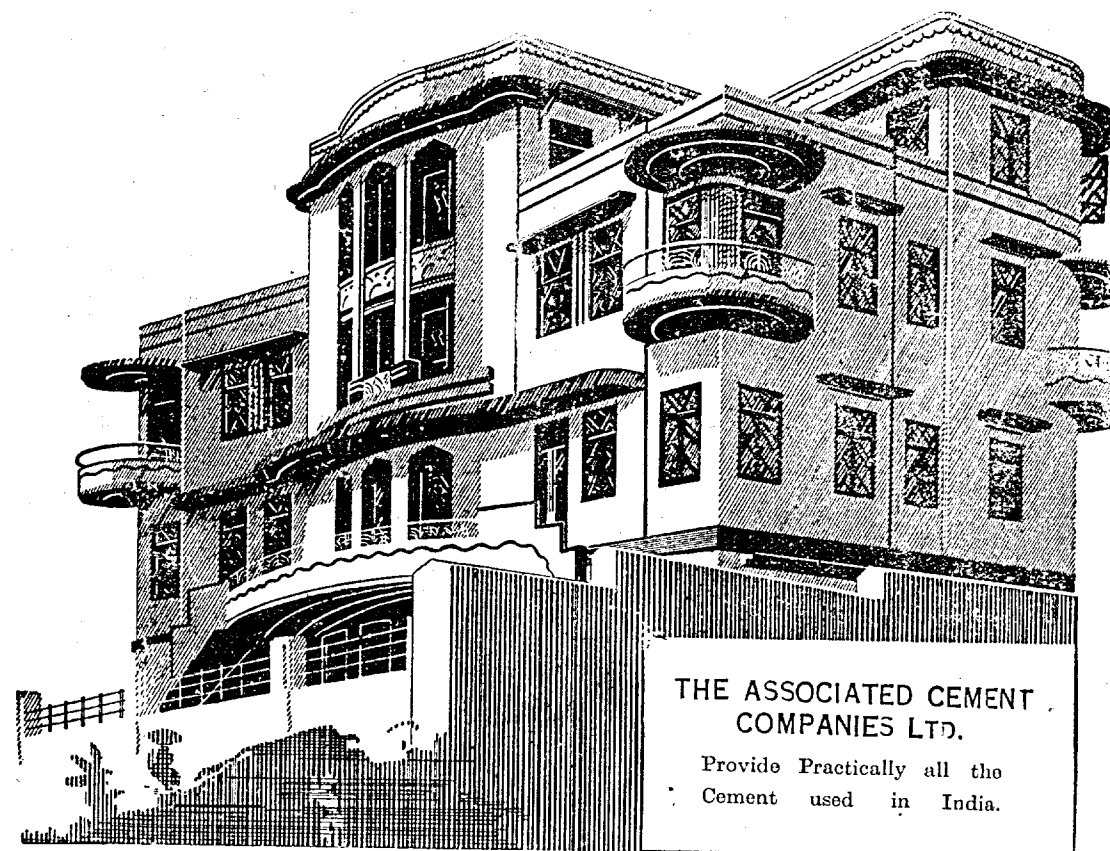
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VOL. XXXVIII.]

SEPTEMBER 1937

[No. 9.]

Nationalism, Imperialism and World Peace

By PROF. DIP CHAND VERMA, M.A.

(Professor of History and Politics, Jat College, Lakhoti)

EVERYBODY is worried about the world peace. War is unanimously condemned to be the greatest danger to civilisation, yet few have cared to look to the roots from where the whole contagion spreads. We are living in a most mixed age of world history. Nationalism, internationalism, imperialism, capitalism and cosmopolitanism—each is so intertwined with the others that one can be understood only by studying it in juxtaposition with the others.

Nationalism and its logical outgrowth imperialism are the dominating forces of modern politics. On both hinges delicately and precariously poised the mighty problem of world peace. On world peace hangs the whole future of human society. Nationalism at one time was wholly a good thing. It was the acknowledged right of every nation and country to work for its full self-expression and free determination. To subject countries still struggling for their political or economic independence, nationalism is still the greatest inspiration and the most powerful appeal to move their tormented people. But nations once they get free and independent undergo a sudden but certain metamorphosis. Imperialism is only the next door to nationalism. The miraculous

transformation of all the nation states into imperialist states, or at least their desire to be so transformed, must set a student of social sciences to deep thinking. Till the year 1870, both Germany and Italy were desperately struggling for freedom and unification. Both of them are now the spear-head of a militarist movement in quest of a world-empire. It is a sheer accident of military and diplomatic history that the world appears to be divided into the groups of the 'Haves' and the 'Have-Nots.' It is idle to blame England or France for her disproportionate share of imperial possessions. Could Germany or Italy get, neither would mind having the whole world to herself. No Western nation is really a 'Have Not' by choice. In spite of Christ, the law of renunciation is still confined to the other side of the Suez. Materialism and land-grabbing is the very essence and *raison d'être* of the Western nations.

Nor is the East wholly indifferent about the mundane affairs. Japan has, I think, beaten all her rivals in the grim game of unscrupulous diplomacy. The land of the rising sun has violated the most elementary principles of human decency by her brutal treatment of her

We are surely heading towards a chaos. The nationalists of today are the imperialists of to-morrow. So long as imperialism is considered as the only measuring rod of a country's greatness, the goal of world peace or social harmony would be considered to be the dream of impossible idealists.

The only thing that can take us out of the parochial and egoistically nationalist rut, without at the same time transforming nationalism into imperialism, is the education of the citizens of to-morrow into the ideal of world citizenship, the fellowship of men and the brotherhood of humanity. There would obviously be no end of our troubles so long as militarism and a gross materialism is the guiding star of our destinies. There is no more land on the globe for the imperialists to go round and obviously then the imperialist nations must turn to some neighbouring planet, Mars or some one else. As we are now having international and inter-continental wars, we should soon be having inter-planet wars. By that time we would have added a good deal to our stock of deadly weapons, and science would thus help us to kill each other the better.

To a man of pacific intentions, this would hardly appear the fitting end of a long process of evolution when hopes had been held out for a millennium and the 'Kingdom of Righteousness' on earth.

In the present stage of our social and intellectual development, nationalism has become an anachronism and a misfit. Just as we no longer entertain any thoughts of feudalism or papal despotism, a time will no doubt come when people will refuse to think in terms of fanatic and

dogmatic nationalism. Nationalism has to be so broadened up and liberalised that it may become the basis of a greater social order based upon human dignity and world citizenship. Imperialism would then die a natural death and world peace would become so common that people would hardly believe they were once worried by it.

Contemplating over the future of human society, remarks the prophet-philosopher H. G. Wells, in his 'Outline of History':

We are passing beyond that first crude conception of democracy that looked to the voting mass for initiatives and direction. The future we realize more and more clearly, is prepared in the Laboratory and study and not in the street. The nationalism that dominates the world today is like a drunken shouting bully, who lords it over and deafens every one in a room until suddenly he is flung out and every one is incredulous that he was ever tolerated. The vehemence and violence with which patriotism bullies and murders in Italy and attempts to murder in France, Germany and Britain and the United States is the measure of its fear of the final question.

JUSTICE

BY

MRS. ETHEL THOMPSON

A little grief, a little pain,

A little sigh that all's in vain,

And then the calm and open plain

Where all is as 'twill be again!

What matters then the passing hour,

And Machination's will and power?

All, all will crumble in the past,

And thence be borne before the blast,

World-Makers and World-Shakers*

BY PROF. A. R. WADIA, B.A. (CANTAB), BAR.-AT-LAW

(Mysore University)

SOCRATES AND DARWIN

THIS is a new series with a very arresting title and none can have a better claim to be included in it than Socrates and Darwin. In both the books a fair amount of ground is covered in the short space of 80 pages in a very popular way. They naturally cannot be expected to do full justice to the work and worth of either, but they do serve the purpose of creating a zest to know more about them both. It would have been, perhaps, more consistent with the significance of the term World-Shakers, if the authors had dwelt a little more than they have done on the way in which their work really shook the world. A reader who knows nothing about Socrates or Darwin will certainly not get a clear impression from these books as to the amount of world-shaking that they were really responsible for. On the other hand, in both books we have interesting pen-pictures of the domestic life of both.

As men, both Socrates and Darwin present marked resemblances. Both were simple and modest to the utmost limits. If Socrates said he was the wisest of his generation only in the sense that he knew that he was ignorant, whereas the others did not know that they were ignorant, Darwin was most apologetic in inviting the opinion of scientists who were no patch on him. If Socrates was indifferent as to how or what people

spoke about him, Darwin was most unconscious of the boundless honours that were conferred upon him; he could not even remember to what learned societies he had been elected as an honorary member. Both were staunch lovers of truth and this led them to greatness, though in their early days neither of them showed any promise of intellectual brilliance.

They differed in the spheres of their activities. The thought of Socrates centred round the Delphic motto: *Know Thyself*, and he literally took the study of man to be the be-all and end-all of knowledge. Science, as we have come to know it, occupied a very subordinate place in his thought. But his loyalty to Truth and his method of getting at it by correct definitions laid the foundations of science both ancient and modern. Darwin, on the other hand, was not primarily interested in man. Plants and animals and fossils absorbed all his attention and only as his work proceeded, he came to discover the animal ancestry of man; man as the climax of the animal world towards which the travail of millions of years was silently but steadily making. The revolution in the thought of his generation and after, effected by such a marvellous discovery, raised Darwinism above the select haunts of Botany and Zoology and made it a mighty lever in the study of man directly in all his varied aspects of morality and religion, arts and crafts, economics and politics. He figured as the prophet of his age and nothing appeared to lie outside the purview of evolution. Without claiming to be a philosopher, he made philosophers come to his work and make it the starting-point of their new speculations.

* WORLD-MAKERS AND WORLD-SHAKERS: A Series of Short Biographies: SOCRATES by Naomi Mitchison and R. H. S. Crossman; DARWIN by L. B. Pekin; JOAN OF ARC by V. Sackville-West; MAZZINI, GARIBALDI AND CAVOUR by Marjorie Strachey. Hogarth Press, London. 1sh. 6d. each.

The simple, ugly face of Socrates was still the most sturdy and heroic in the long and distinguished picture gallery of Greek geniuses. His unseen presence seemed to hover over the Græco-Roman world and inspire the most divergent streams of thought. Darwin's influence has been exerting the same subtle influence on the minds of men, and what was in the beginning thought to be irreconcilable with the truth of the Bible has now come to be seen in its true perspective. The charm and vigour of the personality of Christ have come to be dissociated from old cosmological fantasies. Men, at least thoughtful men, both within and without the established Christian churches, have come to realise that the worth of Christ's ethical teaching has nothing whatever to do with the questions whether the world was created in six days or not, and whether man was formed out of clay and woman out of his rib, or whether he was created or sprang some half a million years ago out of some quadruped that can claim to be the progenitor alike of man and his anthropoid cousins.

One little merit of the book on Socrates should not remain unnoticed. Wives of geniuses do not have a smooth life and poor Xanthippe was not an exception. Through centuries her name has stood out as that of an ill-tempered shrewish wife who gave no peace to her illustrious husband. It wouldn't be surprising if the truth was otherwise. Poor Xanthippe must have found in Socrates an exasperating husband who, in his zeal to reform Athens, forgot that he had a wife and children to support. Such indifference could easily tax the patience of any woman, and if she could overturn a pot of water on his head when her words had no

effect, Socrates had the humour to say that after so much thunder there must needs be rain. But such little episodes apart, which may be taken as breaking the monotony of life, Xanthippe was not unaware of the greatness of her husband nor he of the innate goodness of his wife. Lamprocles, their son, was scolded by his mother, and Socrates like a good paterfamilias harangued him thus: "You know quite well there is no malice in it; as a matter of fact she wants your good more than anybody else's. . . . when you are ill she nurses you night and day and sees that you have everything you want; she is always praying for you to the gods. It looks to me that if you can't stand a mother like her, you can't stand a good thing." Poor Xanthippe, the house-drudge, couldn't stand up against the brilliance of her hetaira contemporaries like Aspasia and Dioteme. All the same she remains the typical model of wifehood in days gone by: hardworking and obscure, devoted and unselfish, pious though perhaps uncouth and unlettered, the unappreciated prop of peaceful family life. In his last moments she was with him and he must have discoursed well and even eloquently to her, but there was no Plato to embellish it nor even a Xenophon to record it.

One can but trust that every reader of this little book on Socrates will be led to Plato's *Apology*, the finest introduction to the spirit of truth in world's literature.

LIVES OF THE PATRIOTS

It is intelligible to include Socrates and Darwin in the list of world-shakers. It is not so easily intelligible to include in this list any of the three great Italian patriots of the last century or even the

great Joan of Arc; for they fundamentally lived and died for their country, patriots indeed but with their vision circumscribed by the special needs of their respective countries. Apart from this general criticism, the authors have done their work well and presented to the general reader in a brief compass the essentials of the lives of these great patriots, who certainly served their countries nobly and incidentally immortalised themselves. All four may be taken as representatives of different types of patriotism.

JOAN OF ARC

The most interesting of them all is undoubtedly Joan of Arc, a simple peasant girl, who stood out as the saviour of France at the age of 16, performed her work in three short years and died a martyr at the age of 19, deserted by her ungrateful king and condemned by the Church she yearned to serve. Posterity, indeed, has made amends for the brutal callousness of her contemporaries. In the hearts of her countrymen not even Napoleon occupies so abiding a place as the martyred peasant girl, while the Church that took a hand in burning her has now canonised her as a Saint. Politics and war are grim in their brutality, and religion itself loses somewhat of its purity when it gets embroiled in their meshes, but Joan's religion stood the strain and raised patriotism to a spiritual height. There was nothing mean or vulgar in it. It was a pure passion. How that passion was kindled and how it transformed defeat into victory will always remain an unexplained riddle of history. And whether it was really an inspiration from God, or just a psychic phenomenon is again a question over which the learned will wrangle through ages. But history attests

a number of occurrences in her life, which were nothing short of the miraculous and which cannot be explained away in purely physical terms. How did she recognise the Dauphin when he was so assiduously hiding himself among his courtiers? How did she know about the buried sword behind the altar in the Church at Chinon? How did she get the news of French defeat on the very day it happened in the days that knew no telegraph or wireless? Her life presents problems which would, if she were living now, engage the attention of the Psychical Research Society. Whether this learned society would have thrown any light on her life is a dubious question. So she remains the inspired patriot, living in prayers and possessed of some mystic power, and yet wielding a sword of steel and hacking her way through serried masses of her enemy. Hers was a strange patriotism that spoke in the name of God and Jesus and his saints and triumphed over a sea of blood as her spirit triumphed over the flames that consumed her body.

MAZZINI, GARIBALDI AND CAVOUR

Five hundred years elapse and we see in Italy the birth of three patriots as different from one another as they could have been and yet all burning with the love of Italy, dismembered and groaning under the iron heel of the foreigner. None of them pretended to any divine inspiration. All of them took their stand on just reason irradiated by the glow of a pure sentiment. The trio of Mazzini, Garibaldi and Cavour presents a fine study in different temperaments working towards the same goal. All of them were practically of the same age but brought different gifts to the service of their country. Italy had had a glorious past,

nine different States, only one of which had an Italian at its head, while the Papal State could not always count on having an Italian as the Pope. Spanish, Bourbon and Austrian Princes ruled over the other States and the might of Austria and the intrigue of France kept Italy disunited and weak. Mazzini's soul rebelled against this, but he was an idealist, fitted more to inspire than to direct or to control. He soon got into difficulties with the authorities and had to flee for his life. On the hospitable soil of Switzerland and England, he kept the flame of Italian freedom and Italian unity burning. He became a leader, though a leader in exile with exiled followers. But the news of their activities, or rather their dreams, kept percolating through to the towns and villages of Italy.

Dreams could not suffice. A more active spirit was needed, and Garibaldi, the bold, dashing soldier of fortune, gave an air of adventure to the movement. The heroic struggling figure of his wife added a tinge of romance to a career inherently beautiful. But even Garibaldi was no match for the might of Austria. His heroism would have counted for little but for the statesmanship of Cavour, the statesman of the only Italian State, Piedmont.

All's well that ends well. Destiny has linked together the names of the three great patriots of Italy. But sober history cannot be blind to the fact that behind the one consuming passion of their life, there was a conflict of temperaments and methods. Mazzini, the idealist, was wedded to republicanism and would have nothing to do with an Italian king. He was too much of a moralist to see eye to eye with the shrewd tactical manoeuvres of Cavour, who was prepared to build up the

fabric of Italian unity brick by brick. "What I do care for," said Mazzini, "is that Italy shall be great and good, moral and virtuous, that she comes to fulfil a mission in the world." He came into conflict with Cavour. In the pursuit of his republicanism, he was even prepared to start a civil war, but luckily for Italy he was arrested and imprisoned. When he was released, it was only to die and his tomb records the pathetic epitaph:

The man who sacrificed all, loved and sympathised much, and never hated.

Garibaldi, too, nurtured in the school of Mazzini, looked upon Cavour with suspicion and even hatred. At one time it looked as if Garibaldi would have to measure swords with Victor Emmanuel himself. But a timely plebiscite showed Garibaldi how the people of Sicily and Naples were happy to be united under the leadership of Piedmont, and he had the wisdom to yield and hailed Victor Emmanuel as the first King of Italy. He was offered a dukedom, but he refused all honours and was content to live a poor man on a small pension, rich alone in having made history by making his country united and independent, no more a shuttlecock of Austria and France.

On the whole, Cavour remains the final forger of Italian unity. It must have been a bitter pill to swallow if a fellow-patriot like Garibaldi could say of him: "This man has sold my country." It is inevitable that politics, even when it is exalted to being called statesmanship, should tarnish the hand that wields it. Cavour had not the pure prophetic passion of Mazzini nor the bold adventurous romanticism of Garibaldi. But he delivered the goods, where Mazzini and Garibaldi by themselves might have failed. The three careers once again bring out the prosaic and ugly fact that in the warp and woof of life it is not the pure in spirit that always succeed. The politician's cunning, the statesman's unscrupulousness also play their part and make history for good and evil alike.

REDUCE THE LAND REVENUE

BY RAO BAHADUR C. S. SUBRAHMANYAM

THE tax on land has been for centuries the main sources of revenue of the Government in this country. Trade and industries being of a very simple and elementary character, though some taxes were levied on trade and professions and on the movement of goods into or outside the territory, these levies were not considerable. Besides, the tax on land was realisable more easily than taxes on individuals. Once the rate was fixed on land, if the Government wanted more money, it had only to issue an order to levy as much more percentage on the existing rate. It was easily worked out, collected by the same agency with certainty. The excessive levy on some occasions in some years was tempered by remissions and reductions in lean years.

When the East India Company took over the administration of the Southern Districts of this Province from the previous rulers, it was faced with the difficulty of finding out the correct rates applicable to the lands held by the people. The accounts were not kept in proper and regular order owing to the debacle of the vanishing indigenous Governments. The officers of the Company in their eagerness to satisfy the demand of the Court of Directors at Home for more money chose to take for granted the highest figures found in such accounts as were available and made those figures the basis for their assessment on land. It was not fully recognised that the figures in those accounts were optimistic maxima and not what those governments believed would be realisable. It may be said that these officers in their zeal for more money were not in the mood to recognise the unreality of the figure. They went on collecting land revenue on the basis of these figures using all sorts of coercive measures, such as making the defaulters stand in the sun for hours, or taking them into their custody and keeping them prisoners, and so on.

This state of affairs continued till the middle of the century. Then a cadastral survey of the land was made and the tax was fixed taking into account the fertility

of the soil, the sources of the irrigation, the prices of produce and other matters. The amount fixed for the eastern half of the delta was more than 60 per cent. of the net income from the land. The rate was adopted in 1860. It is known as Rama Ayyangar's settlement.

Then a discussion arose whether a scientific survey and settlement could be with advantage introduced in Tanjore. It means in the ryots' language a scientific bleeding of the ryot. Our revenue Pandits are always at a scientific and logical levy of tax. But never a logical or scientific examination of the ryots' resources and ability to pay the levy. In 1887, it was decided to have a scientific settlement made, and Mr. G. T. Clerk was entrusted with the work and a complete scheme for the whole district was submitted by the Board in 1892. It is interesting to remark that this Mr. Clerk was the officer who said in his evidence in court that he took the longest route between two stations in order to claim a larger amount as travelling allowance.

The survey now completed showed an increase of 2 per cent. over the cultivated area over the extent shown in the Revenue accounts. In passing, it may be remarked that all the ridges separating the fields, smaller channels in the villages were included in the cultivated area and now we are paying taxes on these uncultivable and uncultivated lands. While there was only 2 per cent. increase in the cultivated area, the demand rose by 29 per cent. on the old revenue. This was the scientific settlement. I well remember the trouble which the Mirasdars of this district took to combat this demand and its basis led by the late S. A. Swaminatha Iyer and others. By this 1892 settlement, the land revenue of the Tanjore District was raised to 55 lakhs from 39 lakhs the amount prior to it. The cesses have not been included in these figures. In 1922 settlement, the land revenue was raised to 71½ lakhs of rupees. Including the cesses the amount stood at about 79 lakhs, i.e., double of what it was prior to 1892. For the supposed benefits conferred on the Tanjore delta by the Mettur project, the

demand including the cesses has reached the figure of 94 lakhs. The yield of the land under the most careful cultivation has not become higher than what it was prior to 1892. The price of grains during these years is much less than what it was prior to 1892. One has only to read the figures given above to understand the enormity of the increase in land revenue in this district. The condition of land-owners small and big, excepting those engaged in money lending trades, Government and other services, is one of continuous struggle to make both ends meet and falling into debt. You will find these two sets of people everywhere in this district. The case of other districts is similar to this.

The evil in regard to land revenue is: it is easy to collect, it is easier still to enhance at the will and pleasure of Government, unrestrained by the legislature which has no voice in the fixing of it. The ryots have never organised themselves and worked against these enhancements. There have been some sporadic protests and memorials, which were disposed of by the Revenue Board and the Secretariat in a summary fashion.

Poor and rich have all to pay about 60 per cent. of the net income arising from the land. Under income-tax the rate begins with 6 pies in the rupee to 32½ pies including super-tax in the rupee, i.e., from 3 per cent. to 16 per cent. roughly graded according to income.

In a country like India, where agriculture is the means of subsistence for more than 80 per cent. of the population, farming should not have been made to bear such a heavy burden. The result has been, farming is not taken to by any but the backward and illiterate sections of the population. In consequence no literate young man will take to farming. The unrestrained enhancing of the land revenue has produced disastrous results in unemployment.

The Taxation Enquiry Committee in its report made in 1925, recommended a reduction of 25 per cent. of the land levy.

A perusal of Mulhall's Dictionary shows that the percentage of tax in relation to gross produce is 8·3 in the United Kingdom, 4·8 in France, 3·0 in Germany, 4·9 in Austria, 7·0 in Italy, 2·8 in Belgium, 2·8 in

Holland but 50·0 in India. The above is corroborated by the Indian Taxation Enquiry Committee. It is a well known fact that the income of the owners of land in other countries mentioned above is several times more than that of a similar owner of land in India; but still the assessment is very low. On a consideration of the above facts, Lord Salisbury, the Secretary of State for India, stated, even as far back as 1870, that "it is desirable that the cultivator should pay a smaller proportion of the whole National Charge", and the Director-General of Statistics Mr. O'Connor, wrote in 1904 that "a reduction of land revenue by 25 to 30 per cent. would be of far more value in the improvement of the class which constitute the bulk of the population."

The rapacity of the Government of Madras had no limits. Not content with raising the level of land revenue by substantial increments, it has been able ingeniously to charge a fee on all trees standing on lands which were declared by the Government as *Poramboke*. Though most of the trees do not give any yield they are liable to tax. Enough if there is a stem at the bottom. It would be a few annas to a small land-owner and a few rupees to a bigger land-owner. These people knowing full well the futility of protest and the waste of time and money in approaching the authorities have been quietly paying these exactions. Another and a more cruel levy is a water-tax for percolation. Any land on which any crop is raised is liable to this tax to an extent of about 50 feet from any water-course or reservoir on Government land. I have tried to find out if there is really percolation underground and did not find any moisture even within 5 feet of the water-course. But yet I am charged a levy. It is one of the heartless additions to the burden on the land-owner. In no country nor in any province of India to my knowledge this percolation levy is made. Any Government intent upon seeing its land-owning subjects free from undue burdens and petty harassments, should abolish the percolation levy, the tree-taxes on lands adjoining a ryot's holding and reduce the land revenue about 30 per cent of its present rate.

Indian Influence on Western Thought

BY PROF. SHISHIR COOMAR MITRA

(*Visva-Bharati*)

INDIANS have always believed that the highest virtue lies in the service of humanity. And of all the gifts, the gift of knowledge is the best. The genius that revealed itself in varied forms of art, literature and thought in the region of its origin found its fulfilment in a generous sharing with others outside of the fruits of her great and stupendous achievements. Her history may not record the original contributions India has been making through the ages towards the enrichment of world-culture, but it is borne out by evidences that will stand any impartial historical scrutiny that from the very earliest times India had cultural relationship with not only the Greeco-Roman world, but also with the land of the Pharaohs and the other centres of early civilizations round about the fertile Crescent; and that the cultures of these regions bear even today the unmistakable impress of their contact with India and India's consequent influence on them.

Persia and later Alexandria were the two centres where in olden days thinkers from different parts of the world used to congregate for interchange of thoughts and ideas about religion, philosophy and science. And there are abundant proofs that from time immemorial and through her commercial and maritime activity India had communication with those countries as also with others beyond them, and that the existence of "Indian Brahmins" in those countries is attested by Greek and Persian traditions which are accepted as authentic by scholars like Max Muller, Richard Garbe and Winternitz. Garbe thinks that the view of Thales (600 B.C.), the father of Greek philosophy, that everything springs from water, that of Anaximander that the first principle was not water but infinite atmosphere, and that of his disciple Anaximenes, that it is air which is the source of phenomenon, are derived from almost exactly similar Vedic theories which their Greek exponents are said to have been helped to conceive while they were in Persia on a "mission of pilgrimage for philosophical studies". The

doctrine of Heraclitus (500 B.C.) that "all bodies are transformations of fire; and that everything that exists is derived from it and strives to return to it" is defined in exactly the same line in the Chhandogya Upanishad. Garbe compares this doctrine with the Samkhya theory of "the innumerable annihilations and reformations of the Universe". Empedocles' (450 B.C.) theory of 'the eternity and indestructibility of matter' is only a re-statement of the Samkhya principle of *sat karyavada* or the beginningless and endless reality of all products. Zenophanes (Circa 575 B.C.), the father of the Eleatic School, propounded that God and the Universe are one, eternal and unchangeable. Says Erdmann: "The absorption of all separate existence in a single substance, as is taught by the Eleatics, seems rather an echo of Indian Pantheism than a principle of Hellenic Spirit." Pythagoras' (Circa 550 B.C.) contact with India needs no recapitulation. We may not accept the Hindu tradition that Pythagoras was a Hindu of the name Prithvi-Guru who went to Greece to preach Hindu philosophy, but "there is reason to believe that he came in touch with the Brahmins" in Persia, if not India. His doctrine of reincarnation is undoubtedly of Indian origin; so also his famous theorem (forty-seventh of Euclidean Geometry) which is embodied in the Shulva Sutras of Boudhayana. Jones was the first to point out the striking similarities between the theories of Pythagoras and those of the Samkhya system. Pythagoras' emphasis on number, i.e., Samkhya, Jones says, indicates his Indian inspiration. Colebrook has shown that the doctrines of Pythagoras were rooted in India. He says: "Adverting to what has come to us of the History of Pythagoras, I shall not hesitate to acknowledge an inclination to consider the Grecian to have been indebted to Indian instructors." Schrader conclusively pronounces India to be the birth-place of Pythagorean ideas. We have it on the authority of Max Muller that Brahmins used to visit Athens about the time of Socrates (469-399 B.C.) He says:

Eusebius quotes a work on Platonic Philosophy by Aristotle, who states therein on the authority of Aristoxenos, a pupil of Aristotle, that an Indian philosopher came to Athens and had a discussion with Socrates. There is nothing in this to excite our suspicion, and what makes the statement of Aristoxenos more plausible is the observation itself which this Indian philosopher is said to have made to Socrates. For when Socrates had told him that his philosophy consisted in enquiries about the life of man, the Indian philosopher is said to have smiled and to have replied that no one could understand things human who did not first understand things divine.

This one instance is enough to explain the traces of Indian influence in the thought of Socrates. Plato (427-347 B.C.), a disciple of Socrates and a great admirer of the Pythagorean School, is no less indebted to India. His ideas of the bondage of soul by matter and its liberation therefrom, as also his doctrine of Reincarnation are distinctly Samkhyan. Says Hopkins: "Plato is full of Samkhyan thought worked out by him but taken from Pythagoras." His use of the simile of the charioteer and the horses reminds us of the comparison in the Katha Upanishad, "of the body with a car, the soul with the charioteer, the senses with the horses, and the mind with the reins". Prof. Urwick believes that almost all of what Plato said in his "Republic" is only a re-statement of Indian ideals. Max Muller says that the similarity between Plato's language and that of the Upanishad is sometimes very startling. From the foregoing outlines we may conclude with Garbe that

the historical possibility of the Grecian world of thought being influenced by India through the medium of Persia must unquestionably be granted, and with it the possibility of the above mentioned ideas (of the Samkhya and Vedanta Philosophy) being transferred from India to Greece.

Alexandria under the Ptolemies towards the close of the third century B.C. was a far famed seat of culture and learning. The evidences that will be enumerated below will show that the Brahmins and the Buddhists, who represented Indian culture in the great intellectual fellowship of Alexandria, contributed not inconsiderably to the growth and evolution of the fundamental principles of Christian Gnosticism and Neo-Platonism. Gnosticism has been acknowledged to be a combination of oriental philosophy and certain Christian doctrines. Pliny admits in his Natural

History that a large number of Buddhists were resident in Syria, Palestine and Egypt; and that the Gnostic School of thought of Alexandria owed not a little to the Buddhist conceptions of life and God. The Gnostic conception of the plurality of heavens and spiritual worlds reflects the theory of innumerable gods or Bodhisattvas propounded by the Mahayana School of Buddhism which "undoubtedly exerted considerable influence upon the intellectual life of Alexandria". Fred. Chr. Baur says that the classification of men into three classes, according to a section of Gnostics, must have been derived from the Samkhya doctrine of the three 'gunas' as satva, rajas and tamas. Philo (first century B.C.), an Alexandrian philosopher, who knew of Indian Gymnosophists, set forth the theory of Logos which passed into Christianity (in the Gospel of St. John) and resembles the Indian conception of Vak (voice, speech or word) which is personified in the Rig Veda as a divine power. The Indian element in the thoughts of Ammonius Saccas (circa 200 A.D.), another Alexandrian philosopher, is traced to his contact with missionaries from distant countries including India. Ammonius was a high-souled thinker and led an austere life. Plotinus, the chief exponent of Neo-Platonism, received from him the inspiration to study "the wisdom particularly cultivated by the Indian sages". Erdmann says that Plotinus had a desire to visit India; but no mention is found in the fragmentary account of his life whether he was able to fulfil it or not. But, thinks the same authority, there can be no doubt that he was deeply imbued with Indian mystical thought, particularly of the Vedanta School. It is said that he practised Indian methods of self-discipline, and led, like his master Ammonius, a strict ascetic life and was almost always absorbed in meditation which would sometimes so deepen that he would lose himself in spiritual trance, or the state of Samadhi, so to say in Indian parlance. At the time of his death, he uttered like a Hindu Yogi: "Now I seek to lead back the self within me to the All-Self." Plotinus looks upon the world as "an outflow, a diffusion of the divine life" echoing thereby the Vedic view of the desire of the One

to be Many expressed through the divine utterance "Ekoham Vabusyam". His idea of God as the One, "the good, the pure thought, the pure actuality", literally agrees with the *satchitananda* connotation of Brahman in the Upanishads. Plotinus declares that all worldly things are vain and void of value, and that man's chief duty lies in freeing himself from the snare of illusion under which he sees reality in the world of phenomenon, and this he can do only by deep meditation which will lead him to "an ecstatic perception of God". This is nothing but a re-statement of the doctrine of Maya and the Yoga philosophy of the Vedanta. The influence on Plotinus of the Samkhya thought is traced by Garbe in the explanation Plotinus gave of how the world happens to be under the bondage of matter and there through of sorrows and sufferings, and of how the world could be redeemed and brought to a "state of absolute cessation of pain", which also is an echo of the Buddhist view of Nirvana. It is not possible, Garbe thinks, to question the Indian influence on the thought of Plotinus. And it is needless to repeat what an enormous debt European thought owes to Neo-Platonism since it was first evolved by Plotinus. Porphyry (232-304 A.D.), the most distinguished disciple of Plotinus, followed Indian thought more closely than his master. He was fortunate in having a personal acquaintance with the ideas of Indian Philosophy through the access he got into an important treatise on India by Bardesanes, a Babylonian writer "who acquired authentic information about India from the Indian ambassadors who were sent to the court of Emperor Antoninus Pius". An important passage from this work copied by Porphyry and still preserved, reveals a very intimate knowledge about the Brahmins. Porphyry developed on some scientific lines the Samkhya doctrines of the contrast between the spiritual and the material world. But his strong insistence on abstention from animal slaughter and his denunciation of sacrifice for religious merit indicate the Buddhist colouring of his mental make-up.

The life and teachings of the Buddha had for a long time been a

factor in the expansion of Indian culture. The name of this holy personality "reached Bactria during the first century after his passing away"; and the presence of Buddhists in Bactria, says Max Muller, in the first century B.C. is attested by several authorities. Mackenzie has shown in his book "Buddhism in pre-Christian Britain" that Buddhism was practised in Britain in pre-Christian days. The ideal of Maitreyi of which the Buddha was the living embodiment inspired Asoka, "the first Internationalist of History" to send out spiritual missions to Syria, Egypt, Cyrene, Macedonia and Epirus embracing the three continents: Asia, Africa, and Europe, besides Ceylon and other parts of Insulindia and Indonesia. These missionaries settled in those countries and formed large and influential Buddhist communities. The Therapeutae of Alexandria and the Essenes of Palestine who were so well known to the Greek world were in fact communities of Buddhist Bhikkus, practising Buddhist rites, preaching Buddhist doctrines and precepts and spreading the teachings of Gautama Buddha in the West. The Christian historian Mahaffy says: "These Buddhist missionaries were the forerunners of Christ." The philosophers like Schelling and Schopenhauer and Christian thinkers like Dean Mansel and D. Millman admit that the Essenes and the Therapeutae arose through the influence of Buddhist missionaries who came from India particularly during the reign of Asoka. An instance of the influence of Buddhism in the development of Christian faith is furnished by the fact that the parable style of the Bible is only an echo of the story-telling methods of the Buddhist Jatakas, and that, as admitted by Vincent Smith, "some orthodox forms of Christian teaching owe some debt to the lessons of Gautama". Prof. Winternitz believes that "in the combination of the Jewish and Greek ideas on which the teachings of the Christian gospels are based, there was also a small admixture of Buddhist thoughts and legends. Some undoubted borrowings from the Buddhist religious literature are also found in the Apocryphal Gospels". The strong insistence of the orthodox form of Christianity on the observance of

formalities are said to have been imbibed from Buddhism.

India did not stop expressing herself through the thought of the West, but continued through centuries till it was more marked in the 17th century when translations in European languages of the philosophical literatures of the Hindus began to be available; and the Bhagavad Gita and the Upanishads opened before the thinkers of Europe the vast vista of Indian thought. The scholars of Europe, specially of Germany, started applying themselves to the study of Indian ideas of religion and philosophy and gradually mastered them through their originals in Sanskrit. It was a galaxy of them, too numerous to mention, who have in unambiguous terms "acknowledged their derivation from India". But not only in the realm of thought, in the realm as well of exact Science, India's influence on the West in the early days was no less remarkable. The so-called 'Arabic' numerals and the decimal system were first developed in India and were transmitted to Europe through the Arabs. Zero, "the most modest and the most valuable of all numerals is one of the subtle gifts of India to mankind". Algebra had its origin in India and came to western Europe through the Arabs. Geometry was developed in India as early as in the Vedic age when the construction of sacrificial altars required its subtle application. Anatomy, Physiology and other branches of medical science were also highly developed by the Hindus. Dr. Royle has shown that Hippocrates, the father of Western medicine, borrowed his *Materia Medica* from India. In the time of Alexander, says Garrison, "Hindu physicians and surgeons enjoyed a well-deserved reputation for superior knowledge and skill," and even Aristotle is believed by some students to have been indebted to them. The science of music was systematised in India many centuries before it could be called a science in other countries. Wagner is said to have got familiar with Hindu music through Latin translations and is indebted to it for his principal idea or "the leading motive". It is not possible within the brief scope of this article to

detail the sources with their relative references through which Indian ideas on so many branches of human knowledge reached the shores of the Mediterranean in the early days of history. But the evidences cited from Western authorities are there to show that in every country with which she came in contact, India left the indelible stamp of her genius. Time was when India not only achieved great things, nay the greatest, both in the inner and outer courts of her life, but the exalting sublimities of her culture and thought became for ages the inspiration of many a nation to strive for, and attain to, a high degree of refined existence. There can be no better expression acknowledging Europe's debt to India than the following lines from Will Durant, the eminent American thinker:

India was the motherland of our race, and Sanskrit the mother of Europe's languages; she was the mother of our philosophy; mother, through the Arabs, of much of our mathematics; mother, through Buddha, of the ideals embodied in Christianity; mother, through the village community, of self-government and democracy. Mother India is in many ways the mother of us all.

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Codification of Muhammadan Law

By MR. AHMAD SHAFI

A demand has arisen for the codification of Muhammadan law as it is administered by the British Courts in India. In the absence of statutory law,



MR. AHMAD SHAFI

the Courts now follow what is known as case-law, which is called law by courtesy inasmuch as it lacks the certainty of statutory law as well as its obligatory or imperative character. Now, the case-law is contained in the collection of reported decisions of the courts from which each succeeding Judge seeks to deduce appropriate principles for deciding the case before him. This procedure has to a certain extent given rise to a rule that a Judge should follow a precedent, but as the cases are likely to differ from one another in several material respects, the Judge not unoften has to reach a decision by his own natural sense of justice. He is, therefore, reduced to the necessity of evolving a new principle and as by its very nature the case-law cannot "repeal" an old precedent or constitute a new "imperative", the old decisions are not superseded. The result is that though in a particular case justice, or better justice has been done, a new perhaps conflicting principle has been created. The accumulation of such precedents makes the task of the Judge difficult and introduces an element of uncertainty in the administration of Muhammadan law. This is not all. In his attempt not to stray far from a precedent of venerable age, the Judge is apt to lose sight of the necessity of

tackling the case before him in a manner more in consonance with the requirement of the newly awakened consciousness of the present-day world.

The codification of case-law is different in character and scope from the consolidation of statute law. The latter is the simple process of converting all the statutory law on a single subject into one statute and can be entrusted to departmental draftsmen of Government with legal knowledge. The former is a more complex business and requires careful handling. It entails three distinct stages. The preliminary stage consists in collecting all the cases that have so far been decided; the second in sifting the grain from the chaff in order to distinguish between the ephemeral *obiter dicta* and the enduring principles of law, and the third in reducing such principles to concise legal terms with a view to converting them later into statute law.

The spade work has been facilitated by the existence of reliable law reports, both all-India and provincial. There may be cases which may not have been reported. It will be necessary to collect these by a diligent search from province to province. The drafting may be safely left to the care of competent legists and jurists. It is the intermediate stage that will demand skill and sympathy in addition to care. A mere dossier of decisions will not by itself disclose the true principles of law, nor throw out in prominence the conflict in the principles contained in several decisions. Besides, the Courts have not had an opportunity to pronounce on the whole gamut of the Muhammadan law as would have been the case if the cases brought before them had been deliberately selected so as to show all the various problems or all the possible aspects of a few major problems. More often than not the determining factor in bringing a case before the court has been the value of the suit and (or) the capacity of the litigant to bear its expenses. On some problems there may be conflicting decisions while on others, perhaps, more important there may not be any decisions at all.

It is clear, therefore, that after the existing cases have been sorted, compared and selected by eliminating those which have been over-ruled, it will be necessary to take the Moslem divines and theologians into confidence. Situated as the Mussalmans are today, it will not be possible to push the work of codification to its logical conclusion of evolving a statute out of the case-law without the help and active support of these dignitaries. Experience has shown that in a

matter like this, pure lawyers and jurists are at a discount before the bar of Moslem public opinion unless they can claim support from this quarter. Apart from their strategical value, they will be useful in indicating several cases which may have occurred in their experience or which they conceive might occur. The process is bound to be slow and this is, perhaps, in the interests of the work as competent critics have said that premature codification is worse than none at all.

THE SIKH SOLDIER

BY MR. BALWANT SINGH, M.A., B.T.

BEFORE the time of Maharaja Ranjit Singh, the army of the Khalsa consisted entirely of horsemen, brave indeed, but ignorant of war as an art. The saddle was the home of the Khalsa for several generations and in 1783, Forster guardedly estimated the total number of Sikh horsemen at 200,000. They were armed with a matchlock and a sabre. Their method of fighting was queer indeed. A party from 40 to 50 would advance in quick pace to the distance of a carbine shot from the enemy and then that the fire might be given with the greater certainty, the horses were drawn up and their pieces discharged; when speedily retiring about a hundred paces, they loaded and repeated the same mode of annoying the enemy. The horses were so well trained to the performance of this operation that on receiving a stroke of the hand, they stopped from a full career.

Sikh horsemen fought under their chiefs and all that a Sikh chief asked from a follower was a horse and a matchlock, and all that a follower sought was protection and permission to plunder.

Their offensive arms were generally a matchlock, a spear and sword, and their defensive armour merely a shield, supplemented in the winter by a thickly wadded coat, serving the double purpose of defence and warmth. The leaders carried no matchlock, its place being taken by pistols and a bow, the latter a symbol of rank, which was retained by the Sikh nobles and Rajas until the end. They alone were usually armoured in

chain-mail, with steel caps, back and breast-plates, arm-guards, gauntlets and shields.

The infantry soldier was considered altogether inferior to the cavalry and was in time of war left behind to garrison forts, or to look after the women.

The Maharaja changed the entire organisation of the Khalsa army. The cavalry ceased to be the most important arm, and the infantry became the favourite service. Foreign officers, though the Maharaja failed to obtain the loan of British officers from the East India Company, were employed, and the infantry under their instructions became a well-disciplined, steady and formidable body of troops. According to Cunningham, Maharaja Ranjit Singh left 50,000 well disciplined soldiers, 50,000 well armed yeomanry and militia and more than 300 field-guns. According to Mr. Garrett, the total number of men in the army and artillery in 1844 was 51,050 besides 230 guns not including swivels.

The Maharaja devoted particular attention to his infantry. He encouraged it by good pay, by personal attention to their drill and equipment, by himself wearing the strange dress and going through the formal exercise. He attended parades in person and distributed gifts of money, etc., to those of his foot-soldiers and others with whose work he felt pleased. He offered big jagirs and stipends to Sikh Sardars' sons to serve in the infantry. As a result of his efforts, the infantry became the mainstay of the army. A standing national army, regularly paid from

the Treasury of the State—rather than the feudal levies of the Chiefs—became the recognised policy of the Maharaja.

The army was officered by Europeans, Hindus, Sikhs, Mohammadans and Rajputs on a cosmopolitan basis. In the initial stages, however, the Maharaja got a part of his army trained by deserters from the East India Company, by men formerly employed under Scindia, or by those who had resigned East India Company's service.

Enlistment in the regular army in Maharaja Ranjit Singh's time was, so to say, entirely voluntary. The service was popular and the recruits felt a peculiar attraction for it.

The infantry were the pick of the youth of the land; only the handsomest and strongest men were selected.

General Ventura, an Italian General, who had fought under Napoleon, was put in charge of the infantry in 1822. The European Generals gave

a moderate degree of precision and completeness to a system already introduced; but their labours are more conspicuous in French words of command, in treble ranks and in squares salient with guns than in the ardent courage, the alert obedience, and the long endurance of fatigue which already distinguished the Sikh horsemen and which pre-eminently characterise the Sikh footmen of the present day among the other soldiers of India.

In the beginning, the Sikhs disliked the rigidity and precision of the infantry drill. They scoffed at it and called it "dancing girls' dance". As already said, the Maharaja's tact, perseverance, his great personal interest in the infantry and offers of gifts, jagirs, etc., all combined together overcame all opposition and the infantry became the *corps d'elite*.

Special officers were put in charge of recruits and after the period of instruction, were presented to the Maharaja by the *Bakhshi*, and on the Maharaja's acceptance, their descriptive rolls were prepared. These descriptive rolls were the service book, *plus* personal file *to-day*.

A traveller, who saw the Punjab in 1836, says:

The privates are tall, thin men with good features; they are capable of bearing the fatigue of long marches for several days in succession, so that it has become a byword that the Panjabis

have iron legs. On their marches they encamped very regularly, and I saw 30,000 men, the army of Peshawar, moved with as much facility as a single regiment on this (the British) side of the Sutlej. No wheeled carriage is allowed, and their own bazars contain all they require.

In the organisation of infantry, a battalion was the administrative unit. It was about 900 strong and was commanded by an officer of the rank of a commandant (Kumedan), who had an Adjutant and a Major to assist him. In a battalion, there were eight companies of about a hundred each. A company again was divided into four sections of 25 men each, each commanded by a Havildar with a Naik to assist him.

Clerks kept regimental accounts and daily noted down whether the men were present or absent, and each regiment had a 'Granthi' and the Sacred Book was deposited near the regimental flag. The men lived generally in barracks. Light tents and pack animals were allowed for each battalion and two cooks for each company. The Company officers were: Subedar, Jamadar, Sarjan (Sergeant), Havildar, Naik, Bugler, and Trumpeter. The regimental officers were: Commandant (Kumedan), Adjutant, Major, Writer, Accountant, Granthi. Each battalion had a number of camp followers as camel-drivers, water-carriers, smiths, flag-bearers, spadesmen, masons and cooks. One tent was supplied to every seven men of the rank and file. A General was paid Rs. 400—460, a Colonel Rs. 300—350, a Subedar, Rs. 20—30, a Jamadar Rs. 15—22, a Commandant Rs. 60—150, a Major Rs. 21—25, a sepoy Rs. 7—8-8 per mensem. Generals Ventura and Allard received about Rs. 25,000 per annum. The total strength in 1811 was 4,061 and in 1845 70,721.

The foot-soldiers worked in their ranks and did everything by beat of drum. Beautifully steady on parade, they fired with great precision and regularity. They are tall, rather slight, but very manly-looking men with great length of limb, and broad, open chests; they are excellent marchers both as regards speed and bottom, marching with cheerfulness and alacrity for days together. They are hardy far beyond the generality of natives and seem a merry, light-hearted race of people.

Baron Hugel says:

... The men marched past; the word of command was given in French and the exercise was gone through with much precision. ... I observed that I was surprised to find his (Maharaja's) troops so proficient in European tactics.

Captain Wade wrote to Sir (later on Lord) Metcalfe: "... had a distant view of the Legion commanded by the French officers Messrs. Allard and Ventura at exercise. It appeared to be a remarkably fine body of men." Again, "I could not help remarking the cheerful alacrity with which the Sikhs seemed to endure the fatigue. M. Ventura put his Legion through several manoeuvres which the Corps executed with a steadiness and precision it would be difficult to excel." Burton's following remarks are, however, a sad commentary on the behaviour of officers towards their subordinates:

On parade, they give utterance to abusive expressions, striking freely any of a rank inferior to their own. The Commandant canes the Adjutant, who in turn strikes the Officers at the head of Companies, who again vent their ill-humour on the non-commissioned and privates.

Maharaja Ranjit Singh held a general parade of his entire army on the day of the Dussehra festival either at Lahore or Amritsar. On such occasions the presence of every man, from the highest officer down to the ordinary soldier was compulsory. Recalcitrants were punished.

There were godowns for storing grain, flour, etc., erected at a distance of 30 or 40 kos from one another on the march, and the men were supplied with rations, when necessary, from them.

The national flag of the Khalsa was of saffron colour, and the full-throated shout of 'Sat Sri Akal' was their war-cry. So far I have dealt with the regularly trained, drilled and disciplined infantry of the Maharaja. They were directly paid by the State. It may be designated as the regular army. It was indeed called 'Fauj-i-an' or regular army.

GARRISONS OR FAUJ-I-QILAJAT

Important forts like Attock, Peshawar, Multan, Kangara and Kashmir were strongly garrisoned and provided with stores of grain and war material. The total strength was about 10,800 in time of peace. The pay of a garrison infantry soldier ranged between Rs. 5 and Rs. 7

per mensem. The Jamadar received double the sum or even more. The salaries of the garrison were paid through the officer in charge called 'Thanedar', to whom the necessary amount of money was advanced by letters of authority drawn on the 'Kardar' or Collector of the District. Among others, the following instructions were issued to the Thanedars of forts:

(i) Not to admit within the fort dancing-girls, musicians, etc.

(ii) To see that there should be no clash between the soldiers and the civil population of the neighbouring area.

(iii) To see that the men did not become wicked or addicted to drinking.

(iv) To see that the men paid their dues to shop-keepers regularly month by month.

(v) To see that the men did not spend more than half their pay, the rest to be sent to dependants.

(vi) To dismiss those who created a row in the town and getting tipsy were a source of mischief and scandal.

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UTILISATION OF MOLASSES

By Mr. K. V. GIRI, M.Sc., A.I.I.Sc.

(Department of Bio-Chemistry, Indian Institute of Science, Bangalore)

THE rapid growth of the white sugar industry in India has made the profitable disposal of the molasses a problem of vital importance to the nation. The possibility of utilising molasses, which is a necessary by-product of the industry, has been a focal point of interest to many scientists, public men and promoters of sugar industry. Indian scientists are furiously at work to solve this problem in the most satisfactory way possible. The results obtained are of sufficient interest both from scientific and economic point of view, that an attempt is made here to describe some of the important findings which have direct bearing on agriculture.

The total production of molasses in India at present is estimated to be about 450,000 tons per year. A molasses exporting company has recently been formed in India, and the price offered by the company is very low. Its disposal at a low price means a loss of wealth to the nation. Its proper utilisation in this country can save this great national loss.

Cane molasses contain about 40 per cent. of cane sugar, 30 per cent. of invert sugar, 15—20 per cent. of moisture and the rest in the form of nitrogen and minerals. The high concentration of sugars in molasses indicates that it is very rich in energy-producing substances.

Molasses can be used in sugar industry as fuel and for the recovery of sugar. The use of molasses for fuel has been considered to be uneconomical, and the recovery of cane sugar from molasses is still under experimental stage.

Amongst the industrial uses, those worthy of consideration are: 1. road surfacing; 2. acetic acid manufacture; and 3. production of power alcohol.

Road surfacing from molasses has been tried in India and found to be sufficiently satisfactory. The Government of Mysore, through the Public Works Department, has been making good use of the molasses as road material. About 50 miles of road between Bangalore and Mysore has been

coated with molasses and it is stated that the roads stand excellently well.

The manufacture of acetic acid from molasses is a promising line of enquiry which requires careful consideration in India. The imports of acetic acid and allied products exceed in value to over 10 lakhs per year, which can be retained in this country. By this means 15—20 per cent. of the total molasses produced in this country could be profitably utilised.

Molasses appear to be the cheapest raw material for the manufacture of power alcohol and for the production of spirituous liquors. Other raw materials like grain, potatoes and others cannot compete with molasses as raw material for the manufacture of power alcohol. Considering the present annual consumption of petrol in India, which is about 82 million gallons, the quantity of alcohol required on a 20:80 alcohol petrol mixture basis would be about 16 million gallons. To produce this amount of alcohol about 270,000 tons of molasses are required. Thus there can be no question about the immense national importance of establishing the power alcohol industry from cane molasses in India.

Amongst the various methods of utilising molasses, those with the possibility of its consumption as manure in agricultural practice and as cattle-feed deserve the most careful consideration. In Western countries it is actually used as cattle feed. But in India, there appears to be a prejudice against its use because it is believed by the farmers that molasses produce too much heat in the system with consequent ill-effects on the health of the animal. Professor Singh of the Punjab Agricultural College, Lyallpur, has disproved this belief by carefully planned experiments on bullocks and dairy cows. Two pounds of molasses when fed to bullocks were found to replace successfully two pounds of maize and 0.9 pounds of mixed roughages. No ill-effects were observed on the health of the animals as a result of feeding with molasses. The bullocks were, however, found to suffer from flow of frothy saliva from their mouths after feeding molasses for

a fortnight. This trouble could be overcome by giving them common salt. This appears to be very important because it is considered that the ill-effects of feeding molasses to cattle by the farmers to be due to lack of common salt. Further, it has been observed that the replacement of one pound of wheat bran in a mixed ration which was rich in protein by one pound of molasses per cow per day proved to be very successful without affecting the quality or quantity of milk.

During recent years the possibility of utilising molasses as a fertiliser has attracted the attention of many scientists in India. The researches of Professor N. R. Dhar of Allahabad University are of immense practical value in increasing the yield of crops by the application of molasses.

Crop production in India is found to be very inefficient in comparison with the yield obtained in other countries. The following figures would indicate the truth of this statement:

Rice

India ...	1,295 lbs. per acre
Japan ...	3,040 " "
Egypt ...	2,783 " "

Sugar

India ...	2,400 lbs. per acre
Japan ...	3,340 " "
Egypt ...	3,378 " "
Java ...	11,988 " "
Hawaii ...	18,799 " "

The poor yield of crops in India is mainly due to the deficiency of nitrogen in the Indian soil which contains only 0.04 per cent. nitrogen as against 0.1 per cent. nitrogen in the soil of European and other cold countries. In order to improve the crop yield in India, the nitrogen content of the soil should be increased. The researches of Professor Dhar and his co-workers have definitely shown that the nitrogen content of the soil can be increased by the application of molasses. Professor Dhar has been able to increase the soil nitrogen by 100 per cent. by its application to the soil. It has been shown that rice crop is very favourably benefitted by the application of molasses, the molassed field

producing 14.5 maunds per acre as against 8.1 in the unmolassed field. The yield of straw has been found to be greater in the molassed than in the unmolassed field. Professor Dhar's findings have been well confirmed on large-scale sugar-cane cultivation. Messrs. Parry and Company of Madras, and the Government Shahjehanpur Farm, have obtained an increased yield of 40 per cent. with molasses as manure in sugar-cane cultivation. According to the Professor, molasses should not be added to the growing crop, but should be added to the fields two to three months before the sowing of the crop. After the application of molasses, the soil should be ploughed three or four times before sowing.

Professor Dhar has adduced evidence to show that the application of molasses is valuable not only in increasing soil fertility but also in reclaiming alkali soils. Research work carried on by the Professor at Allahabad, and Professor V. Subrahmanyam and co-workers at Bangalore, has definitely shown that when molasses are added to the soil, organic acids among other products are produced in the early stages by the decomposition and partial oxidation of the carbo-hydrates present in molasses. The acids thus produced together with the acids present in molasses can neutralise the alkali present in alkaline soils. Further, the soil is rendered porous and its tilth improved by its application. These findings of Professor Dhar are of much practical significance. Alkaline lands have been successfully reclaimed in different parts of the United Provinces, and in Mysore by the application of molasses and crops are being cultivated in these reclaimed areas where no vegetation grew before. Using one ton of molasses per acre of alkaline land, the Mysore Government obtained 1,200 to 1,800 lbs. of rice grain per acre of alkaline land, while there was complete failure of the crop in previous years. In Unao (Lucknow) and Soraoon (Allahabad), excellent yields of rice crop have been obtained from alkaline land by the application of molasses. The foregoing examples bear out the practical significance of Professor Dhar's findings and his valuable contributions to the science of agriculture and sugar industry in India.

THE NECESSITY OF FICTION

By MR. BHASKAR APPASAMY

THE word "fiction" needs rescuing from the contempt into which it has fallen—a contempt that has not withered "imagination" and "story" so much. The spate of cheap novels has taken to itself a word that ought to characterise the imaginative sallies of man in his revolt against the tyranny of fact.

That the growing disdain for the play, the poem and the novel compared with scientific and pseudo-scientific treatises of the natural, historical, economic and other types is a danger to culture needs special emphasis. The fictitiousness of fiction leads far too many people into assuming the necessary superiority of the enormously ponderous fact-purveying tomes that swell our libraries. For facts are in themselves completely valueless and the majority of those thrust upon us little more than mildly interesting. Yet every day our memories accumulate scores, especially since the growth of scientific advertising.

On the other hand, it must be admitted that most fiction is equally without significance except to the professional psychologist. The million theories erected and destroyed every year testify to little more than the mental restlessness of the species. And then there are the wilfully misleading fictions of which advertisements are again the most obvious examples. But there is good fiction just as there are useful facts and here we are concerned with good fiction especially in the realm of English literature.

In his spirited "Defence of Poetry", Shelley wrote: "The drama, so long as it continues to express poetry, is as a prismatic and many-sided mirror, which collects the brightest rays of human nature and divides and produces them from the simplicity of these elementary forms and touches them with majesty and beauty and multiplies all that it reflects, and endows it with the power of propagating its like wherever it may fall." One gathers from this that he took his drama seriously and that he did not intend his panegyric to apply to anything like the plays of Edgar Wallace. If fiction is to be prismatic in the Shelleyan way, it must be a pretty complicated thing

and, perhaps, in the end turn out to be truer than the facts themselves.

At the turn of the last century there were, roughly speaking, two schools of fiction writers; the Shaw-Wells-Galsworthy lot who wished to concentrate on future worlds of conduct and the slice-of-life novelists of whom Zola and Bennett are examples. But the pupils of these stern schoolmasters have lost the old zeal. The modern lens-makers have neither the Wellsian interest in prophecy nor the pure Zolaesque mechanist attitude. They are critical and introspective; their stage is within the mind and the external world is relegated to the dim backdrop of consciousness. But the value to society of "Strange Interlude" or "Mrs. Dalloway" is no whit inferior to that of "The Doctor's Dilemma" or "Kipps". In fact, there is an increase in subtlety and the wise disillusionment of maturity.

The task of appraisal of modern fiction in detail is a matter for the professional critic who must, of course, be a man of wide reading and educated taste. Even such gentlemen may disagree over the vital characters of a given novel. Take "Ulysses". A case might be made out for its accurate realism, another for the pure fantasy of the incredible night-wanderings of Leopold Bloom. These views would be interesting but the book itself overflows such limitations.

It may be argued that the value of the book is in itself dubitable. In that sense, perhaps, absolute necessity is not known until time has shifted the contemporary scene into its proper position in history. This shifting is in some cases easily observable. Proust's serpentine "A la recherche du temps perdu" is losing slightly by the passage of years but the "Forsyte Saga" is already politely avoided by the rising generation of readers.

Under the torrent of popular fiction that descends from the press, the lay reader cannot but feel stunned and unsteady. To make things worse, there are the "critics" for whom "Sorrell and Son" represents Parnassian heights. At any given period there are the novels that appear to embody the finer consciousness of the time

and the novels that do, in fact, embody it. A war book like "If Winter Comes" swept England when "Goodbye to All That" had few readers. The false pathos of Hutchinson's novel traded on the sentimentalities of the time when the astringent quality of Graves' work could have done much to awaken the country to the idiocy of war.

But more important than these literary necessities of the moment are the few works that will be branded as "classics" in the future. They are even more necessary to the present than to the future. Clearly if Milton (or Valmiki) were living at this hour, his fictions would be immensely more vital to us than it is as a poet dead for centuries. Across the barriers of time, language and belief, the words of Hamlet touch our imagination. Have we missed the Shakespeare in our midst?

The truth is that prophets and artists are scarcely ever honoured in their own time. And this is due not so much to any lack in the artist as to dullness in

ourselves. Dullness of this kind consists in an unwillingness to abandon old ways of thinking, feeling and living. We are willing to enter the world of Hardy but not of Joyce exactly as our fathers were unwilling to leave Dickens or George Eliot for adventures in Wessex. This diffidence is remarkable not only in our attitude towards novels but equally to the fictions of poetry, drama, music and painting. It appears to be worse in London than in Paris, worse in Calcutta than in London, worse in Madras than in Calcutta.

It is, of course, necessary to protect oneself against the million attempts to modernise, to jazz-up the arts. There is so much noise about, that critics with sensitive ears cannot be blamed for shutting them to all dissonances. But unfortunately somewhere in the clamour there is a note that must be caught and amplified—a note that is necessary to our living since it harmonises our time with the melody that runs through the history of our culture.

Some Aspects of Industrial Evolution in India

BY MR. H. P. MUKERJEE, B.S., E.E. (Union), A.I.E.E.

SINCE the advent of the 20th century and with the awakening of political consciousness, pastoral India has realised the necessity of industrialisation of the country. This realisation has been accentuated in recent years due to a variety of causes such as slump in prices of agricultural products, lack of demand for raw materials by the industrial countries due to economic depression and, perhaps, due to the acute problem of unemployment amongst the educated people of the country.

The transitional period between the pastoral stage, and the stage of industrial evolution, has already taught us many a lesson which are worth a careful analysis and observation. Since the days of *svadeshi* movements in Bengal, a great many industries were started throughout India and many of them vanished as quickly as they came into existence leaving a feeling of mistrust amongst investing people. If India wants a position as an industrial nation in the world, we

have to carefully analyse the reasons of these many failures and guard against them in the future. During those early days many of our industrial enterprises failed due to lack of honesty of the organisers, who wanted to get rich quickly at the cost of the unsuspecting investing public and without having any sense of scruple to their national prestige. Other organisations failed due to lack of experience in the management and production of commodities and lack of proper knowledge for marketing the same. A few of the industries also failed because we Indians have not been patriotic enough to support our industries by purchasing our products in preference to foreign products.

Industry and trade are so closely allied to each other that they cannot be dealt with separately. The first essential requirement in both trade and industry, particularly in a country like India, should be honesty. By honesty I mean honesty of purpose and honesty of action. The

principle of honesty in industry or trade should be backed up by intense enthusiasm, unlimited perseverance and a spirit of sacrifice on the part of the organisers. The national industries, however, should receive unqualified support in the form of finance and consumption of national products from the general public of the country. Public enthusiasm and spirit of sacrifice is as essential in the development of an industrial country as that of the enthusiasm and sacrifice of the organiser in view of the fact that an industry can produce a hundred variety of commodities but if they are not sold the industry cannot survive.

In the past, one individual acquired some knowledge of a particular industry in a foreign country and after returning home floated a limited company to exploit his knowledge. He had to look after administrative work, management, production and sales. As a result of this combined duty, he failed to do justice to any of them and the enterprise subsequently had to fail. The writer had the occasion to come across some organisations producing quality products, but their complaint was that they could not sell as their products were too good for the market. They did not seem to realise that no product is too good for the market and what they need is an efficient sales organisation. In Europe and America, salesmen are considered as captains of the industries, but in India they have no status at all. It is not an exaggeration to say that some of the successful salesmen in America earn higher emoluments than even the President of the organisations they are working for. If Indian industries are to succeed, a band of successful and efficient salesmen are to be created who can scientifically approach prospects, create a desire in his customer and impel him to purchase.

The future industries in India should be started with a national outlook to make India self-supporting and to make use of the unlimited natural resources and raw materials available in the country. The various aspects of organising an industry should be properly classified and separate individuals should be in charge of executive work, management, production, and sales. Our capitalists also

should realise that they have an opportunity of building up a new India. Profiteering ideas should be given up for the time being until India has become a self-sufficient industrial nation. It is only the spirit of intense nationalism that can help them to build up an industrial India. The sacrifice may be great for them, but the nation will be benefitted by such an action and their names will no doubt go down in history as builders of modern India. The whole organisation, including the financiers, the factory executives, the operatives, the sales organisation as well as the consumers, should co-operate in a common spirit of nationalism to create an industrial India. Necessities of life today are more complex than ever before and it is not possible that we shall have economic emancipation by reverting to our ancient ideals of negation and self-sacrifice. Industrial evolution is inevitable in India and the success depends on the honesty, tenacity, forethought and enthusiasm of those who are privileged to lead the country in this direction.

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The Navy under Shivajee's Successors

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

SHIVAJEE, the founder of the Maharata Navy, did not live to see one of his ambitions of crushing the Abyssinian navy fully realised. The defeat inflicted upon Sham Raj Pant, his naval commander, by Fateh Khan, Governor of Janjeera, gave him a rude shock. Under his immediate successors it had a chequered career.

THE NAVY UNDER THE ANGRIAS

Under Sambhajee, there was one Siddojee Gujar, a competent admiral, whose one achievement among others was the training of a Kshatriya youth in naval warfare. That youth was no other than Kanhoji Angria, whose father Tukojee had served under Shivajee. Under Rajaram this Angria became a terror to all the sea-faring nations that were then struggling for politico-commercial supremacy on the western sea coast. His surname Angria was due to the fact of his being a native of Angarwadi village. His appointment as Sarkhel (Subhedar of the fleet) by Rajaram was a turning-point in the history of the Maharata Navy. Before he took the naval command, there were hardly a dozen sea-worthy ships, but by his daring exploits and equally wonderful strokes of diplomacy, he not only increased their number and assumed the full command of the sea but also became an object of terror, if not awe, to the Dutch, the Portuguese and the Abyssinian sea-farers. Henceforth, the naval command became practically a hereditary and a family affair, which fact was not without its drawbacks. That one family should be the sole master of the fleet at a time when the rulers were unable to bestow upon it the attention it needed, did not augur well for the future of the navy. But Angria began well and proceeded in right earnest too. His aim was two-fold: one was to protect the coast and the other was to secure the sovereignty of the sea for his nation. The task was, indeed, a Herculean one for him. He had to face four powerful enemies: the Portuguese, the Sidees, the English and the Dutch. Money also was wanting. To raise money, he compelled the traders to purchase his own *cartaz*—special permits—and

when the occasion demanded, he made treaties with the English and came to terms with Shahu. Having thus consolidated his position, he captured the Portuguese ships and even burnt some of them. In 1712, he inflicted a severe defeat on L. D. Costa and captured 40 *Parangees*. When the Abyssinians came to terms with him, the Portuguese and the English formed an alliance and sent an expedition against him called "The Colaba Expedition". By a stroke of diplomacy he strengthened his position. When there were mutual recriminations between the Portuguese and the English, he defied the Portuguese and gained a victory over the English also. He was on the whole a successful admiral and may be considered as the revivalist of the Maratha navy more than its second founder. By him the Maratha prestige at sea was soon re-established. But although he was a good seaman and a successful diplomat, he made no great improvements and his successors were unable to improve the fleet and retain his vast territorial influence. After his death in 1729, his son Sakhojee attacked and captured the Portuguese *Pals* and one *Gullivat*. The English formed an alliance with the Sidees, and Sakhojee bombarded the island of Kenery. By his death in 1733, the successful period of the Maratha navy came to an end.

Both his sons, Sambhoji and Manoji, began to fight with each other and the Peshwa failed to bring about peace between them. The result was that the Angria power saw the beginning of its end. The fraternal war led to the division of the territories, one retaining Colaba and the other Savandurg. When the Peshwa was attacked by the Portuguese, they did help him but without any concerted plan. If the brothers had acted jointly, they would have succeeded in gaining their father's ambition of capturing the whole territory between Bombay and Goa. In spite of their defeating the Portuguese in 1729, they could not achieve much in the way of raising the prestige of the Maratha navy. The hostile attitude of the Peshwa was again a disturbing factor. The Peshwa

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concluded a treaty with the Portuguese and attacked Tukoji Angria who was even taken as a prisoner. Whatever justification there might be for this inimical attitude of the Peshwa, it cannot be gainsaid that on either side the outlook was very narrow. Practically the death-knell of the Angrian glory was sounded. Although Raghujee, the last of the Angrias, took part in the conquest of *Henry* in 1760, no event of any great importance is recorded till the Angria of Colaba became a feudatory of the English in 1840. Thus the second chapter of the history of the Maratha navy under the Angrias came to an abrupt and an inglorious end.

THE NAVY UNDER THE PESHWAS

Under the first two Peshwas, the navy practically remained inactive although attempts were made to maintain it in an efficient condition. Under Balaji Bajirao, the third Peshwa, attempts were made to conquer Janjeera, but as its strength was inadequate the Sidees remained unconquered again. At other times the Peshwa was content with the mere sale of passports and occasional captures of ships belonging to other nations. In the first Maratha war, their navy did cause some anxiety to the English. It was in 1791, the navy was in action for the last time in the capture of *Ximpi*. Baburao Salukhe was the last naval commander.

The Maratha navy lasted for nearly one hundred and fifty years. Its internal administration was fairly well organised. Its civil administration was under the Diwans who were assisted by Karbharees and Ameens, who maintained accounts, the muster rolls and the provision affairs. The Subhedar was the head of the navy and his annual salary was Rs. 1,000. The sailor, the Tandel and the chief Tandel were paid Rs. 4-8-0, Rs. 7-8-0 and Rs. 10 respectively and were given special rewards on special occasions. With all the care taken to maintain efficiency in its internal administration, no attention was bestowed on introducing new methods of warfare. They were satisfied with the use of antiquated methods and of implements like spears and stones, bows and arrows. Common interests were sacrificed to personal jealousies. The Peshwas could not be quite friendly to the Angrias, while the Angrias were busy more with the domestic quarrels than with serving the national cause. Even with the best of intentions and the highest of ambitions, nothing striking was done to achieve lasting success. The flickering light was gradually extinguished even after the recovery of the Maratha glory that was partially eclipsed on the field of Panipat in 1761. However, there can be no denying the fact that the chapters of naval history, when read in details, read like a romance.

Gypsies: India, the Place of their Origin

By MR. M. K. R. SARMA

EUROPE is considered to be a purely Aryan continent without any admixture of Negroes or the coloured peoples. Still it is an interesting fact to note that she enfolds in her bosom a few thousands of nationals who are distinctly of Asiatic origin as, for example, the Semitic Jews who are much in the forefront of news now, thanks to Adolf Hitler! The Lapps and Finns of Lapland and Finland and the Esquimaux of Greenland are the descendants of hordes of mongoloid people from the Far East, who settled in and colonised north-eastern and Arctic Europe centuries before the advent

of Christianity in Europe. Other Semites in the Balkans and south-eastern Europe, such as the European Turks and Magyars of Hungary are the descendants of those Mussulmans, whose religious fervour led to their march into Europe as invaders. There are also the Africans, the Moors of Spain and the Berbers in some of the Mediterranean islands in the south.

But an altogether different people, entirely differing from any of the above-mentioned Asiatics, but distinctly Oriental in their origin, made their appearance in south-eastern Europe, not as settlers or invaders, but merely as itinerary nomads,

They made their first appearance in Europe at the beginning of the tenth century A.D. through Asia Minor, perhaps. These were the Gypsies—a people who were the most interesting of all the Asiatics in Europe. They gradually spread towards north and west, roamed over England and finally continued their adventures in America even. They were known by different names at different places, such as Zingaro in Spain, Bohemian in Germany, though they themselves called them 'Romany'. The English gave them the name of Gypsy under the supposition that they hailed from Egypt, the land of mysteries.

The Gypsies were a nomadic people and lived in tribes and clans. They obstinately tried to preserve their individualities and characteristics, customs, manners and their own dialect, though they had to learn the language of the country through which they had occasion to pass, out of sheer necessity. They could never be compelled to give up their roving habits and settle permanently at any place. They would shift their tents from place to place whenever the mood seized them. Their roving character, dirty habits and uncompromising manners were by no means to the liking of the Europeans, who despised and distrusted them. In fact, the Gypsies constituted a terror to them, because the Gypsies were considered by them as cunning, rapacious and murderous. Whenever a Gypsy clan pitched their camp near or outside a town, a special constabulary was appointed to watch over them and they never felt relieved until they were sure that the Gypsies had shifted their encampment. They were notorious for their shifting propensities, burglaries and especially kidnapping, because they were generally supposed to be anxious to increase the strength of the tribes by occasionally adding a healthy and strong child whenever a convenient opportunity presented. Basket-weaving and petty trade formed their main occupations.

They have featured as characters in some of the best works of classical English literature. Their peculiar Oriental characteristics savouring of spiritualism are brought in broad relief

in two of Sir Walter Scott's novels, the "Quentin Durward" and the "Guy Mannering".

But it is the name George Borrow that is often associated with the Gypsies. He made a thorough study of these uncanny people and devoted his life for their characterisation. He moved with them so closely, was acquainted with their social habits and customs so familiarly that the Gypsies themselves were often led to suppose Borrow to be one of themselves. They believed Borrow to have been a Gypsy in his previous life and attributed his close familiarity with them to that fact. A belief which in itself so strongly suggests their Hindu origin. Borrow's two books "Lavengro" and "Romany Rye" are his two well known works depicting Gypsy life. He has also written a historical sketch about the Gypsies of Spain, in which country even today the Gypsies are to be found in great numbers,

Though they were originally supposed to be from Egypt, now it has been established beyond doubt that they hailed from India and that they were of Hindu origin. They are the descendants of an unknown tribe from north-western India, which left the Indian borders impelled, perhaps, by a spirit of adventure. The obstinacy with which they tried to maintain their tribal customs and rules without in the least troubling to adjust and adapt themselves to the constantly changing circumstances, and the peculiar nature of their beliefs and superstitions all lend weight to this view. These people practised Fortune-telling, Astrology and Palmistry—practices which are characteristic of the Hindu nomadic tribes in north-western India even to-day. A careful study of their dialect has revealed a very strong resemblance to the Hindusthani language, the *lingua franca* of Northern India from times immemorial; several nouns of their language are also pronounced exactly as their synonyms in Hindusthani. Their folk-lore and tales, nursery rhymes and even their dances closely resemble those of the Indian tribes with slight alterations and modifications brought about by time and distance.

Congress Government in the Provinces

IN this section we propose to record briefly some of the important doings of the Congress Ministries in the various Provinces.

MADRAS

PROHIBITION

The Madras Government have given the lead in the matter of prohibition and decided

that the sale of toddy in shops throughout Salem district be stopped at once, as it is the intention of the present Government to introduce prohibition in that district as a first step. While the question regarding the sale of arrack and arrack shops is still under the consideration of the Government, they have decided that the sale of foreign liquor also be prohibited in Salem district.

In this connection, Government propose to draw a five-year plan for prohibition so that at the end of that period prohibition might be complete.

RELEASE OF POLITICAL PRISONERS

The Government have ordered the release of 16 prisoners sentenced in connection with the Kottapalam Summer School case as also those convicted for sedition, undergoing imprisonment in different jails in the Presidency. They warn the released prisoners that their decision is not to be interpreted as licence for any form of subversive activity.

The Ministry gave orders for the inclusion of buttermilk to the dietary of the prisoners in the Presidency.

RELIEF TO PRINTERS AND NEWSPAPERS

The Government passed orders directing the refund of deposits received as securities from three newspapers and four printing presses in the Presidency amounting to Rs. 9,000. In doing so, the Government pointed out that

the keepers, printers, publishers and editors of the papers concerned should understand that the refund of the deposits is not to be interpreted as a licence to infringe the law.

HINDI TO BE MADE COMPULSORY

According to a statement made by Sjt. C. Rajagopalachariar, the Madras Government propose to make Hindi a subject of compulsory study in the First, Second, and Third Forms in the High Schools.

BOMBAY

REMOVAL OF BAN ON ASSOCIATIONS

Almost the first thing the Hon. Mr. K. M. Munshi (Minister for Law and Order) did on taking office was to issue orders cancelling the ban on 227 Associations throughout the Presidency which had been declared unlawful.

REFUND OF SECURITIES

Orders were issued refunding the securities of three presses: the *Advocate of India* Bombay, and two presses of Ahmedabad.

Further, notices demanding securities but, which have not been deposited were, cancelled in respect of eight presses and 19 newspapers. Needless to add that the *Navajeevan* Press and Gandhiji's one-time weekly top the list.

CIVIL LIBERTIES

The Bombay Government have assured the public through a *communiqué* that they would safeguard the civil liberties of the people.

REINSTATEMENT OF VILLAGE OFFICERS

Both the Madras and the Bombay Governments are considering the subject of the reinstatement of village munsiffs and karnams whose services had been dispensed with on the ground of their participation in the last civil disobedience movement.

CENTRAL PROVINCES

FREE AND COMPULSORY EDUCATION

The introduction of free and compulsory primary education in every village that has a school is the first item in the programme of the Ministry for Education. It is understood that the Hon. Pandit Ravi Shankar Shukla, Minister for Education, is also considering schemes to make primary education universally free and compulsory. Mahatma Gandhi's aid is being sought for by the Ministry in their efforts to fulfil this part of their programme.

JAIL REFORMS

The Government contemplate bringing certain reforms in the Jail administration.

PROHIBITION

The C. P. Ministry has decided to bring about total prohibition, at any cost, within the lifetime of the Ministry, not extending over a period of more than four years,

UNITED PROVINCES

Far-reaching changes in almost all departments of the Provinces were foreshadowed by the Hon'ble Pandit Govind Ballabh Pant, the U. P. Premier, in a statement in the U. P. Assembly early last month regarding the general policy of the Government. The Government, said Mr. Pant,

were examining the question of repeal of repressive laws.

The Government would take the necessary steps to remodel the excise policy placing before itself the Congress goal of prohibition.

Separation of judicial and executive functions, rural and industrial development, education and unemployment were also engaging their attention.

RELIEF TO PEASANTRY

Relief to peasantry and the problem of rural indebtedness and industrial labour are some of the immediate measures proposed by the Government. It is understood that the Government are raising a loan of a little over a crore of rupees for this purpose.

In a letter to the district officers ordering the stay of proceedings for arrears of rent, ejectment of tenants, enhancement of rent, resumption of holdings rent-free or assessment of rent thereon and ejectment of grove-holders, the Secretary of the Board of Revenue, U. P., states

that the Government propose to constitute two committees shortly to examine the existing laws affecting the economic conditions of the peasantry and propose measures of relief.

It is likely that they will include proposals for the grant of hereditary rights to tenants, for the restriction of ejectment and for the disposal of the accumulated arrears of rent.

BIHAR

THE PREMIER'S ASSURANCE

Addressing a public meeting, the Hon. Mr. Sri Krishna, the Bihar Premier, said:

The various reforms that the country needed in the shape of wider education, medical relief, etc. needed money, the need for which proved a handicap in giving effect to those reforms. He would, however, assure them that the poor would not be burdened with more taxation.

RELEASE OF POLITICAL PRISONERS

Orders have been passed by the Bihar Ministry for the release of all political prisoners and removal of restrictions on the externees and interneers including those restrained under the Criminal Tribes Act.

THE KISANS' DEMANDS

Twenty thousand Kisans from all parts of Bihar gathered at Patna, on August 22, to submit a representation to the Premier and his colleagues and the members of the Assembly. Some of their immediate demands are:

1. Fixity of tenure.
2. Cancellation of all arrears of rents.
3. Restoration of land which passed out of their hands in execution of decrees.
4. A moratorium on debts.
5. Relief from indebtedness.
6. Raising of sugar price.
7. Reduction of rent.
8. Stoppage of illegal realisations, and
9. Stoppage of oppression.

The Premier gave them a patient hearing and assured them that their grievances would be redressed.

ORISSA

The first act of the Orissa Ministry was one of relief to the peasants in distress. The Premier, the Hon. Mr. Biswanath Das, passed orders that all co-operative banks of Orissa should suspend the execution of decrees till the next harvest. The Cabinet has also passed orders suspending the realisation of *taccari* loans on account of the floods.

ADVICE TO JUDICIAL OFFICERS

The attention of all judicial officers of the civil and criminal courts of Orissa is drawn to the general nature of circumstances in which the Government now functions, in the course of a *communiqué* issued by the Hon. Mr. Bodhram Dube, Minister for Law. The *communiqué* states:

They (the officers) should bear in mind that they are not masters but the servants of the public and the salaries they draw come from the rents and taxes paid by the poor, hungry, ill-fed, and ill-clad masses. They should, therefore, so work and behave that the public shall be impressed with their spirit of service. . . .

Adverting to corrupt practices in connection with litigation and legal processes, Mr. Dube goes on to add:

Such practices, wherever they obtain, not only taint the administration of justice and affect the dignity of persons concerned but also results in mulcting the poor that come in quest of justice. I, therefore, hope that all concerned will keep an eye on this infernal evil and check it to the best of their abilities with all earnestness and determination.

IN THE OTHER PROVINCES

N. W. F. PROVINCE

The activities in what may be called the Congress Provinces have naturally had their repercussions in other Provinces as well. As we write, the Frontier Government have issued a *communiqué* rescinding all orders of externment or restriction under the Public Tranquillity Act except those relating to interference with trans-border affairs. They have also decided to cancel orders declaring the Congress and allied associations unlawful. The most important result of this decision is the removal of the ban on Khan Abdul Ghaffar Khan's entry into the Frontier Province and the cancellation of restrictions imposed on certain members of the Khaksar movement.

Equally significant of the times is the notice of no confidence in the present Ministry of the N. W. F. P. submitted by no less than 25 members of the Frontier Legislative Assembly.

THE PUNJAB

The Premier of the Punjab, Sir Sikandar Hayat Khan's address to the Ludhiana District Board the other day was in tune with the Congress call for simplicity. He discountenanced the practice of giving

personal entertainments to Ministers and other officials while on tour as it meant a vast waste of public money and suggested that such funds could be more usefully employed on public charities or on prizes for encouraging communal goodwill, etc.

Appealing for inter-communal peace and harmony, Sir Sikandar said:

As the Premier of the first Punjab Government, let me inform you and all others concerned that communal mischief from whichever quarter it may emanate shall be regarded by us as the worst form of disloyalty to the present Government and in fact to yourself, because the present Government is your own chosen Government. I wish also to announce that in future in the awards of State patronage and appreciation, special premium shall be attached to genuine inter-communal goodwill, and persons with unclean record on communal matters shall be excluded so long as I have any hand in their distribution.

SIND

At a recent sitting of the Sind Assembly, the Chief Minister made an important pronouncement urging the House to establish a new Convention that leave to introduce Bills should not be refused. Thereafter permission was given for introducing 20 non-official Bills without opposition. Of the Bills, we are told, some seek to abolish the system of nomination from local bodies.

SALARIES QUESTION

Sind is lining up with the Congress Provinces in respect of salaries. On August 25, the Sind Assembly passed a resolution recommending to the Government to bring a Bill in the Assembly fixing the salary of each Member at Rs. 75 a month, Rs. 2-8 as daily allowance and one and a half times Second Class fare.

BENGAL

Curiously enough the adjournment motion moved in the Bengal Legislative Assembly on August 4, by Mr. T. C. Goswami, Deputy Leader of the Assembly, to discuss the situation arising out of the hunger-strikers was lost by 150 to 75. In a moving message to a public meeting in Calcutta, Dr. Rabindranath Tagore aptly observed:

In those provinces of India where the representatives of the people have taken up the reins of administration, the political prisoners have been unconditionally released and all encroachments on the civil liberty of the people have been removed.

I appeal to the Government of Bengal to line up with the Governments of Bombay, Madras and C. P.

ASSAM

Assam seems to be in a fair way to become a Congress Province ere long. Recent debates over the Budget in the Assembly reveal the strength of opposition to the Government. In the course of a single week, no less than nine defeats were sustained by the Government. The Congress Party's cut motion refusing new expenditure for Associate Pleaders when Government Pleaders were otherwise engaged or not available was passed.

The Viceroy and Mr. Gandhi

WE join in the chorus of general public satisfaction at the Linlithgow-Gandhi interview and only regret it had not taken place earlier. However, better late than never. It was the Viceroy's intervention in a manner at once conciliatory and straightforward that finally induced the Congress to accept the Government's *bonafides*. And now that Congress Ministries are functioning in six Provinces, it is eminently fitting that the Viceroy should establish personal contact with the leader who enjoys the confidence of the country in a unique measure and whose far-seeing statesmanship was responsible more than any other single factor for the Congress decision to take office.

It would appear that both the Viceroy and Mr. Gandhi were anxious to make the acquaintance of each other. Indeed, it would be strange if this were not so. We are told that

Lord Linlithgow did not desire to meet Mr. Gandhi to discuss public business, but Mr. Gandhi wished to talk about the ban on the entry of Khan Abdul Ghaffar Khan into the North-West Frontier Province and his own visit to that territory. The Viceroy listened carefully to Mr. Gandhi's views and undertook to communicate them to the Governor of the North-West Frontier Province.

The ban has since been lifted. But apart from this, a meeting between two such representative characters could hardly fail to be of utmost political importance at this juncture. It has ended the unnatural divorce between the people and Government. The British Press has shown an intelligent appreciation of the real significance of this meeting. The interview, the *Times* states, has happily ended some five and a half years' estrangement between Viceregal Lodge and one of the most influential Indian political personalities. We (the British) have emerged from the vicious circle in which the head of the Central Administration and the leaders of the greatest Indian Parties had no personal contact which means so much in public life.

The *Manchester Guardian* says that while Viceroy's come and go, Mr. Gandhi maintains an incredible influence over the masses of Indians.

It is hoped that when new and troublous issues arise in the future, it will yet be possible to resolve them by frank discussion rather than by stiff-necked non-co-operation.

The Late Sir Ross Masood

Sir Ross Masood inherited a great tradition handed down to him by his illustrious father Justice Mahmud and his yet more illustrious grandfather Sir Syed Ahmad. It was left to him to maintain that tradition unimpaired. He worthily fulfilled that role and in his death the Muslim community and the world of education in India have lost a towering personality. After a brilliant career in Oxford, he was in his twenties a teacher of history in Cuttack. He became Director of Public Instruction to the Hyderabad State and had lived a crowded life as scholar, teacher and administrator in different provinces and states. For four and twenty years he gave of his best to the cause of education. There was no more inveterate believer in Vernaculars as media of instruction—a cause which he espoused with considerable warmth. But Sir Ross will be best remembered for his work in the Aligarh University—where he breathed a new life into the institution founded by his famous grandfather.

The Insurance Bill

As we go to Press, the report of the Select Committee of the Central Legislature on the official insurance bill is published. The object of the Bill is to prevent the floatation of speculative companies and to exercise the maximum control over insurance concerns with the minimum interference.

The Committee by a majority have decided that all insurers doing life business in India shall at all times maintain assets in British India at least equal to their liabilities to the policy-holders in India. These assets should be invested in the Government of India or the United Kingdom securities.

In regard to the question of managing agents, the Committee state they have decided by a majority that the prohibition of employment of managing agents should apply only to insurers doing life insurance business.

They consider that a ten-year limit should be imposed for the elimination of the managing agency system where it exists in connection with life insurance business.

Mr. S. Sinha on the New Constitution

It was quite fitting that Mr. Sachchidananda Sinha—"the oldest Congressman in Bihar", as he described himself—should have been invited to preside over the inauguration of the new Assembly in Patna. In an illuminating speech as temporary President in congratulating Babu Ramdayulu Sinha, the Speaker, and Prof. Abdul Bari, Deputy Speaker, on their election to their respective offices, Mr. Sinha pointed out, with the authority of Mahatma Gandhi's words and those of Babu Rajendra Prasad, that the present reforms, inspite of all that could be said against them, were a distinct advance in two respects.

These two aspects, therefore, of the new reforms, namely, the abolition of the official block and the fairly wide extension of franchise deserve acknowledgment. But there they end. For the rest, all shades of public opinion are emphatic in their demand that the sooner the present Act is replaced by one more in consonance with the requirements of the political situation in the country and more in harmony with the aspirations of the people, the better it would be in the interest of all concerned. It now rests with the Congress Governments to so temper their activities and enthusiasm with political prudence and sanity as may not only contribute substantially to the well-being of the people but also to the stability of their own administration so that the two together may hasten that great chapter of events which we all look forward to—the day of India's *Swaraj*—when she will have attained full economic and administrative control over her own affairs.

Congress in Office

Congress Governments have been functioning in six Provinces (Madras, Bombay, U. P., C. P., Bihar and Orissa) since the middle of July. It is too soon to expect immediate results, but as the *Manchester Guardian* points out no one can accuse the Congress of shirking when in office the reforms which it advocated while in opposition.

Steps are being taken in all the six Provinces to give effect to the Congress election manifesto, which emphasised the need for mass contact and the importance of national reconstruction. The release of political prisoners naturally took pride of place in the programme of the new Ministries and it has been carried out in good faith.

If any one believed that the policy of releasing political prisoners and abolishing newspaper securities would flood the land with fire-eating Marxist

magazines and desperate terrorists, he was likely to be disappointed. There was every indication at present that the Congress has a better technique for combining the maximum of freedom with the minimum of disorder that absolute or semi-absolute British regime could claim.

For as Mr. Gandhi has aptly pointed out "the Congress rule does not mean licence to violence or obscenity or fomenting of hatred".

Relief measures for rural uplift and for helping the peasantry out of indebtedness are on the anvil in different Provinces while the Congress scale of reduced salaries can hardly fail to have its effect on the Services and also in other Provinces. A radical reform in education is under contemplation while measures to implement the Prohibition programme are already in operation at different centres.

The question of extending the franchise to literates in respect of elections to all local bodies, including Panchayats, is engaging the attention of more than one Congress Government; and we may ere long find the Provincial Legislatures tackling Bills to standardise the franchise in this respect.

Dr. Narayan Prasad Asthana

The appointment of Dr. Narayan Prasad Asthana as Advocate-General of the United Provinces was as vigorously attacked by certain Congressmen as it was warmly upheld by the Ministry in power. To our mind, it is one of those acts that must add to the credit of the Congress Government in that Province, which in this respect has risen above the pettiness of party-mindedness. Dr. Asthana is a lawyer, educationist, and publicist of distinction. He had, indeed, distinguished himself as a Liberal leader, but the functions of the Advocate-General are purely legal, not political. He does not go out of office if the Ministry resigns. Under the circumstances, the appointment is one to be considered purely on the merit of the candidate for the office in question and Dr. Asthana's reputation as leader of the Bar is unquestioned. The Congress Ministry's appreciation of Dr. Asthana's position should carry satisfaction to all quarters and serve as an example to other Provinces.

Sino-Japanese Conflict

INTEREST in the Sino-Japanese War has suddenly shifted from Peiping to Shanghai. At Shanghai a relentless war is still being waged. The Chinese, with their backs to the wall, are contesting every inch of ground. They outnumber the enemy, but they are of course inferior in equipment, and since Shanghai being accessible by water, Japanese warships support their soldiers in their assault on the city. Foreigners have been forced to leave Shanghai in their thousands and immense losses have been caused to foreign companies and investors, chiefly British and Americans. These countries have protested and Britain is particularly anxious to make it clear that they must get compensation for the damage to British property in the International Settlement. An important American newspaper condemns Japanese action in Shanghai as an unspeakable outrage. An outspoken leader in the *Times* on the situation in Shanghai concludes:

Japan's recent actions in North China have forfeited her the sympathy of the world.

On a blatantly insufficient pretext without adequate recourse to mediation, she started a war with China trespassing militarily on the property of Neutral Powers and has already directly caused heavy financial and material loss to Britain and other countries.

It is time Japan learns that the free hand, which she desires in Eastern Asia, will in no circumstances include a licence to play havoc with the lawful interests of Britain.

The Japanese demands on China are formidable. They would mean in effect, as the *News Chronicle* points out, the end of the Nanking Government's authority north of the Yellow River.

The Nanking Government can hardly do anything except make the strongest resistance. If it fails to resist, it is almost certain to provoke civil war. The Chinese people will not for ever endure the spectacle of province after province being swallowed by Japan. There are plenty of signs that their submissiveness has reached its limit. The Japanese demands are daring. North Hopei and Chahar are not only to forswear Nanking, but are to pay for the cost of Japanese mobilisation which forced this necessity on them. Japan is to call the tune, but the Chinese are to pay the piper.

This is more than even the meek Chinese Government can stand and the Chinese military leaders, who met in Conference at Nanking, agreed to the minimum conditions laid down by General Chiang-kai-Shak on July 19. They are:

Firstly, any kind of settlement must not infringe China's territorial integrity and sovereign rights.

Secondly, illegal alteration of the status of the Hopei and Chahar political council, as fixed by the Central Government, should not be allowed.

Thirdly, objection is registered against the removal by outside pressure of local officials appointed by the Central Government.

Fourthly, no restriction shall be placed on positions held by the 29th Army.

In the statement elaborating these four points, the Marshal says they are the minimum conditions possible as the basis of negotiations with Japan. The most important condition was that China's territorial integrity and sovereign rights must not be infringed.

We are anxious for peace but not for peace at any cost. To seek peace once war has begun only means that the terms will be the subjugation of the nation or complete annihilation of the race.

The Japanese military command replied by notifying the Peking authorities that they were taking independent action and demanding the withdrawal of all troops inside the city. The Chinese defied the defying Japanese ultimatum, and a major conflict seems inevitable. As we go to Press, 50,000 Japanese troops have landed in Shanghai in the great drive against the Chinese.

Britain and Italy

It appears that following the exchange of letters between Sgr. Mussolini and the British Prime Minister, an understanding has been arrived at between Italy and Britain to the effect that Italy will give Britain guarantees as regards maritime communications and Britain will take the initiative at Geneva for recognising the Italian conquest of Abyssinia.

U. S. A. and Russia

A new commercial agreement has been made between the U. S. A. and Russia whereby Soviet Russia has been granted for the first time the most favoured nation treatment in return for the consent of Russia to buy at least forty million dollars worth of American products in the forthcoming year.

The Italian Press

Here is a list of secret instructions given to the Italian Press by the Fascist Government. This is how news and views are dictated to from headquarters and circulated by the Press. An anti-Fascist paper reveals the following instructions issued on different dates:

Insist on the eventuality of Eden's leaving the Foreign Office. Have sent news from London of Eden's dismissal. Suppress entirely news of the arrival at Naples of wounded volunteers coming from Spain and transported by our hospital ships. Consider with lively and ironic hostility the plan of a mutual assistance agreement between the Little Entente put forward by France. Treat Yugoslavia as though she had already left the Little Entente. Emphasise the absolute mediocrity of Delbos, Herriot's man of straw. Insist on the immoral character of Blum's book on marriage. Stress any unfortunate incident that may happen during the Coronation celebrations, disparage the importance of the political conversations in London.

If this is how news is fabricated in Italy, what respect could the people have for the views of the Press in Italy and what respect could the purveyors of such news command outside the charmed circle of the Fascists of Italy?

World Hygiene Congress

Sir Mirza Ismail, Dewan of Mysore, who led the Indian delegation to the International Rural Hygiene Congress at Bandoeng, rightly expressed surprise that there was so little collaboration between India and the Netherlands Indies in dealing with problems common to both. One of the most important subjects for the Congress, he said, was nutrition, the aim being not only to prevent disease but to improve the health and vitality of the people. Sir Mirza drew pointed attention to the efforts made in India under the immediate guidance of the Viceroy to co-ordinate the departments of Agriculture, Health and Education. He referred to the recent creation of the Central Advisory Board of Health and to the Viceroy's keen interest in the welfare of the rural population. The peasant, whether in Netherlands Indies or in India is the backbone of the country, and Sir Mirza reminded the Congress of its great responsibility, namely, to advise half the human race on measures necessary to ensure for them a fuller, happier and healthier life.

The Palestine Question

The Permanent Mandates Commission of the League of Nations, which considered the report of the Royal Commission on Palestine and the British Government's acceptance of its proposals, has issued a summary of its report on the question. The Commission favours the withdrawal of the Holy Places from the domination of the Arabs and the Jews, and placing them under a special regime. It also considers that the prolongation of the period of apprenticeship constituted by the League's Mandate to Britain should be absolutely essential to both the new Arab and Jewish States.

This apprenticeship might be carried out either by

First, provisional cantonisation by which the two States, while enjoying a wide measure of internal autonomy and full powers of regulated immigration might unite under the Mandatory Power of Britain in matters of defence and foreign affairs; or

Secondly, by a separate Mandate for each State until each has proved its ability to govern itself.

DONGRE'S BALAMRIT



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the
Ideal
Tonic

for

RICKETY
Children

April '38.

DIARY OF THE MONTH

July 23. H. M. the King confers the title of G. C. I. E. on Mr. Lumley, the Governor-Designate of Bombay.

July 24. Mr. Bapat, the Maharashtra Leader, who was in jail since 1931, is released by the Bombay Government.

July 25. Japan launches a big attack on the recalcitrant 37th Chinese Division Army.

July 26. Mr. Sampurnanand, President of the All-India Congress Socialist Party and the Secretary of the U. P. Congress Socialist Party, resigns from the Party.

July 27. Dr. A. Lakshmanaswami Mudaliar is appointed Principal of the Madras Medical College.

July 28. Madras Government order the release of 16 prisoners convicted in the Kottapatam Summer School Case.

July 29. The Abbott-Wood report on vocational education in India is published.



SIR ROSS MASUD

July 30. Sir Syed Ross Masud is dead.

July 31. One hundred and eighty-seven prisoners in Andamans go on strike and about 70 resort to hunger strike.

Aug. 1. Robin Chatterjee, the well known Bengali swimmer, breaks his own record for endurance by remaining in water at Amritsar for over 34 hours.

Aug. 2. The Government of India announce the personnel of the Indian Delegation to the September Session of the League Assembly at Geneva.

Aug. 3. The Bombay Government pass orders lifting the ban on 227 Associations, which had been previously declared unlawful.

Aug. 4. H. E. the Viceroy meets Mahatma Gandhi at New Delhi.

Aug. 5. Dr. K. P. Jayaswal, the Oriental scholar of Patna, is dead.

Aug. 6. The Bihar Government pass orders for the repatriation of Bihar prisoners from Andamans.

Aug. 7. Soviet Russia and U. S. A. conclude a new commercial agreement.

Aug. 8. Fifty thousand workers in Cawnpore mills strike work.

Aug. 9. Three thousand Japanese troops enter Peiping in North China.

Aug. 10. The Central India States meet in conference at Jhansi.

Aug. 11. The Cawnpore strike ends, all the strikers return to work.

Aug. 12. Sir Michael Keane, former Governor of Assam, is dead.

Aug. 13. Bengal Legislative Assembly fixes the Members' salaries at Rs. 150 a month.

Aug. 14. Air raids in International Settlements in Shanghai results in the death of over 100 foreigners.

Aug. 15. Britain and France protest to the Chinese Foreign Office against the bombing of International Settlement at Shanghai.

Aug. 16. Congress Working Committee meets at Wardha.

Aug. 17. The Bengal Assembly throws out the Congress adjournment motion *re.* the Police lathi charges in connection with the Andamans Day Celebrations.

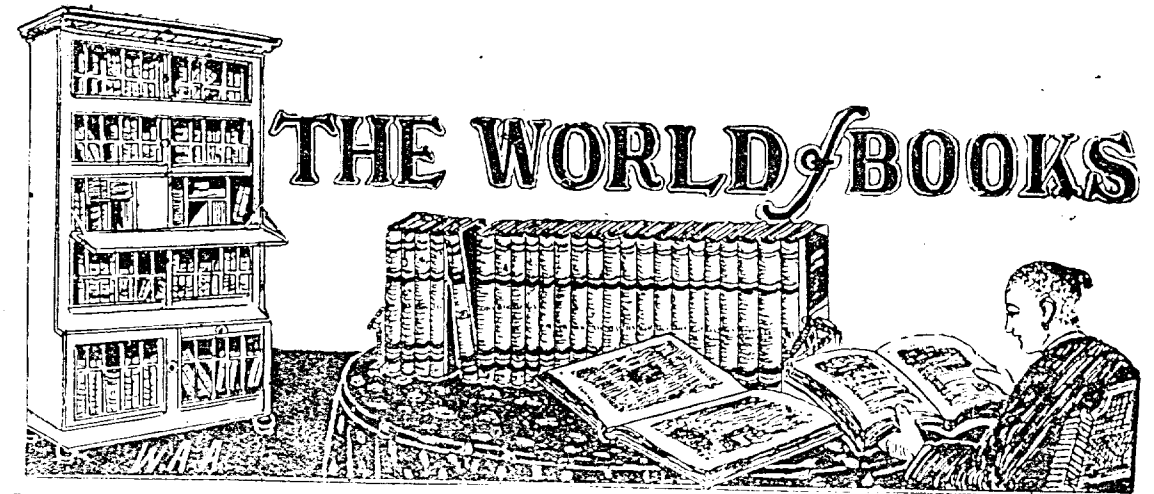
Aug. 18. Five thousand Japanese are killed in a battle with Chinese near the Nankow Pass, to which the Chinese troops withdrew from Peiking.

Aug. 19. U. S. A. warns China and Japan against aggression of her Nationals in Shanghai.

Aug. 20. India Government announce that the first batch of Indian troops will be to the Far East.

Aug. 21. The Frontier Government rescinds all orders of externment under the Public Tranquillity Act.

Aug. 22. Central Legislative Assembly meets in Simla.



THE SILVER WORLD: An Essay on the Ultimate Problems of Philosophy. By Aegidius Jahn, Ph.D. George Allen & Unwin Ltd., London. Price 12s.

The author's one endeavour in this remarkable book is to force philosophy to follow scientific paths, and his exposition of the agnostic standpoint is candid, clear and critical. He finds that philosophy in the past has been hoministic and strives to smite down false idols created by man. The intellect cannot probe into the mysteries of the Ultimate; metaphysics is black and not white. The philosophers of pure consciousness, the S-philosophers, view ultimate questions through the eye-glass of the percipient subject. But in the view of Dr. Jahn,

Every S-philosophy must sooner or later be entangled in difficult contradictions, or abandon at the outset the attempt to give us an answer to the most important questions.

The Doctor is aware that it is impossible for any human being to escape completely from the inevitable hominism. But as far as possible, the non-hoministic standpoint is to be adopted so that things may appear in their proper perspective. The non-hoministic philosophy gives us freedom from an inherited theism and also from a belief that the world is a magnified ego. Advancing through this method, we find that our world-view can in the last resort be no more than a perfectly resigned agnosticism—an

admission that our mind never can and never will solve the Ultimate.

Marshalling evidence from modern science, the author shows how the psychical is an imperceptible glimmer of tiny sparks in the midst of an ocean of corpse-like spatial and temporal inanimateness. Concepts like matter and substance are fictions. There is no purpose in the universe nor is there rationality. Purpose and Providence are mere illusions. The universe is dysteleological, entirely beyond any meaning or purpose.

Discussing the problem of the Ultimate, Dr. Jahn says that the Ultimate cannot be a Person. He regards the Indians as having followed a better path than the men of the Occident. The idea of substituting the great *nectrum* for a Person is, however, a mighty step in advance. Even to-day in spite of their errors, one cannot grudge the Indians' praise, for in this respect they became the pioneers of humanity. He agrees with the wisdom of the Upanishads in their *neti-neti* method and concludes that the Absolute is shrouded in a mantle of darkness. The mist will never disperse; we shall never behold the prime cause of being, can never fathom it, never approach it. Nothing remains for us but a clear and resigned recognition of our ignorance. Only unknowableness prevails. What we can be sure is of the silver world below. Conscious that the world will some day come to an end and the flicker of life will be blown out at death, man's endeavour must be to mitigate suffering.

CIVILIAN INTO SOLDIER. By John A. Lee. Werner Laurie Ltd., London. 7sh. 6d.

John Guy from New Zealand is a young boy full of the high ideals of inexperienced adolescence. He enlists as a private in the Great War and painfully awakes to its horrors. The crude regimentation of the base camp in England is succeeded by the nerve-shattering prelude to the actual attack in France. Then comes the actual attack during which lice, dirt, blood, the sight of men being torn to pieces by shells, of being mowed down by machine-guns, of men spilling their intestines and coughing up the last remnants of life become the intimate realities of life. Guy comes out unscathed and spends his short leave in London where he has, what is called, a good time with a prostitute. The author has a keen eye to dramatic detail, and the war pictures are drawn with the quick-changing vividness of the cinematograph.

THE ADVENTURES OF THE BLACK MAN IN HIS SEARCH FOR GOD. By H. M. Singh. Published by the Lion Press, Lahore. Available of G. A. Natesan & Co., Madras. Re. 1-14.

George Bernard Shaw's brilliant monograph on "The adventures of the black girl in her search for God" in 1932 set many people thinking of novel ways of approaching the God-idea. Charles Herbert Maxwell published in 1933 a very interesting and stimulating reply: "The adventures of the white girl in her search for God." The Oriental point of view is very piquantly sketched in this book. The author wishes the reader a few hours of interesting and entertaining reading. The black man is, according to the author, the symbol of truth, simplicity, humility and service.

CERA KINGS OF THE SANGAM PERIOD. By K. G. Sesha Aiyar, B.A., B.L., ex-Judge, of the High Court of Travancore. Luzac & Co., London. Rs. 4 or 6 sh. Available of G. A. Natesan & Co., Madras.

Mr. K. G. Sesha Aiyar is a keen student of the Sangam Works and after a thorough investigation and careful deliberation, he has evolved a definite scheme of chronology for the early history of the Cera kingdom. He discusses the date of the Sangam epoch in a long chapter on this work and reiterates the conclusions he has already published in his paper on the date of Silappadikaram. This date agrees with that of several other scholars and as a working hypothesis it is, indeed, very satisfactory. Mr. Aiyar's dates for the Cera kings may finally be accepted or not, but it must be admitted that he has thrown a great deal of light on the problem of Cera chronology by his thorough discussion and clear exposition.

COMMUNALISM AND ITS CURE BY THEOSOPHY. By Babu Bhagavan Das. Theosophical Publishing House, Madras.

The learned author regards communalism as an ethical—psychological—religious disease which can be cured only by an ethical—psychological—spiritual remedy and looks forward to a Spiritual League of all Religions as complement to the Political League of All Nations. India has been the happy meeting-place of all religions. And it is in India that a world synthesis of the essentials of all true religions can be formulated. The intellectual and philosophical tolerance of Hinduism, despite its rigid ritualism, affords the most favourable basis for such an approximation.

MOVEMENT A CLUE TO BRAIN ACTION. By Helen Coomber, B.Sc. Published by Faber & Faber Ltd., London. 3sh. 6d. net.

"Child psychology is ever a fascinating subject. This book, written by an author of considerable experience in school and college work, deals with the scientific study of the modes of brain action in children, movements and postures as typical of certain brain states and activities among children, providing clues to their neurotic functioning. The necessity for scientific observation and description of children at home, in school and on the playground is stressed. Beginning with the spontaneous movements of the new-born, one finds that improvement in movements implies corresponding improvement in mental process resulting in co-ordinated movement and orderly thought. Postures being the results of movements—frozen movements—are important signs of the state of the nervous system. The book is well illustrated and is an admirable guide to the study of children to parents, guardians and teachers alike.

TOOMAI OF THE ELEPHANTS. By Rudyard Kipling. Macmillan & Co., London.

"Toomai of the Elephants" is decidedly one of the most fascinating of Kipling's Indian stories. Toomai sees what no one else has witnessed—the dance of the elephants by night in the jungle—and we have Kipling's art at its best. This edition is enriched with 29 illustrations reproduced from the London Film Production "Elephant Boy". It is well known that most of these pictures were taken in India, and thus a new attraction is coupled with an old classic.

THE INDIAN TARIFF POLICY. By B. N. Adarkar. Karnataka Publishing House, China Bazar, Bombay. Rs. 3.

At a time when the extent of protection for sugar industry is under investigation by the Tariff Board, this book which deals with the Indian tariff policy with special reference to sugar protection will be read with more than ordinary interest. Mr. Adarkar considers protection both from the theoretical and practical points of view. His main thesis that the problems of sugar industry are essentially problems of research, for the solution of which protection by itself can be of no material assistance contains, no doubt, an important element of truth. But when he goes on seeking to prove that under no circumstances in India can tariffs increase employment or balance of trade, he is asserting far too much. The book is highly provocative and the argument somewhat dogmatic.

BOOKS RECEIVED

THE GOLDEN THRESHOLD: An introduction to the Hindu Faith. By J. R. de Lingen. With a Preface by Pandit O. S. Geerjanaan, B.A. Published by the Indian Cultural Association, Port Louis, Mauritius.

THEY FOUND HIM DEAD: A Novel. By Georgetto Heyer. Hodder and Stoughton, London.

ALMS FOR OBLIVION: A Novel. By Eileen Bigland. Hodder and Stoughton, London.

THE INDIAN COTTON TEXTILE INDUSTRY: Its present and future, with which is incorporated the 1937 Annual. By M. P. Gandhi. With a Foreword by Sir Purshotamdas Thakurdas. 200 Pages, Rs. 2-4. Available of the author, 14-B, Heyshaw Road, P. O. Elgin Road, Calcutta.

LAND TAXATION IN INDIA. By M. H. Vakil. The Pamphlet is a historical and juridical study. 40 Pages. Price As. 6. Published by the Indian Institute of Sociology, Bombay.

DIE BOTSCHAFT DES BUDDHA VOM LOTOS DES GUTEN GESETZES. By Von Gunther Schulemann. Published by Herder & Co., G. M. B. H. Verlagsbuchhandlung, Freiburg im Breisgau.

AGRICULTURAL MARKETING IN INDIA. By B. B. Mukherjee, M.A. Thacker Spink & Co., Ltd., Calcutta.

TRITVAVADA: A Pamphlet in Hindi. Published by Ganeshran Mandir, Hewett Road, Lucknow.

Hyderabad

SIR AKBAR'S NEW PROGRAMME

H. E. H. the Nizam's Government has under consideration a scheme of progressive reforms drawn up by the Rt. Hon. Nawab Sir Akbar Hydari, President of the Nizam's Executive Council. It is stated that this programme, if worked out, will assure unprecedented progress during the next few years.

This important announcement was made by Nawab Mehdi Yar Jung Bahadur, Education Member and Vice-Chancellor of the Osmania University, at a private meeting in the University when the University staff entertained Sir Akbar Hydari at a dinner party and congratulated him on the doctorate of Civil Laws conferred on him by Oxford University.

Nawab Mehdi Yar Jung, in eulogising Sir Akbar's versatile genius, pointed out that during the last 50 years the Oxford degree of D. C. L. was bestowed only on one other Indian and that also a Hyderabad, Sir Salar Jung.

Sir Akbar Hydari, replying, thanked the Vice-Chancellor for the kind words spoken about him and said :

I am not disclosing a Cabinet secret when I say we do hope that if the programme which now forms the subject of our discussion is carried out with the support and goodwill of the people of the State and the staff and students of the University with the greatest possible speed, I am sure we in Hyderabad will be in this respect, as in some respects we have been, and we will always try to be, leaders in thought and action for the rest of the dominions.

Whether they be ryots in the fields or workers in factory, or men and women in other walks of life, we hope to make their lives fuller with better facilities, not only for earning a living but also to have more leisure so as to have some enjoyment in life. We hope that the Government of the State may be such that it may be in a position to ascertain directly and formally the wishes of the people. In Hyderabad, there is no difference between Ruler and ruled. They have identity of ideals. They are one.

THE TUNGABHADRA PROJECT

To settle some technical details in regard to the proposed joint Tungabhadra Project, a meeting of the Chief Engineers of Madras and Hyderabad was held in the office of the Chief Engineer and Secretary to Government for Irrigation on the 15th to 17th July 1937.

The important question that was taken up for discussion, was the dependable supply of the river at Mallapuram. The figure agreed to is 3,36,000 m. cft.

Of this quantity, it was agreed that 7,000 m. cft. be reserved for the essential minor works and 5,000 m. cft. towards the share of Bombay. This leaves 3,24,000 m. cft. as the future dependable supply.

As regards the contribution to the Lower Krishna, which is the first charge on this quantity, the Engineers agreed that 25 per cent. of 3,24,000 m. cft., viz., 81,000 m. cft. should be the minimum contribution, leaving 2,43,000 m. cft. for apportionment between Madras, Hyderabad and Mysore.

Kashmir

RELIEF TO AGRICULTURISTS

Dewan Bahadur N. Gopaldaswami Iyengar is to be congratulated upon a praiseworthy scheme, which he has drawn up to render financial help to the poor agriculturists towards the improvement of their lands. Under it, a certain amount for each Province will be sanctioned every year for the grant of loans to be devoted to land improvement. The Wazir Wazarats have been authorised to sanction loans varying from Rs. 500 to Rs. 5,000. Even higher loans will be available but will have to be sanctioned by the Council.

Mysore

THE MYSORE FINANCES

In the course of his Budget speech at the Mysore Representative Assembly, the Dewan Sir Mirza Ismail said that the revenues of the State rose from Rs. 339 lakhs in 1926-27 to Rs. 375 lakhs in 1929-30. "It then fell to Rs. 332 lakhs and remained at a comparatively low figure till 1934-35 when it reached Rs. 368 lakhs. In 1935-36 it reached the figure of Rs. 386 lakhs, the highest so far attained. The revised estimate for 1936-37 budgets for an increase of revenue to Rs. 389 lakhs, and in 1937-38 we expect to return to the figure of 1935-36 of Rs. 386 lakhs. The expenditure, which was Rs. 9 lakhs in excess of the revenue in the budget for 1926-27, fell short of it in the following three years, but in 1930-31 exceeded it by nearly Rs. 62 lakhs, and this deficit was followed by a succession of deficits in the next four years. In 1935-36, there was a surplus of Rs. 2'54 lakhs, which would have been much larger if we had not paid off what were in effect temporary borrowings as has been explained in the Financial Secretary's note. We now hope for a surplus of Rs. 1'25 lakhs in 1936-37, and of '84 lakh in 1937-38."

PROGRESSIVE MYSORE

The Hon. Sir Rahimtoolah Chinoy was entertained by the President of the Mysore Chamber of Commerce at Bangalore on July 11. Speaking about the industrial activities of the State, Sir Rahimtoolah said :

Mysore is one of the progressive States in India that has realised the importance of industrialisation as a means to improve the economic conditions of the masses. The credit goes solely to the sympathetic and enlightened Maharaja who has at his heart the all-round progress of his people. It is a piece of good fortune that such an ideal Ruler should have an able Dewan who has fully devoted himself to the task of realising the Ruler's ideals.

VOCATIONAL EDUCATION

Rajamantrapravina S. P. Rajagopalachari, First Member of Council, replying to some of the points raised in the course of the Budget debate, especially in regard to education, expressed his surprise that no mention had been made by any member about vocational education.

There was some dissatisfaction in the present course of study in the middle and high schools. A Vocational Board considered this question and its report had been published. He was afraid the hon'ble members of the House had not taken much interest. He would like to commend this valuable report for their consideration. The Government had accepted their urgent recommendations of this Board which included the starting of two vocational middle schools and one vocational high school. T. Narasipur in the Mysore District had been selected for the location of one such middle vocational school. The Adi-Karnataka school at Mysore would be converted into a vocational middle school. A vocational high school was also proposed to be sanctioned.

FIG CULTIVATION

The Mysore Government have sanctioned Rs. 12,000 for the encouragement of fig cultivation in Ganjam village near Seringapatam. This grant will enable the cultivators, who are mostly Muslims, to secure a constant supply of water for their gardens.

Baroda

PUBLIC WORKS IN BARODA

The Budget Allotment of the Public Works Department of the Baroda State for the year 1934-35 amounted nearly to Rs. 43 lakhs. The expenditure on P. W. D. establishment proper amounted to Rs. 3,88,000 as against Rs. 3,92,000 giving the fairly low and reasonable percentage of about 9 on the total cost of works as against 10 during the previous year. A programme of inter-district and forest roads and bridges was carried out at a cost of nearly 4 lakhs of rupees.

Travancore**THE EPIC OF TRAVANCORE**

Under an arresting title "The Epic of Travancore" by Mahadev Desai (published by Navajivan Karyalaya, Ahmedabad. Re. 1-8) suggested, the author says, by the words of Shrimati Sarojini Naidu, Mr. Mahadev Desai describes the conditions prevailing in Travancore before the Temple-Entry Proclamation, the sacrifices that preceded it, the noble and historic nature of the Proclamation and the tremendous effects for good which it has had in Travancore and outside it.

In the first four chapters of Part I, the author deals in graphic style with the early struggles, the efforts of various individuals and associations to secure the rights of the Harijans, and Vaikom Satyagraha and other movements. The author rightly stresses the gradual advance in public opinion and the increasing support the Movement gained from the Savarna classes which made possible the Proclamation and ensured its success. There is then in Chapters V to VII a picturesque and moving description of Gandhiji's tour in Travancore after the reform, containing interesting side-lights on the magnificence and beauty of several noted Travancore temples and the great joy and enthusiasm that prevailed among the people. Part II of the book, some 120 pages, is taken up with Gandhiji's speeches on the question delivered in Travancore both before and after the Proclamation. They are important in that they contain a most powerful call to the depressed classes not to rest content with mere temple-entry but to live up to the high ideals of Hindu religion. The book is well got up and beautifully illustrated.

THE TRAVANCORE BUDGET

There is a surplus of about Rs. 11½ lakhs in the revised budget for the current year and of about Rs. 2 3/5 lakhs in the budget estimates for next year, 1118 m.e. (1937-38) after providing fully for expenditure on the same scale as in the previous year and also for new important schemes of development such as the university, debt conciliation boards, etc., without the imposition of new taxation.

The estimates for next year provide for a total expenditure of about Rs. 84 lakhs on capital schemes such as the Pallivasal hydro-electric project Rs. 37 lakhs, drainage scheme for Trivandrum Rs. 7½ lakhs, water supply to mofussil towns Rs. 16 lakhs, commercial transport Rs. 5 lakhs, town planning scheme Rs. 4 lakhs, trunk telephone and broadcasting scheme Rs. 2 lakhs and the ceramic factory Rs. 2 lakhs. It provides also for an advance of about Rs. 12 lakhs towards Travancore's share of the cost of the Cochin Harbour Works.

Cochin**COCHIN BUDGET**

The Budget estimates of the Cochin Government for the year 1937-38 were introduced in the Legislative Council recently by Mr. P. V. Subramania Aiyar, Finance Member. The revenue for the next year is estimated at Rs. 100.58 lakhs and expenditure at Rs. 98.75 lakhs leaving a surplus of Rs. 1.83 lakhs. The revised estimates for the current year show a deficit of Rs. 3.5 lakhs as against an anticipated surplus of Rs. 46,000.

The surplus for the next year, it is pointed out, has been effected without curtailing the demands of the development departments.

INDIANS OVERSEAS

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Malaya**A BIT OF INDIA**

Concluding an article addressed to "My Countrymen in Malaya", Pandit Jawaharlal Nehru writes:

"Wherever in this wide world there goes an Indian, there also goes a bit of India with him, and he may not forget this or ignore it. By his actions, India will be judged. He has it in his power to some extent to bring credit or discredit to his country, honour or dishonour. Let him keep this in mind always and let him bear himself with dignity in good fortune and ill-fortune alike.

"India wants freedom and friendship with the world and for that we labour; we are no humble suppliants for anybody's favour. We are no citizens of a mean country, but of a noble land with a great past and, let us hope, with a greater future. That future beckons to all of us. Who will not answer that call?"

INDIAN LABOUR IN MALAYA

Pundit Jawaharlal Nehru, in a special statement made to *Reuter* at Kuala Lumpur in the first week of June, refers to the question of Indian labour in Malaya. The Pundit advocates the establishment of workers' unions and said that the Labour Department officials had told him that they would welcome such a step. The Pundit wants a higher wage level and an eight-hour-day for Indian coolies working in Malaya.

Finally, he urges the closing of all toddy shops and emphatically supports the recommendation made by the Rt. Hon. Sastriar in his report on Indian Labour Conditions in Malaya for the abolition of the Kangany system of labour recruiting.

Zanzibar**INDIANS IN ZANZIBAR**

As a protest against the recent clove legislation in Zanzibar, which was a discriminatory measure against Indians, Indians engaged in the clove trade in Zanzibar recently decided to offer passive resistance. But it was expected that they would not resort to such demonstrations in view of the concessions granted to Indians as a result of the Government of India's negotiations with the Colonial Office and the Zanzibar Government, which were incorporated in the new legislation.

A mass meeting of Indians in Zanzibar held on the 1st August reaffirmed the policy of passive resistance, regretted the Government of India's weakness and appealed to the Central and Provincial Legislatures, the Congress and the Merchants' Associations to support the cause of Indians in Zanzibar.

England**INDIAN 'FRESHERS' IN ENGLAND**

The following communication has been received from the Hony. Secretary, the Manchester Indian Association:—

"In view of the difficulties experienced by Indian students in finding suitable accommodation and proper guidance on their arrival in England, it has been the policy of the Manchester Indian Association to offer all possible help, advice and guidance to all the 'freshers' who came to Manchester for studies and for practical training.

Students, who intend sailing for the next academic session beginning in October, are advised to communicate with Mr. G. S. Kasbekar, the Hony. Secretary, Manchester Indian Association."

Fiji

INDIANS IN FIJI

The problem of Indians in Fiji is not one of wages but of tenure of land. By agreement the British Government have in force in Fiji legislation similar to the Land Alienation Act in the Punjab, by which ownership in land rests in the real inhabitants of the island who either cultivate it themselves or lease it out to others.

At present these original owners of land are well disposed towards Indians. Enquiries, however, show that irregular premia are demanded and paid at the time of renewal of the lease of the piece of land. The Fiji Government realise that this profiteering in land is undesirable and the Government of India on their side have been watching the situation. So far it has been possible to meet the situation from New Delhi or Simla. There is, however, a likelihood of a large number of leases expiring in the not distant future and, if necessary, the Government of India will then consider the desirability of sending a deputation from India to watch the Indian interests in Fiji.

New Zealand

INDIANS IN NEW ZEALAND

The discrimination regarding old age pensions which Indians suffered from hitherto in New Zealand has been removed.

Mr. Kodanda Rao, of the Servants of India Society, visited New Zealand in October 1936, and has submitted a report. He states that Indians there have now no complaint. The total number of Indians in New Zealand was 1,166 in 1931. The number has not risen considerably since then,

Andamans

HUNGER STRIKE IN ANDAMANS

Resolutions sympathising with the hunger-striking political prisoners in the Andamans, condemning the attitude of the Bengal and India Governments and demanding the immediate release of the prisoners were passed at public meetings widely held in different parts of the country on August 16, in pursuance of the instructions of Pundit Jawaharlal Nehru, Congress President, to observe the day as the Andamans Prisoners Day. The Congress Ministries in the various provinces were urged to take steps to repatriate political prisoners from their respective provinces in the Andamans.

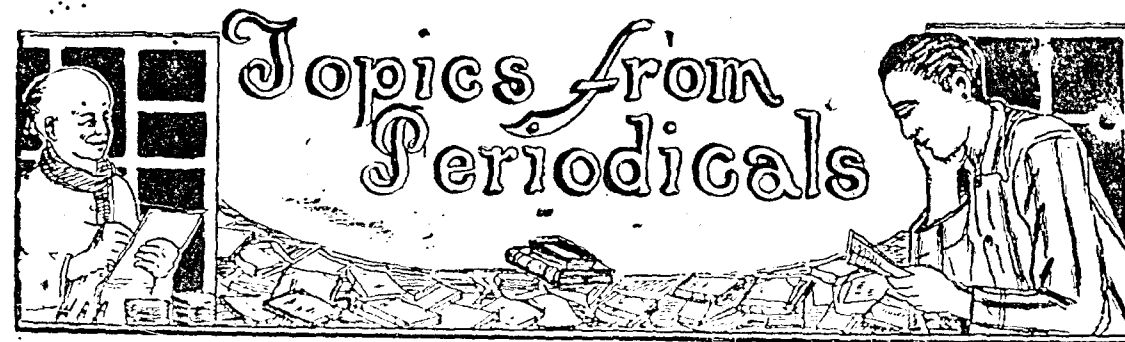
Both the Bengal Government and H. E. the Viceroy (in his rejoinder to Mr. Saxena) decline to reconsider the case until the prisoners give up the strike.

In the meanwhile expressing sympathy with the hunger-striking, the Congress Working Committee by a resolution appeals to them to give up the strike as the purpose of the strike, namely, focussing the public attention on their grievances, has been served.

Kenya

NEW SETTLEMENT SCHEME

The Kenya Legislative Council has approved the motion of a leader of the settlers, calling on Government to appoint a committee to consider the preparation of a practical new settlement scheme based on something tangible, including State financial help and provision for imparting knowledge on local agricultural conditions. The only critics were the Indian members, who asked that such a scheme should include an Indian settlement and that Indians should be represented on the proposed committee,



CONGRESS AND THE CONSTITUTION

The acceptance of office in the six Congress Provinces is the most interesting news from India, says the *Manchester Guardian*. But it must not be supposed that the new constitution with all its safeguards has been accepted, or that any final solution of the Indian problem has been reached. It may rather be said that the curtain has been raised on a new act in the drama.

We may be sure that we shall see the old struggle continued with new weapons till India has asserted her status as an independent country within or without the Commonwealth. But is the struggle to be fought out with increasing bitterness or will both sides realise that it is nearing its inevitable end so that henceforth the British must fight remembering that they will soon have to come to terms with the leaders of a self-governing India, while Indian politicians begin to feel that in their haste to be rid of the last fetters of foreign control they cannot afford to damage the machinery of Indian administration or to undermine the habit of obedience to the Government of the day? The history of the past few months at least suggests that the forces working for peaceful evolution may prevail. But if they do, it will be in spite of immense difficulties.

For if we look closely at the vast and tangled jungle of Indian politics, three groups of facts seem specially to demand attention.

First, the existing system of government is based on foreign control and is, therefore, detested by the modernist spirit of Nationalism, which will remain implacably hostile to it until the

element of foreign control has been utterly eradicated. Next comes the fact that the modernist spirit in India refuses to consider any substitute for the existing government other than representative Parliaments based on the widest practicable extension of the franchise. Thirdly, we see the modernist spirit at work among a section of university students who have lively intellects but neither property nor prospects. It draws their attention forcibly to the extreme poverty of the Indian masses as contrasted with the wealth and luxury of the fortunate few foreigners and natives. Hence arises an urgent demand for a social and economic revolution; and over against that demand, the doubts of cautious men who fear that revolutions may destroy more of happiness than they can create.

Consideration of these facts may help a little to an understanding of the recent course of events in India. But what of the demand for a social and economic revolution?

It has to be remembered that Congress Ministers will be sorely tempted to seek quarrels with the Governor, or with the Constitution itself. For they have roused great expectations. But whatever ruthless revolution might accomplish in India, it seems certain that without revolution progress must be slow and painful, requiring patience and faith. It will be very hard for Congress Ministers, working under the eye of a critical Congress caucus, subject also to the supervision of the Governor and restricted in their financial powers by the terms of the Constitution, to exercise patience or to inspire faith. They will certainly need all the consideration and help our Governors can give. But in the last resort all depends on their patriotism and wisdom.

THE PROBLEM OF ILLITERACY

"Till 1900, the peasants and labourers in Europe and America were not more literate than are our Indian peasants of to-day," says Mr. Burra V. Subrahmanyam writing in the July number of *Triveni*. The West took full measures against mass illiteracy only recently. There is, therefore, no cause for special despair, says Mr. Subrahmanyam, about the position of our illiterates in course of time.

The real problem of illiteracy is always the young illiterate, because in 10 years it is the young illiterates who swell the ranks of adult illiteracy. The same arguments are tenable in their case as in the case of adults against a whole-day school or a night school. It is true that the young people do not toil so much as their parents. But specific economic duties are laid on their shoulders during the day, whether they are tending cattle every day of the year or doing more important work in the season. Every village and every villager will maintain that these duties are indispensable. Civilised Governments see to it that no child under a certain age who ought to be attending a school, shall be sent down to labour. But in the absence of favourable conditions in our country, we have to take these daily duties of the youngsters into consideration while prescribing a course of elementary education for them.

The writer proves the case for the wiping of illiteracy in the following words:

In a welter of economic facts, we are ignoring the central economic factor—the man. It is very easy to answer back that a man cannot become a very much improved man just because he knows the alphabet. But the transition from illiteracy to literacy in the case of any person is not so much a transition from one level of ignorance to another, as it is a transition from one world to an altogether different world, from a world of superstition and acquiescence to a world of light and independent judgment. Literacy is like the chemical catalyst. It may appear to be of little significance in itself, but it can make every force of national regeneration more effective in the moulding of our country's future just as surely as the illiteracy of the bulk of the people retards the progress of even the more progressive elements in the country.

THE CONGRESS POLICY

Mr. S. Satyamurthi, M.L.A., in the course of an article in the *Modern Review* for August, says that the most important work for the Congress members in the six Legislatures in which they are in a majority, and of the Congress Ministers, is to so conduct themselves as to strengthen and unify the Congress and make it irresistible. All programmes must be subject to this major condition.

The Congress Ministries will have to tackle the problems of elementary education, village reconstruction and relief of agricultural indebtedness on a five or ten year basis. All this cannot be carried out in a year or two. We want well thought out schemes. We must get the advice and assistance of experts. I am hoping confidently that retired Indian Government servants will place their rich experience at the disposal of the Congress Ministers. We must be able to carry on as best as possible with their co-operation. The Congress Ministries in the six Provinces must earn and retain in a large measure the goodwill and the affection of all minority communities. The Services must also feel that while they are loyal and carry out the decisions of the Ministries, they can expect fair play and justice from the Congress Ministries.

But the work of the Congress is not to be confined to the Legislatures only. There is greater work to be done outside the Council Chambers.

I am anxious that there ought to be a Congress Committee in every important village or group of villages and intensive propaganda should be carried on. Congress having accepted office, it must be felt by every Congressman or Congresswoman that he or she has accepted office. They must carry out the constructive programme of the Congress with the help of the Congress Ministries. For example, prohibition must be made a reality. It cannot be made a reality unless there is a strong purposeful public opinion behind it. I am hoping that there will be a perfect synthesis between the work inside and outside the Legislatures so that the Indian National Congress may be the one dominant political body in the whole country.

THE SAFEGUARDS

Writing on the "Safeguards in the New Constitution of India" in the July issue of the *Calcutta Review*, Mr. Akshayakumar Ghosal asks, would it not be more desirable and prudent in the interest of the growth of a sense of responsibility to allow those on whom the responsibility of administration is placed, to learn it by making mistakes instead of by keeping such reserve powers meant to be brought into play at the discretion of the Governor-general or Governors under whose tutelage they are still retained for all practical purposes? Mr. Ghosal continues:

It is a commonplace of history that responsibility has always been learned in the school of experience. Some difficulties of the nature—or call them missing factors—existing in India were not non-existent in countries like Canada and South Africa also. But no such elaborate system of safeguards, except very general powers of control in the hands of the Governors, were introduced in the constitutions of those countries and even in the limited powers of control in the hands of the Governors were continuously relaxed by growth of conventions with the lapse of time. No weakening of the executive or failure to cope with the difficult problems confronting them at the time has been experienced there for that reason as is being apprehended in India. Even assuming that conditions are different here and that it would be impossible to carry on without such safeguards, still there was no harm in making a bold experiment in response to Indian demand of making a start without them and in case it did not succeed it would have been open to Parliament at any time to introduce such of them as were felt necessary.

That would have been more politic, concludes the writer, in so far as it would have created an atmosphere of goodwill and fellowship at the start so very necessary for the successful working of any constitution in the world.

THE CURSE OF CIVILISATION

"Civilisation has to-day become synonymous with hypocrisy, greed and domination. So progress and happiness for humanity is at stake," writes Mr. A. R. M. Osman in the latest number of the *Indian Cultural Review*, the quarterly organ of the Indian Cultural Association of Mauritius.

Those who have seen civilisation at close quarters in its most intimate manifestations cannot but denounce it as the greatest curse of this age; and what is worse is that we do not find any near or remote prospect of its getting shorn of those ugly attributes. Haughtiness and greed are its spoilt children and so long as these two are allowed to have free play, there is no hope of peace in this world.

If only humanity returns to spiritualism from the present gross materialism, contends the writer, there is hope for mankind. Then only will there be happiness in the world.

There is nobody to be blamed but ourselves if some people have come to evince contempt and even hatred for religion. If we really believe in religion and sincerely wish to be guided by it, then we must cease to look upon ablutions, genuflections and recitations of meaningless words as being the essence instead of being only the outward forms of religion. Let us not preach one way and act in another way; let us bring our actions into line with the prayers we say and the sermons we preach. It is then that we can claim to be true to ourselves and hope to attain peace of mind. Material progress would then cease to be a curse instead of a boon which should be utilised for making this world a little more interesting to live in. This conception of a better world wherein all unnecessary worries would be banished and relative peace and harmony reign supreme is not as utopian as some sceptics would be inclined to believe. Religion can work that wonder and make us once more a worthier and a happier being.

CHRISTIANITY AND HINDUISM

Mr. Sukumar Haldar, writing in the July issue of the *Hindustan Review*, attempts to enumerate the points of resemblance and difference between Christianity and Hinduism. The following interesting observations of the writer are worth reproducing:

Christianity is built upon the rock of obedience and so does popular Hinduism. Implicit, unquestioning faith is the mark of both. But while the latter shows willing reverence to other faiths besides its own, the former looks upon other faiths with contempt. Hinduism, unlike Christianity, does not hold the doctrine of exclusive salvation. The Christian's regard for the Bible is matched by the Hindu's respect for the Vedas and Puranas. The Christian's reverence for his priests is similar to the Hindu's regard for his Guru and Brahman preceptor. Reverence for authority characterises both.

Jesus extolled humility as a virtue of great importance. He said: "Blessed are the poor in spirit for theirs is the kingdom of heaven"; again: "Blessed are the meek for they shall inherit the earth." This precept is closely followed in practice by the Hindus; but the Christian nations of the West have completely disregarded it. Those nations have cultivated the martial spirit of the Old Testament. That spirit pervades Western civil life and even the churches. Meekness is a despised quality. To the European, the mild Hindu is an object of contempt.

In the matter of rites and religious practices, some points of resemblance may be noticed. The writer cites the following examples:

Purification through holy water is a belief common to Christians and Hindus. Baptism with the water of the Jordan has its counterpart amongst the Hindus in *Shantijal*, the water of the Ganges being substituted for Jordan water. The Christian rite of Confirmation corresponds to Hindu rite of Sanskar Diksha. Writing about the Christian rite of Consecration, the Bishop of Birmingham, Dr. Ernest William Barres, said in 1931: "The belief that a Christian priest can by consecration cause the presence of Christ to dwell within the consecrated elements is exactly

analogous to the belief held by the Hindu that his priest can by consecration cause the god to dwell within its image."

Regarding the belief in other-worldliness which is an important one, the writer puts the case as follows:

Christ said: "Take no thought of your life what ye shall eat or what ye shall drink." The rule of life thus laid down has been definitely rejected by the majority of his Western followers. It is followed on the authority of their own religion by the Hindus. Disregard of the rule has resulted in a wonderful degree of material progress and general prosperity among Western nations, while its observance has reduced the Hindus to poverty and political servility. While discussing Christian ethics, Sir Walter Raleigh has observed that "take no thought for the morrow" really means "be improvident", whatever may be said to explain it away.

ATHEISM IN RUSSIA

In a letter addressed to the Pioneer Club at Moscow composed of children aged 8 to 12 years, Stalin writes: "You must all become atheists."

He who is an atheist is a true revolutionary and a good communist. When you think of God, you betray the revolutionary and the communist dictatorship. I am an atheist and I have learned that communism with atheism is a step toward true socialism.

One of the latest victims of Russia's iron dictator, J. Stalin, is his own mother Mme. Djugachvilli. While attending church service at Tiflis recently, she was arrested by G. P. U. agents and bundled off without trial to exile, writes the *News Review* of London.

Though not interested in politics, Mme. Djugachvilli is extremely religious. She decided that small Joseph should be trained for the priesthood. But Joseph escaped from his seminary and joined anti-Christian elements in the Russian revolutionary movement.

One of the first acts after his rise to power was to forbid his mother access to church. Having succeeded in evading the watchful eyes of spies appointed to look after her, she managed to attend divine service many times.

LAND TENURE IN ANCIENT INDIA

"The assumption made in certain quarters that tillers of the land should be its real owners is not supported by historical facts," says Dr. P. K. Acharya of the Allahabad University in the June number of the *Landholders' Journal*.

Nor is it based on common sense because such an assumption would be as unsound as the ownership of the cow being given to the cowherd, or a chauffeur being made the owner of a car, or a cook being made the owner of the cooked food. In each of these instances the labour put in is paid for. If by any perverted reasoning the tax-collectors be made the owners of the revenues collected, the State would become bankrupt and there would remain no revenues to be collected, no cars to be driven, no cows to be milked and no food to be cooked.

Dr. Acharya explains how lands were originally granted by the Maharajas for specific purposes. The ownership of such lands is eternal. Services indented for tilling the land will only be paid for. Dr. Acharya quotes the following inscription in support of this statement.

The Chammak copper-plate and Siwani copper-plate of the Maharaja Pravarasena II. contains the passage: "Now we grant the fixed usage such as befits this village. It is not to be entered by the regular troops or by the umbrella-bearers; it does not carry with it (the right to) cows and bulls in succession (of production), or to the abundance of flowers and milk or to the pasturage, hides, and charcoal, or to the mines for the purpose of salt in a moist state; it is entirely free from all (obligation of) forced labour; it carries with it the hidden treasure and deposits, and the *kriptā* and *upakriptā*; it is (to be enjoyed) for the same time with the moon and the sun; (and) it is to follow (the succession of) sons and sons' sons. The enjoyment of it should not be obstructed by any one. It should be protected and increased by all (possible) means. And whosoever disregarding our charter shall give, or cause to be given, even slight vexation, we will inflict on him, or will cause to be inflicted, punishment together with a fine when he is denounced by the Brahmins."

ON BUDDHISM

Writing on "Buddha" in the July number of the *Vedanta Kesari*, Dr. Heinrich Zimmer, Professor of Sanskrit in the Heidelberg University, Germany, says that in Buddhism one observes the all-embracing tolerance towards the world conceptions and morals of the different races and nations out of which it emanates. The Professor continues:

It is the sublime indifference. Men need restrictions to bind themselves with the society and also they want a heaven above all these and a path that can lead them to it. They long after an experience of a limitless reality. It is, therefore, a delicate task to speak of Buddhism. It appears on the arena of life like the boy who is depicted to us in our holy pictures of the Middle Ages, sitting at the feet of the holy Augustine. Addressed by the holy one, he stops emptying the waters of the mighty ocean with a conch. This picture conveys to us an attitude of resignation. This illustration is also very familiar to the Buddhist monks. Perhaps, it might have been handed over to us from them. A Brahmin boy happens to lose his chest of jewels while travelling on the sea. He must have it back at any cost; so he sits down on the shore and begins without any discouragement to empty the waters. In the beginning the god of the waters laughs at him. However by and by, the boy's unwavering sincerity frightens him and at last he appears before the Brahmin boy and gives him back his treasure. The Christian legend takes the boy with the conch as a symbol that God is unfathomable to the human understanding. It means as well that the individual should give up all the limitations of humanity before he would achieve his aim. In India, this is shown through the unbreakable will of the boy. Fidelity to the great resolution which works miracles is the greatest example to all self-conquest as well as world-conquest.

LIFE AND TEACHINGS OF BUDDHA. By Anagarika Dharmapala. As. 12. To Subscribers of "Indian Review", As. 10. G. A. Natesan & Co., Madras.

CHRISTIAN ASCETICISM

Mr. J. D. Beresford contributes an interesting article on "Christian asceticism" to the July number of the *Aryan Path*. It may seem at first sight that no warrant for the practice of asceticism could be found in the life and reported words of Jesus. But, as a matter of fact, says the writer,

we find Jesus reported as preaching here and there that other approach to understanding which we have implicitly condemned. Such texts as that beginning "If thine eye offend thee, pluck it out. . . ." and "unless a man hate his father and mother and his wife and his children, he cannot become my disciple" are, taken at their face value, direct exhortation to bodily mutilation and separation from the world. And as such they must certainly have been read by those who sought to attain what they presumed regarded as a Christian ideal by such perverse methods.

Moreover, they would have found further encouragement in many other records of Christ's teaching. The parable of Dives and Lazarus presents earthly sufferings patiently endured as a means to attain future bliss. The emphasis on humility may be taken as an invitation to humiliate the flesh rather than as a warning against spiritual pride. Finally, we find here and there in the Gospel that threat of Divine punishment for sinners which has been so extraordinarily rich in un-Christian effects.

The failure of the early Christian ascetics to reach even the lowest degrees of adeptship reveals the fact that they could not have been sufficiently single-minded. Comparing it with the success of asceticism in the East, the writer says:

In the East there is abundant testimony to the supernatural powers of the Yogis, some of whom retain them after having abandoned "the Way" in order to display their powers for worldly reasons and thereby lay themselves open to the charge of practising Black Magic. But in the East there is none of the divided purpose that must have affected the devotion of the Christian ascetics. How could these fail to hesitate in some degree between the incompatible methods of Hatha

and Raja Yoga seeing that the latter was unquestionably the true principle of the teacher from whom they professed to derive their inspiration? It is true that the human ability for self-deception seems to be almost unlimited, and it is possible that some of the more fanatical ascetics were able to defend their practice on the authority of a single uncharacteristic text as did the majority of Christian Ministers at the beginning of the Great War. But those exceptions were almost certainly not of the type to qualify for even the lowest grades of adeptship and the others may, as I have suggested, have been handicapped by the attempt to reconcile two practices which we know to be incompatible. The first qualification for the disciple or the *chela* is single-mindedness. Jesus himself continually underlined that maxim. And almost inevitably those early ascetics must have halted between two opinions even as they do to this day.

REFORM OF SECONDARY EDUCATION

The *Asiatic Review* contains an article on the "Immediate Problems of Indian Education" by Mr. F. G. Pearce, Principal of the Seindia School, Gwalior State. Mr. Pearce says that the urgent problem of the high school stage is that of providing specialisation for a large diversity of vocational training.

As is well known, the policy based upon Macaulay's ideal has led to millions being through the same mill and to their finding themselves on emergence qualified only for clerical work. As the available posts have not multiplied as fast as the available candidates, a stage has now been reached when tens of thousands find themselves unemployed and unemployable.

If there were any considerable shortage of qualified men in the skilled professions, it would not be so difficult to see the way out. But for the most part that is not at all the case. There is unemployment among engineers, agricultural scientists and even among technicians holding high foreign qualifications. There is scope almost only in trade, industry and farming. The former requires capital which few of the unemployed classes possess; the latter offers so bare a subsistence and so dull a life that

those who have had a taste of town life are the most unwilling to turn to it.

The writer suggests the following plan for dealing with the roots of this problem:

First, the soil must be more thoroughly prepared in the primary stage and seeds of a different outlook on life must be sown in the middle stage through the introduction of an attractive and practical general knowledge and citizenship course in the hands of trained teachers. At the end of that course there must be facilities for elementary vocational training of as many kinds as possible. The most promising seem to be in the minor trades such as tailoring, joinery, leather-work; in the smaller towns plumbing, electrical and motor repairing; and in the rural areas fruit and dairy-farming, bee-keeping, poultry-farming and market gardening. The object is to divert as many boys as possible to such lines of productive work so that only those who can really benefit from a higher stage of academic education should proceed to the higher schools. The Sapru Committee recommends that the high school course itself should branch out in at least three directions not necessarily all in the same institution—agricultural, commercial and for University entrance—so that at the end of this stage again there may be diversion of the stream into channels of productive work, only one of the channels leading to still higher academic education and to the professions and administrative services.

Only along some such lines indicated above, it would seem the problem can be slowly solved.

PHILOSOPHY OF VIVEKANANDA

The philosophy of Vivekananda is a remarkable synthesis of Sankara-Vedanta and humanism, says Dr. B. Raichaudhury writing in the *Prabartak* for June. Vivekananda accepts the philosophical conclusion of Sankara-Vedanta in its entirety. But he goes further.

Vivekananda's philosophy is idealistic humanism. Idealism is shy of Maya. Vivekananda overcomes the difficulties of Maya. In Vivekananda's philosophy, the evolution of life is the crossing of Maya by creative consciousness. Life is real, the struggle of life is the conquest of Maya,

Dealing with Vivekananda's place in contemporary philosophy, Dr. Raichaudhury says:

His optimism and humanism are a new orientation in Indian thoughts and philosophy. He is an optimist and an humanist. With William James he believed that life is real. He agrees with Bergson that intellect is a mere instrument—the sharp end of the razor; its utility is its truth and reality. James would not believe in intuition as akin to truth, but Bergson stakes his philosophy on his theory of intuition. There is a good deal of similarity between Bergson's theory of intuition and Vivekananda's theory of super-consciousness. Bergson is happy to see his *clan vita* overcoming matter; with Vivekananda it is an accomplished fact. Bergson is dreaming; Vivekananda is awake in the consciousness of ultimate unity. William James looks to a more spiritual universe from which the visible world draws its chief significance—that 'Divine More', that world of spiritual reality beneath or beyond this physical order. Vivekananda has found this 'Divine More' in his Paramatma; James' theory of pragmatism finds its fulfilment in Vivekananda's conception of God and reality.

It will be useless to compare Vivekananda's idealism with contemporary idealism which is based mostly on Hegelian juggleries. Vivekananda is no doubt an idealist; he believes that the world of senses is a world of appearances as Mr. Bradley puts it, or a world of apparition as some Scottish idealist calls it. But he is also a realist, a pluralist and a pragmatist in his conception of life and evolution.

Vivekananda carries his researches further into the nature and character of the creative synthesis, which moves the world from the beginning to the end and he reached his remarkable conception of God and reality. Vivekananda is undoubtedly one of the greatest thinkers of our time.

SPEECHES AND WRITINGS OF SWAMI VIVEKANANDA. Price Rs. 3. To Subscribers of the "Indian Review," Rs. 2-8. G. A. Natesan & Co., Madras.

SELF-CONTROL

Swami Nikhilananda, writing in the June Summer Special number of the *Message of the East*, the quarterly organ of the Vedanta Centre, Boston, U. S. A., says that self-control is necessary from a social standpoint and it is even necessary for the purpose of material progress. We all know from individual experience that our greatest miseries in life come from lack of self-control. Without it we meet with disappointments in everything; we fail even in worldly affairs. Only when we have not been able to keep ourselves within the bounds of discipline do we become miserable.

The only ideal worth while in life is knowledge of our higher and Divine Self, the knowledge of God in us and the way leading to that realisation is self-control or control of our lower or animal self.

Self-control becomes really a negative virtue if it is divorced from a higher ideal. We can undergo any amount of suffering if we know that this suffering will lead us to a higher state of bliss. As Goethe said, it is the ideal that attracts us and not the steps leading thereto. The steps may be very difficult but that does not matter; they have not much significance. When Buddha was practising self-discipline, he was tempted by Mara with fame, wealth, beauty and worldly distinction, but Buddha said with determination: "I will not give in; it is much better to die in fight than to lead the life of an animal constantly under the spur of lower desires." That tremendous determination, that tremendous love for the ideal carried him through. The same thing is true of Christ when he was tempted by Satan with all the wealth and grandeur and beauty of the world lying at his feet. Satan said: "If you will just worship me, all these things will be yours." How could he withstand these temptations? It was because of his love for the ideal. So if we always keep the ideal before our mind, the sufferings become insignificant. But if we have no ideal, the smallest suffering assumes gigantic proportions.

THE CONGRESS MINISTRIES

Writing of the "contradictory elements" that confront Congress Ministries in the Provinces, the Editor of the *Twentieth Century* observes in its August issue:

It will be the task of the Congress Ministers to weave the seemingly contradictory elements in its manifesto into a harmonious web of policy and pursue it with tenacity no less than adroitness. They have to construct on the one hand as well as destroy on the other; they have to handle slender finances and embark on elaborate programmes; they have to enlarge the freedom of the people and also maintain law and order. If they begin slowly and proceed steadily, they will be accused of moderation; if they start with a thunder-and-lightning programme, they must reckon with the Nemesis. Here again they must strike the balance. They will, perhaps, walk their path warily, working like the Irish group in the House of Commons in the eighties with hands of iron to extort the satisfaction of a revolutionary aim out of the constitutional forms.

INDIA IN PERIODICALS

FUTURE OF INDUSTRIAL MANAGEMENT IN INDIA. By Mr. Nabagopal Das. [The Asiatic Review, July 1937.]

RAM MOHUN ROY AND ENGLISH INTELLECTUALS. By Prof. S. N. Roy, M.A., Ph.D. [The Modern Review, August 1937.]

INDEPENDENCE *versus* DOMINION STATUS. By Kalinath Ray. [Hindustan Review, July 1937.]

THE HINDU SYSTEM OF ASHRAMS. By V. R. Talasikar. [The Ashram Review, July 1937.]

BOMBAY'S EDUCATIONAL PROGRAMME. By Mr. K. G. Warty. [Educational India, July 1937.]

SOME COMMON SNAKES OF THE INDIAN PLAINS. By S. H. Prater, M.L.C., J.P., C.M.Z.S. [Indian State Railways Magazine, July 1937.]

A RESIDENT INDIAN AGENT-GENERAL. By Joseph Ruhomon. [The Indian Opinion, Demerara, June 1937.]

INDIA & THE DAVIS CUP. By Krishna Prasada, I.C.S. [The Field-Madras, July 1937.]

MULTUM IN PARVO

NEWS

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DEPARTMENTAL

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NOTES

Questions of Importance

WORKING COMMITTEE RESOLUTIONS

The Congress Working Committee, which met at Wardha on August 16, adopted a resolution expressing sympathy with the Andamans hunger-strikers and asking them to give up the strike now that public attention has been focussed on the question of their demands. Another resolution condemned the anti-Indian legislation in Zanzibar. The following resolution was adopted in regard to national reconstruction:

The Working Committee recommends to Congress Ministries the appointment of committees of experts to consider urgent and vital problems, the solution of which are necessary for any scheme of national reconstruction and social planning. Such a solution will require extensive surveys and collection of data as well as clearly defined social objective. Many of these problems cannot be dealt with effectively on a provincial basis, and the interests of adjoining provinces are interlinked. . . . Development and control of industries require also joint co-ordinated action on the part of several provinces.

The Working Committee advises, therefore, to begin with an inter-provincial committee of experts to be appointed to consider the general nature of the problems to be faced and to suggest how and in what order these should be tackled, etc., etc.

The Working Committee concluded its session after passing resolutions on the introduction of prohibition and the question of salaries. The Working Committee, states a resolution,

expects the Congress Ministries to bring about total prohibition in their respective Provinces within three years and appeals to Ministries in other provinces and to Indian States to adopt this programme for the moral and social uplift of the people.

Salaries and allowances of Ministers and others should be reduced to the lowest possible limit consistent with efficiency. The resolution gives detailed instruction in this regard,

C. R.'s APPEAL TO PUBLIC SERVANTS

"It is the privilege of the favoured classes to render voluntary help to the less fortunate families." Thus concludes an appeal issued over the signature of Sjt. C. Rajagopalachariar, Prime Minister of Madras, addressed to all his "comrades in the permanent service", exhorting them to purchase and use khadi. The Prime Minister adds:

If we all purchase and use Khaddar, we shall be automatically putting money in circulation in the rural parts and increasing their purchasing power.

He also assures Government servants that no one should imagine that there is any open or private objection on the part of the Government to any public servant purchasing and wearing Khaddar.

If there was at any time any doubt in this respect, I hereby and authoritatively state that there should be none henceforth.

DR. TAGORE ON POLITICAL PRISONERS

In a lengthy message to a public meeting of the citizens of Calcutta, called to consider the situation created by the hunger-strike of political prisoners in the Andamans, Dr. Rabindranath Tagore said:

In those provinces of India where the representatives of the people have taken up the reins of administration, the political prisoners have been unconditionally released and all encroachments on the civil liberty of the people have been removed.

We all know that once before in the past during another hunger-strike among the political prisoners in the Andamans, three young lives were lost. Two of them were the direct victims of the cruel system of forced feeding. Shall we or the Government of Bengal allow the same tragedy to occur in larger numbers this time once again?

I appeal to the Government of Bengal to line up with the Governments of Bombay, Madras and C. P.

SIR JOHN ANDERSON ON CIVIL SERVANTS

H. E. Sir John Anderson, Governor of Bengal, made some interesting comments on the relationship between Civil Servants and Ministers in the course of an address at the Weekly Luncheon of the Rotary Club, Calcutta. He said:

... The British Civil Service has worked under conditions of responsible Government for several generations. It has developed traditions which have been held up to admiration all the world over, and there must be many who hope to see the traditions of the Public Services in India develop upon similar lines under the new conditions of responsible Government to which they now have to adapt themselves. ...

The Civil Servant has nothing to do with politics. He must have no obvious political affiliations. He is entitled as an individual to his own political views. He has a vote and can use it as he likes. But he is not entitled to make a parade of any particular political faith. Here I must try to make clear what I conceive to be the difference between policy and politics. To do that I must be forgiven if I make some reference to the functions of Ministers. Now, Ministers have two capacities. In the first place they are servants of the State, charged with a duty not to one party but to all parties and entitled in carrying out that duty constitutionally to the full resources, moral and material that the State can provide. In that capacity they are paid salaries and in that capacity have to formulate and put into execution administrative policies for which they take responsibility to the Legislature. Now once they have taken responsibility to the Legislature and are carrying out administrative policy, they are not politicians but Ministers of the Crown. On the other side of the picture they have another capacity. They come into office as the leaders of political parties; to get themselves into office and to keep themselves there they need all the machinery of party propaganda and party organisation and that implies party connections, party emblems and party programmes. That is politics.

With that side of the picture the Civil Servant has nothing whatsoever to do, but with the other side of the picture, with Ministers in their capacity as servants of the State, putting into force administrative policy for which they are responsible, the Civil Servant has everything to do. That then is what I mean when I say that a Civil Servant can make no parade of his political faith. Most Civil Servants at home avoid political meetings altogether and for a Civil Servant to go no further even than to occupy a seat on a party platform would certainly be regarded as of very doubtful propriety. It is only by rigid avoidance of party connection that a Civil Servant can give that unquestioning and

unquestionable loyalty which every lawful Government is entitled to expect from him in the formulation and the carrying out of its administrative policy. ...

Then there is the important group of Civil Servants who are concerned in Secretarial Departments with helping and advising Ministers in the discharge of their duties. Those Civil Servants have no responsibility for policy that may be formulated. That is the responsibility of Ministers. But if the Secretarial officer is to be of any real help, he must be thinking of policy all the time. He should be thoroughly familiar with the broad lines of Government policy and the Departmental sphere in which he is engaged. He should be constantly considering in the light of his expert knowledge and experience how a particular line of action that may be under consideration or in course of execution may react upon policy.

PANDIT NEHRU ON CONGRESS MINISTRIES

Pandit Jawaharlal Nehru, President of the Congress, addressing a mammoth gathering at Bombay, declared:

Remember that the disgrace of the Congress Ministries is your disgrace because they are not only your representatives but your servants. Do not, therefore, indulge in destructive criticism of their work within the narrow scope of a nonsensical Provincial Autonomy but give them constructive suggestions, guide them, co-operate with them and get them do what you want and what they can do. It is through you they get into offices, it is for you they are Ministers. But if you don't want them there, move the Congress to ask them to get out.

MR. SASTRI ON THE CONGRESS GOVERNMENT

Replying to a welcome address at Ellore, the Rt. Hon. Mr. Sastri said:

Within the last few weeks a change of great moment has come over the sphere of Provincial Government in our province. That change looked for with great eagerness, naturally fills us with varied thought. Some fix upon the future officials strongly coloured with hope and with eagerness, not merely for quick and efficient changes, but others whose experience in life may not have been so happy, have some doubts as to the nature of the changes which will come about in the whole sphere of Government.

But all sections of the public, whether those who are very hopeful or only those who are moderately so, recognise that there will be hereafter a definiteness in public policy—a determination to push programmes through with earnestness and an outlook which substitutes the good of the entire community whereas hitherto the good only of a section had been kept in view.

INDIA LEAGUE ON CONGRESS DEMAND

In the course of a statement issued by the Executive Committee of the India League, London, the signatories who include Bertrand Russell, Stafford Cripps, Harold Laski, Ellen Wilkinson and many members of Parliament, say:

The claim of the Congress to represent the Indian people—a claim made by Mr. Gandhi at the Round Table Conference in 1931—has thus been vindicated through the very machinery set up by the British Government, notwithstanding the anti-democratic devices embodied in it.

The elections were fought mainly on the following points:—

(a) Opposition to, and rejection of, the New Constitution.

(b) The calling of a Constituent Assembly elected on a mass basis for the purpose of determining the political and economic future of India.

(c) The Congress goal of independence.

(d) A programme of economic measures for the immediate relief of the burdens of the peasantry, the industrial workers and the masses generally.

The elections were for the legislatures in the Provinces, but the campaign was waged against the Constitution as a whole, including the Federal structure, the inauguration of which the Indian people are determined to prevent.

In effect, these elections are a plebiscite of the Indian people by which they have rejected and repudiated the New Constitution.

There can be no solution to the problem of India except in terms of self-determination and the honest acceptance on both sides of all its implications. The demand for a Constituent Assembly made by the Congress and overwhelmingly supported by the Indian people embodies the only powerful method of giving effect to this principle and we support that demand.

To every democrat in this country, India has now demonstrated more plainly than ever that her people do not wish to be under Imperial domination, but are determined to shape their own destinies and to fashion their own Constitution in their own way. The struggle in India is our common struggle for democracy and social justice and must be resolutely waged in this country.

FROM OPPOSITION TO CO-OPERATION

"We must change our methods from those of criticism and opposition to those of co-operation and constructive suggestion," declared Sardar Vallabhai Patel presiding over a meeting of the Gujarat Provincial Congress Committee on August 1.

He added that the Congress Ministers had just taken office and were feeling their position. They should allow them sufficient time and if the Ministers found they could do nothing, they would not hesitate to come out. They were aware of their responsibility. It was undesirable to put unnecessary pressure on them.

PT. NEHRU ON FEDERATION

Pandit Jawaharlal Nehru at a Conference of Members of the Bombay Provincial Congress Committee at Bombay, declared:

I can say on behalf of the Congress that there cannot be any negotiation with the Viceroy or the British Government for the inauguration of the Federation. Mahatma Gandhi has not discussed the question with the Viceroy and will never discuss it. Anybody, be he a Congress Minister even, will be a traitor to the country if he in any way facilitates the inauguration of the Federation.

The Congress Ministers and Congressmen in general want to break the front of the Federation, the back of the Federation and the left and right of the Federation and throw it at the face of those who framed it, because the Federation means the handing over of the destinies of India to the British capitalists and vested interests.

C. R. ON THE SALARIES

Speaking at a students' gathering at Pachayappa's College, Madras, the Congress Premier of the Southern Presidency, declared: "If I have my way, the salaries of Government servants will go down gradually." "By the time you begin to be employed in the services," he added, "the cuts in the present scales of salaries will have left very little difference between one man's pay and another's."

THE ABBOTT-WOOD REPORT

The report of Mr. A. Abbott and Mr. S. H. Wood, the experts appointed by the Government of India to advise them on the reorganisation of education was published on the 29th July. The report suggests that universities should make themselves responsible for a three-year course leading to a first degree and that the system of general education below the universities should be divided into three stages—Primary, Lower Secondary and Higher Secondary. This scheme would involve the abandoning of the present Intermediate colleges or classes. Dealing with the relation of education to industry, the report says:

The immediate purpose of education in relation to industry is to secure to industry the services of better qualified men—an achievement which does not by itself and at once result in more employment. An improvement in the content and method of education will make for steadily increasing efficiency in industry and will contribute to its expansion; it should also generate new ideas and result in pioneer activities in the sphere of business.

But the development of industry on a scale which will offer profitable employment to any substantial number of those who are now idle also depends upon the natural resources of the country, climatic conditions and a number of other factors which education cannot influence as well as upon action in the field of economics and politics. . . .

The Report contains recommendations for the establishment of different types of schools to impart vocational and technical training. They are:

Effective machinery should be established for securing close and regular co-operation between industry and commerce on the one hand and education on the other. This can be secured by the establishment in each province of a Government Advisory Council for vocational education which would include the Director of Public Instruction, the Director of Industries, and two or three Principals of important vocational schools; on the side of business it would include four or five business-men selected by the Government on account of their knowledge and experience of particular branches of business and not because they represented special interests.

EDUCATIONAL REFORM

The Rt. Hon. V. S. Srinivasa Sastri, presiding at a meeting in the Gokhale Hall at Madras, observed:

We must change our educational system. Great changes require profound and deliberate thought. I cannot say from my experience that this degree of thought from all sides has been bestowed upon the changes proposed. In a Committee or Commission that you may choose to appoint, there must be representatives of the general public who will guard the taxpayers' money and see that it is not spent upon idle and speculative matters but that every rupee is spent upon a change of the system which promises some measure of success. I do hope that our Congress Government now established and in power will realise the wisdom of gathering opinion from all quarters and suggestions from everybody who have suggestions to offer and then finally decide what is good for the pupils who are going to shape the country.

EDUCATION IN MADRAS

As there is a surplus of about Rs. 60,000 in the Elementary Education Fund for 1937-38 as a result of the large collection of Education Tax during 1936-37, the Commissioner, Madras Corporation, has drawn up a scheme to utilise the amount to improve education in the city.

The Commissioner, it is learnt, has suggested repairs and improvements to Corporation Schools at a cost of Rs. 17,285 the opening of 13 new schools to accommodate about 3,000 of the 14,000 children of school-going age who are not provided for at present and the provision of additional accommodation in existing schools.

HINDI IN MADRAS SCHOOLS

That the Ministry is intending to introduce Hindi as a compulsory course in the First, Second and Third Forms in all schools shortly was the important announcement made by Sjt. C. Rajagopalachariar, Premier, at a meeting held in the Sri Ramakrishna Students' Home, Mylapore. He added that if the scheme fructified, it would be a great achievement of which the Ministry could be well proud.)

THE ANDAMANS PRISONERS

After a full dress debate lasting for four hours, the Bengal Legislative Assembly negatived the Congress Party's resolution urging the immediate release of all detenus and as well as the repeal of all repressive laws. It, however, accepted the amendment sponsored by a member of the Proja Party, which suggested that all detenus should be released and all legislations which imposed restrictions upon the liberty of persons be removed as early as possible, 129 voting for the amendment and 85 against. Acharya Sir P. C. Ray, interviewed by the *United Press* on the situation arising out of the hunger-strike of political prisoners in the Andamans, said:

"While the six Provinces where Congressmen are in office are vying with one another in releasing political prisoners, withdrawing repressive measures and in various other ways embarking upon a policy of conciliation, unhappy Bengal presents the most sorry and humiliating spectacle."

BREACH OF PROMISE

An interesting legal decision concerning breach of promise of marriage is reported in the English papers. The House of Lords has by a majority allowed Miss Emily Fender's appeal in the action which she brought against Sir Anthony St. John Midmay for breach of promise and she will, therefore, now get the £2,000 originally awarded her by the jury. The question of law was whether a promise of marriage made by Sir Anthony to Miss Fender after his then wife had obtained a decree nisi of divorce against him but before it was made absolute was valid. The majority of their Lordships held that it was, and that in such a case though the marriage still exists "nothing but a shell is left". The consortium is broken and the moral obligations and conditions have disappeared.

THE JURY SYSTEM

Sir Leonard Costello, acting Chief Justice, Calcutta High Court, giving judgment in a murder case, referred to the comparative failure of the jury system in this country.

The Acting Chief Justice said that the accused Shaik Gaffur was charged under Section 302 I. P. C. of having committed murder by intentionally causing the death of his wife, Bashiran, on April 17 last. The jury unanimously found accused not guilty, but the Sessions Judge was of opinion that this verdict was perverse and manifestly wrong and therefore made the present reference.

His Lordship observed that he was of opinion that the view taken by the Judge was correct. No jury, who properly applied their minds to the consideration of the evidence in the case, could possibly arrive at that conclusion. The jury must have acted deliberately and in spite of the evidence which was conclusive of the guilt of the accused.

This, his Lordship continued, was one of those instances which unfortunately occurred only too frequently in this country of juries declining, or at any rate being unwilling, to conform to the oaths which they had taken in order to do their duty to the community and the country. The question would arise whether the whole jury system was not totally unsuitable to the mentality of the persons who were likely to be jurors in this country or whether some other system ought not to be put into operation in cases of persons charged with serious offences against the law.

INDIAN INSURANCE COMPANIES

The urgent necessity for protecting Indian insurance companies from the onslaught of foreign-owned concerns was stressed by Mr. R. D. Duff, Chairman of the Indian Insurance Legislation Committee, at a dinner in Bombay given in honour of Mr. Bhulabhai Desai, Leader of the Opposition in the Indian Legislative Assembly.

Mr. Duff appealed to Mr. Desai and his party to give all reasonable assistance in the insurance legislation which was before the Assembly, so that Indian companies might be on the same economic plane and be able to meet outside competition on an equal basis.

Mr. Bhulabhai Desai, replying, assured the Committee that he and his party would help in the legislation being passed, as such help would be a help rendered to themselves and their countrymen. Mr. Desai emphasised that legislation for the protection of the legitimate interests of one's own countrymen should not be considered as legislation against anybody. To be pro-Indian was not to be anti-British.

He also stressed that in passing legislation, care should be taken to protect the interests of the insured.

INCREASE IN INDIAN BUSINESS

The aggregate new business of Indian life companies is shown to have increased much faster during recent years than that of non-Indian offices, though the latter have also made good progress and this is naturally due to the large number of new Indian concerns that have entered the field and the small number of new entrants among the non-Indian ones.

Looking at the fire premium revenue alone, we find from successive "Year Books"

that the total appertaining to all Indian companies in respect of business obtained in India moved from Rs. 28,48,000 in 1932 to Rs. 29,60,000 in 1934, and but for the progress made by two Calcutta concerns, the Concord of India and the Eastern Federal Union, the total would have shown a decline of more than Rs. 1,00,000. In the same period, however, the Indian fire premium income of 28 of the leading British companies and two New Zealand ones increased by more than Rs. 4 lakhs from Rs. 71,40,000 to Rs. 75,55,000.

THE MADRAS ORIENTAL BUILDING

The New Oriental Building and the Safe Deposit Vaults were opened at Madras by Hon. Mr. C. Rajagopalachari (Premier) on the 2nd August. The new building is one of the finest structures in the City designed in the most modern style. The architectural feature is simple and imposing. The interesting part of this building is the sunk basement built in reinforced concrete housing the safe deposit vaults. The whole cost of the building is about Rs. 5 lakhs and the work was finished within a year.

INSURANCE COMPANIES IN INDIA

During the last 20 years, the number of life assurance companies working in India has risen from 43 to 165 excluding composite insurance companies, while the assets under their control have increased from 7 crores to 45. The total business in life assurance in force at the end of 1934 was 137 crores having risen from 47 crores in 1935.

These companies have opened out a new field for the employment of educated young Indians and already, it is estimated, more than 50,000 persons are employed in this profession.

TRADE COMMISSIONER FOR CEYLON

The Government of India have accorded recognition to the appointment by the Government of Ceylon of a Trade Commissioner for Ceylon in India with headquarters for the present in Bombay.

His principal duties will be to

(1) answer trade enquiries and supply all commercial information relating to Ceylon and maintain up-to-date registers of reliable Indian importers of Ceylon products; (2) keep the Registrar-General and Director of Commercial Intelligence informed of trade movements, prices, freights, etc. and furnish periodically market reports and trade surveys bearing on Ceylon trade and industry; (3) act as intermediary between Ceylon traders and foreign buyers and settle trade disputes; (4) display samples of Ceylon produce by arrangement with Ceylon to firms and businessmen for the display of such samples; (5) organise and participate in trade exhibitions, fairs and fetes and carry out trade propaganda; (6) compile and publish leaflets, pamphlets and books of reference in order to disseminate a more accurate knowledge of Ceylon; (7) act as travel agent to increase tourist traffic to Ceylon and perform such other duties in connection with trade matters that may be imposed on him from time to time by the Registrar-General and Director of Commercial Intelligence.

Mr. M. H. Kantawala, M.A. (Cantab.), BAR.-AT LAW, of the Ceylon Civil Service, has been appointed to the post.

THE TRADE OF INDIA

The figures of the export and import trade of India for the year 1936-37 show that the total exports including re-exports amounted to Rs. 202,33 lakhs, or an increase of Rs. 38,04 lakhs as compared with the total of the preceding year. The increase amounted to 23.2 per cent. The imports of merchandise, however, declined from Rs. 134,37 lakhs to Rs. 125,22 lakhs or by 6.8 per cent. The balance of trade in merchandise was Rs. 77,11 lakhs in favour of India as against Rs. 29,92 lakhs in the preceding year. Imports of treasure increased by Rs. 8,06 lakhs to Rs. 15,51 lakhs. Exports of treasure decreased by Rs. 15,46 lakhs to Rs. 30,20 lakhs.

TATA IRON DIVIDENDS

The Tata Iron and Steel Company decided to recommend at its annual general meeting the payment of the following dividends to the shareholders for the year ending March 31, 1937:

(1) On first Preference shares at Rs. 9 per share less income-tax; (2) on second Preference shares (a) Rs. 7/8 per share less income-tax, (b) 7/10 per share under additional scheme sanctioned by the High Court less income-tax; (3) on ordinary shares Rs. 10 per share; and (4) on Deferred share Rs. 36-3-6 per share.

DEPARTMENT OF COMMUNICATIONS

In the course of a letter addressed to the Government of India, the Indian Chamber of Commerce, Calcutta, states that while it is in favour of the creation of a separate Department of Communications of the Government of India, it is nevertheless unable to see any need for the contemplated distribution of portfolios before the establishment of the Federal Government. The Chamber also strongly objects to the exclusion of coastal and overseas shipping from the Communications Department and its allocation to the Commerce Department.

CO-OPERATIVE BANKS

The Madras Government have published the consolidated financial statement of all the co-operative central banks in the Presidency including the Chicacole Central Bank and the Madras Provincial Co-operative Bank, Limited, Madras, for the quarter ended March 31, 1937.

The total paid-up share capital of all the banks on the last day of the quarter was Rs. 51,66,501 as against Rs. 50,99,360 at the end of the previous quarter.

MADAME CHIANG KAI-SHEK'S APPEAL

A stirring address was delivered by Madame Chiang Kai-Shek, wife of the Chinese Prime Minister, at the inaugural meeting of the Women's War Relief Association.

She said they met under the shadow of war. Women must do their best to contribute their share for the rescue of their nation from defeat and slavery.

"The final national victory, no matter how belated, will erase for ever the humiliating days that for so long have crowded our calendar and remove the sorrow that for years have bent our heads and bowed our hearts."



Mrs. ANASUYABAI KALE, M.A.

who was elected unopposed Deputy Speaker of the C. P. and Berar Legislative Assembly.

MRS. HANSA MEHTA

Mrs. Hansa Mehta, Member of the Legislative Council, has been invited by Mr. B. G. Kher, Premier of Bombay, to occupy the post of one of the Parliamentary Secretaries.

Mrs. Mehta will be the first woman in the Bombay Presidency to hold an official appointment under the New Constitution.

WOMEN SOLDIERS IN RUSSIA

Women soldiers are not a success, and by order of Marshal Voroshiloff, the Soviet Commissar for Defence, all regiments comprised of women are to be immediately disbanded. Expressing the opinion that such corps are of little military value in the event of war, having only a certain spectacular value for parade purpose, the Marshal asserts that women's place is at home rearing children, darning socks and preparing meals. Voroshiloff has constantly advocated the disbanding of the Amazon regiments but was reported to have encountered opposition from Yagoda, the former Chief of the OGPU, who was extremely popular with female officers.

DR. ROMA BOSE

Dr. (Miss) Roma Bose, who has just returned from Oxford, has obtained the D. Phil. degree in Philosophy. She is the first Indian lady to get this distinction at Oxford. Dr. (Miss) Bose is the niece of Professor A. C. Banerji, Head of the Mathematics Department, Allahabad University, and a grand-daughter of the late Anand Mohan Bose. Dr. (Miss) Bose stood first in Philosophy from the Calcutta University in 1938 where she scored record marks. She then proceeded to Oxford.

SREEMATHI D. HEMALATHA, B.A.

Miss Hemalatha graduated from the Hindu University, Benares, in 1937 with Music and Domestic Sciences as her optionals. She is the first girl of the Madras Presidency to take such a degree. She got the first prize in Music Competition in the Hindu University. She is very proficient in Veena-playing and also vocal—both North Indian and South Indian. She is also proficient in Telugu, Tamil, Hindi and English. Her age is 20. She has been giving public performances on Veena-playing and singing from the eighth year of her age.

LITERARY

THE ESSAY

Mr. Borgaonkar, Professor of English, Holkar College, Indore, has produced a book of sixteen exceedingly interesting and enjoyable essays. (Essays by D. M. Borgaonkar, M.A. The Central Co-operative Printing and Publishing Society, Indore.) He regards the essay as merely an artistic attempt of a writer to express himself in a variety of forms and shapes such as an impression, a reminiscence, a scrap of autobiography, an anecdote, etc. The subjects taken for the essays are varied such as "Certificates and Testimonials," "My Lameness," "The College Automobiles Family", and "A Machine or a Human Being". In the words of Prof. Chas. A. Dobson and Professor Emeritus of Holkar State, the learned author of these essays has the true Montaigne spirit of self-revelation and a style peculiarly his own.



Mr. V. SUBRAMANIA IYER

of Mysore, who has sailed for Paris as a delegate to the International Conference of Philosophy to be held next month.

THE LATE MR. RUTNAGUR

Mr. Sorabji Muncherji Rutnagar, founder-Editor of the Indian Textile Journal, who died in Bombay in the last week of July at the age of 72, was a pioneer in textile journalism.

At an early age, Mr. Rutnagar was apprenticed in a cotton mill in Bombay. Later, he became manager of the Naigaum Mills. The first issue of his *Indian Textile Journal* appeared in 1890. In 1900, in co-operation with the late Sir Dinshaw Wacha, he founded and edited the *Municipal Journal and Sanitary Record*.

PERSONAL

FROM CABIN BOY TO SHIPPING MAGNATE

Lord Runciman, the 90-year old shipping magnate, died last month at his home near Newcastle. Lord Runciman had a varied and adventurous life. When 12 years old, he ran away from home to go to sea. At 20, he was mate, and at 21 had secured a Master Mariner's Certificate. At the age of 38, having sailed every sea under sail and steam, he became a shipowner. A few years later, he was the biggest shipowner on the Tyne, and by 1914 had become one of the largest owners in Britain with a fleet of nearly 50 ships.

His enthusiasm for the sea and ships remained throughout his life, and only two days before his death he was brought ashore from his yacht *Sunbeam II*.

SIR DENISON ROSS

Sir Denison Ross was entertained by the Oriental Society of London on retirement from the directorship of the School of Oriental Studies through which 7,000 students have passed during the 21 years of its existence. The Aga Khan in a message said that the work of Sir Denison was of paramount importance for the development of friendship between the East and the West. The *Times*, in the course of a warm eulogy, dwelt on the versatility of Sir Denison Ross and referred to his activities in Calcutta in the early years, where he did more than any of his contemporaries to bring about the renaissance of Oriental scholarship.

DR. F. W. THOMAS

Dr. F. W. Thomas, C.I.E., Boden Professor of Sanskrit, Oxford University, has been unanimously elected President of the forthcoming Ninth Session of the All-India Oriental Conference by the Executive Committee of the Conference. The forthcoming session will be held in Trivandrum in December next at the invitation of the Travancore Government.

DR. N. DAS, I.C.S.

Mr. N. Das, I.C.S., of Bengal, has been awarded the Ph.D. degree in Economics by the University of London. His thesis, which is called "Industrial Enterprise in India" and which has been highly admired by his examiner, Sir Cecil Kisch, will shortly be published by the Oxford University Press.

REORGANISATION OF THE I. M. S.

A resolution condemning the recent announcement of the reorganisation of the Indian Medical Service by the Government was passed on June 10 at the meeting of the Calcutta Branch of the British Medical Association. The resolution reads as follows:—

The Calcutta Branch of the British Medical Association condemns the Government of India's scheme for reorganisation of the Indian Medical Service under the new constitution and is surprised to find that instead of abolishing the civil side of the I. M. S. as recommended by the Service Sub-Committee of the Round Table Conference, the Government have thought fit to perpetuate the civil side and thus hamper the legitimate growth of the medical profession in India envisaged by full Provincial Autonomy in other spheres. In view of the fact that members of the military service are never transferred to the civil side except in emergencies in any other civilised country, this branch of the British Medical Association respectfully requests the Government of India to withdraw the resolution.



Dr. P. RAMA RAO

the Madras Radiologist, who is attending the Congress of Radiology at Chicago.

PUERPERAL FEVER

Dr. Thomas Watts Eden, the eminent Gynaecologist and Consulting Surgeon to Queen Charlotte's Hospital, London, said that recently they had had submitted to them for trial a remedy for puerperal fever, which had given extraordinarily encouraging results. It had been used for over a year, during which the puerperal fever mortality fell from 22 per cent. to 4 per cent. The remedy came from Germany.

INDIAN POPULATION CONFERENCE

It is proposed to hold the Second Indian Population Conference and the First Family Hygiene Conference at Bombay in the 2nd week of January (about the 12th), 1938. There will be a combined public session after which the Conference will dissolve into the following sections:

Population	Family Hygiene
1. Economics.	1. Maternity & Child Welfare.
2. Sociology and Anthropology.	2. Birth Control and Sterilization.
3. Nutrition.	3. Medical Problems including Sterility, Abortion and Venereal Diseases.
4. Vital Statistics.	4. Problems of Sex including Sex Education and Sexual Perversion.
	5. Housing and Health.

INDIA'S NUTRITION PROBLEMS

An analysis of some 200 common Indian foods prefaced by a summary of modern ideas about diet is given in the *Health Bulletin* on "The Nutritive Value of Indian Foods and the Planning of Satisfactory Diets" issued by the Director, Nutrition Research Laboratories, Coonoor.

The publication is a part of the move to popularise the results of nutrition researches carried out at the Nutrition Research Laboratories.

An account is given of caloric requirements; and standards suitable for the various age and sex groups in India are suggested.

Protein, fat and various vitamins and minerals are also dealt with, laying special emphasis on the minimum requirements of each. Malnutrition and the effect of cooking on nutritive value are also discussed.

RURAL HYGIENE CONGRESS

The Governor-General of the Netherlands Indies opened the Rural Hygiene Congress at Bandoeng, Java, on August 3, after which Sir Mirza Ismail, Dewan of Mysore, thanking him, expressed astonishment at the little contact between the Netherlands Indies and India, as they had many common problems.

The food problem was especially dealt with at the Conference.

BRITAIN'S GOLD POLICY

The Chancellor of Exchequer was asked in the Commons on June 7, whether he would continue to borrow in order to buy and neutralise gold so as to prevent credit inflation, or whether he would propose revision of the tripartite agreement before the inflow of unwanted gold reached uncontrollable dimensions, Colonel Colville, Financial Secretary to the Treasury, replied: "There is no indication of any unhealthy credit conditions at the present time and no such conditions will be allowed to develop. The Chancellor of Exchequer is not clear as to what provision of the tripartite agreement the Member has in mind, but the Chancellor has no intention of departing from that agreement."

BANKING IN SOUTH INDIA

There has been a steady expansion of internal banking in South India, one aspect being the development of branch banking. During 1936, the number of banks and pay offices of the scheduled banks rose from 723 to 828. There has been an increasing tendency for smaller joint stock banks in South India to amalgamate.

Madras has the largest number of co-operative societies in India. With the establishment of the Madras Co-operative Central Land Mortgage Bank Ltd., in 1929, co-operative banking was given an organised footing. There are at present 38 primary land mortgage banks working throughout South India.

SAVINGS BANKS IN INDIA AND ENGLAND

The totals of deposits in post office savings bank in Britain and India give a comparative idea of the economic condition of the two countries. In 1936, the balance due to depositors in Britain was over £432 millions or about Rs. 5,750,000,000. This represented an increase of £42 millions as compared with the previous record increase of £35 millions in 1935. As against this, the total balance at credit of depositors in India in 1935-36 was over Rs. 67,000,000.

STORAGE BATTERY RAIL CARS

Recent progress in the design of storage batteries, says a report in the *Nature*, has turned the attention of traction engineers to developing storage battery cars for use on rails. These cars are very trustworthy in service and simple to operate. The maintenance costs of the equipment are much lower than when Diesel engines are used.

Battery maintenance is usually carried out by the manufacturers on the basis of the number of miles run and the cost depends on the current price of lead. The 'standstill' charges affect about 10 per cent. of the total stock in service, and due to battery overhauls they are usually out of commission for three or four days during the year.

The distance that can be covered in a single battery charge is now 185 miles.

RAIL TRAVEL IN INDIA

World statistics given in a bulletin issued by the Indian Railway Conference Association show that the passenger receipts per mile in India amounted to 0'451 cent in 1931-32. In the matter of cheapness of fares, India is second only to Japan whose receipts per passenger per mile amounted to 0'43 cent. in 1930-31. Canada tops the list with 2'543 cents per passenger per mile in 1932.

In regard to average journey per passenger in miles, India (35'7) is fourth on the list, Canada (68'1) is the first, Italy (48'46) is the second, and the United States (36) the third.

British India's average freight receipt per ton mile amounted to 0'832 cent in 1931-32 with Poland 0'80 cent., Japan 0'63 cent. and Switzerland 3'1 cents.

ROAD AND RAIL TRANSPORT

The report of the Indian Railway Enquiry Committee, published on the last week of June, surveys practically the whole field of railway activity in India. It makes important recommendations and suggestions for the effecting of further economies and for increasing earnings. A considerable portion of the report is naturally devoted to the subject of the co-ordination of road and rail transport, on which many important recommendations are made.

FOX-TROT AND INDIAN INSTRUMENTS

Londoners are now dancing the fox-trot, rumba and waltz to the music provided by Indian musicians on Indian instruments as a result of the efforts of H. H. the Yuvaraja of Mysore, who was in London in June.

Shahzad, composer of Hindustani songs, plays the *sitar*, and Dasappa plays the *tabla*, both from the Mysore Palace Orchestra. They demonstrated that Western rhythms of any kind could be played on Eastern instruments.

"Our melodies are set in minor keys, which make our music rather plaintive to the Western ear," the Yuvaraja told the *Reuter's* correspondent, "but Eastern music can produce many tunes to the tempo of Western music."

"The fact that they are able to dance fox-trots, etc., to the music of my brother's (H. H. the Maharaja of Mysore's) musicians after a few try-outs astounded my English friends."

He added: "I hope that the English people will begin to appreciate Indian music and realise that there is no great difference between their customs and ours."

EXHIBITION OF INDIAN ART

The suggestion that a comprehensive exhibition of Indian art should be held in Burlington House, London, is supported by the Marquess of Willingdon in a letter to the *Sunday Times*. Lord Willingdon says:

"After consultation with experts and the authorities in India, it has been found possible to hold an exhibition. It will be a great gesture on our part to show our real interest in what has always been in the past and, I hope, may be in the future the principal part of Indian culture."

RAGINI DEVI

Ragini Devi, the famous exponent of Indian dancing, began her professional career as an interpreter of Indian dancing and music in New York in 1924, when she was accompanied by three Hindu musicians. She achieved a reputation in that country as a concert artist, making several trans-continental tours.

PROF. GAMA IN MADRAS

There was a very large gathering of the citizens of Madras at the M. U. C. grounds, on the 1st August, to see Prof. Gama, the world wrestling champion, exhibit feats of skill and strength. High officials and non-officials and zamindars were among those present.

There was no contest for any title as such. But Prof. Gama and his troupe demonstrated how with training, young men of this country could become proficient in this noble art of self-defence.

The Hon. Mr. C. Rajagopalachariar, Prime Minister, presided and gave away to Prof. Gama a big silver cup as a present from the merchants of the city. The Premier in making the presentation expressed the wish that the young men of India should devote greater attention to the development of their body.

Prof. Gama and his disciples first went round the ground and were warmly cheered. Imam Bux, a son of Prof. Gama aged but 9, met and easily prevailed over a local wrestler a few years' older in age. Prof. Gama kept the spectators fully absorbed for a few minutes. He wrestled with his disciples, exhibiting glimpses of his great skill and strength.

"RANGER"

By her victory recently in the America's Cup Series, Mr. Harold Vanderbilt's *Ranger* has successfully retained the trophy against the challenger Mr. T. O. M. Sopwith's *Endeavour II*. The event goes to a yacht winning four races out of seven. *Ranger* defeated *Endeavour II* by the following margins:

First Race—17 minutes 5 seconds.

Second Race—18 minutes 32 seconds.

Third Race—4 minutes 27 seconds.

Fourth Race—3 minutes 36 seconds.

The Royal Yacht Squadron have sent to Mr. Sopwith the following telegram: "We are all very sympathetic with you at the disappointing results but admire the sporting way in which you have fought your uphill battle."

THE MYSORE SERUM INSTITUTE

The Mysore Serum Institute, Bangalore, has been manufacturing several kinds of sera and vaccines required for preventing as well as causing most of the epizootic diseases, which have been causing havoc in many parts of India. Originally started as a virus depot in 1925 for preparing rinderpest virus, its success has been so phenomenal that Government were pleased to convert it as an experimental measure into a serum institute in 1927.

The anti-rinderpest serum prepared in this Institute became so popular that even other Governments began indenting for the same, and so much so that 101,510 doses of this product were supplied during 1930-31 to places outside the State, such as Hyderabad, Madras, Ichalkaranji, Pudukkottai, Cochin, etc.

Soon after, the institute was shifted to the present new buildings, which afforded the required accommodation and the necessary laboratory facilities for carrying on the scientific work more efficiently on up-to-date lines, the preparation of new products, such as blackquarter filtrate, anti-blackquarter serum, anti-hæmorrhagic septicæmia serum, hæmorrhagic septicæmia vaccine, sheep-pox vaccine, anti-anthrax serum, etc., which had been started in the old Institute buildings, was undertaken on a larger scale and very soon these new products also gained recognition in the outside States as well.

Thus, in consideration of the fact that the Institute was developing itself into a big concern of great importance and usefulness, and the work that was being carried on was also considered entirely satisfactory, the Government were pleased to make the Institute permanent with effect from the first of April, 1933.

The efficacy of the products prepared in our Institute has been established beyond doubt, as evidenced by the fact that they have gained good reputation even outside the State, and large and repeated indents are being received for them regularly from several places such as Hyderabad, Baroda, Coorg, Pudukkottai, Cochin, Indore, Bhopal, Bhavanagar, Ramdurg, etc.

C. R. ON MYTHOLOGICAL FILMS

"Those who are engaged in the picture craft have not succeeded, in my humble opinion, to come up to the required standard of epic imagination or poetic sense to do justice to our Puranic stories and characters," writes Sjt. C. Rajagopalachariar in the current number of *Movie Herald*. "The modern screen-craft which is exploiting the popular bias for religious stories, has no hesitation in shaping the story and the character to suit his own ideas as to what should be shown. The damage thus done to sacred literature and tradition is great."

"What I have seen so far of these pictures convinces me that for the sake of the integrity of our mythological tradition, it would be better that pictures are produced with modern social themes than with Puranic heroes and heroines."

SIR PHIROZE ON ANTI-INDIAN FILMS

Scathing criticism of the policy of some of the Hollywood Producers in the production and distribution of anti-Indian films and the necessity of taking stern action in checking this tendency is stressed by Sir Phiroze Sethna, President of the Motion Picture Society of India, in a letter addressed to the President of the third session of the International Film Congress held recently.

INDIAN FILMS AT VENICE EXHIBITION

The Special Sub-Committee of the Motion Picture Society of India, appointed to select the film to represent this country at the 5th International Exhibition of Cinematographic Art, Venice, have decided to send to the Exhibition "The President" produced by the New Theatres, Ltd., Calcutta, and "Saint Tukaram" of the Prabhat Film Company, Ltd., Poona.

INDIAN ACTOR IN HOLLYWOOD

The newest member of Hollywood's growing Oriental colony is Paul Singh, born in Punjab. He is a student at the University of Southern California, now finishing his academic work for a Ph. D. in Political Science. As one of the few representatives of India, he has just completed work in the Shirley Temple picture, "Wee Willie Winkie."

RECONDITIONING CARS

"One should realise that if a car is to last, it can do so only by reconditioning whenever the occasion arises," writes Mr. Vengusami Iyengar in the *Sunday Hindu* of August 15. The reconditioning should be done by a qualified automobile engineer, because manufacturer's instructions regarding proper service should be carried out.

Take, for instance, the reconditioning of cylinders. The manufacturer allows the cylinder bore to vary from another cylinder of the same engine by not more than 0'001 inch, the variation of the axis from the cylinder bore to the crankshaft should not be more than 0'001 inch, and the deviation from true circle should not be more than 0'001 inch, and so on. The man who has qualified himself as an automobile engineer, will understand why reconditioning jobs should be finished within those limits and what ill-effects would follow if he does not keep that standard.

HILLMAN MINX

Of all cars of its class, the Coventry-made Minx has made the biggest strides in recent years, says the *News Review*. Through Rootes' Securities and Rootes' Exports, the brothers W. E. and R. C. Rootes control production and sale of the vast Humber-Hillman-Talbot-Sunbeam-Commer-Karrier combine, make every type of vehicle from luxury limousines to three-wheeled mechanical horses.

For 1938, the popular Hillman Minx incorporates 20 new features. Outwardly the most prominent of these is its new chromiumed radiator design. But on second glance it is found to possess larger luggage accommodation, more roominess, a steel roof, "silentbloc" suspension, draughtless ventilators, natural rake steering, new Lo-ex low expansion alloy pistons, and cushioned-power engine mounting for silent running.

Despite the rise in steel prices, the Minx safety saloon sells at £169; the new drop-head coupe at £215.

WILLINGDON AIR TROPHY

On the 21st of last month, the Governor of Sind presented the Marques of Willingdon's Challenge Air Trophy to Mr. P. D. Sharma, Pilot of the Indian National Airways.

The ceremony of presenting the trophy was performed at Karachi. Among distinguished persons who were present are: Mr. P. B. Pinhorn, Chairman of the Aero Club of India and Burma, and Mr. Duguid, representative of the Indian National Airways, both of whom went specially to Karachi for the ceremony. In presenting the trophy to Mr. Sharma for the year 1936, the Chairman of the Aero Club of India and Burma declared that throughout the year Mr. Sharma flew over 750 hours which included 80 hours of night-flying. During this period he achieved 100 per cent. regularity and had no mishap of any kind, despite the fact that navigational facilities were not available.

EMPIRE FLYING

With regard to the Empire flying boat, which is to undertake a flight from London to Karachi, it is now understood that the craft will arrive in Karachi early this month.

The main object of the flight is to inspect the work done between Alexandria and Karachi, and as soon as the ground organisation at different bases on the trans-India route is complete, there will be an experimental flight over the route as far as Calcutta probably towards the end of September.

Hyderabad's (Sind) emergency landing ground is complete, so also is the one at Udaipur.

The base at Gwalior is not yet ready, while Allahabad and Calcutta have progressed fairly well with their organisation.

MISS EARTHART

In spite of vigorous search for the flyer Miss Earhart, the daring woman who was lost in the course of her world flight in her plane, is not traceable so far. So she is believed to have been lost in the sea.

INDUSTRIAL TRAINING FOR DETENUS

The following appeal is sent to the Press by some ex-detenus who have, on the completion of a full course of industrial training under the auspices of the Industries Department of the Government of Bengal, started their own factories for manufacturing umbrellas, brass goods, cutlery and pottery. The appeal runs as follows:

We beg to inform our countrymen that upon getting proper training in different lines, we have, after our release, started several factories of our own in and near about Calcutta. We have been manufacturing umbrellas, brass bolts and door-handles, surgical, pruning, bread-cutting and jute mill knives, tea and dessert spoons and forks, tea-pots and several other pottery articles. Our products are marked "B. D.", and they compare favourably with any other high class makes.

For the success of our enterprise, we count absolutely on the support of our countrymen and on our success depends the prospect of hundreds of other young men to start similar factories and thus to help the development of our indigenous industries and the solution of the problem of unemployment.

We, therefore, earnestly appeal to our countrymen to patronise our products.

VEGETABLE OILS IN INDIA

A work of reference on Indian vegetable oils was published on July 9, by the Industrial Research Bureau of the Government of India.

This bulletin is a review of the different vegetable oils grown in India and is the work of Mr. N. Brodie, the Director of the Industrial Research Bureau. Mr. Brodie has reviewed the characteristics of about 129 different vegetable oils which have been classified as drying oils, semi-drying oils and non-drying oils. The bulletin contains much useful information on the localities from which they are obtained and the uses to which they are put. Production and export statistics are also given.

TATA IRON AND STEEL COMPANY

"We should be able to inform the Government and the people of India that in 1940, we can face the future without protection if reserve powers are maintained to meet dumping should it arise," said Sir Naoroji Saklatwalla, Chairman of the Tata Iron and Steel Company, Limited, presiding over the annual general meeting at Bombay on May 26.

THE ZAMINDARI SYSTEM

"The Congress cannot easily deal with this basic problem of the abolition of zamindari system now. So its immediate object will be to lessen the burden of both the tenantry and petty zamindars," said Pundit Jawaharlal Nehru, Congress President, in an interview regarding Congress policy in the Provinces.

He added: "The ultimate objective of the United Provinces Provincial Congress Committee is the abolition of the zamindari system. Tiny holdings must be done away with and large co-operative holdings put in their place. The question of full compensation in pure equity does not arise, nor is it possible to think in practice of full compensation, as that would mean retaining the present burden of the tenantry in another form. But it is always desirable to avoid major conflicts and the cost thereof by giving some compensation."

Urging that the Congress flag should be flown everywhere in India, the Congress President said: "As far as I know there is no legal enactment for the use of the Union Jack in India. The Congress does not wish to employ the Congress Flag in a hostile sense towards the Union Jack, because we fully recognise that the Union Jack is Britain's flag."

DETENUS TRAINED IN AGRICULTURE

A Press *communique* on the working of the agricultural farm, established at Maslandpur for training selected detenus in certain branches of agriculture, says:

Training is imparted in the use of tractors and their maintenance and seed-growing, grafting, ploughing, discing, laying out of plots, maintenance of costing of charts, manuring treatment and other processes of practical agriculture. The net area of the farm is 477 bighas, of which dormitories, playgrounds, roads and irrigation channels cover 77 bighas. Out of the remaining 400 bighas, about 75 bighas are low land fit for paddy cultivation, so that 325 bighas are available for cultivation and last year 300 bighas were cultivated. Forty-one detenus have up till now been released after training.

RETURN OF INDIAN LABOURERS

A report appearing in the Press estimated that up to the end of July, 9,339 Indian labourers returned to the Motherland on assisted passages. The corresponding figure for the whole of last year was 5,396. The *Associated Press* understands, however, on a high authority that the increase was not unexpected. Under the 1937 repatriation scheme, there were several estates which, on a "care and maintenance" basis, permitted the return of surplus labour. Since April, however, with the increase of tea and rubber international quotas, the estates have been returning to normal working.

SATURDAY AS WORKING DAY

Considerable satisfaction prevails among employees of the N. W. R. in the various centres, including Lahore, over the decision of the administration to declare Saturday as a working day. It may be recalled that for some time past the Railway administration has, as a measure of economy, been observing Saturday and Sunday as compulsory holidays and in this connection the leaders of the workers, including Mr. V. V. Giri, have at various times made representations asking for the restoration of Saturday as working day.

STABLE LABOUR

Prof. K. B. Madhava in *Financia Expertus* says that in India at the present time, workmen's compensation and to a limited extent maternity benefit are the only two forms in which social insurance is available. Disability benefits, unemployment insurance and old age pensions at least have got to come, but while they need a better foundation of statistics, they require also a stable labour force having strong organisation to enforce collective demands.

LABOUR ORGANISATIONS

A resolution demanding the immediate release of all Labour prisoners and the lifting of bans imposed on Labour organisations was passed at a meeting held on 14th August at Chaupathy Sands, Bombay, under the auspices of the All-India Trade Union Congress, Mr. N. M. Joshi, Member of the Central Assembly, presiding.

MR. AMIN ON JAPAN'S PROGRESS

Mr. B. D. Amin, Managing Director, Alembic Chemical Works Co., Ltd., who recently returned from a tour of Japan, in the course of an interview to the Press, said:—"Unless and until the educational system in India is radically changed and the idea of one nationhood is permeated throughout the whole country, there is no prospect for the social, political and economic advancement of the people in this country. This is exactly what Japan teaches us.

Economy is the key-word of Japanese industrial life. Industries are subsidised on a large scale. Transport is very cheap in Japan and hence industries get more stimulus. In India, there are handicaps due to costly transport. Japan has given more attention to technical and industrial education, and industrial schools ought to be started in prominent centres in India.

SPENCER'S THEORY OF SOCIAL JUSTICE

This book (Herbert Spencer's "Theory of Social Justice" by E. Asirvatham, published by the Upper India Publishing Company, Ltd., Lucknow, price Rs. 5) is an elaboration of the thesis that secured for the author a Doctorate in Philosophy in the University of Edinburgh and is in itself the strongest recommendation to a careful study of it. It bears evidence of much labour and thought. In Part I, the learned author expounds Spencer's "Theory of Social Justice or the Law of Equal Freedom" and its practical application. In Part II, he concludes that though Spencer's theory is brilliant, illuminating and unique, it fails conspicuously either as an abstract theory or as a practical guide in our complex social life.

"NORMANDIE'S" RECORD

The French Liner *Normandie* has established a new Atlantic record crossing from east to west in 3 days, 23 hours, 2 minutes compared with the previous record of 4 days, 6 minutes 23 seconds.

A FAMOUS DIAMOND NECKLACE

A diamond necklace, which belonged to Marie Antoinette, was sold in London recently for £15,000. The buyer was acting for the Maharaja of Darbhanga.

THE GREAT TRIAD

Mr. Natesan, who published over a quarter of a century ago a popular edition of the Bhagavad Gita and also of the Select Works of Sri Sankaracharya with the text in Devanagari and an English translation, has now enriched Indian classical literature with three valuable publications quite unique in character. He has succeeded in the almost impossible task of presenting condensed versions in the Poet's own words of *The Valmiki Ramayana*, *The Mahabharata* and *The Srimad Bhagavata*. The stories are told by the Poets themselves; the passages placed before the Reader are selected passages from the respective Poems. The English renderings have been well and carefully done.

Prof. A. Berriedale Keith: "It is a most ingenious idea to condense into such brief compass the contents of these three great works and to give these summaries, together with English renderings. This difficult undertaking has been most successfully carried through, and I trust that the books will serve the purpose of making accessible the essential substance of the texts to a wide range of readers."

VALMIKI RAMAYANA

Condensed in the Poet's own words. The Text in Devanagari and English Translation. By Prof. P. P. S. Sastri, B.A. (Oxon.), M.A. With a Foreword by The Rt. Hon. V. S. Srinivasa Sastri, P.C., C.H., LL.D.

The Twentieth Century.—"The distinguishing feature of the book is the scholarship, the taste, almost the genius that the compiler brought to bear on the text in condensing it so as to make the work neither too small nor too large and in making the current of the story run smooth, without jarring the ear or breaking the thread of the story. . . . The translation is excellent."

Prof. Schrader.—"The Sanskrit Ramayana has been made accessible to even a tiro in Sanskrit who knows enough English to use the translation."

THE MAHABHARATA

Condensed in the Poet's own words by Pandit A. M. Srinivasachariar. Translated by Dr. V. Raghavan, M.A., Ph.D. Foreword by Dr. Sir S. Radhakrishnan. This is a fitting companion volume to the condensed edition of the Ramayana. The MAHABHARATA of Sage Vyasa is the biggest Epic of the World and in this admirable condensation achieved by Pandit A. M. Srinivasachariar, the story of the great war is presented with the main narrative enriched by the best portions of the dialogues and discourses. Indeed, it is the Poet Vyasa that is speaking, not the compiler.

SRIMAD BHAGAVATA

Condensed in the Poet's own words. Text in Devanagari and English Translation Compiled by Pandit A. M. Srinivasachariar. Translated into English by Dr. V. Raghavan, M.A., Ph.D. With a Foreword by Dr. Sir P. S. Sivaswamy Aiyer. "A fitting companion to the Ramayana and the Mahabharata, this condensed edition of the Srimad Bhagavata contains an account of all the Avatars of the Lord and the stories of Dhruva, Priyavrata, Jadabharata, Vritrasura, Ajamila, Gajendramoksha, etc., etc.; also all the important episodes of the boyhood and other incidents in the life of the Lord—the killing of Kamsa, the marriage of Rukmini, the story of Kuchela, the famous discourse to Uddhava, the passing of the Lord and the salvation of King Parikshit."

Dr. Sir P. S. Sivaswamy Aiyer in the Foreword: "We find in the Bhagavata the highest truths of religion and philosophy and the highest principles of ethics expounded in appropriate language. The lilt of the verse in the Bhagavata has a peculiar charm of its own. . . . No other work in the Hindu religious literature has made a more careful study of the psychology of Bhakti."

Dr. W. H. D. Rouse: "I thank you for the Bhagavata—an old friend of mine—which I will read with lively expectations of pleasure after having read the other two books. It is a real service to learning which you are doing, and I wish other Publishers had your public spirit."

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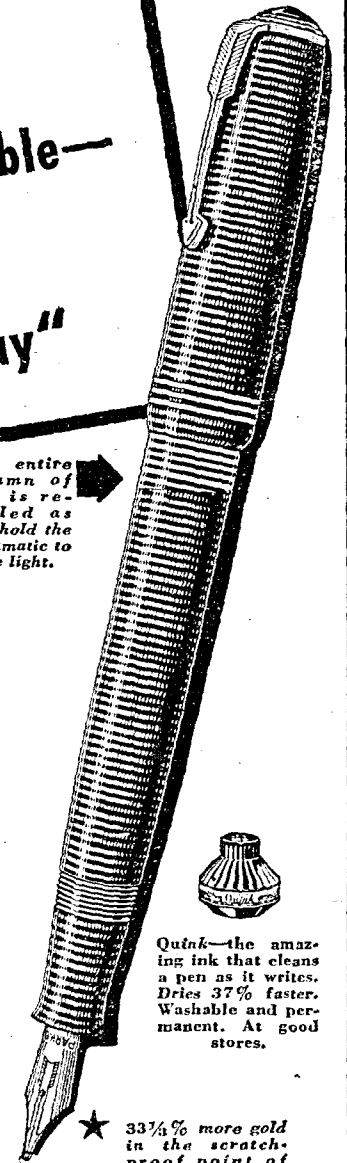
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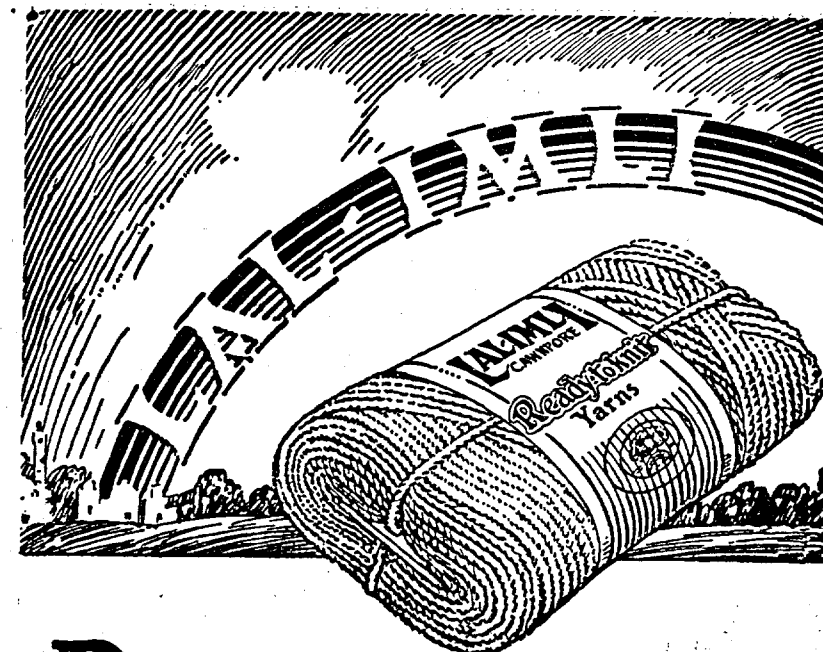
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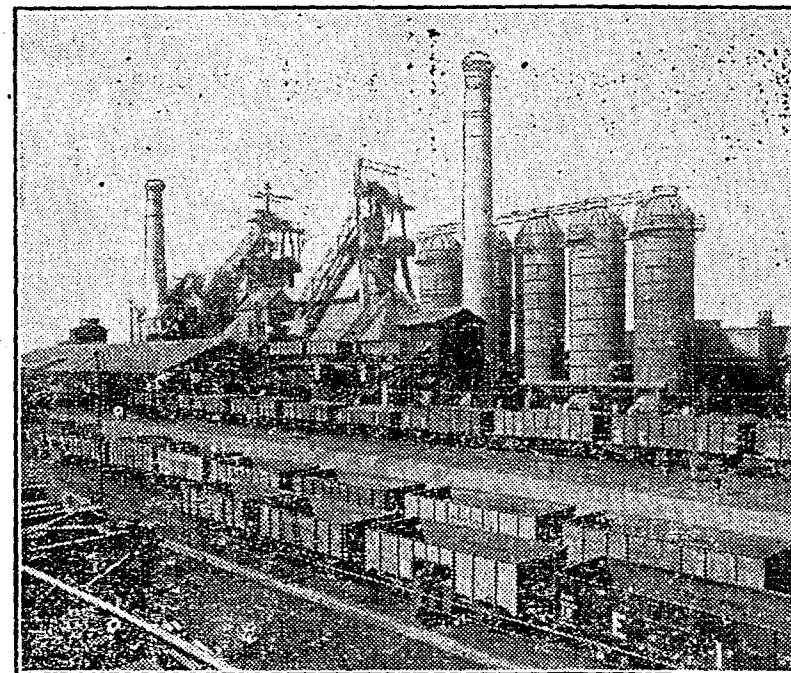
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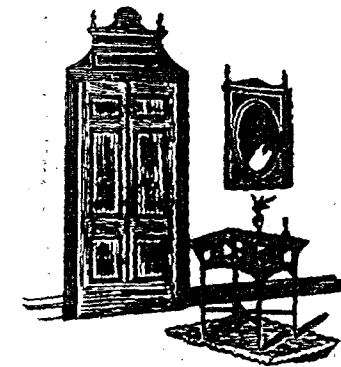
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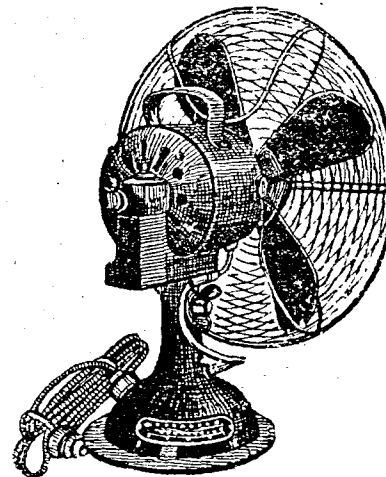
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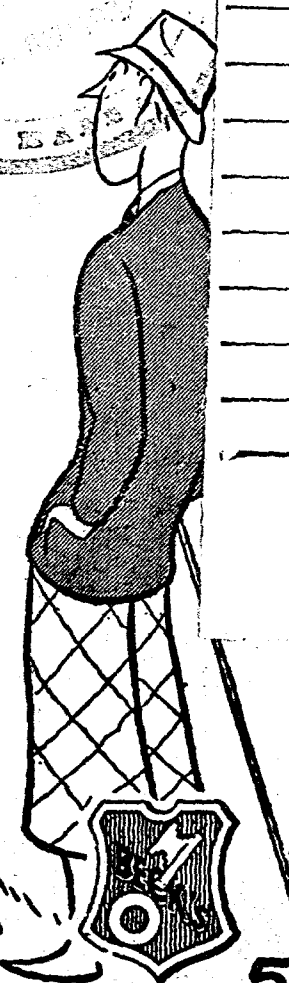
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